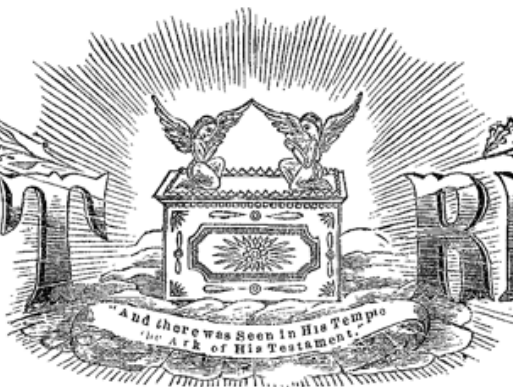


ADVENT REVIEW,



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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Address ELDER JAMES WHITE, Battle Creek, Michigan.

Leave Me not Alone.

O my Saviour and my God,
While I feel thy chastening rod,
And I bow before thy throne,
Leave oh leave me not alone.

In this valley dark and drear,
Naught of earth to give me cheer,
Joys of earth I wish for none;
Leave oh leave me not alone.

Precious Saviour thou art mine;
And I trust that I am thine;
May thy blood for me atone,
Leave oh leave me not alone.

By the powers of darkness pressed,
My inmost soul is sore distressed;
Then help oh earth I find there's none
My Father leave me not alone.

My Saviour, thou wast crucified,
Thou for me hast bled and died,
O call to mind thy dying groan,
Leave oh leave me not alone.

Till the conflict here is o'er,
Till from mortal scenes I soar,
And in glory reach thy throne,
Leave oh leave me not alone.

A. L. GUILFORD.

St. Charles, Mich.

BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

(Continued.)

Preble.—"Therefore, after the decease of the old 'school-master,' it was necessary to have a new law, or new commandments; and hence Christ declares to us one of the new commandments in the following scriptures: 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.' 'This is my commandment, That ye love one another, as I have loved you. These things I command you, that ye love one another.'" John xiii, 34, 35; xv, 12, 17.

REPLY.—Amid all the dust and confusion raised by the opponents of the law and Sabbath, it is necessary often to remind the reader of the true point at issue, and to refer to the principles for which we contend, and which they oppose. Remember then that our position is, that the moral law, summarily contained in the ten commandments, is, and ever has been, God's great constitution for the government of this world; that these commandments have, from Eden down, been binding, not upon any particular class alone, but upon all the world, as Paul, in Rom. iii, clearly shows; that this is the law which God by the Psalmist pronounces perfect, Ps. xix, 7; the law, the keeping of which Solomon tells us is the whole duty of man, Eccl. xii, 13; that this law is in no wise affected, either in its char-

acter or duration, by the giving of the ceremonial law to the Jews, and the abrogation of that law by Jesus Christ, but that it continues right on, as an unimpaired whole, binding upon the world, and is to be the standard of character at the last day. Jas. ii, 12.

If that law was perfect as David declares, then God could not alter or abolish it, without marring his own work; for a perfect law can no more be altered and still be perfect, than there can be two straight lines between two given points, or two centers to the same circle. To argue, therefore, as the opposers of the Sabbath do, that that law which was once perfect has been changed or abolished, is to argue that God's system of government is now imperfect.

Another thought relative to the abolition of the law. As already stated, whatever the New Testament declares to have been abolished, it as plainly declares was abolished at the cross. No change can be shown to have taken place in anything except that which was included in the "hand writing of ordinances," which was "blotted out," and "nailed to the cross." But can this language be applied to the ten commandments? These commandments were written on stone; and how would a man look, we ask, to carry out the figure, nailing tables of stone to a cross? or endeavoring with ink, to "blot out" what God had engraved deep in those tables with his own finger? Both the idea and the figure would be incongruous and absurd. But apply this, as the apostle does, to the book of the law of Moses, the ceremonial law, the Jewish ritual, and there is harmony and appropriateness in the figure; for what was written with ink, could be blotted out with ink, and it was a custom in those days, when a law expired by limitation or subsequent enactment, to nail up the parchment on which it was written, in some conspicuous place, that all might see that it had ceased to exist. From this custom comes the figure of Christ's nailing to the cross that body of ceremonies contained in the hand writing of ordinances. With this view there is harmony throughout; but to apply it to the ten commandments, is to violate every principle of propriety, and make Paul the merest simpleton in the use of figures.

Again. We affirm without fear of contradiction that the view of the law above set forth, would be the view of nearly all, if not all, Bible believers at the present time, were it not for the Sabbath question. We make this assertion on the very apparent ground that it is only since the Sabbath controversy has arisen that men have begun to talk so glibly about the ceremonial nature, the carnality, and the abolition of the law of God. The good and pious of past ages have expressed views relative to the law, its holiness, immutability and perpetuity, exactly such as we now advocate. But the Christian world is of late beginning to awake to the fact, that that law which in times past they have so highly and so justly extolled, demands a day of rest different from the one they find themselves observing. They are beginning to learn that by some means and by some power, a new day has been foisted into the place of the Sabbath of the fourth commandment of the decalogue, and they betrayed into the practice of keeping it. We can tell them where it came from, if they wish to know. It originated with the first great rebel against the government of Heaven, was by him inducted into all the abominations of heathenism, then into the corruptions of the papacy, and finally landed

in the very bosom of all the creeds of Protestantism. See history of the Sabbath. Finding themselves in this position, they have apparently debated the question thus: Shall we still adhere to the high estimate we have placed upon the law, and change our practice to conform to its requirements, or shall we at all events still adhere to our present practice, and make the law, or our theory, even if it involves the abolition of the law, conform to our practice? And too many have set themselves to work to accomplish this latter result. We are sorry to see Eld. P. laboring so zealously in their unworthy ranks.

