

Advent Review, AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XIII.

BATTLE CREEK, MICH., FIFTH-DAY, NOVEMBER 25, 1858.

No. 1.

THE REVIEW AND HERALD
IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

BY
J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER.
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL,
and STEPHEN PIERCE, } Corresponding
Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

"BRINGING OUR SHEAVES WITH US."

The time for toil is past, and night has come—
The last and saddest of the harvest eves;
Worn out with labor long and wearisome,
Drooping and faint, the reapers hasten home,
Each laden with his sheaves.

Last of the laborers thy feet I gain,
Lord of the harvest! and my spirit grieves
That I am burdened not so much with grain
As with a heaviness of heart and brain;—
Master, behold my sheaves!

Few, light, and worthless,—yet their trifling weight
Through all my frame a weary aching leaves;
For long I struggled with my hapless fate,
And staid and toiled till it was dark and late,—
Yet these are all my sheaves.

Full well I know I have more tares than wheat,—
Brambles and flowers, dry stalks, and withered leaves;
Wherefore I blush and weep as at thy feet
I kneel down reverently, and repeat,
"Master, behold my sheaves!"

I know these blossoms, clustering heavily
With evening dew upon their folded leaves,
Can claim no value nor utility,—
Therefore shall fragrance and beauty be
The glory of my sheaves.

So do I gather strength and hope anew;
For well I know thy patient love perceives
Not what I did, but what I strove to do,—
And though the full, ripe ears be sadly few,
Thou wilt accept my sheaves.

[Atlantic Monthly.]

MEETINGS IN OHIO.

AT GREEN SPRING. In consequence of rainy weather, some of the brethren and sisters in the vicinity did not come. But to those present we spoke on the certainty of the near approach of the Second Advent of Christ, and the necessity of a constant readiness for that event. Though much fatigued by journeying, yet we had tolerable freedom on this very important subject, and we do hope the evidences of the Lord's soon coming will be remembered; for the spirit of the times is to put off the day of the Lord, and our only hope is in watching.

AT REPUBLIC. Here we found the interest had very nearly gone; but after two or three meetings the Universalist meeting-house was again well filled, and before we left, it was literally crowded. We could hear of only four that were keeping the Sabbath, although many more were thoroughly convinced of the truth. Two of the clergy of the place had been warning the people against us; and for want of better arguments, they dealt out many hard sayings, and most cruelly misrepresented brother Loughborough's testimony here. While in conversation with one of these elders since I came, he stated that brother Loughborough was an

infidel, but in a few minutes after, said he would not say but that we were christians; but here he was interrupted by one of the by-standers, with the question, how can an infidel be a christian? The company present saw the elder's dilemma; but he would not acknowledge it. In all their hard speeches they have only crippled their own influence; for the majority had been deeply interested in the lectures in the tent, and well knew their statements were false. After a lengthy and earnest appeal on the importance of the Sabbath, and the necessity of being decided, and of obeying the truth, twenty-three manifested their determination to keep the Sabbath, by rising in the assembly. They immediately commenced their meetings, and they have been well attended, and several have been added, we trust of such as shall be saved.

AT GILBOA. We were glad to greet many dear brethren and sisters once more at this place, and to know that their faces were still Zionward. Our interview with them, though brief, was pleasing to us and we hope profitable to the church. The congregations were large and attentive. On First-day about two hundred were gathered in the large school-house, while at each of the other three meetings in the village, there were only from ten to twenty-five hearers. The jealousy aroused by their members neglecting their own meetings and attending ours, or some other cause, so stirred up one of their members, that he gave our people notice that they could not have the school-house for meetings. A meeting was called and it was voted to build a cheap house of worship immediately. The timber was out and on the ground before we left, and brother Butler was driving ahead with all possible dispatch, with a view to its completion in about four weeks. The cause in Ohio was introduced before the meeting, and after some pointed and appropriate remarks by brother Butler on the necessity of unity of action and diligence in looking after the wants of the Cause, remarks were called for from others. Brother Edwards arose and said, while on a visit in the south part the State, he found a great interest to hear on the present truth. They opened the Methodist house, and by request he talked out the truth as well as he could. He gave ten discourses, and the result was, the whole church endorsed the views except about five members. His son said he never heard his father talk so before; but he supposed it was because the people were so honest. By request of Bro. Edwards I shall visit them as soon as possible.

Three or four others had been to see friends and found a great anxiety to hear. Several meeting-houses were open, and they were calling for some of our ministers to come among them. They wanted to see whether we had Scripture for our views. The church manifested a willingness to do their share towards forwarding the cause in Ohio. There are already a sufficient number of important openings here to occupy the time of half a dozen messengers the next six months. Who is sufficient for these things.

AT LOVELL'S GROVE. The school-house here was well filled with brethren and sisters that we had never seen before. In the first discourse we had to wade through awful darkness, and it was evident that there was a powerful opposite influence present. Another spirit seemed to prevail for a time, but in a social meeting it was manifested. There was a lack of order in singing, speaking and praying. Some that spoke were so far above the

Spirit of the Lord, that their testimony was perfectly hollow, and exceedingly distressing. It seemed more like school boys trying to excel each other in making great speeches, than like humble christians expressing their hopes and desires. The order of the meeting was changed by one getting down to pray without any particular thing to pray for, and it was as sounding brass. We learned also that the fault-finder, and the complainer were there. Some were tried because brother and sister White were for once comfortably clothed. Others thought the "Spiritual Gifts" were too high &c. &c. But when we informed them that a superior quality of paper was used in the book; that sister W. spent many weeks in writing and preparing it, the labor being most fatiguing for both body and mind; that the express to and from the book-binders was considerable, and that what little profit there was on it was all solemnly dedicated to the Lord, and \$25 out of it had already been given to one of the Lord's needy servants, we heard nothing more from them. Duty demanded a very pointed admonition; but certain sympathizers and worse than Job's comforters were ready, and one of them came to a sister that had been reproved, and said, "Now sister that is too bad." But the sister replied, "No, it is just right, and I am glad of it; for I want to know my faults." This was a good rebuke. The Lord gave unusual freedom, and the sword of the Spirit cut its way through the darkness, so that the meeting closed up triumphantly. Brother Holt was with us and assisted in the meetings by prayer and exhortation. The church there are preparing a comfortable home for his family. At the close of our meetings there, we requested all that were in union with the strait testimony and were resolved to live it out, to manifest it by rising up; when all with one or two exceptions stood up. O that the impressions there made may be lasting, and the solemn resolutions there passed, never be forgotten.

AT PORTAGEVILLE. A challenge had been given for a discussion, and by request of the brethren we accepted it. Two days and evenings were occupied on the question, "Resolved that the law of ten commandments as given on mount Sinai is binding upon all nations, in all dispensations." The moderators chosen were Bro. John Clarke and two ministers, one Methodist, and one United Brethren. As the arguments pro and con were nothing new, I will not mention them here. But one incident in connection with the discussion I cannot forbear to notice. In order to show the adaptation of each of the ten commandments to all nations, and illustrate them in their order, I hung up the chart of the law. Elder Bulger, my opponent, objected to its hanging up before the audience. We plead that it was our privilege to use any means of argument that was to the question; that it was not the privilege of our opponent or the chair to say whether we should have the "Law of ten Commandments" printed on paper, or cloth; whether we have a sheep or calf bound Bible, so long as our argument was to the question. Elder Piper, one of the moderators said it would attract the attention of the people from the arguments. We then offered to keep it down only when we wished to use it on the affirmative. Brother John Clarke earnestly protested against its being taken down, but the two elders said it must come down. It was submitted to the audience, and a majority of five voted to take it down. While rolling it up we said, Then the much-hated law of God must "come down," for

they are afraid of it. This remark so enraged the Methodist elder that he threatened to leave. Before the discussion closed we had the privilege of quoting what Paul says, "The carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be," and remarked that there was no other way of accounting for the opposition there manifested against the law of God.

"THE LAW OF GOD MUST COME DOWN!" What a comment upon the fall of Babylon! Some of the brethren in the different places kindly enquired after our wants, for which we are thankful. It would have been a pleasure to visit all the saints at their homes; but many cares and the feeble state of my health is my apology. All have our prayers that they may overcome, and at last stand on Mount Zion.

M. E. CORNELL.

Republic, Ohio, Nov 14th, 1858.

PROMISES.

TRUE a bad promise is better broken than kept; but this is no excuse for continually making bad promises. "One or two such promises in a lifetime, ought to teach a person not to make them; but there are some people, who, though they would not make a bad promise, yet they are so easy, and so accommodating, and they say yes so naturally and so often without reflection, that they find it impossible to perform the half of their engagements.

Thus Mr. A. calls at the door of Mr. Promise-all, and says, Friend P. can you come and help me raise my barn to-morrow? Says P., Let me see: I have promised to work for B. to-morrow; I owe him for cash borrowed, and besides, I have partly promised to help C. thresh; he wants me badly. Oh well, says A., one day won't make much difference; say you will come and help me raise. Well, says P., I don't know—I guess—(thinks awhile,) may be I'd best come.

