

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."

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THE SACREDNESS OF SLAVERY.

MANY things are esteemed sacred. In America the most sacred thing is slavery. The constitution is held sacred, but not so sacred as slavery. When the two come in contact it is the constitution that has to give way. When the constitution is found to be against slavery it is the constitution that is to be "amended."

Law is held sacred, but not so sacred as slavery. When slavery says the word, all the laws protecting free citizens, freedom of locomotion, of speech, of the press, and personal security, give way. When it is proposed to make slavery the defendant in court, the court cannot be held. The counsel to be employed against her (Humbard or Hoare) are graciously permitted to save their lives by leaving the State. Law, unless it be slave law, quails everywhere before the majesty of slavery.

Liberty is held sacred; but not so sacred as slavery. Where slavery appears, liberty hides her head and vanishes, of course.

Party ties and political compacts are held sacred; but not so sacred as slavery. When her interests are deemed in peril, party ties and political compacts are dissolved in an instant.

"State rights" are held sacred; but not so sacred as slavery. They are held inviolable whenever they are invoked in favor of slavery; but of no validity at all when interposed against slavery.

The authority of the federal government is held sacred, but not so sacred as slavery. When that authority is wielded in favor of slavery it is held to be without limitations or conditions. When it is but suspected that it is to be thus wielded no longer, or not to the extent of slavery's demands, the authority of the federal government disappears, and no right or power of "coercion" remains to it. Every citizen and every State may then cut the cords of allegiance with impunity.

Federal authority may coerce the State of South Carolina when she rebels against a Tariff, but not when she rebels against the inauguration of a president not nominated and elected by slavery.

The ballot box is held sacred, but not so sacred as slavery. When the ballot box fails to elect the candidates of slavery, the appeal is from the ballot box to the sword.

"Compromises" are held sacred but not so sacred as slavery. "Compromises" adopted at the dictation of slavery, are, at its dictation annulled, and at its dictation its opponents hasten to adopt them again.

The laws of nature and of nations are held sacred; but not so sacred as slavery. At her bidding those laws become "glittering generalities," "metaphysical abstractions," "faux-faronade of nonsense."

The Bible is held sacred; but not so sacred as

slavery. Its decalogue, its golden rule, its law, its gospel, are all revised and set aside by the code of slavery. It annuls marriage, withholds the Bible, enforces labor without wages, and sells the temple of the Holy Ghost as a chattel, and remains a Bible institution still!

Religion is held sacred; but not so sacred as slavery. So long as religion can be perverted to the support of slavery, so long its divine claims are recognized. But no sooner does religion condemn slavery than its very name is changed to "fanaticism," "heresy," "infidelity," "treason," "rebellion," and all the forces of a pro-slavery church and a pro-slavery State, are let loose, howling on its track.

Nationality is held sacred; but not so sacred as slavery. When slavery calls for secession, nationality is cast off as an abhorred thing.

Oaths of allegiance, of office, are held sacred; but not so sacred as slavery. When slavery lifts its finger oaths of allegiance and office are no longer held binding. The citizen and the officeholder are thus absolved from the oath.

The ties of kindred, of consanguinity, of marriage, of parental and filial affection, the precious, instincts, affections, and claims of our common humanity, are held sacred, but not so sacred as slavery. At her bidding, nay, in her presence, these ties are all severed, these claims trampled under foot.

The blood of the Redeemer, the influences of the Holy Spirit, the love of the great Father of spirits, are held sacred; but not so sacred as slavery. At her bidding the purchase of that blood is placed on the auction block. The temples of that Spirit are made the inmates of the slaveholder's harem, the dear children of the heavenly Father's love are transformed to "goods and chattels personal," and herded with the beasts that perish.

The family altar, the nursery, the Sabbath-school, the house of prayer, the Christian ministry, the church, the assembly of the saints are held sacred, but not so sacred as slavery. Slavery breaks down the family altar, plunders the nursery, outlaws the Sabbath-school, defiles the house of prayer, claims brotherhood in the church, bribes the ministry, and whenever convenient, claims church members and ministers as chattels, sells them at auction, chains them in coffin gangs, deposits the price in bank, and draws checks on the cashier for fresh investments in human merchandise, or for the American board of foreign missions.

All this is sober fact, and not fiction.

Men—brethren—Christians—fellow citizens—freemen! How much longer shall the abomination be endured?—*The Principia.*

An Easier Way to Quit Using Tobacco.

In looking over the *Friends' Review* (No. 15), I was interested in reading an article headed, "How to quit using tobacco," and after giving it a careful second reading, am willing to admit that the prescription the writer has given may, in the main, be correct, but there is one very important point which he seems to have rather overlooked,

and which, if added, would perhaps take the place of a large portion of his directions, and that is—faithful, earnest, heartfelt prayer. This I can say, from actual experience, exceeds by far all other antidotes combined. Having at one time been an inveterate tobacco chewer, and having made several ineffectual attempts to get rid of the filthy practice, but always failing in them, I was, after having used it fourteen years, brought to remember that He who rules heaven and earth, and who does not suffer even the little sparrow to fall to the ground unnoticed, could in his adorable mercy and goodness, strengthen me in my resolves; and having committed all to his care, I determined to make one more effort, and throwing away the tobacco I had with me, fervently prayed to my heavenly Father for strength and assistance. Thanks be to a kind Providence, that prayer was answered, and the undertaking proved comparatively an easy one. My longings for it were never very great, and soon disappeared entirely.

Now to those who use the noxious weed, and who desire to quit it, I would say—pray God earnestly, fervently and faithfully, that he will strengthen you in your efforts, and you will find it an easier task than you may have imagined.

[E. J.—Ob. Evangelist.

THE SABBATH.

THE following on the Perpetuity of the Sabbath, we take from the *Millennial Harbinger* of May 29, 1861, published at Seneca Falls, N. Y., late *Prophetic Exposition* of Rochester N. Y.

M. C. Allen is probably a First-day man. His closing remarks indicate this. But it will be seen that the Bible evidence presented in the article is on the side of the seventh-day Sabbath. The writer, in common with a majority of first-day men, uses the Bible evidence for the perpetuity of the Lord's Sabbath, and dodges off on to the first day of the week without the least show of Bible evidence.

But does the editor of the *Harbinger* hold to the perpetuity of the Sabbath, or the divine authority and sacredness of the first day of the week? Or does he hold that God at creation sanctified and blessed no particular day, but one day in seven? and men may take their choice? The appearance of such articles as the following in a paper professedly devoted to close expositions of scripture subjects naturally leads to the inquiry, What is the editor's position? The Sabbath question should be better understood by Bible students.—Ed.

PERPETUITY OF THE SABBATH.

ALL nations, as well as individuals, who profess to base their religious belief upon the Bible, have in accordance professed a reverence for the Sabbath, as a day originally consecrated holy by God, when he rested from creating, and not instituted by man as a day not to be classed with the six working days. There is always in the word a reference to a divine injunction regarding it, although this opinion subsists with different apprehension, as to how the day should be sanctified, whether solemnly, and with established forms, as was the Jewish Sabbath, or as Sunday, so named by ancient idolaters, who worshiped the

sun, and accompanied the same with relaxation and amusements; or, as the first day of the week, the Lord's day, commemorative of our Saviour's rising from the dead, and to be devoted wholly to praise and thanksgiving, and contemplation of "that rest which remaineth" for his children at the end of the dispensation, after the manner of the apostles, recorded by their writings.

Sabbath is a Greek [Hebrew] word, signifying "rest;" the definition itself seems to indicate in what manner the day should be observed. Although there is this diversity of reasons why the Sabbath should be kept inviolate from the six working days of the week, yet, it is agreed that it should be thus sacredly maintained. Some, from the firm impression of its being a divine command, binding by the Old and New Testaments, not the less so by the gospel dispensation; others, as an important political enactment. Their argument is, that it is alike conducive to the physical and moral benefit of humanity, and could not be abrogated without detriment in a large ratio to their most important interests.

There are some professed believers in our holy religion, who think, and so speak, that the Sabbath, with other Jewish rituals, was a part of that law which was annulled by the gospel dispensation, especially as there is no express injunction in the New Testament for its observance, more than the keeping holy every day. We confess our astonishment at this opinion, for although not positively enjoined by our blessed Master or his apostles, yet, the Sabbath is so often alluded to by them as to imply that its observance was *not* to be discontinued as long as the christian church shall exist.

Our Saviour repeatedly improved the day by teaching the people in their synagogues, while there is not the *least* intimation that he intended it should be abrogated—instead of which he taught *how* it should be improved by studying the law, and works of love and mercy. Our Saviour declares, "He came not to destroy, but to establish, or fulfill the law and the prophets." Now, what law given before his advent did he sanction and establish, but the moral law, which his word declares is holy, just and good? Since the ceremonial law was abolished, and "a new way opened up unto us," as that which was done away could not make the comers thereunto perfect. Heb. v. xi. Besides it was declared to be a burden too heavy for the fathers and for us. We conclude, therefore, upon scriptural authority, that the moral law, comprising the ten commandments given on mount Sinai, with all the attending solemnities, is in all its requisitions as binding *now*, as when first promulgated.