It is here that we and our opponents have parted company, and this is the issue between us. Occupying, years ago, common ground in reference to the law of God, when it was ascertained that our practice was not conformable to its requirements, we did not choose to surrender our views of its sanctity and binding obligation to suit our circumstances. We believe that the views formerly held by such good men as Wesley and others, in reference to the law of God, are all right, and knowing, according to the obvious principle of logic, that whatever is affirmed of anything as a whole is affirmed of all the particulars contained under it, when we find the law as a whole brought over into this dispensation, still binding upon the world, and the great instrument used in the conversion of the sinner, see Paul's experience in Rom. vi and vii, we know that each item of that law is just as much binding as though individually re-affirmed. In that law we have found a Sabbath, which we have accepted. In that law our opponents also find a Sabbath which they have rejected, and to avoid the claim of which, they even discard the law itself.

But we must return from this digression to a more particular conflict with hydra-headed error; to a painful consideration of assumptions, assertions, false premises and false conclusions. This holy and living law of God, Eld. P. seems to take peculiar delight in denouncing as "the old dead school-master." And after the decease of the "old school-master," says he, it was necessary to have a new law, or new commandments; and hence Christ declares to us one of the new commandments, to love one another. But stop a moment. The law died, if it died at all, at the cross of Christ; but this commandment that Eld. P. refers to, was spoken by Christ, while yet engaged in his public ministry. Hence Eld. P. has a part of the new law enacted before the old was abolished! Here, says he, "is one of the new commandments." Where are the rest? Was the new law given in a hap-hazard and piecemeal manner? If so, who shall collect these commandments, and give them to us in the form of a code entire? No one has done this in the New Testament. And why did not Christ, when he commenced to give the new law, if he designed to legislate in the place of the old, give us a complete law at once, and inform us of his purpose in so doing? Was he not capable of it? Did not the circumstances of the case require it? All will agree certainly that the repeal of a law should be as explicit as its enactment, and that the new law should be no less precise than the old, both as to the time of its enactment, and the terms in which it is expressed. The ten commandments were once declared to men from Sinai, with the mighty voice of God, while the mountain quaked, the earth trembled, and the

hearts of the people fainted at the sublime manifestations of the divine majesty. And now shall we allow a person to impose upon our better judgment, by telling us that because Christ enjoined upon his disciples, in a private manner, to love one another, or an apostle wrote occasionally and years apart, to some of his converts, exhorting them in reference to some of these requirements, that this was the enactment of a new law, that the old was hereby abolished, and the new took its place, while yet Christ and his apostles have given us no intimation of any such thing? Another feature fatal to this position, is the fact that if Christ re-enacted the law, it was re-enacted before the old was abolished, which would be absurd; and if the apostles, as is sometimes contended, re-enacted it, then years elapsed between the abolition of the old and the enactment of the new; years in which God had no law for the government of the world; and as "where no law is, there is no transgression," Rom. iv, 15, years in which all iniquity might be committed without sin! If the first view is absurd, an imposition on human reason, this is blasphemous; for it impeaches the wisdom of Omniscience. Oh shameful confusion! Oh Egyptian darkness! Reader, we appeal to your common sense: is it not more reasonable and scriptural to believe that God so legislated in the beginning as never afterward to find himself under the necessity of giving a new law to man, and then resorting to weak and impotent human means for its enactment!

But you may ask, What then does Christ mean by a new commandment? To which we reply, that he certainly could not mean that his commandment was new in the sense of now first having an existence; for we find in the days of Moses, in the book of Leviticus, an express injunction to love our neighbors as ourselves. Christ enjoined no more than this. But the spirit of this command had been lost from the hearts of the people, and Christ renewed it. And the same John who records these words of our Lord, says in his second epistle, that it was not a new commandment, as then first having an existence, but one which they had "had from the beginning." 2 John 5. It is called new, then, simply because renewed. Just as we read in 2 Cor. v, 17, "If any man be in Christ, he is a new creature," not then first made or created, but simply renovated or renewed.

Preble.—"In this connection, we have an 'example' given us by our Saviour of the practical bearing of this 'new commandment.' It is found in the first part of John xiii:

"CHRIST WASHING THE DISCIPLES' FEET.—And some contend that Jesus commanded his people to attend to the washing of feet, in connection with the ordinance of the Lord's supper, as a part of the ordinance itself. I am led here to say, this is a mistake! It is not so! There is no command or precept about it. The Greek word for command, or precept, as used by the Saviour in this connection, is *entole*; meaning 'precept, command, law,' etc. But the original word, used by Christ in John xiii, 15, when he says, 'I have given you an example,' is *hupodigma*; meaning 'an example, proposed for imitation or admonition,' etc. (Greenfield's Lexicon.) And in this case we shall find that the 'example' of Christ was for 'admonition,' for the disciples deserved it. The case was this: The disciples had first been engaged in a 'strife' among themselves, to see 'which of them should be accounted the greatest,' (Luke xxii, 24,) and the spirit of selfishness and rivalry was in direct violation of the true import of the 'new commandment.' Hence, 'their Lord and Master' just set them an 'example' of humility and 'love' toward each other; they must be servants to each other, and never strive to see 'which of them should be accounted the greatest.' Thus we see that 'love one to another' is the 'fulfilling' of Christ's new law or commandments; as we find in Rom. xiii, 8-10:

"Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, *Thou shalt love thy neighbor as thyself.* Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law."