Soon after A. departs, D. presents himself at the door of Mr. Promise-all, and says, Neighbor P., I'm in a pinch; my corn is being eaten up by the squirrels and birds; I want you to help me cut it to-day and to-morrow. Really, says P., I do not know: I'm engaged for to-morrow; I rather guess you will have to wait. I can't be put off so, says D.; you have promised to help me cut up my corn whenever I want you. Well, says P., I suppose I'll have to come.

Promise-all is industrious and honest in all other respects but this, and this will I fear be his ruin. He works hard, but does not get along, because he does not work upon any system or plan; and he cannot plan, because he is a servant of all—because he does not keep his word.

Now let us follow A. to the door of Mr. Prompt. Good morning Mr. P., Can you help me raise to-morrow? I am sorry to say, says P., I'm engaged for to-morrow. Well, says A., I shall have to get along without you, for I know you would not break your word for all the barns in the world.

Now suppose these two men, Prompt and Promise-all, should embrace the Third Angel's Message; which would be most useful? Which would progress most rapidly in the study of the Scripture? In fact, could friend Promise-all be an overcomer? Could he win the crown unless he should thoroughly reform in this matter? Will Christ accept the covenant-breaker? But says P., I am poor. Well, my dear friend, this is the way to remain poor. I can assure you that your friend Prompt has had a harder, and far more difficult task than yourself, and he has succeeded in paying his debts, and has brought up a large family, and been liberal all the while; and now he can live comfortably, while you are harassed.

Oh let us keep our word inviolate; while swift to hear, let us be slow to speak, slow to promise. Let us reflect! reflect! Let us know what we promise, to whom we promise, and disappoint no one. Do not forbear that little Saxon word "no." Only two letters in it. Oh there is a charm in it when needed. Will you break your promise? No! Will you work without plan or system? No! Will you displease God, and disgust men and angels? No!!! Will you be slow to promise and prompt to perform? Oh yes, with the help of God.

J. CLARKE.

THE TRACT SOCIETY AND SLAVERY, Illustrated from Paul, Jonah, and John.

PAUL the apostle might have proclaimed Christ and him crucified through all Judea without molestation, if he would have consented to keep silent in regard to one sin. If he would only have said nothing against circumcision, if he would have spared that legal rite, if he would have refrained from denouncing it as usurping the place of faith in Christ, and making salvation impossible, if he only would just have said nothing about it, if he only would have yielded to the cry, Give us the gospel, and let circumcision alone; then would they all have let him alone.

And the Tract argument, the argument of expediency, was most assuredly pressed upon him, as it is upon us. Do you not see, O Paul, that by your fanatical obstinacy, and your one-idea'd narrowness in regard to this point, because you are mad on that, and must be ever thrusting the gospel against that, you are preventing a vast deal of good, cutting yourself off, and us along with you, from the circulation of religious truth in whole communities, where it might go acceptably and freely, but where they will refuse it utterly, if you attempt to speak in regard to this evil? Let the iniquity of trusting in circumcision quite alone, and preach Christ and him crucified, and in that way you will conquer the sin.

But no! In that way you will only bind and crucify the gospel, and make that a minister of sin. In that way you foster your own freedom, and give it to men to say, instead of God, what part of his word shall be spoken, and what shall not. To whom we gave place by subjection, says Paul, no, not for an hour; that the truth of the gospel might remain with you. Not the gospel in name merely, and sin acquiesced in under it, but the truth of the gospel, was what Paul would proclaim, the truth against all sin. Christ crucified meant, in Paul's view, the doctrine of *sin crucified for Christ's sake*, not speculative doctrine as the shield of sin. It is a false gospel which is the cloak and minister of sin.

And it is bribery of the worst sort, accepted, by which you consent to emasculate the gospel, in order to gain a sale for your dilutions of it; reducing its qualifications for service to just those required for the ministry of eunuchs in an oriental harem. You take away the life of the gospel, if you take away its testimony against sin; if sin can thrive along with it, and even be protected and sanctioned by its silence, then it is worse than no gospel at all. Its life becomes death, for by it men imagine they are going to heaven, when by sin under it they are only insuring for themselves a deeper hell.

THE BISHOP TO THE ZULUS.

The examples of such compromise with popular sin, in order to make truth popular, are pernicious in the extreme, when men see them in such high places, and with such expressions of pious zeal and unction. A similar proceeding has been adopted by the Bishop of Zulul in South Africa, who agreed that if they would only let him preach, he would not preach against their polygamy. The domestic institution should be sacred from the rebukes of the gospel, if they would let him and his ministers preach and make converts; their polygamy should not stand in the way of their piety, if they themselves would not stand in the way of his preaching. They might keep their wives and the gospel together, if only they would not turn him and the gospel out of the country.

What better is such preaching of the gospel, than the professed conversion of the heathen in the palmy days of Romanism, by sprinkling the idolatrous temples and the idols with holy water, and baptizing them with the names of saints, so that all their worship and their life might go on as ever, and they be proclaimed as christians? The gospel with a tariff of permitted and popular abominations was the appropriate result of such a policy; the truth more and more disappearing, and the indulgence and sanction of sin more and more becoming the essence of the system.

On the same theory of compromise, John the

Baptist would have been excused for not speaking to Herod against his particular cherished sin; nay, on the theory of expediency, he would have been forbidden to do so; silence would have been the cardinal virtue, that the gospel might continue to speak out. Herod was much pleased with John's ministry; he did many things, and heard him gladly; he would doubtless have continued to hear him gladly, if he would only have kept silent on that one sin. He would have let him range up and down his Court and Kingdom undisturbed, preaching and distributing tracts, preaching the whole gospel, all but its warnings against that one sin. John and his disciples might have instituted a system of colportage over all Judea, and dispensed religious truth by the tun, out of their lips and knapsacks. They might even have preached against dancing, and Herod would have been interested with the tract and the argument; so that even the mazy evolutions of Herodias' daughter's twinkling feet might have been forbidden of John, and yet John himself not have been forbidden to preach.

JOHN THE BAPTIST A FANATIC.

And was not that sufficient freedom of the Pulpit? What greater liberty ought he to have desired than that? Herod's views of the freedom of the pulpit, and John's, were evidently the same. And having such doors of usefulness open before him, and so many subjects popular to preach upon, was not John a fanatical fool, a madman, to shut all those doors in his own face, and shut out all this truth, all those tracts, all that gospel, just for the sake of assailing Herod's adultery, just on the imagination that the gospel required him to denounce that sin? Why not let that sin alone, and continue to preach Christ crucified? It was manifestly not expedient to meddle with that sin, and the true view of expediency would have kept John silent.

But John must needs undertake to *abolish* instead of quietly and silently *reforming*. He might have satisfied himself with preaching about the moral duties that grow out of the existence of adultery, without attempting to turn the gospel into an abolition agency for abolishing the sin. But he must needs undertake to *abolitionize* the gospel, and drive with radical madness and impudence at that particular sin. The very sin of all others, which Herod and his court held in highest regard, held dearest, and which, therefore, John ought to have carefully avoided, since, having become a court sin, it was political, and as such, forbidden to be touched; that very sin John must needs openly attack, and thereby lost his head, so that his whole preaching was put a stop to.

Manifestly, according to the theory of the Tract Society, John ought to have concealed the gospel in regard to that sin, in order that he might continue to preach the gospel unmolested. John was guilty of preventing a vast deal of good by his rash and impudent radicalism.

HOW JONAH MIGHT HAVE DONE.

There was Jonah also; very strange that he had not the sagacity of our Tract Committees; strange that he should take such a roundabout and troublesome way of evading duty, when he might have gone with the gospel, and concealed the truth. Must he needs go into the ship's sides, and into the whale's belly, and have his lights clean extinguished there, when he might have gone straight to Nineveh, and preached a compromise with sin? He might have traveled to Nineveh, consulted with the inhabitants, and had his choice of their sins, at their suggestion, with their permission, to bang upon, and he might have taken the one the least dangerous to meddle with. He might have preached against dancing, instead of saying a word against idolatry; and so he could have ranged up and down the streets of Nineveh, and preached in the market-places, unforbidden, undisturbed.

But the difficulty with Jonah was just this, that they did not then know how to do things by Committees, nor by resolutions passed in General Assemblies, to which men might refer for the testimony of God's word against prevailing and popular sins, when it would be difficult to preach against them. The prophet Jonah had to take his commission from God, and to consult God and not man.

as to the interpretation and application of his word. Jonah had no Committee of fifteen to counsel him, and assume his responsibilities; no publishing committee, with Sambo and Toney as an example of the kind of preaching which might be expedient.

And the Prophet seems to have been himself very deficient in the inventive and apologetic faculty, while there was as yet no contrivance discovered by conservative philosophers, to avoid assailing sin as an iniquity, by proclaiming the moral duties that grow out of sin as an institution. Jonah was completely tied up by his instructions from God; *preach the preaching that I bid thee*; and he had not the authority of a Tract Society to put their interpretation on his commission, selecting such parts of the preaching as would be popular, and making it unconstitutional to assault organic sins.