When one came to Jesus and asked what he must do to inherit eternal life, he referred him to the second table exclusively; we suppose, because those related to his outward conduct as manifested towards others, and to convince him that what he had professed to observe, was not his *whole duty*, or, that which he owed to God, had not been rendered. Can it be supposed our Saviour would sanction and approve, as he did, so far as the applicant had well done, and ignore what was primarily his own right to obedience, homage, and adoration? And as an important accessory to this, is, we think, the injunction to "Remember the Sabbath day." Who can doubt, who is a Bible student, that this command was given with an intention that one day in seven should be holy, as a day of rest, early as at the creation, when the Master blessed and sanctified the seventh day?

Notwithstanding, from that time until Moses, no more mention is made of it. While aware that several specified seasons or feasts were ordained by divine command, and spoken of as Sabbaths, and were so observed by the Israelites, yet, this *one day in seven* is often especially enjoined, guarded by promises and threats, and designated as "the Sabbath of the Lord your God," in which there is a marked distinction made, as all can see who consult the Scriptures. It is alluded to *separately and often*, with re-iteration of the

duties required by him who ordained it, and so handed down from generation to generation, with peculiar promises of blessing to those who with reference to a divine command, consecrate it as holy; when thus hallowed, it is not material, we think, whether we designate the day as Sabbath or "Lord's day." We know not how those can so understand the sacred oracle, as not to see if we may renounce this one day as not binding upon all to be kept holy, why we may not other of the commands that relate to our duty to one another, as enumerated in the decalogue. Is not an exposition for maintaining the Sabbath conclusive from God's word. And it should be rested upon without intervening doubts, being the *ipse dixit* of the great Law-Giver.

I would urge all who are in a fog on this subject, to consult a good concordance, and faithfully refer to the many texts relating to the day and its sanctions; by thus doing, they cannot, we think, fail to corroborate the above testimony. Too much time and space would be required to more than allude to them at present. It is not as a good civil institution; nor as alone calculated to promote our present and future good; not because the Sabbath, or first day of the week, whereby the keeping of it holy is implied as a precedent by the first disciples, who were found, as we read, engaged in worship on that day, but mainly because it is a divine command, evidently promulgated for observance *through all time*; and that it should be guarded, as by prophets and apostles of old, as are all other divine commands which are of perpetual obligation. We have every reason sanctioned by God's word for thus shielding it from all aggression, and abundant argument to ward off every shaft raised for its abandonment, or light estimation by an ungodly world.

There is no christian country without the Sabbath; and no believer in the religion of the Lord Jesus, who loves and prizes it not. It has ever been hallowed where God is known and worshipped. Were it a blotted-out institution, that rest for man and beast from the six days of labor, which is a component of the covenant blessing—a boon proved to be such from history and observation, would be too dearly lost. The worldling would lose a powerless check to his downward progress, with no Sabbath bell to warn him to turn his feet to the sanctuary, where God has promised he would be found; where often as led by custom he hears a voice crying, "Turn ye, turn ye, for why will ye die?" This he may always hear on the Lord's day, a day which has registered more new births from sin to holiness, than all the other days of the week counted together. The christian would miss a landmark by which he estimated his progress homeward, and be deprived of an indispensable auxiliary on his journey thither, and the Holy One, the loud praises and homage, on that sacred day, which he has established and followed with his blessing.

We have no fear for the Sabbath; as long as Christ has a church militant, there will be found advocates to press the importance of the divine sanction. The assurance is, that all efforts will prove abortive for its overthrow, and redound to the disgrace of the abettors. He who watches over all, ever has had, as now, those, his friends, ready to advocate and promote its obligations in their greater purity, and conscientious motives. The recent movement on its behalf must rejoice the heart of every christian, while enlisting their hearty co-operation; and prayer will ascend that God's wisdom may be better understood in its promulgation, and glory redound more and more to his great name, by thousands who shall be raised up to "remember the Sabbath day to keep it holy," in praise of him who is Lord of the Sabbath.

M. C. ALLEN.

That Book.

THERE it lies, attracts little attention; yet it is the most wonderful object the eye can look upon, and the most valuable thing the hand can

poise. The sun in the heavens, the multitude of the starry host, are not so glorious; nor are the wedges of gold, or gems of brightest lustre, to be compared with it in value, or any of the dear relations of life to be esteemed so precious as that book. Let us ever try to realize the following points or properties of this book, and treat it accordingly.

Its truthfulness. The facts are real, wonderful, and not at all exaggerated. Its histories are all-important. There is no invention, no surmise. The characters drawn of God and of men, the descriptions given of this world and of the next are all true. The truth, the one truth above all others, that shines brightest in it, is redemption wrought by One in our nature. Therein it is revealed as accomplished, accepted and honored. It is full, free, eternal.

The tenderness of that Book. The invitations, histories, encouragements, promises, are all full of tenderness. The names of God, the titles of Christ, the offices of the Holy Spirit, and the names by which God calls his people, are all running over with tenderness.

The terrible ness of that Book. Predictions of wrath to come, threatenings on the impenitent, descriptions of judgment, how full of awful terms!

The triumphs of that Book. It has been victorious over all enemies and cavilers, and over all the fears of God's people, already in thousands of instances. It is destined to triumph over all the world. O how glorious will its victories appear when all God's purposes concerning it are accomplished, and all written out! The history of the Bible will be one of the delightful studies of the saints through eternity. Then its contents will be understood and its victories be celebrated by its multitudes of trophies, and the universe shall wonder at THAT BOOK.

Scenes in my Household.

The following article, although it partakes quite largely of the nature of a story, contains valuable hints for such as love the Golden Rule, and will be read with peculiar interest by thousands of the readers of the REVIEW. While the scene is evidently taken from the "higher walks of life," it instructs those in its lower walks, and especially does it tell the rich and affluent to be merciful to those contending with the discouraging spirit of poverty. I clipped it from a Detroit daily.

G. W. A.

WASHING days, with far too many housekeepers, are days of trouble and disorder. I've tried washing-machines twice, and twice abandoned them; for instead of diminishing, they increased the trouble and disorder. Your true Biddy always ruffles her feathers at every attempted improvement in her domain. She is dead set against labor-saving machinery, or new inventions in the culinary line. As for washing, she has no faith in anything but hard knuckles and a cherry board; and in regard to time, it must be from sun to sun—steam and soap-suds, from morning till dusky twilight.

Getting desperate, as housekeepers sometimes will when tried beyond endurance, I turn over a new leaf now and then, and throw my kitchen cabinet into confusion. Biddy, however, is sure to get her revenge, and drive me into the old order of things.

But this is keeping me back from a washing-day incident, which I design to relate. I keep two domestics, one a nursery and house-maid, and the other a cook. I hire a washerwoman on Mondays, to whom the sum of seventy-five cents has been usually paid for the day's work.

One Monday evening, a few weeks ago, just after the gas had been lighted, I was sitting at my work-stand, with Hetty on a stool by my feet, reading a new book, which her father had brought her at dinner time, when the cook came in and said—

"Mary's done the washing, ma'am."

I took out my porte-monnaie, and had selected three quarters of a dollar, when the cook added—
"Mary thinks she ought to have a dollar."

"Well, she won't get it," was my quick and rather excited answer. "Three quarters are enough, and all she'll receive from me. I never saw such people! you can't satisfy them!"

"It's a big wash," replied the cook, "and hard work standing over the tub from morning till night."

"There's no use in talking," said I sharply, "I shall not pay her a dollar."

"May be ye'd be after dividin' it with her then," suggested the cook, who had gone over to the side of Mary. "Say ye'll give her a shillin' more nor three quarters."

"May be I won't, then," said I positively.

Cook went down stairs, leaving me in not a very comfortable state of mind. I felt annoyed at this demand. Seventy-five cents was all I ever had paid, or ever expected to pay for a day's washing. A dollar seemed out of all reason. Mr. Wilkins came in soon after, and the subject passed from my thoughts. He brought me home a photographic impression of that sweet picture, entitled, "Past and Future," with which I was delighted.

"How much did it cost?" was a very natural question.

"Only twenty-five cents," was the reply.

"Indeed! isn't that cheap?"

"Yes, very cheap. Impressions of this kind are usually sold at from fifty cents to a dollar."

"Can you get any more of them?" I inquired.

"Yes."

"At the same price?"

"O, yes."

"I'd like two more," said I. "Will you get them for me to-morrow?"

"Certainly; but what do you want with two more?"

"I would like to give one to Mrs. Walker, and send the other to sister Alice."

"You shall have them," was my husband's cheerful response.

"Did you get the note paper and envelopes?" I now inquired, remembering a little commission I had given him in the morning. He drew forth a package and placed it in my hand.

"Gilt edge?" I asked.

"Yes."

"Pink-lined envelopes?"

"O, certainly;" that was your direction. But I call it extravagant. Now, how much extra do you suppose I had to pay for gilt edge and pink-lining?"

"I'm sure I don't know," was my carelessly spoken answer.

"Nor don't care, either, why didn't you say?" He smiled, with just a shade of gravity in his eyes, adding—"But I will inform you, nevertheless. The pink and gilt in that little package cost just fifty cents."

"Nothing so very ruinous in that." I threw back the words laughingly.

"Not at all; only it just crossed my mind that many a poor man works hard all day for just double the amount here spent in gold leaf and tinting—useless, all!"