"It appears that this 'example' of Christ was enough for the disciples while they lived, for we never find them, after this, washing each other's feet in connection with the Lord's supper. They doubtless remembered this 'example' of their 'Lord and Master' to 'love one another,' as Christ had loved them; and so there was no more 'strife' among them at the Lord's table to see 'which of them should be accounted the greatest.' And so would I recommend to all who feel like 'strife,'

to see who shall 'be accounted the greatest,' just to wash one another's feet until they 'have love one to another.' But we need not wash each other's feet, as a part of the ordinance of the Lord's supper, because Christ commanded us to do it; for he never did any such thing. But under similar circumstances, we had better follow the 'example' of 'our Lord and Master;' and then, as he says, 'If ye know these things, happy are ye if ye do them;' yes, 'happy' are we, if we only keep the 'new commandment' to 'love one another,' for there is no unhappiness or fear in love. We shall be 'happy' if we only follow Christ's 'example;' for 'perfect love casteth out fear.'

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." 1 John iv, 16-18.

REPLY.—We have chosen to give what Eld. P. says on John's record of Christ's washing the disciples' feet, at one extract, it forms so novel a portion of an argument against the Sabbath. The connection between Sabbath-keeping and washing the saints' feet, we leave the reader to ascertain if he can. But as we are reviewing Eld. P., it is of course our duty to follow him, wherever he may lead. And yet we cannot do this without apologizing to the reader for so far departing from the subject. We are in the position of the boy ploughing, who was told to make a straight furrow across the field. On inquiring how he should do it, his father told him to drive straight to the old red cow on the other side of the field. The boy started, and the cow started too! However, he obeyed orders and followed her all over the field. And if his furrow was not quite so straight, he could plead that he had only followed directions. So if our reasoning is not always on the subject in hand, our apology is that we are only following Eld. P.

In relation to the subject of washing feet, we can give no better reply to Eld. P.'s remarks than is found in the words of the "living Jesus." Eld. P. has thus far manifested a remarkable passion for long quotations of scripture; and it strikes us as a little singular that on this point he has kept the language of the "living Jesus" entirely out of sight. But let Eld. P., as well as all others, give careful audience while the great Teacher speaks upon this question:

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." John xiii, 3-17.

When our Lord says, as above, "If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet," does he mean that we should do it, or that we should not? When he says, "For I have given you an example, that ye should do as I have done to you," does he mean that we should do so, or do something else! And when he says, "If ye know these things, happy are ye if ye do them," does he mean these things or something else! It is not a little surprising that Eld. P., while so strenuously professing to be a follower of the teachings of the "living Jesus,"

should so soon join issue with his teachings, endeavor to explain away his words, and avoid obedience to his plain and explicit requirements.

But oh, if Eld. P. could have found any such language as this relative to Sunday-keeping, would it have been treated thus? If he could only have found where Christ kept Sunday, and then told his disciples, "If I then, your Lord and Master, have kept the first day of the week, ye ought also to keep the first day of the week; for I have given you an example that ye should do as I have done," would not his language have been taken in its most literal and apparent sense, and considered a sufficient settlement of the Sunday controversy? But Eld. P. endeavors to explain away this language when applied to the washing of feet, and rejects that ordinance, while he accepts the Sunday institution on evidence that is not one-thousandth part as direct. Let him say no more about the "living Jesus," until he can pay as much regard to his language when applied to the humiliating ordinance of washing feet, as he would to the same language if uttered in behalf of the popular institution of Sunday-keeping.

Preble.—"WHAT IS THE NEW LAW CALLED?—It is called 'The perfect law of liberty'—'The royal law'; as we find in James i, 25; ii, 8, 12. We are sure that it is the new law of Christ that is here called 'the perfect law of liberty;' for the apostle says: 'The law'—that is, the old law—the old 'school-master'—made nothing perfect." but 'it was the bringing in' (margin) 'of a better hope;' as we learn from Heb. vii, 19; Acts xiii, 39; 'For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.' 'And by him all that believe are justified from all things from which ye could not be justified by the law of Moses.'"

REPLY.—In his endeavors to find a name for his new law, Eld. P. reminds us of his reasoning on the law in Rom. vii. He here goes to James and contends that the name of his new law is the royal law, the perfect law of liberty. In his argument on Romans we find this language: "And first here we prove positively that the law here spoken of is not the ceremonial, but the moral law; for we see by referring to verse 3, of this same chapter, that the law referred to is that which speaks of adultery; and this sin is the one mentioned in the seventh commandment of the decalogue; and this is what gives us the positive proof that the moral law is the one referred to." We take him on his own ground in reference to the law referred to by James. In Jas ii, 10-12, we read, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; for he that said [margin, *that law which said*] Do not commit adultery, said, also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." What law was it which said these things, to which James in his day could refer? Answer, the old moral law of the decalogue, and that alone. Now Eld. P. argues that a reference to the seventh commandment, in Rom. vii, is positive proof that it is the moral law of the decalogue which is referred to there. Hence, on his own ground, a reference to the sixth and seventh commandments in James ii, is positive proof that it is the moral law of the decalogue that is referred to there. But Eld. P. overlooks this fact, and is very sure that the law is not referred to here, because it is "the perfect law of liberty," and Paul in Heb. vii, 19, speaking of some law, says that the "law made nothing perfect." What law does Paul refer to in Heb. vii? The moral law of the ten commandments? No, sir; but the ceremonial law. The sum of the argument, then, is this: Eld. P. through a mention of one commandment in Rom. vii, sees "positive proof" that the moral law of the decalogue is referred to there; but though two of those commandments are mentioned here in James ii, he sees no proof in them that the moral law is referred to here, but on the contrary, is quite sure that it is the "new law of Christ," because Paul in Heb. vii, says that the old ceremonial law could make nothing perfect! The reader will see plainly enough that James, by the royal law, and law of liberty, means nothing else but the original moral law, as contained in the ten commandments; and Eld. P.'s imaginary "new law" must go without a name awhile longer.