Now how stands the case in regard to the example and teachings of the Tract Society on the sin of slavery? You agree to keep back and conceal the testimony of the word of God against a prevalent sin, because the sinners in that sin affirm that if you preach against it, you shall not preach at all, you shall not publish any of your tracts in that part of the country. On this ground you affirm that expediency, or a regard to the greatest good, requires you to make this compromise. But if you set up expediency as the rule, then you have to compare opposing probabilities; and the probability is that a greater injury will be produced by the sanction of iniquity, the corruption of conscience and of morals, and the diminution of the sacredness and power of God's word through such a course of purchased silence and omission, and consequent shielding of sin, than could be balanced by all the good of all the Tract publications. The Tract Society becomes a merchant, and the balances of deceit are in its hands. It is a frightful example of compromise with sin, all over the country, and of exalting expediency to a supremacy over conscience and God's word. It is *sanctioning* evil that good may come; and we cannot see why this is not the same thing as *doing* evil that good may come.

If you shield and sanctify one sin, you neutralize your own resistance against every other. Your testimony in every direction becomes suspicious. The whole Decalogue is violated, if you break one of the commandments, and justify others in doing the same thing. He that shall break one of these least commandments, and shall teach men so, the Lord Jesus declared shall be *least* in the kingdom of heaven. If you were charged with the care of a dyke against the sea, in vain would you justify the neglect and wickedness of keeping one breach open, by stationing guards over every other flood-gate, every embankment, and affirming that if you did not let in the water at that breach, you would not be suffered to protect any other portion against it. Just so, all your tracts are bootless, while you give admission to one reigning sin. The conscience is corrupted, is defiled, to such a degree, by that one sin maintained, that all the virtues practiced partake of that corruption.—*Independent*.

The Bosom Sin.

WE have known persons who were kept from submission to God for many years by an unwillingness to give up a single sin, or to perform a single duty. All the opposition of the natural heart centered on that one point, and they would not yield it. They sought to evade the cross. They struggled hard to come into the kingdom of heaven instead of entering in through Christ, the door. But all efforts were in vain. A heart-searching God would not be mocked, and at length broken-hearted and humbled, the sin was abandoned, and the duty performed, and in a moment the darkened soul was full of joy and peace. The necessity of abandoning the bosom sin is forcibly set forth in the following paragraph:

It scarcely matters whether the sin be small or great. It may be some passion, or habit, or interest, which holds but a small place in our lives, and may by the world be unmarked. If it exists with us, and we know it, no matter what otherwise may be our virtues, this one bosom sin will finally palsy our whole moral being. That one loose plank may

sink the mightiest ship that ever floated on the seas. A man's first step onward must be over this sin of which he is conscious. It may be but taking a mote of the eye, it may be but cutting off the right hand, but that sin must be put away, or he will stand still in the christian course. And worse than this. Through the implications of society and habit, through the love of consistency, one such sin retaining its mastery, may drag the whole character down to its own level. If one purposes generally to be a good man, this sin will constantly recur to him, and will bring perpetual self-reproach. The thought of moral or religious progress will come to be associated with conquest over it. All else is easy. There must be the place of struggle, and if he fail there, he yields up and is dispirited and lost. It is as with an army in battle. There is almost always some point which is the key to the whole position, the loss of which decides the contest. It may be an eminence which the husbandman hardly observes as he passes over it with his plough. But around it the battle rages. There the veterans of a hundred fights are planted never to retreat. The artillery of an empire is pointed to sweep it with its iron hail, and squadron on squadron press on and are lost in the midst of the waving tempest of fire. Every where else the strife is nothing. The embattled rank pause to witness how on that point goes the day. If the position is lost, from rank to rank, from squadron to squadron, follow dismay, and flight, and disaster. Such a contest must go on in the heart of every man who desires to be a christian, and yet has reserved some bosom sin as an exception to his christian life. That is the key to his character. If he finally yield there, and surrender so much of his character up to evil, he will be enfeebled, the next point to contest will be yielded, and finally nothing will be left but the show of such virtues as interest or the community exact of him.—*Sel.*

THERE are two things very hard; one is to take the shame of our sins to ourselves; the other is to give the glory of our services to Christ. Now then if I sacrifice to my own net; if I aim at my own credit or profit, and give the glory of all I do to self; then do I "sow to the flesh" and was never cast out of self, but act only from a natural conscience. But if I give the glory of all my strength and life in duty only to God; if I magnify grace in all, and can truly say in all I do, Yet not I; then am I truly cast out of self, and do what I do with a renewed conscience.—*Mead's Almost Christian*.

Judging Evil of Others.

SUPPOSE it should be given to some malign angel to put upon every man some outward visible mark of the thoughts that you have had of him during the passage of a single day; and that at evening these men should come up before you, one by one, each having a blotch upon him significant of the judgment which you had passed? What would you think at such a sight as you would then see? Why, it would be as if a hospital had opened its doors, and let out a troop of its miserable, spotted, scarred, deformed, leprous inmates! You would say, "Who are these wretched, diseased creatures? Ah! who are they?" "They are the men who come before you, bringing only the spots and stains that you have given them!" Ah! let every man heed the Apostle's injunction, and let every man be not only slow to hear and to speak, but slow even to think evil of his fellow men!—*Beecher*.

AN EVIL FRAME. When the soul is in an evil frame, so long as it places all its hope in its duties, this evil frame must throw it into deep despondency; but if it be putting its trust in this secret mercy of God which is expressed in the absolute promises, then its evil frame is no hindrance to its hope. For the soul says to itself, "Though I be in a bad frame, that will not change the unchangeable purpose of love in God: and his love will be the more manifested, as well as his power, the more dead that I am. And, if he have a purpose of love toward me, whenever that breaks forth, it will remedy all; and

therefore I will go and lay myself at his feet as I am, and look up. It may be he will be gracious, as he has promised. I will spread out his promises before him as I can. Who can tell, but that he will make them good to me? If his love were dependent on some good thing in me, or to be done by me, then indeed I might despair. But he tells me that it has been from everlasting toward those that have in them no worth at all—even to such as I am; and I know not but that I myself am even now the object of it. Therefore I will wait on, in the use of all means, till I see what he will do with me."—*Dr. Love*.

HOLINESS. No gifts, no duties, no natural endowments, will evidence a right in heaven; but the least measure of true holiness will secure heaven to the soul. As holiness is the soul's best evidence for heaven, so it is a continued spring of comfort to it on the way thither. The purest and sweetest pleasures in this world are the results of holiness. Till we come to live holily, we never live comfortably. Heaven is epitomized in holiness; and, to say no more, it is the peculiar mark by which God has visibly distinguished his own from other men—Ps. iv, 3: "The Lord hath set apart him that is godly for himself." As if he had said, This is the man, and that the woman, to whom I intend to be good for ever; this is a man for me. O holiness, how surpassingly glorious art thou!—*Flavel*.

SELF-CONSIDERATION. Who is there that considereth aright the vanity, darkness, and ignorance of his mind, the perverseness and stubbornness of his will, with the disorder, irregularity, and distemper of his affections, with respect unto things spiritual and heavenly, who is not ashamed of, who doth not abhor himself? This is that which hath given our nature its leprosy, and defiled it throughout. And he who hath no experience of spiritual shame and self-abhorrence on account of this inconformity of his nature, and the faculties of his soul, unto the holiness of God, is a great stranger to the whole work of sanctification. Who is there that can recount the unsteadiness of his mind in holy meditation, his low and unbecoming conceptions of God's excellencies, his proneness to foolish imaginations and vanities that profit not, his averseness to spirituality in duty, and fixedness in communion with God, his proneness to things sensual and evil, all arising from the spiritual irregularity of our natural faculties, (if ever he had any due apprehensions of divine purity and holiness,) that is not sensible of his own vileness and baseness, and is not oftentimes deeply affected with shame thereon? Isa. lxiv, 6: Dan. ix, 4.—*Dr. Owen*.

POWER OF TEMPTATION. I know from experience that habit can, in direct opposition to every conviction of the mind, and but little aided by the elements of temptation, induce a repetition of the most unworthy actions. The mind is weak, where it has once given way. It is long before a principle restored can become as firm as one that has never been moved. It is as in the case of the mound of a reservoir; if this mound has in one place been broken, whatever care has been taken to make the repaired part as strong as possible, the probability is that, if it give way again, it will be in that place.—*Foster*.

MEN may obey others from fear or self-interest; but the Christian obeys "because the love of Christ constraineth him."

THE POVERTY OF BLINDNESS. We say of the blind man, from whom the visible world is shut out, that he is poorer by half the world than the man who sees. O ye spiritually blind, ye indeed are poorer than we by a whole world!—*Tholuck*.

REPENTANCE. Repentance is the key that unlocks the gate wherein sin keeps man a prisoner. It is the aqua vitæ to fetch again to itself the fainting soul.—*Fellham*.

A Christ-like sufferer is an honor to religion.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK FIFTH-DAY, NOV. 25, 1858

NOT WEARY.

We may make an application to ourselves of the anecdote related of father Scott of Kentucky, when some one asked him why he continued to preach when he had converted but one soul in twenty years. "Have I converted one?" said he. "Yes," replied the other. "Then," said the good man, "here's for twenty years more; I may convert two."