I dropped my eyes away from the earnest look with which my husband seemed regarding me. He had not meant to utter a rebuke, but his words went home. My thoughts passed instantly to poor Mary, our washerwoman, and her long, hard day's work. I thought of her two children at home, from whom she had been absent since morning, and the meagre provision she could make for them and herself on the small sum of her earnings—seventy-five cents a day, with the certainty of never more than three or four full day's work in a week. I thought, likewise, of my refusal to increase the sum of one day's earnings by the small addition of even a single shilling, which my cook with more kindness and sympathy than I had given her credit for, urged me in her impulsive way to advance. A shame spot burnt on my cheek. Rising suddenly, I went down stairs to the kitchen.

"Where's Mary?" I asked.

"Gone," answered cook, coldly.

"Did she get her supper?"

"No, ma'am. She couldn't stay. The wash was heavy, and we didn't get through till late."

"Why didn't you get her some supper?"

"I wanted to, but she said no, she wasn't hungry."

"I'm sorry," was my remark, and stood thoughtful for some moments. Conscience was troubling me.

"Is she coming next week, as usual?"

"Don't know, ma'am. She didn't say. Guess as how she'll try to make a day somewhere else, if she can."

I returned and went up stairs, feeling altogether uncomfortable. What a trifle was the sum to me which I had refused to advance—to her of how much importance. In parting with it, I should never have felt the slightest diminution of comfort, while the gain to her would have been great. Very exact was I in dealing with this poor woman, bargaining for her work at the lowest rate for which it could be obtained, yet liberal in expending from a mere generous impulse—giving away things of taste and ornament to persons better able to purchase than I was to bestow. The matter troubled me. I looked so sober, as I sat at the head of the tea-table, that my husband inquired with a shade of concern on his face, if I were not well.

"O, yes," I replied, rallying myself, "quite well;" and then I tried to make conversation, in order to push aside, if possible, the unpleasant thoughts that intruded themselves. But I remained ill at ease. Conscience kept accusing me. Had I been just, humane, considerate? I could not answer, yea. Fifty cents for gilt and tint was a thing of no consideration; but twenty-five cents to my poor washerwoman, who toiled wearily from sun to sun, was so weighty a matter, that self-interest would not permit me to decide in her favor. Two or three times during the evening I had resolved to send my cook to Mary, who lived not far distant, with the twenty-five cents I had so positively refused to advance on her wages. But this would have been to acknowledge myself wrong, and human nature is weak. I was not quite ready for this.

"You needn't get me those photographs," said I to Mr. Wilkins on the next morning, as he was leaving after breakfast.

"Why not?" he inquired, looking at me curiously.

I really felt as if he were reading my thoughts, and my eyes fell away involuntarily.

"Gilt edge and pink-lining!" Mr. Wilkins looked at me from the corners of his eyes a little reprovingly.

"For shame!" I answered, hiding the real state of my mind under a show of mock displeasure.

I could not get Mary out of my mind. Every now and then a thought of her would intrude, and continued throughout the day. Several times I resolved to send her the extra sum she had asked for her day's work, but pride—I call the feeling by its right name—held my good intent from action; and so the days went on and the week closed.

Sunday evening found my thoughts going forward to Monday, that day of days to housekeepers. I had never known a more faithful or punctual washerwoman than Mary, and had often said of her, speaking to myself, "She's a treasure." The question of her appearance as usual, on Monday morning, was therefore a serious one, and the doubt involved made me feel uncomfortable. Rather than lose her, I would have paid a dollar for the day's work cheerfully. She was better worth that than most washerwomen the usual seventy-five cents.

"I wonder if Mary will be here in the morning," said I, speaking to my cook.

"Don't know, ma'am," answered cook, soberly. I could see that the extra quarter was in her mind, and she wished me to remember how I had refused to advance Mary's wages.

"Did she say anything about giving up the place?" I inquired.

"She said it was worth a dollar, ma'am, and she could get it—and so she can."

I said no more, but left cook brooding over the matter, with no pleasant anticipations.

I arose early on the next morning, and went down to the kitchen. There stood Mary over her washing-tub, as I had seen her on every Monday morning for a twelvemonth. She looked up as I came in, with her usual grave smile of recognition; but the smile was more fleeting than usual, and as it faded out I saw lines of trouble on her face.

"Are you not well, Mary?" I asked kindly.

"Not very well, ma'am," she answered in a tone that stirred my heart with a feeling of sympathy.

"What ails you?" I inquired.

"Johnny's been sick, and I've had to be up with him almost every night."

"What's the matter with Johnny?"

"I don't know, ma'am. He's had a fever, and such a dreadful headache."

Fever! Ah, I knew too well what that word meant, for many an hour had I lain scorched with fever, and often tormented by thirst. My thoughts went realizingly to one well remembered time, when, after a long delay, a cool, juicy orange was placed to my eager lips, and then, as my thoughts passed to Mary's little boy, an accusing spirit charged me with holding back from his lips a like refreshment.

"Is he no better this morning?"

"Not much, ma'am."

I turned away from the kitchen and went up stairs, with a strangely uncomfortable feeling about my heart. An image of the sick child haunted me. I fancied him suffering from thirst as I had once suffered, when the hot breath of fever seemed to be drying up my blood.

After breakfast I sent for a few oranges, and taking them in my hands, entered the kitchen, where Mary was at work, and said to her—

"Don't you think these would taste good to Johnny?"

Mary's hands paused in their work, and her eyes filled with tears.

"O, ma'am," she answered with a tremor in her voice, "he cried so last night for an orange, and I couldn't buy him one."

A sob came near overmastering me, but I kept it down.

"Put on your bonnet, Mary," said I, "and take these home to Johnny. Poor child, I know what a fever thirst is."

Tears fell over her face, and her lips tried vainly to express her thanks. I did not want the words, for I saw that her heart was full of gratitude.

"I'll be back in a minute," she said, a few moments afterward, and went hurriedly out.

"Here is your money." The day had closed, and the washerwoman's work was done. I held two half-dollars in my hand. Mary looked at them, and then at me, while a flash of surprise mingled with hope and pleasure stood on her face. No further word was spoken. She stood a moment, moved, I could see by the grateful feelings that would not trust themselves in utterance—then turned from me, and left for home.

Was I not a happier woman, as I sat amid my children that evening, than I was just one week before? Ah, we cannot wrong another, without laying burdens upon our own hearts. How many golden opportunities for gathering life's sweetest pleasures do we let go by, permitting selfishness, and a narrow injustice to the poor, to rob both us and them of the good to which we are both entitled.

A trifling incident some may say, on which to hold the reader's attention so long. Do you feel so my friend? Think again, and away from yourself as much as possible, and perhaps the impression may change.

We have always one Counselor to whom we can repair for advice, and he pleads the causes of his people freely.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, JUNE 11, 1861.

JAMES WHITE, EDITOR.

OUR POSITION.

Our position relative to the great work of the third message is briefly stated in the article entitled, *The Loud Voice of the Third Angel*. With fullest confidence that this glorious work will soon be accomplished, and that it is therefore the duty of all to act some humble part, we enter cheerfully and joyfully upon those duties assigned to us. And may we not expect the especial blessing of God upon those who now rise above, and leave behind, their faults and errors, as well as discouragements? God will return in power to those who truly return unto him.

Have we lost in a degree the spirit of the message? our only safety is to return unto the Lord who first gave to feel its sacredness and importance. Have our ministers sunken down, through discouragements or otherwise, from that high state of spiritual enjoyment, consecration, and zeal to save souls, they once enjoyed? may God reach down his arm and lift them up. Have our people lost in a great degree the spirit of sacrifice? may they with renewed consecration bind their sacrifices upon God's altar. With real faith in our present position, and the future success of the message, as stated in the article referred to above, ministers, editors and people, will act faithfully, decidedly and vigorously for God and the languishing cause of truth.

CONFERENCE ADDRESS.

The brethren will be happy to see in this week's paper the Conference Address on Organization. Those who have care for the flock, and labor the most ardently for the advancement of the cause will be highly gratified, while those who take but little interest in the cause will see little or no necessity for anything of the kind. We hope all our people may be aroused to the necessity of a proper organization, to prevent the loss of a large amount of the labor of our preachers, and confusion among believers.

The readers of the Review will be very thankful for the Address in this number, covering but a portion of the ground, and will anxiously expect to be very soon addressed upon the subject of the "officers of the churches and their duties."

We have sent a pamphlet entitled, *Acts of Incorporation and By-laws of the Seventh-day Adventist Publishing Association*, to those who have sent in their pledges for the payment of shares in the stock of the Association. It is expected that on receipt of said pamphlet, all who are prepared so to do, will send forward the amount of their pledges, and more if they please, as it is wanted for the immediate use of the Association. On receipt of the money, the Secretary will return certificates of stock. We have printed one thousand copies of the pamphlet, and shall be able to furnish a copy to all who pledge to take stock in the Association.

THE LOUD VOICE OF THE THIRD ANGEL.

We are now entering upon a subject of thrilling interest. We believe the third message will increase in strength, and close with far greater power than the first. It is said of the first message, and of the third, that they should be given with a "loud voice;" but of the second it is not so declared. The first was given with energy and power, and produced great excitement upon the public mind; therefore it is said to be given with a loud voice.

The second message, being local, given for the benefit of God's people who were looking for the second coming of his Son, is not said to be given with a loud voice. Fifty thousand believers in the speedy advent of Christ were brought out of the different churches under this message; but on others beside these it had but little influence.