Preble.—"I know that there are those who contend for the seventh-day Sabbath, that say this 'royal law,' as in James ii, 8, is the old law of the Decalogue; and thus they try to enforce their theory in regard to the

Sabbath. But they thus 'pervert the gospel of Christ.' For James says:—'If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well.' What law is this, then, which the apostle says is according to the Scripture? It is this: 'Thou shalt love thy neighbor as thyself.' And where do we find this law? Where did it have its origin? With the old 'schoolmaster,' or with Christ? We will see:—

'Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Matt. xxii, 36-40.

But again, 'For this is the message (commandment margin) that ye heard from the beginning, that we should love one another.' 'Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.' 'I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.' And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.' 1 John iii, 11; iv, 7-11; and 2 John iv, 6.

'Who would not choose to follow the LIVING JESUS, rather than the old dead 'schoolmaster'?'

REPLY. As we were preparing to show the erroneous position involved in the extract just given, a private note was received from Eld. P. containing the following paragraph in relation to it, in which his statements are withdrawn, and a reply rendered unnecessary. He says:

'I committed one error through inattention which I hope pardon for; for I did not discover it until it was too late for correction. It is found in Crisis of March 1st, p. 94, near the close of my article. It is where I say that the phrase, 'Thou shalt love thy neighbor as thyself,' originated with Christ. This is not true, as the same is found in Lev. xix, 18.'

This is a surrender of the whole argument on Jas. ii, and also on the 'new commandment.' We honor Eld. P.'s frankness in taking back an argument when he sees it to be incorrect. But the erroneous statement has gone forth through the Crisis to its six thousand subscribers, and a private confession of it to this Office will not be sufficient. Justice to his own conscience will demand that the retraction should be made as public as the wrong statement. And when this is done, he will find no unwillingness on our part to grant the 'pardon' for which he 'hopes.'

In the conclusion of the last extract from his article he says, 'Who would not choose to follow the LIVING JESUS rather than the old 'dead schoolmaster'?' To say nothing of the inappropriateness in the figure of following a dead schoolmaster, we affirm that Eld. P. is not following the living Jesus in his adherence to Sunday. And on this point we will let Preble of 1846 answer Preble of 1864. In his tract written in 1845 he says:

'And John Calvin, in his 'Institution of the Christian Religion,' p. 128, says, 'The Old Fathers put in the place of the Sabbath the day we call Sunday.' Mark this! The Old Fathers did it! Not the God of Heaven!! Whom will we obey? Thus we see Dan. vii, 25 fulfilled, the 'little horn' changing 'times and laws.' Therefore it appears to me that all who keep the first day of the week for 'the Sabbath,' are Pope's Sunday keepers!! and God's SABBATH BREAKERS!!!'

Adopting Eld. P.'s style of interrogation, we now inquire, Who would not choose to follow the living Father and his Son Jesus, rather than the "mother of harlots?"

(To be Continued.)

MAGNIFYING AFFLICTIONS.—Those who suffer lighter troubles are very apt to let their imagination have free scope, which can easily magnify light afflictions into great and heavy ones. So that mankind generally afflict themselves more than God afflicts them.

Personal Hardships.

WHOEVER will trace the history of human success, will wonder to find the way to eminence so generally a rugged, up-hill path: and this is so, whatever the department of effort, whether literary, religious, political, or philanthropic. How beset is this path with chasms, morasses, deep streams and jungles! The world never makes a greater mistake than when it writes the path of genius a painless one. The superficial think genius but an express train to success, in which the illustrious did but take their seat, with a through ticket in their pocket. But they who have better read the history of greatness, have learned that genius is mainly the power of work. Did we sketch it, we should see a strong form, with muscles, and nerves, and burning eye. See him there grappling with the difficulties of the way. His progress is very often a dead climb up steepes which other men dare not assay. See him grasp rocks, twigs, and roots; see where he puts his foot; see the strain of all the man, and the fiery purpose of the soul to overcome the hardships of his lot, and to conquer success by the sheer power of effort. Is it not a marvel that man, the greatest of creatures, must begin his existence in the greatest weakness and dependence? The horse comes to perfection of muscle and movement as a birthright. But what will man become if left to mere natural development? What does he know but by attention, imitation and study? What can you make of him, until he is jostled from the cradle of his ease by some hardship or rudeness? Hardship is at once the price and the birth-pang of that which Heaven values.