We have abundant evidence that the REVIEW during the past six months has been a messenger of light and truth to many minds; that its messages of comfort have cheered the desponding; and that its testimonies and exhortations have not been without their effect upon those who have read. Then, brethren, here's for another volume; here's for six months more. The REVIEW may be yet a greater blessing to its scattered friends than it has heretofore been. It may still bear light to the blind, hope to the desponding, strength to the weak, and courage to the weary. How many are ready to join heart and hand for such a result? How many are ready to make a cheerful offering of themselves, their substance, and their talents in so good a work? We hear in imagination a prompt response from all over the land. So far, then, good. Let your actions speak accordingly and we ask no more.

WHENCE THE DIFFERENCE?

We find ourselves at variance both in theory and in practice with the people of the world around us, and with every denomination of professors. We find, moreover, that this difference is almost daily increasing, that the breach is widening between us, that the different paths we are pursuing are becoming more marked and distinct. This fact suggests an inquiry as to the true cause of this difference. We aver that the churches, and through them the world, are apostatizing from the Bible; that its precepts and teachings are fast losing their hold upon the hearts of men; and that those who will adhere strictly to the sacred word will find themselves differing more and more widely from those around them.

As evidence that we are not resting in this matter upon mere assertion, we might refer to the extracts from A. Campbell which Bro. Carver has furnished us for this number, together with the fact that those who are members of the sect to which he gave rise, now know not what to do with them. At the time Mr. Campbell wrote, no issue, probably, had been joined with him on the claims of the fourth commandment. The demands of that commandment for the consecration of every seventh day to the Lord, instead of the first, with the sacrifice which it involves, had never been applied to his heart, calling for the surrender of every selfish interest at the shrine of truth. No interests of this kind, (too powerful with many at the present time,) intervened to bias his judgment in regard to the immutability and perpetuity of God's holy law. Hence he unhesitatingly took the Bible view, and gave utterance to Bible sentiments concerning it. If the claims of the fourth commandment had been strictly enjoined upon him, and he had remained true to the sentiments he uttered, he must have acknowledged the obligations of the seventh day.

How is it with his followers? Those "ten words" to which Mr. Campbell attaches such importance and sanctity have been examined by those who desired to keep them in letter and in spirit too; their claims have been held forth; other issues have been joined concerning them. Do his disciples acknowledge deductions legitimately drawn from his premises? No: on the contrary they know not what to do with his declarations. They have apostatized from the principles of their leader. Another illustration of this may be seen in the course pursued by these people in Gilboa, Ohio, when Bro. Cornell first presented the truth in that place; the report of which our readers

will remember. Nor is this the only sect that is ready to abandon the sentiments of its founder under the influence of other motives.

The case is a very clear one. The development of truth is progressive. And as new light is springing forth, we have new confirmations of the great truth uttered by our Saviour, that men love darkness rather than light. When it comes they draw off. They shut their eyes to the light of truth, and their ears to its declarations. And hence there must a separation take place between those who follow it and those who do not. The two paths which the two classes take, diverge continually. The one is the straight and narrow path that leads to life; the other the broad way that endeth in perdition.

We are confident that this distinction will grow more and more apparent as time rolls on, till it will be easy to discern between him that serveth God and him that serveth him not, from the simple fact that one follows the Bible and the light that emanates from that holy book, and the other does not.

Reader, what is your decision? Will you follow the Bible, though it lead you into the straight and narrow path? Or will you be quietly borne down towards perdition by the popular tide that sets in thitherward? Decide for yourself; decide now; decide for eternity.

THEOLOGICAL BLINDNESS.

SHOULD an asylum be instituted for the cure of this disorder, we think its "catalogue" might easily be made to outswell that of any existing institution. It is hardly possible to take up a religious book or paper without having the conviction pressed upon us that it is a disease, not only very prevalent, but increasing in malignity.

In the *Ladies' Repository* for the present month is an article headed "Immortality—Inferences," being a Baccalaureate discourse by E. Thomson, D. D., LL. D. He says, "In Genesis the mode in which man was created is given. The body was first formed of the dust of the ground. The soul had a different origin. God breathed into the nostrils of the human body, and man became a living soul. The character and relations of this soul are worthy of its origin. It is the image of God invested with dominion of the earth."

A still greater blindness to the use and import of the language of the Bible is manifested in speaking of the words of our Saviour to the Sadducees. He remarks:

"In Genesis we learn that Abraham, after he had given up the ghost, was gathered to his fathers. This does not mean burial, for he was interred remote from the graves of his ancestors—it means admission to the general assembly of the blessed, in speaking of whose chief God had said to Moses, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'—a sentence which our Saviour quotes to prove the separate existence of spirits."

Our Saviour in quoting the passage expressly declares the purpose of its use as follows, according to the different evangelists: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham," &c. Matt. xvii, 31, 32. "And as touching the dead that they rise, have ye not read," &c. Mark xii, 26. "Now that the dead are raised even Moses showed at the bush," &c. Luke xx, 37. If Bibles were under ban, greater ignorance of scripture than the above manifests, could not be expected.

In another place the "D. D., LL. D." remarks:

"Our Saviour said, 'He that liveth and believeth in me shall never die;' but faith does not preserve us from natural death; it must therefore insure uninterrupted life to somewhat different from the body."

And again:

"Our Saviour says of the righteous, 'Because I live ye shall live also.' Here the ground of the saint's immortality is his relation to Christ, and its measure the eternity of Christ."

But the author goes on next to speak of the like duration of the wicked, who appear, by some un-

known process, to have "uninterrupted life" insured to them without faith, and have also immortality without any such relation to Christ, its measure being the same eternity.

It has been charged upon this doctrine, on both sides, that it is merely theoretical and not practical. But our author repels the charge by giving it a practical turn. To this we call particular attention. His first inference is as follows:

"1. This doctrine gives us exalted views of our fellow-men."

Yes, it was first preached for this very purpose, for allegiance to the Creator was thrown off to insure the exaltation of the creature. And thus it was said, "Ye shall not surely die. . . . Ye shall be as gods."

This was its origin: its tendency is most clearly seen in the teachings of modern Spiritualists, who, in connection with the churches, are (as Bro. Cottrell would say) running daily trains on the same old track. One would think, to read some of their publications, that humility was the meanest trait that man could show. Yes, this doctrine gives us exalted views of man. Paul said that in the perils of the last days men would be high-minded. 2 Tim. iii. His exhortation is, "Be not high-minded." It is becoming daily more evident, that to produce humility, and stop the progress of this idolatrous system of man-worship, we must "tear up the track" by preaching no immortality out of Christ. "The wages of sin is death." "The soul that sinneth it shall die." J. H. W.

A Short Tour among the Saints.

BRO. SMITH: I left home Oct. 17th, in company with Bro. Ingraham for his former residence in Ulysses, Pa., and on the following Sabbath we met with the church in West Union, N. Y. There are upwards of twenty in this place and vicinity, that have embraced the Sabbath within the past year, under the labors of Bro. Ingraham. After the Sabbath meetings, on the evening of the first day of the week, we had a meeting for the purpose of setting in order the church, and for the breaking of bread. They felt the importance of gospel order, but some trials had existed among them, in their former church organization, which seemed to debar their union, and which, after a severe struggle, were happily removed by confessions, and the object of the meeting accomplished. An overseer and a deacon were chosen with much unanimity, and set apart to their work by the laying on of hands. And, after midnight, in accordance with the apostolic example at Troas, we broke bread and enjoyed a heavenly sitting together in Christ Jesus. May the blessing of the Lord abide with the church at West Union, and may the light of truth shine out thence to the surrounding country.

The next Third-day we met with the church at Ulysses, and, with the unanimous voice of the church and, we trust, the approval of the Holy Spirit, Bro. Nathan Fuller was set apart to the work of the gospel ministry. There are others in this church that the Lord, we trust, is preparing for the work, and the cause in Pennsylvania will not, I hope, suffer in consequence of the removal of Bro. Ingraham to the West. May the Lord lead them, keep them in the way, and speed on his work through their instrumentality. The church are well united, and seem to be rising together. We enjoyed a precious season with them in attending to the institutions of our blessed Lord.

Here I parted with my beloved brother and fellow-laborer, perhaps never more to meet till the kingdom of God shall come. It is my earnest desire to meet him and all the saints of God there, where there will be no more painful partings.

On Nov. 3d, I met with a few of the scattered saints at Wheeler, Steuben Co., N. Y. The Lord is reviving and encouraging his people here, and delivering them from the strong influences that have had a tendency to bind them. We enjoyed a refreshing season together. The Lord abide with them and comfort their hearts, not only those that met, but those that did not enjoy the privilege.

I am now holding some meetings at Catlin. On

the Sabbath we had a good meeting with the church. The Lord is with them, and I believe they are rising with the Message. Bro. J. W. Raymond came here with me from Wheeler. The brethren in this vicinity are satisfied, as far as I have learned their minds, that the Lord is leading him out into the field. That the Lord may direct in this matter is my prayer. There seems to be some interest in this place to hear, but whether any will obey is yet to be developed.

Callin Center, N. Y., Nov. 8th, 1858.

R. F. C.

A. CAMPBELL AND THE LAW.

BRO. SMITH: I have lately discovered something in the writings of Alexander Campbell that favors our views of the law of God so much, that I thought I would call your attention to it, as I do not remember ever to have heard it quoted, or seen it mentioned in the *Review*. I have quoted it to some of my Campbellite neighbors, or Disciples, as they wish to be called, and they do not know what to do with it. It is contained in the debate with Bishop Purcell, part of which debate I heard in Cincinnati twenty-one years ago. The debate was revised and published by joint action of both parties, and of course is correct.