But of the third message it is said, "And the third

angel followed them, saying with a loud voice," &c. We shall conclude then, that the third message will yet arrest public attention, be proclaimed with great energy and power, and cause a great movement, equal at least to that produced by the first message. But we solemnly believe that the work of the third angel will be far greater than the first.

1. Because of the nature of the message. How solemn!—how cutting!—how dreadful! It breaks upon the ear as follows: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," &c. It is true the first message relates to the judgment, and to the hour or period of the judgment; but it is not of so fearful import as the third.

2. Because of the work which it is to accomplish. The third message is to ripen the harvest of the earth. Let us take a view of the symbols of Rev. xiv, as arranged on our Pictorial Charts. The first three angels symbolize the people of God occupying three positions. What next? The Son of man on a white cloud, "having on his head a golden crown, and in his hand a sharp sickle." See verse 14. Christ has then finished his work in the heavenly sanctuary, laid aside his priestly attire, and has on his kingly crown, and a sickle in his hand. It is evident then, that Christ's pleading for sinners, and the time of their probation closes with the work of the third message.

While Christ is thus upon the white cloud, another angel, the fourth, comes out of the temple, "Crying with a loud voice to him that sat upon the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe." This angel illustrates God's people as occupying a fourth position. But mark! This angel does not follow the other three with a message of warning to man; but is represented as "crying with a loud voice to him that sat on the cloud," and illustrates the people of God offering an urgent, united prayer to the Son of man to thrust in his sickle, to destroy his enemies, to reap the harvest of the earth. Is it not the same as the day and night cry of the elect, of Luke xviii? This cry will be heard, and the elect will be avenged speedily by the Son of man thrusting in his sickle and reaping the earth. Then the saints are delivered out of their trouble, which is called the time of Jacob's trouble in Jer. xxx, 7.

But in all this work connected with the fourth angel there is not one offer of mercy to sinners, neither one prayer for their salvation; but one united cry goes up to Christ on the white cloud to destroy them. The petition is, "Thrust in thy sickle and reap." The reason for this is given as follows: "For the harvest of the earth is ripe."

The question now arises, What ripens the harvest of the earth? or what prepares men either to be translated to heaven, or to drink of the wine of the wrath of God? Answer. The third angel's message. Yes, the third message is yet to be proclaimed everywhere with tremendous power, sufficient to arouse all to a decision, a final decision. The message then will be a test to all men. The third message bears the law of God, but especially the trodden down Sabbath, on its front. Some may start back at the idea of the Sabbath and the law being a test. But we inquire, If the law of the great Jehovah is not a test to poor mortal men, what can be a test? Certainly, if it be not a test, there can be no such thing as a test, and we have no use for the word in our language.

And how very consistent that just before the great God pours the vials of his unmingled wrath upon the wicked, he will test them by his law, which is so very plain and simple that all may know their duty in regard to it. The message bears the Sabbath in front. And how exceedingly plain and definite is the fourth commandment guarding and enforcing the Sabbath! No one of the other nine is so explicit. Read the fourth commandment again, and notice, first, that we are commanded to remember the Sabbath-day and keep it holy; second, we are told that six days are given us to labor and obtain a livelihood, while the seventh day God has reserved to himself as his holy day, and that we must not labor on that day; third, the reason for the institution is given as follows: "For in six

days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." This commandment is so definite, and the duty required by it so very plain, that all may fully understand their duty respecting it. Those who really cannot understand it, may rest assured that they will have no accounts to settle at the bar of heaven. The reason why many do not understand the Sabbath question is not because they cannot, but because they do not wish to understand it. They seem to have no difficulty in understanding the other nine, notwithstanding the duties enjoined by them are not so plainly defined. But when they come to the fourth, where God has been so very particular to define our duty, they hesitate, say they cannot see their duty, and finally fall under a popular influence to break the law of God. Will not God be avenged on such a people as this? But the third message will be proclaimed with a loud voice, and honest men and women will be gathered by it, and prepared to stand on mount Zion, while those who reject it will be worthy of God's wrath. This message will terminate with great power and glory,

3. Because its closing work is symbolized by the advent of an angel clothed with light and glory, and crying "mightily with a strong voice" to the children of men. Rev. xviii, 1-4. This mighty angel joins the third angel in the last closing work as will be seen in the fact that both angels do their work just before the plagues are poured out.

The angel of Rev. xviii, 1-4, gives a warning to escape the plagues. The third angel of Rev. xiv, is also a warning to escape the wrath of God, which is shown in chap. xv, 1, to be the seven last plagues. Both occupy the same period of time, and both symbolize the same great work, or each symbolize different parts of the same great work, preparatory to the plagues.

We are now in the time of the third message, and the preparatory work for the loud cry of this message is going on. The work of the angel of chap. xviii, is future, for it is a message to escape the last plagues. It will introduce the loud cry of the third message. With this view we get an exalted idea of the extent and power of the closing work of the message.

Rev. xviii, 1, 2. "And after these things I saw another angel come down from heaven having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon 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." Notice the terms which express the greatness of the work. The angel has "great power," the "earth was lightened with his glory," he "cried mightily with a strong voice." Be assured, dear reader, this glorious message will forget its feebleness soon; for the angel is to have great power, and cry "mightily with a strong voice." This work will not be finished up in a corner; for the earth is to be lightened with his glory. Is it not time for us to look these great facts square in the face, and be making up our minds for, and laying our plans for, a vast work? Where are we now? Is a natural and important inquiry. We are in the time of the third message, but the loud cry of the message is future. The first and second messages are in the past; but we have all the truth of those messages in the third. The second message, announcing the fall of Babylon, was given seventeen years since, yet what was true of Babylon's fall in 1844, is true also in 1861. But Babylon has since her fall been filling up with spirits of devils (spirit manifestations), and unclean birds (popular converts), preparing the way for the message of Rev. xviii, 1, 2, declaring not only her fall, but her corruptions since her fall.

The present, then, is the time of preparation for the loud cry. The great truth of the message is being brought out and made plain. And now God is rolling upon his people the weight and importance of the subject of perfect unity of sentiment and spirit. He is making his people one according to the Bible standard of unity. When they shall fully reach that standard, then, and not till then, will he trust them with the loud cry. When the church shall stand united perfectly in spirit and sentiment, then they can take care of the thousands in Babylon and the world yet to be brought out by the loud cry.

CONFERENCE ADDRESS. ORGANIZATION.

Our late General Conference having requested us to address you on the subject of a more thorough and perfect organization of the Seventh-day Adventists, we, at this, our earliest opportunity, and with a ready mind, undertake to discharge our duty.

We shall, in the first place, call your attention to some facts in the early part of this message; and this we do for two reasons: first, it may serve to remove prejudice, if any yet exists on the subject; and second, the reader will not be able to appreciate our position and its difficulties without a consideration of those facts.

➤ If we go back to a period of from six to nine years, we find the believers in the Third Angel's Message few in number, very much scattered, and in no place assuming to take the name of a church. Our views of the work before us were then mostly vague and indefinite, some still retaining the idea adopted by the body of Advent believers in 1844, with Wm. Miller at their head, that our work for "the world" was finished, and that the message was confined to those of the original Advent faith. So firmly was this believed that one of our number was nearly refused the message, the individual presenting it having doubts of the possibility of his salvation because he was not in "the '44 move." Such things may seem strange to most of our readers, but they serve well to illustrate our proposition, that many crude and erroneous views were entertained. Church organization and church order were alike unknown, and sometimes spoken against; and when the number of believers increased it was with the utmost caution that the simplest form of organization of a single church, was advanced and received. Many professed to see in this a step toward tyranny over the minds of Christians, and they were of course nearing the opposite extreme of anarchy and confusion. And when order, was, to some extent, introduced, and wrongs corrected or separated from in compliance with gospel rules, some imagined that the introduction of order created the evils brought to light, instead of exposing and correcting wrongs already existing.

And according to our views of the work we had to do, was our method of labor. As individuals would go scores and even hundreds of miles to present the truth to one or two who had been believers in the first message, so would the laborers go long distances to visit, to comfort, and to strengthen the scattered ones who had embraced the faith. In all cases where difficulties existed they were untiring in their efforts to give aid, traveling far, holding meetings sometimes all night, enduring toils and trials sufficient to exhaust the energies of any class of men.

We are now placed in different circumstances; the number of believers is much increased, and should we try to bestow the same amount of labor on each individual and church, we should utterly fail for want of both time and strength. But our friends and brethren will be ready to exclaim, "We do not want you to labor so now. Go out to the world and proclaim the truth," and this we desire to do. And it rejoices our hearts to know that the times have changed in respect to our opportunities; great events have transpired by which the minds of the people have been prepared to hear. But while we look on the extensive fields already white to the harvest with great concern, and would fain leave the churches established to grow up into the truth, we are burdened with the painful conviction that the scattered ones of former years, enjoying such labors and privileges as we have described, were far in advance of those of the present time, in living faith, deep devotion, and in all practical godliness which is indicated by a separation from the world and entire consecration to the cause of God. We invite you, dear brethren and sisters, to read this declaration with care and with prayerful feelings; weigh well its import, and you will acknowledge that we, who are appointed to watch over you as those that must give an account, have cause for our feelings of sadness and anxiety over the prospect before us.