So much is this the case, that one might almost venture to graduate successes by their cost. A wild rose will grow anywhere. It needs no culture, no care; it will blossom along the roadside. The world is full of such flowers; but what is the wild rose? Pluck it; smell it; look at it. It is poor, colorless, odorless. It costs nothing; it is worth nothing. But you hand me an exquisite rose-bud. What fragrance, what richness of color, what matchless beauty! Where did you get it? Tell me its history. It is one of a hundred seedlings which struck root in your conservatory. The gardener planted them, watered them, defended them from insect marauders; and out of a hundred he rejected ninety and nine as common and comparatively worthless. That one rose, then, is the result of skill, time, and pains taking.

And we have heard of a gardener's putting a choice plant away in the dark, starving it of all light and cheerfulness, until every leaf fell off, and it seemed about to die; and all this severity of treatment was only that afterward, when the light was admitted, the plant might bring forth a blossom of such rare, deep coloring as could only come from such dark days.

So everywhere in human experience, as frequently in nature, hardship is the vestibule of the highest success. That magnificent oak was detained twenty years in its upward growth, while its roots took a great turn around a boulder by which the tree was anchored to withstand the storms of centuries.

I see a pearl upon your bosom. What is it? It is the result of suffering in the oyster. It came of disease and hardship. I see a man; he is a pearl among men. Shall I tell you his history. He is born not only of flesh and blood, but of crosses and disappointments, and he has struggled to his present position by a succession of victories over hardship and suffering. This discipline has made him what he is.

Hence it is that patience is the greatest of virtues, since it vanquishes hardship. This is the principle which says in reference to every honest pursuit, "I bide my time." Patience is faith in truth, in effort, in great laws leading on to success. It is the principle which the sapling oak unconsciously illustrates as it grows side by side with the sunflower. The ephemeral plant will out-top it, stretching out its great arms in derision, and laughing with its jolly round face at the poor creeping oak. But that oak will attend the funeral of generations of sunflowers, drawing its very life from the loam which constitutes their grave.

Patience with ourselves, patience with others, patience with God and with his providence—this is the

secret of success. Patience lives in the conviction that truth and right are strong and will yet have their day.

It is no less sure that wrong is weak, and that its sun will by and by go down in a starless night. It remembers the old story of Bessus and the birds' nest. The innocent chatter of the birds under his window reminded him of the murder of his father, a crime which he had committed secretly, and of which he was never suspected till in his anger he tore down the nest. If we can only be patient, we shall overcome. Difficulties will disappear, and mysteries solve themselves; the right will triumph in God's full time. The mill of God grinds too slowly for us all. We know not how to wait the "due time" of Providence in the great interests of the world, and in the interior struggles of the soul. But if we would conquer, we must struggle and wait.—N. Y. Independent.

The Infidel's Confession.

A SKEPTICAL family recently removed from a Christian community, where they would not encourage, but rather opposed Christian institutions and efforts, to a township where there was no church, no Sabbath schools, no regard for the Lord's day, no respect for his law. We called upon them some weeks after the removal, and almost the first words they uttered were, "We can not live here; this is an awful place; every one fishes, hunts, or works on Sabbath; we have no meetings, no Sabbath Schools, no regard for anything of the kind; we can not endure the thought of bringing up our children here."

Thus even unbelievers testify that "godliness is profitable;" that the benefits which it confers upon society, place every man, infidel or Christian, under obligation to patronize it. All men see this when they compare a Christian people with those who are destitute of these influences. There is not a foot of land, a temporal privilege, a social relation, but what is made more valuable by Christian influence; and yet, how many there are who live in the midst of these benefits, who throw all their influence against the very religion which blesses them! They curse their best friends; they fight against their best interests; they are their own worst enemies. Why will they not reflect, open their eyes and see that duty, interest, gratitude, every consideration, bind them to befriend Christianity.—Sel.

Invisible Harmonies.

We are apt to "limit the Holy One of Israel," and to say, "Some things have worked together for our good." God says, "All things." Joys, sorrows, crosses, losses, prosperity, adversity, health, sickness; the gourd bestowed, and the gourd withered; the cup full, and the cup emptied; the lingering sick-bed, the early grave! Often, indeed, would sight and sense lead us to doubt the reality of the promise. We can see, in many things, scarce a dim reflection of love. Useful lives taken—blossoms prematurely plucked—spiritual props removed—benevolent schemes blown upon. But the apostle does not say, "We see," but "We know." It is the province of faith to trust God in the dark. The uninitiated and undiscerning cannot understand or explain the revolutions and dependencies of the varied wheels in a complicated machine; but they have confidence in the wisdom of the artificer, that all is designed to work out some great and useful end. Be it ours to write over every mysterious dealing, "This also cometh from the Lord of Hosts, who is wonderful in counsel and excellent in working."—Macduff.

WORDS OF WISDOM.—I have been young and now am old, and as I stand before God to-night, I declare that nothing I have ever given in charity is regretted. O no! It is the riches we keep that perish; that which we give away abides with us forever; it impresses itself on our characters and tells on our eternal destiny; for the habit of charity formed in this life, will accompany us to the next. The bud which begins to open here, will blossom in full expansion hereafter to delight the eye of angels and beautify the Paradise of God. Let us, then, now, and on every occasion hereafter, practice that liberality which in death we shall approve, and reprobate the parsimony we shall then condemn.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 3, 1864.

JAMES WHITE, EDITOR.