On page 182 Campbell commences the comparison of the Protestant rule of faith with the Roman Catholic, the latter of which he calls immoral and goes on to specify. On page 184 he uses this language: "But this immoral law presumes farther yet. It changes the laws of God," &c. Page 185. "But still worse, this immoral law or rule of faith repeals and annuls certain positive divine laws. I have here two catechisms published by authority of the (Catholic) church. They have both expunged the second commandment," &c. Page 193. "License is given to violate in some way or other every precept of the decalogue. The Sabbath as a divine institution is thus set aside," &c.

Page 204. "Next to his remarks against marriage . . . I was sorry to hear the gentleman defending 'white lies,' and 'little sins.' When I think of the nature of sin, and the holy and immutable laws of God, against whom it is committed, I see no difference between one sin and another. There may be great and little sins as to their temporal relations and consequences; but when He against whom every sin is committed, and that divine and holy law, which is violated in the least offence, is considered, we must say with the apostle James, 'He that offendeth in one point is guilty of all.' It may be the veriest peccadillo on earth; but in heaven's account one sin would ruin a world, as it has done; for he that keeps the whole law and yet offends in the least point, is guilty of all. He that said, not a jot or tittle of his law should fall to the ground, he that magnified his law and made it honorable, will suffer no person to add to, to subtract from, to change or violate a single point with impunity."

Page 214. "What is the second commandment? Answer. Thou shalt not take the name of the Lord thy God in vain. Catholic catechism. Is this the second commandment? It is not. That child is taught falsehood, which is taught thus to learn the decalogue. If the Roman Bishops and Archbishops in Ireland and America, in this our day can thus impose on all the youth in the Roman communion, and thus pervert and annul one of God's commandments, to make way for the worshiping of images, what shall we say of the morality of her rule of faith in this and other matters? . . . What myriads then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law? It is clearly proved that the pastors have struck out one of God's ten words; which not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality. They have also made a ninth commandment out of the tenth, and their ninth, in that independent position, becomes identical with the seventh commandment, and makes God use a tautology in the only instrument in the universe that he wrote with his own hand!"

Now if any Seventh-day believer can find stronger language than this to express his belief in the immutability of God's holy law as spoken by his own mouth, and written with his own hand, I would like to see it. Our opponents themselves being judges, we are right; therefore let us hold fast to the truth and live up to it. Amen. May the Lord help us, and keep us in the faith of Jesus as well as enable us to be doers of his commandments.

Yours for the truth.

H. E. CARVER.

"BEING DEAD TO THAT."

In the seventh chapter of Romans, which contains Paul's masterly arguments for the perpetuity of the ten commandments, we find the following declaration:

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now are we delivered from the law, that being dead wherein we were held." Verses 4-6.

For the past few years the last clause of this quotation has become a particular favorite with a set of "lawless" interpreters of Bible truth, who take great delight in "wresting" it as they do many other scriptures, to their own destruction. But notwithstanding the clandestine efforts of some to throw obloquy on God's commandments, we still take great satisfaction "in the law of God after the inward man," and rejoice that it "is perfect, converting the soul." And we fully believe that the time is not far distant when those who are found "fighting against God" and the Lamb, whose hearts "are fully set in them: to do evil," will find it a "hard thing to kick against the pricks."

The argument usually raised from the first part of verse 6, by the enemies of legal restraint is, that Christ by his death, not only made an atonement for the transgressions of law-breakers, but actually annulled, abrogated, abolished and did away the law which denounced all actions that were sinful; which looks about as reasonable as it would for the governor of some State, out of lenity to his prison convicts, to commute their sentence and then break down the "middle walls of partition" which had hitherto confined them to their place of labor, and kept them from going free at large.

Those who take this position seem to studiously avoid the marginal reading of verse 6, and would, no doubt, greatly prefer to have the Bible printed without "marginal readings, note or comment." But the fact that the margin of verse 6 reads, "we are delivered from the law, being dead to that wherein we were held," shows that the Editors of the reference Bibles understood it as speaking of the death of the sinner, and not of the law, which exactly agrees with verse 4: "Ye also are become dead to the law by the body of Christ." This is also sustained by the Greek, of which the following is a literal translation: Verse 6. "But now are we freed from the law, having died to that in which we were held." Paul don't say, nor any other New Testament writer, that the Law has died, or been abolished, or anything of the kind. Mark that.

In looking at this passage of late we have been led to examine how it is rendered by others who have favored us with different translations of the New Testament; not that we are dissatisfied with it as it reads in the King's version, but "in the multitude of counsellors there is" always "safety." Prov. xxiv, 6. And as but few have the privilege of comparing the Scriptures with other translations, we give a few specimens which are collateral authority to the marginal reading of verse 6 already quoted:

Syriac Testament.—"But now are we absolved from the law, and are dead to that which held us in its grasp."

Wakefield's Translation.—"But now we have been released by death from that law by which we were holden."

Whiting's Translation.—"But now are we separated from the law, being dead to that by which we were held."

Macknight's Translation.—"But now, having died with Christ, we are released from the law, by which we were held in bondage."

Wesley's Translation.—"But now are we freed from the law, being dead unto that whereby we were held."

Sawyer's Translation.—"But now are we released from the law by which we were held, having died."

Rheimish Testament.—"But now are we loosed from the law of death wherein we were detained."

These above versions seem all-sufficient to substantiate the marginal note already spoken of, and make a sort of seven-fold argument which we think cannot be invalidated. But if any still seem to be "contentious," we would, in closing, briefly call their attention to verses 7, 9, 12, 14, and 20 of this same chapter.

Now any one who has the least atom of spiritual discernment will readily see that Paul speaks in all these verses of the same law (~~the~~ take notice) which is referred to in verse 6. And what does he say? Does he speak like one talking of an abrogated code, or "things that have passed away?" Hear his weighty and powerful reasoning while he speaks the truth before God and lies not.

Verse 7. "Is the law sin? God forbid! For I had not known sin but by the law." He seems perfectly astonished at such preposterous ideas as are continually being reiterated in these days of evil inventions. The law sin! Why, God forbid, says he. If it had not been for the law I never should have known what a wicked Pharisee I was. He acknowledges in the most emphatic manner his carnality before he became subject to the law of God.

Verse 9. "For I was alive without the law once; but when the commandment came, sin revived, and I died." Is this the dialect of one who talks of dead or abolished precepts? Far from it. It was Paul who died and not the law. But when did the commandment come to Paul, and how? When he was on that wicked journey to Damascus with letters of authority from the Rabbis to apprehend and kill poor Christians; and this was some years after Christ's death when the law deceased, as men tell us now-a-days. We should judge, however, from the effect these commandments had on Paul that they were not wholly dead yet, for when the commandment came it caused in him such perturbation that he neither saw, ate nor drank for the space of three days.

Verse 12. "Wherefore, the law is holy, and the commandment holy, just and good." Is Paul here lauding a dead law which has served its time and passed among the things that were? We trow not. The Spirit of God which attends *live* laws not dead ones, brought the prohibition home to his heart, and Paul saw that he had been breaking some of the ten commandments, in his wicked course, which made him a sinner; for sin, says a brother Apostle, is the transgression of the law. And in grateful view of the good work it had wrought for him he exclaimed, "The law is holy, just and good."

Verses 14 and 20. "We know that the law is spiritual," and "I delight in the law of God after the inward man." This don't sound much like those who talk of dead or obsolete laws. Men in these times say, (or rather one man has said,) "That the ten commandments are a miserable, rickety, thunder and lightning old law: that they are dead and buried, and don't deserve a grave-stone." This is the language of those who are united with the "little horn" and the Devil against God's celebrated law and the message of the third angel. They speak of it as a relic of Judaism, and a curse to man, and bitterly anathematize those who are trying to raise up the foundations of many generations. But God is on the side of truth, and it, of itself, is mighty and will surely prevail. But what a fearful account will some hireling shepherds have to settle when the Lord comes "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Then let those who are making void God's law rage on, foaming out their own shame, for they are sensual, not having the Spirit. But let us, dear brethren, keep ourselves in the love of God, and this is the love of God that we keep his commandments, looking for the mercy of our Lord Jesus Christ unto eternal life; and in God mightily contend for the faith once delivered to the saints.

G. W. A.

PATIENTLY WAITING.

JESUS of Nazareth, when wilt thou come?
When wilt thou, when wilt thou, gather us home?
Now we are scattered, and tempted, and tried;
When wilt thou come, O thou once Crucified?

Now we are waiting and watching to see
The King in his beauty. O when shall it be?
Now we are waiting with patience and hope,
While earth with iniquity filleth her cup.

Now we are waiting man's dragon-like wrath,
When he shall sentence the remnant to death;
The mutterings of vengeance we a'ready hear,
Falling distinct on the listening ear.

It speaks of the day of redemption at hand,
When on Mount Zion the remnant shall stand
With the mark of the beast from their foreheads erased,
Where the seal of Jehovah in glory is placed.