You are well aware that the times are perilous, and that a growth in grace is necessary to our salvation. And in order to this growth we would here record our

solemn conviction, that you, the body of believers of the Third Angel's Message, must either have the labor above described bestowed on you, or some step must be taken—some means devised and adopted to supersede the necessity of it. But this labor cannot now be bestowed on all the scattered ones, as we have shown; therefore we conclude that means must be adopted for the preservation of order, the correction of wrongs, and consequent growth in grace and spiritual mindedness, or our churches and people will settle down into a cold, dull formality.

It is written that "one sinner destroyeth much good." An Achan in the camp caused the hosts of Israel to flee before their enemies. We have had some bitter experience in this matter. While we have been earnest to invite the Lord to come into our midst, we have neither been wise nor diligent to shut out the enemy. Thus have our prayers been hindered. We now invite your attention to a few points wherein reform is imperatively demanded. And first our

GENERAL CONFERENCES.

These have been, confessedly, our most important meetings; yet we have hardly held one that was fully entitled to the name; and at this time we have no means of knowing that their doings are according to the will of the body of the churches and believers. And it is very certain that a small minority of the churches have been represented in them, and they by no just and equal proportion. That our numbers have been small, and our business and labor limited, are evidently the reasons why we have had no serious difficulty in this respect; but as our circumstances are continually changing in both these respects, it would seem to be wise and prudent to have them held on a different basis.

Again, much of the business attended to at these conferences is of a local nature, especially concerning the locality or State wherein the conference is held. In this respect the wants of all cannot be equally attended to. This may be remedied by holding

STATE OR DISTRICT CONFERENCES.

We have several reasons to urge for the organization of such conferences. These are aimed at, and only aimed at, in the conferences now held in the several States from time to time, but they are open to all the objections that now stand against our general conferences. Some special necessities for the proper organization of such conferences we will notice.

➤ We hold them essential to the efficiency of our ministry; and this in a two-fold manner. First that our accepted ministers may go out before the world with the endorsement and authority of the body with which they stand connected. This would often open the way for their introduction into school-houses, court-houses, or meeting-houses, which are often (and often properly) closed against irresponsible persons who cannot show that they have the confidence or sanction of any body of believers. And this stands closely related to the second point, which is, that our brethren be not imposed upon by false teachers, or conceited, self-called messengers of the third angel's message. Trouble has been occasioned and churches sometimes nearly ruined by those who professed to fill this office, who were both unqualified and unworthy; but the churches had no authority to which to appeal, unless to those to whom God had entrusted the great burden of this work, but who could not have a personal acquaintance with everybody, and therefore could not always give timely and satisfactory information. Such conferences would be a great benefit by supplying the churches in every part of the field with the means of coming together in their several States or districts for social and public worship, and for the building of each other up in the word of the Lord. Of course the business would be done through the delegates of the churches.

These reasons we consider sufficient for an immediate adoption of the measure. But as urgent as these measures are, they are not the only ones that need to be adopted to preserve the order and purity of our churches. Nor would these of themselves greatly reduce our labor and care for the welfare of the scattered people of God. This can only be attained by adopting such rules as shall secure more perfect

ORDER IN THE CHURCHES.

This we shall examine under two heads, as affecting

their business and their membership, and there are many considerations which apply equally to both.

Although the churches may stand strong and clear enough to transact business without the presence of a messenger, yet cases of discipline are often referred to a minister for his judgment by one or both of the parties. Now it is very evident that if all the charges, votes, and decisions were on record, it would greatly facilitate the matter, and enable him at once to give a definite and satisfactory opinion. Or if a matter should be appealed or reported to a conference composed of delegates of churches, it would be still more necessary to keep a record as the basis of such appeal or report. To do business by vote without keeping a record is a loose method, to say the least; and is often the means of dissatisfaction and confusion.

It is also necessary for the purity of our membership, as well as to know who shall vote in a business meeting, to have a record of the names of the members. Some small churches where the members have almost daily oversight of each other may think this unnecessary, but in larger churches, and in some small ones also, we have seen and felt the necessity of this. Thus it has been our lot to go into places as strangers and ask how many members there were, and it could not be told. Members seemed to come and go at their own pleasure, and when they became cold or disheartened, no one looked after them—no one knew their standing. This is not a new difficulty. We have long felt the necessity of efficient action on this point. It should be definitely known at all times who are and who are not considered members, and then the welfare of all may be looked after, and the erring may be reclaimed by timely action, or the unworthy withdrawn from in a manner to save the cause from reproach.

But this is especially necessary to save the ministers and churches from being imposed upon by those who move from place to place. A few instances may be given to illustrate this. 1. An individual in the extreme western part of Wisconsin was zealous for the truth, and took the part of an efficient member of the church where he lived, assuming to direct in spiritual things, writing to the *Review*, &c. But while he was professing to keep all the commandments, and was especially zealous for the fourth, it was well known that he left his former residence under the charge of transgressing another commandment. 2. A letter appeared in the *Review* some time since from an individual in Iowa, calling for help, stating that his family were alone in keeping the commandments in that place, and wishing a minister to come and preach the message there. Some who read that letter knew that the writer ran away from another State in debt and in disgrace. We leave you to judge what must be the influence of such persons, and what darkness a preacher would have to meet who should answer such calls. 3. A person came to a certain church, representing that he was oppressed for keeping the Sabbath, could not get work; that he was poor, and must move or suffer. The church aided him and brought him into their midst; but he proved to be lazy, and every way unworthy. On writing to the place of his former residence, they were informed that he had been withdrawn from as unworthy. But here the fruits of disorder were manifest. Some refused to receive the testimony of brethren abroad, asserting that themselves were to be sole judges of their own members. Division was thus created, the church went into darkness and months passed before they were able to rise and extricate themselves. And all this because of the loose manner of recognizing members. Every person leaving a church by removal should obtain a letter certifying to his standing; and without this precaution our churches are open to "confusion and every evil work." In the first two cases, if letters of fellowship had been required, the individuals would not have dared to hold out to the churches at large and to the world their false light; and in the last case the church would have avoided a great cause of declension and darkness, and the labor of a minister would not have been needed, as was the case, to bear a heavy burden that nobody should have borne. These are mere examples. Such things are, and have been, occurring almost continually.

The officers of the churches and their duties need to be considered, but this is properly the subject of a

separate argument. Our object in this is to call your attention to the necessity of a more thorough organization, and invite your co-operation in the effort to effect it. We have seen with deep regret the distrust with which reforms of this kind are viewed, and trust it is for want of understanding the necessities of the case. We have examined it with carefulness and prayer, and hope and pray that you will examine it in the same manner, and believe that you will arrive at the same conclusion. We mourn the low state of many of our churches; the world is going down to ruin and must be warned; we are often burdened and perplexed at the amount of labor before us; and though we cannot expect to avoid all difficulty, our position and circumstances are such that any just and proper means of avoiding difficulty and trial in the churches are worthy of your most earnest consideration.

J. H. WAGGONER,	JOSEPH BATES,
JAMES WHITE,	J. B. FRISBIE,
J. N. LOUGHBOROUGH,	M. E. CORNELL,
E. W. SHORTRIDGE,	MOSES HULL,
JOHN BYINGTON.	

MEETINGS IN NORTHERN IOWA.

THE weather being unfavorable for tent-meetings we thought best to visit those churches where help was most needed and spend about a week among them. The meeting at Marion was well attended, notwithstanding the cold rain that came on. On first day twelve were baptized, and seemed to take new courage. At a business meeting the church unanimously resolved to accept the name Seventh-day Adventists. It was also voted that in view of the extreme necessity of a house of worship at Marion, tent expenses &c., that the church ask to be excused from taking stock in the Publishing Association at present. The plan of Systematic Benevolence was considered and measures taken to carry it out more fully.

At Fairview we found the interest to hear on present truth was increasing. The hall was nearly full, notwithstanding the short notice and a thunder-storm that came on as people were gathering. We left an appointment for the Sunday night following, and went on to Rome. Here we found the people coming in from every quarter to hear a war speech, which gave us a good opportunity to announce our appointment. We had five meetings, and were glad to see the Roman brethren so willing to receive plain preaching, reproof, and instruction in righteousness, by the word of truth. Seventeen were baptized on first day morning. In the afternoon we returned to Fairview and found the people gathering an hour earlier than usual. The interest to hear was never better in that place. Many were fearful that the building would give way, but seeing the owner of the hall present, and learning that extra supports had been placed underneath, some were inspired with confidence. Many that could not get in were heard to reproach the Baptists for locking their house, after agreeing that it should be open for other denominations when they did not use it. Some of the wealthiest and most respectable citizens were thus deceived by them to get their money. The public have been imposed upon, and it is expected that our friends in that vicinity will soon rally and put up a commodious house of worship.

We find that an announcement to speak on the signs of the times brings out the people *en masse*. A great change has taken place in the public mind, and even our enemies begin to concede that we may be partly right.

On Monday, after a discourse on baptism, we went four miles to the river where twelve were baptized. This was a happy day to many.

On Tuesday at 2 P. M., according to previous appointment, we met with them again at Marion. The two rooms at the house of Bro. Benest were crowded as full as possible, and quite a number remained outside. After the discourse we again repaired to the water where seven more were baptized. In the evening the ordinances were celebrated for the first time here. It was a precious season.

These meetings have encouraged our hearts greatly. We shall go out with the tent feeling assured that there are many prayers for our success in winning souls to the truth.

M. E. CORNELL.
B. F. SNOOK.

REPORT FROM BRO. WAGGONER.