THIS WEEK'S REVIEW.—With no small degree of interest Bro. Smith will be read this week, as he follows Eld. Preble in his wandering course. As our opponents on the Sabbath question have no harmonious system of truth on the subject to present, they can wander from the Sabbath to washing the saints' feet, or anywhere else, without departing from the character of their work, which is to cast doubt over that which in itself is plain, confuse and tear down. They may contradict themselves in every other paragraph, and no matter for that, as they have no system of truth relative to the Sabbath question to suffer by these contradictions. Their work is easily done, because it is all tearing down. The reason why it is sometimes laborious to discomfit them, is because they have nothing to defend. Their work is simply to stand off and throw fire-brands into the camp of the saints. One incendiary can burn buildings faster than one hundred men can build them. One man can tear up more railroad track than ten men can put down.

Let it be borne in mind that while Bro. Smith fully meets his opponent, and exposes his contradictory positions, he also presents a harmonious system of truth, showing the agreement between the law and the gospel in the plan of salvation through Jesus Christ. Forget not this fact, that Bro. Smith accomplishes a two-fold work: first, of meeting Eld. Preble's objections to the Sabbath; and second, of showing the relation which the law and the gospel sustain to each other in the salvation of sinners.

It is a matter to be deeply regretted that Eld. Preble did not send his note of correction to the Crisis Office. That correction would have appeared admirably well in the columns of the same paper which had borne his egregious misstatement to its thousands of eager readers. In fact Eld. Preble should have read up upon all such vital points before taking upon his hands the responsible work of disposing of a question relative to one of the commandments of the great God.

The Crisis for the 26th contains Eld. Preble's concluding article. He winds up with a challenge for discussion with any man Sabbatarian may select, who is qualified to handle the subject. When Bro. Smith is through with him, if he is not then satisfied, Bro. Loughborough or Bro. Cornell may, at a proper time and place, favor him with an opportunity of oral discussion.

The experience of Bro. Moon of California is like that of hundreds of others who have been led to see the harmony of present truth from reading a few copies of the Review, or a few tracts and pamphlets. Yet many of our people seem to have no interest in casting bread upon the waters in this way. Astonishing stupidity holds many in inaction. Our increase of subscribers averages only about fifty each week, when it should be hundreds at such a time as the present.

Our people in the East have called for help. And now that two of our most efficient missionaries are in the East, and the writings of an Eastern opponent, published in an Eastern paper, are being ably reviewed in our paper, these Eastern brethren should be awake. Will they be content with their penury sum of Systematic Benevolence, and make no sacrifice beyond this to spread the truth? There should come pouring in from New England, weekly, hundreds of new subscribers to meet other hundreds from all other portions of the field. Brethren, you can have the Review sent to your friends, from Maine to California, one year, for the small sum of one dollar of our depreciated currency. Will you not awake to your duty in this respect?

God bless Bro. Cornell. His friends in Michigan and elsewhere are happy to hear that he is meeting with his usual success. One man who chooses to wear out, is worth forty who are willing to rust out. With the armor kept bright, sister Cornell laboring by his side, can add one-half to the good accomplished.

May these pilgrims rejoice, when the final gathering comes, to see many precious souls gathered from old Maine as the fruits of their labors.

We want more articles, short, and to the point, like Bro. Gurney's, and sister Lawton's appeal to the youth. Don't trouble the reader with a long, prosy introduction; but come right to the subject of living interest, and when you are done, stop writing. Bro. Clarke says, Report. That is right. Ministers should report. They need not give all the particulars how they left home, and how they proceeded on their journey. We want the points of religious interest in a spirited style, with as few words as will fully express them. Let the brethren and sisters report their holy and instructive thoughts. Items of experience are very precious. We go for a reform in the Review. We desire to see it rise in interest, in instruction, and in spirituality, so that our brethren will wish to send it to their friends everywhere. So much for the Review this week. We hope to have a better paper next week.

Another Good Sabbath.

THE last has been another good Sabbath to the church at Battle Creek. Again we went down into the waters of the Kalamazoo and baptized nine. There are others to go forward soon. A most blessed work of grace has been in progress in this church for several weeks. It has not been the result of revival preaching. Sabbath after Sabbath the church has been without preaching, but there has been a good influence in the church.

One of the principal agents in this good work has been a regular prayer-meeting held by some of the sisters. As those who were baptized have recently come to Battle Creek, several of them to attend school, we will give their names and the States from which they came. Rosette R. Abbey, Hattie Lowrey, Permelia Hilliard, Jane Hearn, New York. Sarah Sanford, Minnesota. Aurelia Casey, Wisconsin. Cyrrinthia Bodley, Indiana. Laura White and Eleanor Lewis, Michigan.

Opposers of Truth Should Have a Good Memory.

THE truth is ready made at our hands; and the arguments which support it are in harmony with it and themselves. No two truths contradict each other, therefore it is easy to tell a straight story in defending the truth. Though memory may be poor, and the mind cannot comprehend the whole range of the arguments which sustain it, yet if any one argument be presented, there is no danger that it will conflict with any other.

But in opposing the truth, a man should have the very best memory, or he will contradict himself. Yet men of bad memory will undertake it.

The law of God is the truth. Says David, "Thy law is the truth." Each separate commandment of that law is the truth. "All thy commandments are truth." And when men oppose the law or the Sabbath of the fourth commandment, they oppose the truth. These who undertake it, having no knowledge of the evidence on the side of the Sabbath, are rash; those who do so knowing these evidences are short-sighted; and their memory always proves to be very treacherous.