Now we are waiting the day of his wrath,
We know that it lies in the conqueror's path;
Now we are waiting the triumph to come;
We wait for the angels to gather us home.

Patently waiting, is all we can say,
Patently waiting to hail the bright day;
Keeping our souls, while in patience we wait,
To see the fair city and enter its gate.

CORNELIA RICE.

Folsomdale, N. Y.

Know Thyself.

Know thyself, is one of the greatest maxims given by inspiration, and one of the most useful and comprehensive precepts in the whole moral system. The ancients held this maxim in great veneration, and esteemed the duty of self-examination as necessary to it. And why this excellent precept should not be held in as high esteem by professed christians in these last days of peril, as it was by the heathen is hard to be conceived. Human nature is the same now as it was then; the heart is as deceitful, and as desperately wicked; the necessity of watching, knowing, and keeping it, the same. And we have a much greater assurance that this precept is divine than the heathens had: they supposed it came down from heaven, we know it did. What they conjectured in this instance, we are sure of; for this sacred truth is dictated to us in a manifold light, and explained to us in various views by the Holy Spirit, in that revelation which God hath been pleased to give us as our guide to duty and happiness, and by which, as in a glass, we may survey ourselves, and know what manner of persons we are.

To know ourselves, leads to many important inquiries, and acquaints us with the various relations in which we stand to our fellow-creatures and God, and the several duties that result from those relations. It also shows us what we are, and do, and ought to do, and be, in order to our living comfortably and usefully here, and happily hereafter. It is evident that self-knowledge requires us to deal plainly with ourselves. For it is a momentous and very important subject, and every way calculated to benefit the individuals who apply themselves to form an acquaintance with the human mind. In order to do this its various powers and operations must be narrowly inspected; all its secret bendings and doublings displayed. Otherwise our self-acquaintance will be but very partial and defective; and the heart after all will deceive us.

It is also an interesting subject, for it is home business, and we usually are the most interested in our own prosperity, especially if anything is likely to accrue from it, that will increase our wealth. Wealth is the eager pursuit of all generally. Now if we will but seek to know our own hearts we shall obtain wealth of a firmer and more durable texture than gold or silver. And the result will be a happy one, as well as pleasing and interesting; for we shall be likely to dis. over our poverty, and begin to seek for the gold tried in the fire, that we may be rich, and white raiment that we may be clothed, and that the shame of our nakedness do not appear. It may have a tendency to enable us to get the beam out of our own eyes, before we attempt to pluck the mote out of our neighbor's.

If we would know ourselves we must bring ourselves to judgment, and be our own judge; and it is no easy matter for us to pass judgment on ourselves, to condemn our own darling iniquities, our own heart. Did I say our own heart? If we are in any degree indulging the carnal mind, our hearts condemn us already; and God who is greater than our hearts, knoweth all things. Therefore we should resort to him for instruction in humble, earnest prayer, and supplicate his assistance in so arduous and important an undertaking as self-examination. I am well aware that there will be many near and dear friends, so considered by us, to part with; some right eyes probably to pluck out; some right hands and feet to cut off, which make the whole head sick, and the whole heart faint. And it is our duty thus to do; for we are not only doing up work for time, but for eternity. And is it not better for us to judge ourselves, to know of what manner of spirit we are, than postpone it to the general assize, the great judgment of God, where the secrets of every heart will be manifest? Is it not best to know the worst of our condition while we have the opportunity to seek for pardon, and grace freely offered us? We must expect to make a sacrifice, perhaps it will be a great one, of our much loved sins, if we would obtain a perfect knowledge of the heart. If we find ourselves guilty in heart-examination, we must as willingly and cheerfully pronounce the sentence of death on ourselves, as we would on our bitterest enemy, acting from a carnal mind. For our sins are our greatest enemies. On every part they seize, but rage the most within our own bosom, and wrangle with every good principle. It is to sacrifice these sins that we are admonished to "keep thy heart with all diligence." Prov. iv, 23. Prove your own selves, &c. Let a man examine himself. 1 Cor. xi, 28. Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. Ps. cxix, 9. Let us strive to do this, then shall we have a better acquaintance with our own heart, and our conversation will be more as it becomes the gospel of Christ.

F. V. B.

Camden, Me.

As it was in the Days of Noah,

"So shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." The above declaration is a sad comment upon all those who reject truth. And the doom of the antediluvian race should be a solemn and impressive warning to the present generation.

It appears that eating and drinking were among the chief sins that constituted the downfall of the human family before the flood. But what says the Saviour? "Even thus shall it be in the day when the Son of man is revealed." "They were eating and drinking." This is strikingly fulfilled at the present day. I refer to temperance levees, donation parties, Sunday School celebrations, oyster suppers, and other revelings and banquetings which invoke the displeasure of the Most High. In these so-called festivals which are called forth to commemorate some great moral development, or religious achievement, the different sectarian bodies act a conspicuous part. In view of this fact before us, who cannot see the fulfillment of prophecy? Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Noah warned the people faithfully, both by preaching and practice, one hundred and twenty years. God has sent forth three angels with their respective messages, to warn the present generation of what is soon coming on the earth; but the multitude are eating and drinking, crying peace and safety, and shall not escape, for sudden destruction cometh upon them.

The prophet Isaiah brings to view a class of people that were to be eating and drinking: they would stretch forth their hands and make long prayers; but God would not hear them. "Your new moons and

your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear. Your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa. i, 14, 19.

Again, in contrast the Prophet brings to view the remnant church. They would not be eating and drinking, as spoken of in the text; but living out the Commandments of God and the Faith of Jesus. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy re-reward." Isa. lviii, 6-8. Verse 13 also brings to view the sacredness of the holy Sabbath, and the reward of keeping it.

The apostle Paul designates those who make a god of this world as enemies of the cross of Christ. "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Phil. iii, 17-19.

My prayer is that the remnant may stand clear from those who are eating and drinking, that they may escape the things that are coming on the earth, and stand before the Son of man without spot and blameless.

FRANCIS GOULD.

Brookfield, Vt., Nov. 7th, 1858.

Letters.

"Then they that feared the Lord spake often one to another."

From Sister Hudson.

BRO. SMITH: Should I write you some of the conflicting thoughts and feelings that at times fill my heart and mind, it may be of no benefit. Yet a leaf from the hidden heart may give some knowledge of the book of life. At one time I love the commandments engraven on stone by the Holy One. I see that they are consistent with themselves, with our natures, with the other parts of the word of God, and with the character of God himself. And at such times I feel to rejoice in the law of God, and desire that it be not only my meditation day and night, but my practice, too. At other times I feel emotions unworthy of a christian. And when such feelings exist, can the meekness, mildness, sweetness and amiability of the Saviour be manifested? But I know that the slight expression I may make at such a time will probably produce the same emotions in the person with whom I converse, if I judge from results. This is the wrong. It seems like death to give up my stubborn will; to suffer evil imputations when I am scarcely to be blamed; to give up my tastes and conveniences to what seems to be others' freaks.

O, what is it to be dead to the world with its affections and lusts? We are, have beings, personalities, entities. What is it to have Christ formed within us the hope of glory? What is it to have all our words and actions what they would be if Christ's Spirit inhabited these identical bodies? We are told that love is the fulfilling of the law. O that intelligent love might take full possession of my heart.

I know that the hearts of men are in his hands, as are the rivers of water, and he turneth them whithersoever he will. O that he would turn mine to keep his commandments. He disposes the hearts of men toward each other. O that he would dispose mine to bear others' burdens, and cast my own on Christ. I feel that I am spiritually sick, nigh unto death, and

there is no human power that can help me. I want the great Physician. My knowledge of my sickness and its cure is of no more value, if I be not cured, than was the knowledge of the brazen serpent to the bitten Israelite who did not look upon it. I feel that I must be holy in thought and word, or I disgrace my profession, disgrace the truth. O, is there power in the atoning blood of Christ to cleanse from sin here on earth! Must we always bear about with us the body of this death?

O God, thou hast given us a pattern, one who pleased not himself, but became of no reputation, a man of sorrows and acquainted with grief, who bore our sins and weaknesses. O mighty Saviour! help us to get a just view of thy character and perfections, and admire thee until we are assimilated to thee in character and being, till the world behold not us, but thy likeness. O be pleased in mercy to grant thy strength in time of temptation. We are beggars, pleading our own poverty, thy willingness, and the honor of thy great name. Let us have thy truth, thy law that thou didst keep, and thyself.

A. C. HUDSON.

Ganges, Mich., Nov. 9th, 1858.

From Bro. Lancaster.

BRO. SMITH: For the first time I attempt to address you in my poor way. About the first of January last I embraced the present truth. The Third Angel's Message took right hold on me. As soon as I saw that I was worshipping something in opposition to the Creator of the heavens and the earth, my very heart was moved within me.