DURING the last week after the close of the conference, I spent my time in writing, and visiting in this church. I am gratified to see evidences of improvement here: the members seem to want to know where in they err, that they may amend. At least they seek counsel, and receive reproof with thankfulness. This is always cheering to the laborer in the cause of God.

On Sabbath morning after a social meeting I preached a sermon on the death of Bro. Moses Long, a notice of which was given in the *Review*. May 14th, evening after the Sabbath, I held a meeting near Bro. Zinn's, in Rusan, five or six miles north of this place. The attendance was large, and the attention good. First day morning our meeting was in a house about two miles from that, on the bank of the Des Moines river. The house was well packed half an hour before the time appointed, and I was told that there were as many outside as inside of the house. At the close of the meeting we repaired to the river, where six were baptized. This was a solemn and joyous occasion to me, and I had also much freedom in speaking the word, although a sense of darkness existing in the church there, rested continually upon me. After baptism I requested the members of the church to meet at a private house, where I laid open my feelings in reference to them; to their darkness, and the danger of their situation. They heeded the exhortation; wrongs were exposed, burdens cast off, and we went free. According to their own expression they had been walking in darkness for months, and when the light and peace of heaven rested on them again their joy was beyond expression; they fell on each other's necks and wept aloud. A number from Knoxville were present, and we all felt more than ever assured that the power of the truth and the Spirit of God must be in us, and rule our daily walk, or we shall never be able to pass through the perils of these last days.

I am glad that our brethren in Northern Iowa have spoken out against tobacco and kindred evils. I know of no field of labor that needs such testimony more than Iowa. I have had my feelings touched in this place to see brethren and sisters, struggling for liberty from these tyrannical idols, almost overcome; their minds clouded; faith almost gone, ready to sink in despair. When brought to this condition they begin to realize the nature of their bondage. Thank the Lord the third angel's message is a purifying message, and the grace of God will sustain those who trust in him with self-denial.

J. H. W.

Knoxville, May 28.

P. S. I think it duty to say that the difficulties in the Church at Rusan grew out of one Morton S. Cook, from Clark Co. imposing himself upon them as a brother. By advice I would warn the saints against him, as he may try to impose upon others in the same way.

J. H. W.

CONFERENCE IN WESTERN N. Y.

THIS meeting was well attended by the brethren in this part of the State, and was one of deep interest, and we trust it will prove truly profitable. It was a matter of deep regret that our beloved brother Sperry was prevented by sickness from being present. He has had a severe attack of bleeding at the lungs, which brought him near to the gates of death. Prayer was made without ceasing by the church in his behalf, and we hope and trust that God will raise him up, still to sound the last message. He was increasing in strength the last we heard, the hemorrhage having ceased. Let him still be remembered by the church.

Bro. Hull was present and preached four times during the two days. We would say to the brethren who are unacquainted with him, as is the case with nearly all in this State, that we, the brethren assembled at this meeting, were satisfied that it is in the order of God that he should labor in this State. We trust that his labors will be abundantly blest. We say this lest any should be discouraged on our failing to procure the laborer we expected.

The Lord is at work in this region of country. Some who have learned the truth and desire to obey it, have strong opposition, yet we trust they will have the help of God to overcome every obstacle. It was a matter

of rejoicing to us, and will be to others, to hear that Bro. and sister J. M. Aldrich of Somerset were at this meeting, and took a decided stand to keep the commandments of God, and desired to become fully identified with us as a people.

It is expected that the tent will be pitched for the first meeting in Yates, Orleans Co., and that meetings will commence the evening of June 5th. Funds were paid in to the amount of \$66.38 at this meeting, which will pay the traveling expenses of brethren to the place, and make a beginning.

N. B. Those who have means for the tent fund will send to Moses Hull, Oleott, Niagara Co., N. Y., care of R. F. Cottrell. Those who have any considerable sum to send will do well to send a draft instead of bills.

By order of the conference,

R. F. C.

CONFERENCE AT AVON, WIS.

THIS conference was held according to appointment, May 24-26, in the new place of worship at Avon, which the brethren by diligent efforts had succeeded in erecting and enclosing in time for the conference. This house is about twenty-eight by fifty, and although some of the inhabitants of the place said the Advents were building a house to cover half Avon, we found it was none too large for general conferences in Southern Wisconsin; and the inhabitants found the house nearly full of brethren and sisters on the Sabbath, and well filled with attentive hearers on first day. This meeting was a refreshing season for the people of God who were there assembled. Our meetings were spirited, especially the social meetings. Bro. Ingraham and Sanborn were present at this meeting and took part in preaching the word. Bro. Goodenough was also present who has been laboring in Wisconsin the past winter with some success. The burden of the testimony to the church was the importance of being awake at this time and having all our energies thrown into this cause, especially as it is manifest that the four angels are holding the four winds that the servants of God may be sealed. The stirring testimonies which were given on this subject met with a hearty response from our brethren and sisters.

Some attention was given during this conference to the subject of more strict order in the church, especially order of that character that will protect the church from being imposed upon by false teachers and false brethren. Many expressed themselves on the sad state of things which has existed in Wisconsin because of divisions made by those who professed to teach the third angel's message, but were not in union with the body, and thought a more strict system of order in regard to the ministry, that the church might know who were in union with the body, would be the dawning of brighter days for Wisconsin.

On first day two discourses were given on the Sabbath question to attentive congregations, and after the second discourse we went to the water-side where ten were baptized by Bro. Sanborn. In the evening we had an excellent social meeting in which all seemed anxious to take a part, and which continued till near eleven o'clock at night.

Our business meeting was characterized by a promptness and willingness on the part of all to act in sustaining the cause. As it was considered that the church in Avon would have all they could do to raise means to finish their place of worship, it was unanimously voted by the conference to exempt them from contributing to the tent fund this season, and to let those who are not thus taxed with building sustain the tent. It was thought about \$350 would be requisite to sustain the tent and those who labor with it the coming tent season. About \$300 have already been pledged, and others doubtless will be willing to pledge who have not yet had an opportunity.

Some body (a bigoted sectarian I suppose) after hearing Bro. Ingraham exhort the brethren to activity from the fact that Satan is mustering his forces (referring to Spiritualism, &c.) went off to a military company in the town, who were on drill, and reported us as secessionists, and said we had stated that the Devil was raising armies to go South. The company were so enraged that they were on the point of coming to the meeting-house to take the man who said it and

hang him on the nearest tree. All the hindering cause seemed to be, their informant could not tell them which man said it. He could not tell whether it was the "Michigan man" (myself) or one of the others. But I think they found out before we got through the conference that we intended to be loyal subjects, and obey all laws that do not conflict with the law of heaven.

J. N. LOUGHBOROUGH.

Crane's Grove, Ills., May 29, 1861.

LETTERS.

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

From Bro. Whitney.

DEAR BRO. WHITE: To the remnant scattered abroad I wish to say that my heart is with them to maintain the struggle until the victory is gained, and we reach the promised remaining rest. The cause seems to be gaining somewhat in this section, and the few who have remained true to the truth are being encouraged, feeling that the sound of rain is again to be heard within our borders.

I have felt the afflicting hand of my heavenly Father upon me for some time, for which I am thankful, however, for I trust that by it and the aid of his Spirit I have been able to see my condition, and to double my diligence in making my calling and election sure.

How we ought to rejoice on account of the long suffering of God to us ward, and what an incentive it should be to duty. There are some who have embraced the truth here since Bro. Lawrence and myself visited them last winter, and others are becoming interested, and are inquiring, "What is truth?"

Lord revive thy work, is the prayer of your unworthy brother striving to overcome. S. B. WHITNEY.
Malone, N. Y.

From Sister Bragg.

DEAR BRETHREN AND SISTERS: Your cheering communications through the *Review* have often encouraged me to press on. Through the goodness and tender mercy of our heavenly Father I am still striving to overcome. When I get a glimpse of what is preparing for the finally faithful I feel that I must endure to the end. Nothing is too dear to sacrifice for an abundant entrance into the everlasting kingdom of God. There the saints of all ages will meet. The prophets and apostles, all the worthies that have long lain in the dust of the earth, and those that were near and dear in this life, who have fallen asleep, will come forth to eternal life, and with the righteous living be caught up to meet Jesus. Blessed anticipation!

Oftimes I ask myself, shall I be found worthy to escape the things coming on the earth and join this heavenly throng? At times I feel poor, miserable, blind, and in need of all things, but while I look at my poverty and unworthiness all seems dark before me. Again, by faith, I behold my Redeemer wounded and bruised for me. Precious Saviour! He has of late done much for me. His grace has sustained me in deep affliction and great depression of spirits in bodily infirmity. The Lord is my help, I will trust in him though he slay me. "His merciful kindness is great toward us, and the truth of the Lord endureth forever. Praise ye the Lord."

I am often reminded of the fitting truths God has been pleased to give the remnant by revelations in this solemn time. They are searching truths to my heart. They are truths by which I would square my life. I see no danger of thinking too much of them, or of heeding them too strictly. It causes us great grief to see some draw off from the body and find fault with those God has placed to lead the remnant in this great work. Rather should they be in high reputation for their work's sake. The wise man says that a wise reprover is a jewel upon an obedient ear. Prov. xxv, 12.