They will tell you that they esteem every day of the week alike in this dispensation; but soon they will tell you that the first day of the week is set apart to be observed in commemoration of the resurrection of Christ. They fear for us, as Paul did for the Galatians, because we "observe days," while they observe as many days, in the course of fifty two weeks as we do.

At one breath they assure us that it is a matter of perfect indifference whether we observe the Sabbath or not, that if we regard it to the Lord, it is perfectly right to do so; and in the next, they will apply the curse to us for preaching another gospel, and tell us that to neglect the first day and to keep the seventh, is to reject Christ.

They tell us that the Sabbath institution is indefinite as to the day, that it requires one day in seven and no day in particular; and all this with the very serious

and candid object in view, and to lay the foundation to prove that the Sabbath has been changed from the definite seventh to the definite first day of the week! I wish some one versed in logic would state this argument in the form of a regular syllogism. I will make the attempt, but I may not be correct:

The Sabbath commandment requires the observance of one day in seven, but no definite day.

But the ancients obeyed it by keeping the definite seventh day, and this they were required to do on pain of death; and we moderns keep the definite first day on pain of excommunication.

Therefore, there is no need of any scriptural testimony to prove that the Sabbath has been changed.

Again, our friends of short memory tell us that the reckoning of time has been disarranged, so that we cannot possibly tell which day of the week is the seventh day; but that the next day after the Sabbath, when the disciples came to the sepulchre of Jesus and found he had risen, has been weekly observed, to commemorate the resurrection, from that day to the present.

In one part of a conversation they will tell us that the seventh day Sabbath was a shadowy institution and abolished by Christ, and if we keep it now, we deny Christ and fall from grace; but before the conversation is done another lucky thought will come into their mind, and they will tell us that they believe that Sunday is the true seventh day and ought to be kept. No fears of falling from grace by keeping the seventh day, provided it comes on Sunday.

They tell us that we cannot keep the seventh day, because the earth is round and turns on its axis, causing the day to begin at different times in different places, and that the inclination of its axis to the plane of its orbit makes it six months day and six months night at the poles, and that sailing round the earth we either gain or lose a day; but none of these form any objection to the keeping the first day—they all vanish into thin air with respect to that day. The decalogue with the Sabbath in it, to them is a curse—a yoke of bondage; but remove the Sabbath and insert the first day of the week in its place, and the yoke is easy and the burden is light.

In short, they can never succeed in their argument, unless their memory can be improved; and if by some system of mnemonics this can be done, their theory will be spoiled. Oh, that they had a better memory!

R. F. COTTRELL.

Report from Bro. Cornell.

BRO. WHITE: I have now given six lectures here. The going is bad, but the interest is good. They never heard lectures on the charts before. Books are taken freely. I have commenced to plead for our good papers, and received six subscribers yesterday, and four more this morning, for the Review.

Spiritualism was flourishing hereabouts, but I hope we are in time to save some from the awful snare of these seductive spirits. I remain here and hold meetings evenings through this week. Bro. Stratton and Goodrich will be with me over next Sabbath and first-day. A brisk investigation has commenced, and I confidently anticipate an encouraging result.

There are many openings here. Who is sufficient for these things? I sometimes wish I could be in twenty places at once. I hope a united prayer will go up for more laborers, whom the Lord can send, and the church appropriate. Spiritualism is spreading faster now than usual. How necessary that a timely warning be given. Brethren, pray for us, that the word may have free course, and cause many hearts to rejoice.

M. E. CORNELL.

Cornville, Me., April 25, 1864.

GOD'S LOVE.—It stands unrivalled and unparalleled in the annals of the world. It smiles on all the good, it sympathizes with all the afflicted, it soothes the sorrows of all earth's suffering sons and daughters. It is boundless and free, and embraces all classes and conditions of mankind. It is high as Heaven, broad as the universe and lasting as eternity.

Report of Meetings.

BRO. WHITE: On March 17th I commenced meetings seven miles west of Ocoola, Iowa. Had good meetings. The brethren felt the need of help, and hence were willing to be helped. In the evening after the Sabbath the brethren proceeded to the work of organization, and a church of fifteen members was established. These brethren have been neglected in times past, and felt as though they would not be cared for; but they now feel determined to go forward. May the Lord help them so to do.

I also held a meeting with the Sandyville church. There is a spirit of investigation in the vicinity around Sandyville, and great responsibilities rest upon that church. Oh, that they may live in such a way that they may honor the cause of present truth, and not cause the truth to go trailing in the dust.

Also attended the monthly meeting at Knoxville. Quite a goodly number of brethren present. The brethren have a desire to be overcomers so as to meet Jesus with joy and gladness; but they need a little more spiritual vitality, so as to work by principle more, and not so much by feeling.

I shall visit some of the churches up north soon. I am now at home preparing things so that I will be ready to go where the Lord may direct.

WM. H. BRINKERHOFF.

Lisbon, Iowa, April 22, 1864.

Our Usefulness

Does not depend upon our position merely, but upon our fitness for the discharge of duty.

It is not necessary for one to rise up to some lofty height of preferment, or to occupy a very responsible station in order to be useful; for usefulness is something different from display.

To be useful one must get in close union with the one who guides the hearts of his people, and controls the waves. Without this, the effort to benefit our fellow men will be useless, or if for a time it may seem to prosper, in the end it will prove its want of life and permanent strength and often end in fanaticism or its opposite.