I feel to thank God to-day for the instrumentality that wrought the change in me and many others who are now rejoicing and looking for that blessed hope. Prior to my embracing the present truth I was an Advent believer of the old stamp, there being a church in the place, organized by Eld. S. Chapman, who told us we must not hear anything else—that there were those in the world that would try to draw us away from the truth and turn us unto fables. Said he, Don't you go and hear them. Well, I placed great confidence in Bro. Chapman, so much so that I became prejudiced against those who believed in the destruction of the wicked, non-immortality of the soul, and the Seventh-day Sabbath. When I heard of Bro. Ingraham's appointment in our place I thought I would not go and hear him, as I had heard so much about him and his belief; but when I saw others preparing for the meeting I thought I would not be alone; I knew that it would not hurt me to hear. With these thoughts I started for the meeting; but on my way there I threw away my prejudice, and thought if there was any more truth for me I was willing to receive it, and prayed to God to show me what was truth. I believe he heard my prayer, for as soon as I heard on the Third Angel's Message, and the Commandments of God, the Scriptures began to unfold to my mind. The Bible seemed to me like a new book. I can now say, O how love I thy law; and call the Sabbath a delight, the holy of the Lord, honorable.

Dear brethren and sisters scattered abroad, let us gird on the whole armor, keep the Commandments of God and have the Faith of Jesus, that we may be among his chosen when he shall appear. Will some of God's servants come this way that others may receive light on his word.

Yours seeking for the truth and expecting deliverance soon,
CORNELIUS LANCASTER.
Wileysville, N. Y., Nov., 1858.

From Bro. Inman.

BRO. SMITH: I feel a deep interest in the truths advocated through the *Review*, especially those that point out our duty to God, to our fellow-men and ourselves, and show the condition of the church in her fallen state, and the necessity of the people of the Lord coming out of her that they be not partakers of her plagues.

I rejoice to hear that the cause of truth is rising notwithstanding the powerful opposition it meets. I believe it will triumph over error, and he that heeds

it will overcome and stand on the sea of glass with the Lamb. We are striving to keep all the commandments of God and the Faith of Jesus, and heed the counsel of the faithful and true Witness, to buy the tried gold, white raiment, and eye-salve. The Lord blesses us in our feeble efforts to do his will, for which I praise his holy name. I can say with the rest of the brethren and sisters, we meet with great opposition here from professed christians. They go so far as to call us infidels, scoffers and materialists, because we take the Bible as it reads, and believe in a material God, a material heaven, and that material saints will dwell with him there. Christ says, Blessed are ye when men shall revile and persecute you, and say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven.

Brethren and sisters, let us look well to ourselves, and see how we live before those who believe not. Let all our conversation be seasoned with grace, and we be ever ready to give a reason for our hope. I bless God that I ever heard what is termed present truth, the Third Angel's Message, and have been enabled to see a beauty in it. O how I love the truth! I love to hear about it, for it brings to light many things that have been hid for many years. I see the need of a closer walk with God, a heavenly-mindedness, and of being dead to the world and alive to him. I want to lose sight of self and the world, and throw all upon the altar. My greatest desire is to be a christian; but if I am one I am the least of all. I want to follow Christ through evil as well as good report. Paul says if we be Christ's then are we Abraham's seed, and heirs according to the promise. I want to be an heir of that kingdom, and when Christ comes put on immortality, and stand with the 144000 on Mt. Zion.

ELDAD INMAN.

Wayland, Mich., Nov. 7th, 1858.

From Bro. Dodge.

BRO. SMITH: I realize that there remains a work for us all to do, in order to meet the Lord in peace. He will soon be here, and O, that we who profess to be commandment-keepers may be ready and waiting. Self-righteousness will be of no use to us in the judgment. We are living in perilous times, but if we have the daily evidence (which it is our duty as well as privilege to have) that God approbates our lives, we have nothing to fear. Let us all bear in mind that without holiness we cannot see the Lord. The time has fully come for us all to arise and move forward. There is no resting place for us this side of Mt. Zion. When I read the letters in the *Review* from the saints scattered throughout the land, and know that they are trying to arise from a lukewarm state into one of holiness, it warms up my soul, and a thrill of joy runs through my heart which words cannot express. I am thankful to God that he has had such a care for me, that I ever was made to see the light that shines for his people in these closing hours of time. By his grace I mean to go through to the kingdom.

Brethren and sisters, it is but a little longer that we shall have to suffer afflictions here. Then let the thorn and the thistle grow around us; soon they will annoy us no more forever. Let us as a Christian people raise the standard high, lest we should seem to come short of the promise left us concerning the rest that remains for the saints. How thankful we all ought to be that such light shines from the word of God that all who will may walk and rejoice in it. I am satisfied that we have the truth, and it will not do to sell it.

In hope of eternal life.

H. W. DODGE.

Stoddard, N. H., Nov. 4th, 1858.

From Sister Preston.

BRO. SMITH: I rejoice that Jesus is preparing a place for his weary children. We live in a world of trials, but if faithful the Lord will deliver us out of them all. I feel that the Lord does help me day by day to overcome. I have been here five years next May, and have not seen a Sabbath-keeper, except one who embraced it since I came here. I some-

times feel very lonely. As I look back to the time when in N. Y. State I met with the dear children to praise God, my soul is filled with love to overflowing.

My brethren and sisters, pray for me that if I nevermore see you on this earth, I may meet you on the new earth. Time is short, and every thing looks as though the Bible was nearly all fulfilled. O that I might realize it as I ought. I feel very thankful for the *Review*. The truths that it contains feed my soul.

A. M. PRESTON.

Fitz Henry, Ills., Nov. 1st, 1858.

From Sister Eastman.

BRO. SMITH: I esteem it a privilege to write a few lines, and tell what the Lord has done for me. It has been some more than five years since I first turned my feet into the testimonies of the Lord; but I have been an unprofitable servant.

Last winter, through the labors of Bro. Welcome, the Lord showed me that there was a fullness in Jesus, and that it was my privilege to enjoy a present salvation. I sought and obtained the blessing. O, the sense of the goodness and glory of God that filled my soul. I felt that I opened the door of my heart, and my Saviour entered and took up his abode with me. I do rejoice that while darkness covers the earth and gross darkness the people, there is light in God's word, and he is purifying unto himself a peculiar people, zealous of good works.

Your unworthy sister striving to overcome.

E. G. EASTMAN.

Adario, Wis., Nov. 3d, 1858.

From Bro. Ayers.

BRO. SMITH: I never saw things in the light I have of late. I am fully satisfied that I at least have got to take entirely a different course from what I have done in time past. It appears to me that I have been greatly in the dark, but I can through the great mercy of the Lord, begin to indulge a hope that I am receiving an application from time to time of the blessed eye-salve. I think I see quite clearly that it will take all to buy the tried gold, the white raiment and the eye-salve; but it appears to me that in view of what it cost to obtain these things for us, and the great and glorious results to come, if we faithfully heed the counsel of the faithful and true Witness, we have no reason to complain of the price, but rather to be filled with wonder, love and praise. There have been times of late when I have been almost on the point of giving up for lost, and I am satisfied that I never saw and felt the force of the Laodicean message sufficiently to save me from ruin, in the past. I now see, I trust, that there is no other way of escape for me. O, may the Lord in mercy help me to increase more and more in feeling and realizing the great importance of these things, and also of attending to it immediately, knowing that the time is very short in which these things can be attended to. It does seem to me that what is done must be done quickly. May the Lord give wisdom.

Yours hoping in the mercy of the Lord at the appearing of Jesus.

JACOB AYERS.

Bristol, Ct.

Extracts from Letters.

Bro. B. F. Curtis writes from Iowa City, Oct. 30, 1858: "Bro. Hull left our house Tuesday, the 26th, for Indiana, which leaves the cause here without a preacher. There is a great interest in this city, and for miles around. O that some preacher could come out and spend some months here. This city numbers eight or ten thousand inhabitants. I am not enough acquainted as yet to know whether we could reasonably expect a preacher this way this winter. Where is Bro. Phelps? Could not he come? or could not my beloved Bro. Waggoner come out again this winter? I pray God to raise up more laborers for his harvest."

Sister B. Strout writes from Bradford, Me., Nov. 3d, 1858: "O how it would rejoice my heart to meet with the dear saints in conference, and hear God's messengers preach the word. I have not seen or heard any of the preachers since Bro. Barr was here two years ago last May; but my trust is in the Lord. I believe that we have a great High Priest in the heavenly Sanctuary, who is touched with the feeling of our infirmities; and my prayer is that my sins may all be blotted out. It cheers my heart to hear that the message is rising, and God's people are going free. May the Lord strengthen and prepare us for the conflict just before us."

If you think you can come to Christ, or do any good thing, without the Holy Ghost, you have never been taught to know yourself; you are without strength.

The Eden Above.

4 No poverty there—no, the saints are all wealthy,
The heirs of his glory whose nature is love;
Nor sickness can reach them, that country is healthy.
O say, will you go to the Eden above.
Will you go, &c.

5 March on, happy pilgrims, the land is before you,
And soon its ten thousand delights we shall prove;
Yes, soon we shall walk o'er the hills of bright glory,
And drink the pure joys of the Eden above.
We will go, we will go, &c.
O yes, we will go to the Eden above.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. NOV. 25, 1858.

✍ We send this issue of the Review to quite a number whose silence and indebtedness justly demand the suspension of their papers, in the expectation that letters from them are on the way.

✍ We design to publish hereafter in each Review a full list of all the letters received during the previous week, regardless of their nature or contents. All persons, therefore who do not see their letters acknowledged in this list, will know that they have not been received.