Some have given up the truth wholly. One truth after another was yielded. The first step was to find fault with some message given, or the manner in which it was given, then sympathizing with those corrected, until self-will controlled the judgment and they were left in the dark. If the half-hearted would search their own hearts they would find enough to do before casting the mote from their brother's eye. This spirit of fault-finding leads me to examine my own heart and to plead at a throne of grace for more

faith and heavenly wisdom. O for the "wisdom of the serpent and harmlessness of the dove," with which to meet the enemies of the cross. How eagerly they catch every thing that can be made to appear evil and swallow it as a sweet morsel. But in the language of the Apostle, "Only let your conversation be as becometh the gospel of Christ, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel; and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation and that of God. For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake." Phil. i, 27-29.

Cambridge, Wis.

F. M. BRAGG.

From Bro. Chaffee.

WHILE reading and hearing of the commotions that are in the world, and even in the United States, it seems that there are trying times before us, and it is time for all the followers of the Saviour to be up and doing, to see if they all have the armor on, by which to quench all the fiery darts of the enemy. There are a few of us here who meet from Sabbath to Sabbath to worship God, and we are trying to overcome all the devices of the evil one and make some little progress in the divine life. Although there are but a handful of us, the promise is that where two or three are gathered in Christ's name, there is he in the midst. I praise God for the promises that are left on record for his children. Salvation is free on compliance with the conditions which are all plain and easy. We all may enjoy a full, free and present salvation. We may feel that we are saved now from our sins, and not in them. It is the duty of every professed follower of Christ to present his body a living sacrifice, holy and acceptable, which is his reasonable service; and when we have done this, it is our duty to keep all upon the altar, and be dead to the world, but alive to Christ, and seek not to do our own will, but the will of our heavenly Father.

O blessed thought! that we have not always to stay here where sickness and sorrow reigns, and where almost everything is untrue, and so little love and friendship is manifested by those who profess to follow Christ. O if all enjoyed as much of the love of God in the heart as it is the privilege of all to enjoy, it would be very different.

When we contemplate the love of God to a guilty world, and the spirit that he manifested, it ought to lead us to humble ourselves under the mighty hand of God, and see to it that we cherish tenderly in our hearts the Spirit of Christ; for without it we are none of his.

I am striving to live near my Saviour day by day, and to draw nourishment from Christ the living vine, so that I may have grace to overcome all the evils that I may have to encounter in this life, and at last reach the haven of eternal rest.

Yours striving for immortality.

I. S. CHAFFEE.

Ordino, Wis.

Extracts from Letters.

Bro. H. Edson writes from Palermo, N. Y.: "The *Review* is a welcome messenger to us, although I have not been able myself to read but very little of its contents for more than a year. My health for years has been failing, and for the last fourteen months I have not been able to labor, read, or write but a trifle. From February last my health seemed to improve gradually until the spring opened, since which it has again failed me; but I hope for that land where the inhabitants shall no more say I am sick. My faith is unshaken in the third angel's message. I believe we are nearing the loud cry, and the closing scenes. I have confidence in, and my sympathy is still with, those who have stood by this work, and have borne the heat and burden of the day, whose experience should be considered of much value and worth to the church. The Lord give such wisdom from above and guide them in judgment is my prayer. I believe the plan of systematic benevolence is in the order and counsel of heaven, and that the remnant church must needs come up to the standard raised on this subject and bring all the tithes and offerings into the storehouse, or the

Lord's treasury, that there may be meat in the Lord's house before he will open the windows of heaven and pour out the rich blessing that there will not be room enough to receive it; which will be no less than the latter rain or refreshing from the presence of the Lord, whose longsuffering is now waiting as in the days of Noah. He is not willing that any of his people should perish, but that we all should come to repentance for our lukewarm, poor, wretched, miserable, blind and naked destitution. I feel bad at times that I am so bound that I am of no service in the blessed cause I love. Though unworthy, I hope to share in the prayers of such as have power and can prevail with God.

"Your unworthy brother in affliction."

Bro. C. N. Pike writes from North Wardsboro, Vt.:

"I would like to say to the dear saints that although unacquainted with most of them yet I feel that I love them all, and hope soon to meet with them in glory. I do believe the time is very near, when, if faithful, we shall be changed from mortal to immortal, from these painful and trying hours to joys which will never end. I feel very unworthy and sometimes the enemy tries to make me think there is no hope for me, but I often think of the verse—

"I can but perish if I go,
I am resolved to try, &c."

And then our Lord himself has said, Whosoever will come let him come and take of the water of life freely. O what precious promises has he left on record for the poor and needy, who are led to see their lost condition! Who can but love him when they know how much he bore for us. I can still say that I have never been sorry that I started to try to serve the Lord and keep his holy Sabbath. It is a very welcome day to me. Although I have to work seven or eight miles distant from any one of like precious faith, yet I meet with them sometimes upon the Sabbath, and generally feel that I get well paid for my journey.

It has been some more than a year since I first began to try to keep all the commandments. I had then agreed to work for a man who works on the seventh day. I did not know but he would turn me off, but I thought I would rather "suffer with the people of God than to enjoy the pleasures of sin for a season," and I believe the Lord helped me to find favor in the eyes of my employer, for he did not turn me off, but has hired me again this year. Last year it was said I would give up my notion before long, but I do not know but what the truth is just as sweet to me now as it ever was, and I hope and pray that I may always walk in the ways of wisdom and truth. It often cheers my heart to read the letters in the *Review*, and to know of the trials and victories of the dear saints. It gives me courage and increases my love for them."

Sister A. O. Thompson writes from Denmark, N. Y.:

"I still love the cause of truth, and it does not seem as though I could be deprived of the paper. It is all the preaching I have. I love to hear from the dear saints who are scattered abroad. I sympathize with Bro. and Sister White, and I am glad that they have been raised up to stand for the truth. None but God knows whether I shall ever be raised up from a sick bed. I am now feeble, but I have unshaken confidence in God and his people. I love the name Seventh-day Adventists. I desire an interest in the prayers of God's dear saints, that whether I live or die, I may be the Lord's in the day of his coming. I feel very unworthy, and I know of a truth that the Lord is very good to me."

OBITUARY.

FELL asleep in Jesus, Orilla Walroad, daughter of John Gipson, aged thirty-three years. Sister Walroad embraced the Advent faith in 1843. Her disease was dropsy. She bore her sickness with patience, saying, The will of the Lord be done. She died a firm believer in the third angel's message. A kind husband and five children are left to mourn her loss, yet they sorrow not as others who have no hope, knowing that they that sleep in Jesus will God bring with him. A suitable discourse from Job xiv, "If a man die shall he live again?" was preached by A. C. Morton, to a large and attentive congregation.

M. A. STORL.

Mantorville, Minn.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, JUNE 11, 1861.

BILLS.

WE send bills this week of the amount due on the REVIEW up to the commencement of the present volume. While there is at this time a special effort being made to place the publishing department in a proper position, promptness will be expected in the payment of debts. It is reasonable and right that all who owe the Office should promptly pay their indebtedness.

We also invite our subscribers to immediately pay one year in advance. See terms on first page. Those who owe for the past can add to the sum due, one year's subscription. We make these statements because the Association needs at this time all the sums due, and one year's subscription in advance, to conduct its business to advantage.

SHARES.

No one can be a share-holder in the property of the Publishing Association by paying less than ten dollars. But the Association will receive gifts from its friends whether they be small or large. Those therefore who do not feel able to raise the ten dollars, but wish to help the Association, can send in sums of their own good pleasure which will be receipted for, and applied to meet the wants of the Association.

BIBLE CLASSES.

WHEREVER there are a sufficient number of Sabbath-keepers to hold meetings, there should be a well organized Bible class. This is a most delightful and profitable way of spending a portion of the holy Sabbath. And it is an exercise which is too much neglected among this people.

We are coming into the perils of the last times, when every man should be able to give a ready reason of his hope in the manner the Apostle has said. 1 Pet. iii, 15. In the Bible class is a good place to get posted on the important points of our faith. By taking the word of God, and the publications issued at this Office, the uninformed brother or sister may be able to comprehend the length and breadth of our faith, and not be thrown into confusion when opposing views are presented to them.

Is it not our duty to be better booked up on the doctrines of the Bible? Is it not a little disgraceful to be unable to explain and prove the fundamental points of the third angel's message? Is not the Saviour's injunction to "search the Scriptures" just as binding now as ever? Are not many of the churches behind in this matter?

A word about the manner of conducting a Bible class. Let some one be elected to the office of leader who is informed in the Scriptures, and will enter into the work with a becoming zeal. Have the lesson given out the previous Sabbath, and let every member of the class be on hand promptly at the time of the appointment. Then, above all things avoid a spirit of discussion, for it will kill the interest in a Bible class, and drive out the Spirit of God: and without these two things nothing can be done.

The above accords with my experience in the Bible class and Sabbath-School for the past few years.

G. W. A.

NOTE FROM BRO. WHEELER.

DEAR BRO. WHITE: I have recently spent two Sabbaths with the church in Jefferson Co., and held a number of meetings in different places. I think they are beginning to feel the necessity of more union, and a more perfect consecration to God and his cause. In Lorraine there has been quite an interest to hear among those who had not previously been interested in present truth. Seven have commenced to keep the Lord's Sabbath. Last first-day four were buried with Christ by baptism, and trust henceforth to walk in newness of life. May the Lord keep them unto his heavenly kingdom.

Yours in hope of eternal life.

F. WHEELER.

Camden, N. Y., May 23, 1861.

IS THE USE OF TOBACCO A FILTHINESS OF THE FLESH?

MANY tobacco users are not willing to admit the words filthiness of the flesh, in 2 Cor. vii, 1, as being applicable to them, as tobacco was not in use in the Apostle's day. To such I would say, Is there not a principle in the text, and will not that principle apply to the uses of the filthy weed. I know some fortify themselves quite strongly on the sayings of our Saviour in Matt. xv, 10-20. It is plain on a careful reading that our Saviour has particular reference to their food; and tobacco is not food by any means. It was known then only as a poisonous herb; but to the extent which it is made use of at the present day one might imagine it had become an aliment.

When I was at Glen-Haven water-cure, engaged in the study and practice of hydropathy, one Mr. M. of Philadelphia, as well as many others, presented himself for treatment. He had been an inveterate smoker of tobacco for some years, and his flesh had become so polluted thereby that the nervous fluid and blood had barely a chance for circulation, producing almost a total loss of the use of the lower limbs. On being informed of the cause of his disease, he quit the use of tobacco. His first treatment was thorough wet-sheet packs and baths; and if some of the tobacco users who profess the present truth could have been there and witnessed the result of this packing they would think at least that one thing that enters a man will defile him. On taking him out of his wet-sheet envelope, in which he had been soaking an hour or more at a time, the stench and fumes of tobacco would arise from his body and the sheet in which he had been enveloped so that individuals were glad to leave the room. Some who witnessed the unpacking and bathing were made sick at the stomach. Three different attendants were called upon to finish the bathing which only lasted five minutes. When the tobacco was pretty well drawn out of his filthy and polluted flesh he began to recover the use of his limbs.

This one case may serve to illustrate many which occur in water-cure practice. Ask the many who have quit the use of tobacco through the assistance of water-cure if they consider it a filthiness of the flesh they will give you an emphatic answer in the affirmative.

I have seen individuals who came for miles to get the advice of a hydropathic physician in abandoning the use of tobacco. I have seen individuals who have overcome the abominable habit by the assistance of water appliances. I have also conversed with those who have got the victory over this filthy practice by faith in the Lord Jesus Christ. All will agree that it is generally a habit, and a dirty practice, and when the understanding is enlightened on this subject is it not a sin to thus pollute our bodies with this insidious poison? I know of no better way to master this vice than to make it a subject of prayer. Yes, prayer! better than all other modes. That Being who can heal diseases will help in the subduing of this as well as all other practices which may be called filthiness of the flesh. Blessed thought! We have a High Priest who can be touched with the feeling of our infirmities.

Not long since, in this State, a good brother got the victory over this habit in answer to prayer; and the language of his heart is, "The Lord hath done great things for me." He had often tried before to quit its use, but in his own strength. Here is where many fail. When a man's system is completely saturated with tobacco so that the very blood and nerves of his brain are pickled with it, how can he expect help from strong resolutions when the very brain that produces those resolutions is polluted with tobacco? And as long as we look to self for victory over any besetting sin, I care not how small, we are liable to fail. O that we might realize this more fully. If we all would look to Christ for victory over every besetting sin would we not soon have a church without spot or wrinkle? How can any of us for a moment indulge the thought of there being a tobacco chewer, smoker, or snuff-taker among the living saints to be translated at the coming of the blessed One. Then we would say, Cleanse yourselves from all filthiness of the flesh and spirit, and thus be a vessel unto sanctification and honor, meet for the Master's use.

J. BOSTWICK.

THE P. O. address of J. N. Loughborough and Isaac Sanborn will be Ogden, Rock Co., Wis., until further notice is given.

ENGLISH BIBLES.

WE have on hand a good assortment of English Bibles from Canada, which we sell at the prices given below. The size is indicated by the amount of postage.

Diamond, Marg. Ref.	Calf binding,	\$0.90.	Postage 12 cts.
Pearl, Ref. after verse,	" "	\$1.50.	" 15 "
" " Marg. Ref.	Morocco "	\$1.00.	" 15 "
" " "	" "	\$1.60.	" 15 "
Nonpareil,	Calf binding,	\$1.00.	" 21 "
" Ref. after verse,	" "	\$1.00.	" 21 "
" " "	Morocco "	\$2.00.	" 21 "
Minion, " " "	" "	\$2.25.	" 25 "

APPOINTMENTS.

THERE will be a Tent-meeting at Clinton Junction, Rock Co., Wis., commencing June 7, 1861, and continuing as long as the interest may demand.

June 1, 1861.

ISAAC SANBORN.

J. N. LOUGHBOROUGH.

THE Lord willing the Minnesota tent will be pitched June 5, 1861, in the village of Oranoco, 10 miles north of Rochester, Olmstead Co., Minn. Bro. Allen will remain with us two weeks. We hope to see Bro. Lashier at this meeting without fail; and Bro. Andrews as soon as the Lord opens the way.

May 30, 1861.

JNO. BOSTWICK.

W. ALLEN.

Business Department.

Business Notes.

H. M. Grant: Your paper is regularly sent from this Office.

S. Dunten: Your INSTRUCTOR is already paid four years in advance from next January. You can apply the dollar as a donation to the Association, if you wish.

R. M. Pierce: Check received.

M. A. Hiestand: One dollar will pay your subscription to the end of present volume.

C. L. Palmer: The letter from C. F. Hough was received, and the money placed to the credit of J. D. Hough on book.

E. Stafford: Your letter was received, and the money received in No. 23 last volume.

R. J. Lawrence: The \$1.58 was placed to your credit for books used with the Mich. tent last Summer.

W. Morse: Draft received.

Receipts.

FOR REVIEW AND HERALD.

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.

A. N. Curtis 1,00,xix,1. D. R. Wood 1,00,xix,1. E. Macomber jr., 3,00,xx,18. P. Ringdolph 1,00,xix,1. L. Gould 2,00,xxii,1. Hannah Soule 4,50,xxi,14. O. A. Parker 2,00,xix,1. Jno. Butchart, Sen., 1,00,xix,15. R. Loveland (0,50 each S. Boutwell and E. Wheelock) 1,00, each to xix,1. A. Fife 1,00,xix,1. N. N. Lunt 1,00,xix,1. S. Furguson 1,00,xix,1. R. Parker 1,00,xviii,7. S. Cushing 1,00,xx,1. C. Woodman (for B. Woodman) 0,30,xviii,1. C. Woodman 2,00,xx,1. D. Wilcox 1,00,xix,1. W. S. Fairchild 2,00,xx,1. A. Wright 1,00,xx,1. C. Lawton 2,00,xx,1. Wm. Lawton 2,00,xx,1. C. Lawton (for N. M. King) 1,00,xx,1. D. D. Bartlett 2,00,xx,1. J. M. Aldrich 2,00,xix,1. S. Dunten 2,00,xxi,1. A. D. Tracy 2,00,xix,20. J. Pemberton 2,00,xx,1. Wm. F. Crous 0,80,xix,1. H. L. Richmond 0,85,xviii,21. A. W. Maynard 2,00,xx,1. C. G. Cramer 1,00,xx,21. J. Cramer 1,00,xix,1. W. J. Mills 1,00,xix,1. Jas. Cornell 2,00,xvii,1. A friend (for Mrs. A. N. Chapman) 0,50,xviii,1. N. N. Anway 0,44,xvii,11. L. E. Millne 1,00,xix,1. H. Edson 1,00,xix,1. S. Newton (for L. Wright) 0,50,xix,1. F. A. Stevens 2,00,xix,7. S. Newton (for N. A. Hitchcock) 0,50,xix,1. M. E. Darling 2,00,xx,1. D. Edwards 2,00,xviii,17. C. Kelsey 1,00,xix,1. D. Farnum 4,00,xviii,1. S. T. Chamberlain 2,00,xviii,14. D. R. Carpenter 0,50,xviii,10. L. A. Brobst 1,00,xix,1. Wm. Sweet 1,00,xviii,11. N. Waid 0,50,xviii,14. Lucia Morris 1,00,xix,1. Wm. Russell 2,00,xxi,1. H. Miller 1,00,xix,1. Maria Johnson 1,95,xix,8. E. B. Hibbard 1,00,xviii,1. Ch. in Ionia, Mich. (for H. M. Pettengill) 0,50,xix,1. D. Kellogg 1,00,xix,1. M. S. Kellogg 1,00,xix,1. S. H. King 2,00,xxi,1. Geo. Felschaw 2,00,xix,1. A. R. Knight 1,00,xix,20. J. F. Carman 1,00,xix,1. B. Graham 2,00,xix,1. M. A. Hiestand 0,50,xvii,1. C. Fleming 1,00,xix,1. Moses Hill 0,50,xix,1. Emily Wilcox 2,00,xxi,19. Jno. Francisco 1,00,xix,1. Jno. Reynolds 1,00,xvi,1. E. Griffith 2,00,xix,6. E. Walworth 2,00,xviii,20. Betsey Moore 1,00,xvi,1. R. T. Payne 1,00,xix,1. Alfred G. Smith 0,50,xix,1. Mary Heddington 0,50,xix,1. Rhoda Ashald 2,00,xix,1. Geo. McDowell 1,00,xix,1. H. C. Crosby 1,00,xviii,1. S. R. Twist 1,00,xviii,9.

FOR MISSIONARY PURPOSES.—E. W. Darling \$2,20.