✍ Let those who think we make too much of the Sabbath question read the article in this number on The Tract Society and Slavery, and apply the same reasoning to this subject. It will enable them to perceive why we give such prominence to the fourth commandment.

✍ THE Church in Battle Creek have enjoyed a cheering visit from Bro. Sperry. We were rejoiced to see him so far recovered in health as to be able to give us a discourse of an hour and a half in length, extolling the goodness of God and his wonderful works to the children of men. His remarks were calculated to inspire hope and faith in those who heard. We trust they will not be without effect. In the afternoon Bro. Waggoner spoke to us in his usual instructive manner. Sabbath, Nov. 20th, we shall long look back upon with pleasure.

To Correspondents.

J. Bostwick: For an explanation of Rev. vi, 9-11, we refer you to an article on that scripture, from Bro. Loughborough in No 23, Vol. xi. Concerning 2 Cor. xii, 2-4, we see not how your friends can make much of a stand on that for the conscious existence of the dead. If we mistake not, something of a burden of proof rests upon them before they can make that scripture support that doctrine. Mark the Apostle's subject, verse 1. It is *visions and revelations*. He goes on to relate a view he had had of Paradise, and states that he is in doubt whether he was taken up bodily into Paradise or not. If he was not, he was, of course, according to his subject, in *vision*. All must admit that these two conditions are the only ones brought to view by the Apostle: either being carried bodily into Paradise, or viewing it in vision. All the Apostle means, then, by the phrase, "out of the body," is merely to be in vision. Before this scripture, therefore, can prove what is claimed for it, it must be shown that man is in possession of a separate, immaterial, intelligent entity called the soul; second, that this can

exist independent of the living organism; and third, that for a person to have a vision it is necessary for this soul to be separated from the body and carried to the objects to be presented before it; neither of which can be shown.

Pledges.

It appears to be a duty (though somewhat unpleasant) to say to those who pledged assistance to me in building a house, that I went forward and commenced building, and borrowed money on the strength of these pledges. Offers of further loans have been made, but I do not feel free to accept more without having a reasonable prospect before me of paying again. I am anxious to commence the winter's campaign, but my work hinders. Had I the amount pledged that is yet unpaid I should be relieved. If it would be more convenient to pay in clothing or provisions it would be equally acceptable, as it would enable me to leave soon for important fields of labor. Can I be relieved, or must I work out these pledges with my hands? I wish to have information soon.

J. H. WAGGONER.

Conference in Lapeer, Mich.

THE new meeting-house was finished and dedicated to the Lord our God on the 12th inst. From thence the Conference continued three days with increasing interest. Some fifty or more professing to keep the Sabbath were present. Some of the brethren from Shelby, Rochester, Canandaigua and Tyrone, came up to the feast.

Brn. Waggoner and Lawrence were here by invitation. The clear manner in which Bro. W. presented the sure word of prophecy, the perpetuity of God's holy Law, and how the gospel comes in as a remedy for all its transgressors, with the nature and obligation of the weekly Sabbath of the Lord our God, claimed the attention of all who came to hear; and many appeared to be deeply convicted of the certainty of the sure word of the Lord presented to them.

On the third day of the meeting (First-day) we had an interesting season at the water side, where two more were buried in baptism and raised to walk in newness of life; making in all fourteen that we have baptized besides the seventeen that were baptized by Brn. Cornell and Lawrence, before they left here in Sept. last. Several others are still held back by opposing influences which will probably ere long be removed.

On the morning of the fourth day, the church convened, and accepted the report of their building committee, and chose a committee to settle all outstanding accounts and hold the house in trust in accordance with the consecration they had made of it to the Lord. In the evening gospel order was attended to by setting apart one of their number to act in the capacity of deacon, after which the church united in celebrating the ordinances of the

Lord's house. We were made happy indeed in so doing, rejoicing in our acquaintance with each other, and how the bonds of union were being cemented by our love of the present truth, and the blessed hope (if faithful) of soon seeing that blessed Saviour whose sufferings and death we had met to celebrate. Praise the Lord for all his mercies.

Is not the work of God moving onward? Not four months yet have passed, since Brn. Cornell and Lawrence pitched the Michigan tent here in this place and commenced the proclamation of the Third Angel's Message. Now here is a neat and commodious house for the worship of Sabbath keepers, and a church of thirty-one baptized members with their families, besides others that keep the Sabbath in union with them, and many others interested to attend their meetings. All this work has been rising under the proclamation of the present truth, while scoffers and opposition are raging all around.

In East Thetford, twenty miles from this, there is another church that is rising out of a dark place. They need help from our brethren when they pass this way. We have spoken of these once before.

The first week in this month I spent in Hadley, where we gave seven lectures, in two districts, where the present truth had never been presented. We found that much prejudice against Sabbath keepers had spread here from Lapeer; the towns being only twelve miles apart. Notwithstanding all this, we had no opposition from those who came to hear. Many of them acknowledged the truth of the Sabbath of the Bible, and also believe that Christ is soon coming, but they lack courage as yet to take a stand for the truth. I hope they will not wait too long.

JOSEPH BATES.
Lapeer, Lapeer Co., Mich., Nov. 17th, 1858.

P. S. After spending the Sabbath here, I have an appointment to preach in Canandaigua, the 22nd and 23d, from thence to Hartland, Livingston Co., the 24th, to commence a series of meetings. J. B.

✍ It may be expected, Providence permitting, that I will commence lectures in Convis, at the junction, next Tuesday evening, Nov. 30th. J. B. FRISBIE.

Business Department.

Business Notes.

Burt Hall. We sent Mrs. E. Fenner Spiritual Gifts and Supplement, but not in season to reach her before your letter was written. We presume she has received them all right now. If not we will send again. We send Review to Wallace W. Beach, San Francisco, Stockton St.

C. S. Hurlbut. We send again.
H. Luce. "Nine cents for tract." What kind?
C. F. Davis. We will wait on you till you are able to pay.

Emily L. Derby. Your paper is paid two volumes in advance, so that you need not stop it for want of means.
J. W. Raymond. We have none of Storr's Six Sermons for sale. Bro. J. Martin's P. O. address, is East Berkshire, Vt.

Letters.

H. Gardner, J. Newton, S. A. McPherson, E. L. Derby, Wm. Peabody, L. Crosby, J. Bates, H. A. Wetherbee, Wm. S. Foote, R. Moran, J. W. Raymond, S. C. Bourn, J. M. Mills, I. Lake, E. L. Bascom, M. Hull, E. B. Sanders, C. J. Benton, J. H. Bates, C. E. Harris, J. S. Mills, H. S. Gurney, C. C. Collins, H. Barr, C. L. Palmer, M. E. Cornell.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the "Review and Herald" to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

FOR REVIEW AND HERALD.

J. C. Allen 1.00, xiv.1. Wm. Spencer 1.00, xiii.1. D. R. Purviance 1.00, xiv.1. R. Purviance 1.00, xiv.1. Jas. E. Titus 1.00, xiii.1. A. J. Richmond (25 cts each for Geo. Weeks, Wm. Borden, S. M. Randall, Eld. May,) 1.00 each to xiii.14. L. Steere 1.00, xiv.1. J. Ayres 1.00, xiii.1. F. Gould, 0.50, xiii.14. L. Martin 1.00, xiv.1. Saml. Martin 1.00, xiv.1. S. Burdick 2.00, xiii.1. A. Hare 1.00, xiv.1. C. Bates 1.00, xiii.14. R. S. Durfee 1.00, xiv.1. J. Burbridge 1.00, xiv.1. L. P. Miller 3.00, xvi.1. Danl. Pess 1.00, xiii.15. Mrs. B. Irons 0.25, xiii.7. S. A. Snyder 1.00, xiv.1. A. Smith 2.00, xiv.1. D. Wood (for I. Smith,) 0.50, xiv.1. J. H. W., (for A. C. Lewis,) 0.50, xi.20. A. Hafer (for M. Kunselman 0.50, xiii.6; for E. Kunselman 0.50, xiv.1.) 1.00. A. C. Hudson 5.00, xvi.1. Anonymous 3.00, xiv.1. Jno. Byington 1.00, xvi.1. S. Gove 1.00, xiv.4. L. Crosby 1.00, xiv.1. S. A. McPherson (25 cts. each for Geo. Stannard and E. Benedict) 0.50, each to xiii.14. J. M. Mills 1.00, xii.1. R. Moran 1.00, xiii.1. O. Raymond 2.00, xiv.1. C. Raymond (for W. K. Smith) 1.00, xv.1. S. C. Bourn 2.00, xiii.1. I. Lake 2.00, xiii.1. Wm. S. Foote 1.00, xii.21. E. Pomeroy 2.00, xiv.1. D. Smith 1.00, xiv.1. A brother (for R. E. Copeland) 1.00, xiv.1. H. Barr 1.00, xiv.1. F. Wines 0.25, xii.14.

Books and Accounts

BOOKS SENT.—Wm. H. Graham, Ct., 18 cts. A. J. Richmond, (by express,) Mich., \$5. F. Blinn, Ct., 6 cts. S. A. McPherson, Mich., 12 cts. Wm. S. Foote, Ohio, 18 cts.
Received on account: M. E. Cornell, \$9.