One may without any particular preparation render himself useful in society in various ways, as in kindness to the sick and to the poor, &c., but the usefulness to which I refer is that of labor in the cause of truth and Bible holiness; and I do not separate these, for a rightly informed mind will see that although kind acts do not always give proof of a holy life, yet a holy life will invariably produce kind acts.

To be useful, three things are indispensable: 1. A right frame of mind to perform the useful and holy act of saving a sinner from death. 2. The approbation of Him without whose Spirit the heart cannot be moved: 3. The confidence and esteem of the sinner you would save. Other qualifications might be mentioned, but I think all might come under the scope of these three divisions. Thus you cannot benefit your child if he thinks you are unjust, or if he is alienated from you. The husband cannot benefit the wife whom he has treated with contempt and scorn and tyranny; nor can that woman who neglects her husband's interests, and sets up her own will in opposition to his, and frets at his earnest desires for her improvements, and who disobeys his directions, expect to have much influence over him.

You cannot expect God will give his Spirit to set home truths spoken by you, while you inwardly seek the praise of men. If he should, it would be your ruin; for you would, like Herod, take all the glory, and if your heart is not right it is a mercy to you that he leaves you barren until you see your error.

Some score or more years in the past, while yet the light shone in the churches of America, Dr. — of P —, was a useful minister and much good was effected by his labor. After a time it was whispered in the religious circles, that Dr. —, had lost his spirituality! Why did people think so? Because his preaching had lost its power to affect the mind. He was still eloquent, but the spirit of God did not follow and give edge to the truth. Here was the way people reasoned then, and they reasoned correctly.

In all the history of the church there have been the useful men and women whose hearts were fitted to ap-

preciate the value of the truth, those who bowed under its teachings and trembled at the thought of giving ground to the enemy. It has been those who maintained a close walk with God, and lived in his light, those who were conscientious and discreet, and who strove to fit themselves for usefulness, and to glorify God, whom God has used as instruments to save souls.

Can a man sow daily the seeds of unhappiness and sorrow and yet occasionally stand out in defense of of truth? Can a man be bitter at home toward offenses, and yet assume a different phase abroad? Can I be bitter toward a friend or brother and yet cloke it while I love all the other brethren? No, thank God! I must be thorough, for that all-seeing eye knows the heart, and He is without variableness or shadow of turning. It is a high and holy mission to be empowered of God to be fellow-worker with Him, and his glory is above all. Let us seek his favor, who can give us favor, and a good influence.

JOS. CLARKE.

To the Youth.

I FEEL much for the dear youth. They have fallen indeed on an evil time. Satan would keep them from professing Christ, and if they do, he, if possible, will induce them to bring a reproach upon the cause by making them content with profession.

Your friends may tell you there is no harm in your former amusements and associates. Satan uses them to ruin you; but they do not know it. Treat your former associates with the greatest kindness; but seek not their company unless you are very sure that you can exert an influence over them for good. You will control them, or they you. Sit not in the seat of the scorners. The words, life, looks, dress and associates should be chaste, modest, refined and subdued.

The gaudy, worldly dress should not be worn. God cannot commune with a heart devoted to dress, vain company and vain amusements. There is no time for these things. There is little time enough to get our hearts subdued, and prepared to meet Jesus. He is surely coming, and there is great danger of our being like the foolish virgins. May the Lord save us from their fate. If sinners entice thee to sin, consent thou not. Be not ashamed of your profession. Be familiar with the Bible, with your own hearts, and our faith, that you may be able to give a reason of the hope that is within you with meekness and fear.

If we cherish a desire in our hearts for the world, we need not wonder if we are not blessed of the Lord, and happy. Go to God for yourselves. Your parents may do much for you, but you must be in earnest for yourselves, or you are lost. Time is closing. There is no time to dally.

If you do not possess sister White's testimonies to the youth, and the Appeal to the Youth, in which are her letters to her children, get them, if you do without something else you need. Nothing can be of more service to you. Make them a part of your library. Lay them with your Bible. Read a portion of them daily, and be familiar with their contents.

The sciences and civilities of life are desirable and innocent; but our closets, our intercourse with God, and our own hearts, must not be supplanted by any of these things. Simplicity dignifies the Christian character, and humility elevates it.

A. P. LAWTON.

West Winfield, N. Y.

Tobacco Against Piety.

THE use of tobacco works against the principle of piety, and therefore tends not to the glory of God. There is nothing in common between the vicious principle of tobacco and the holy principle of piety. The two forces are antagonistic in their nature. No sensible man can fall down on his knees and ask God to bless the use of tobacco. This shows what it is. It is outside of all religion, and consequently outside of all prayer. What a sight it would be to behold a smoker, chewer, and snuffer thanking God for his kindness in providing him with the means of injuring body and soul! Certainly no one would thus trifle with the Most High. Yet what a dark fact stands before us, that an

accountable being will continue a practice for which he cannot pray! It is quite clear that piety allows of no sensation of pleasure that is generated at the expense of order, purity and strength. The pleasure here is the result of absolute lawlessness. There is not a single law that is kept by the habit. It is therefore wrong. Religion cannot tolerate any kind of pleasure that follows from evil. It says, Have happiness to the full extent of well-being and well-doing, but neither more nor less than this. The use of tobacco is nothing short of intemperance. Man was never made to use tobacco. The whole practice is unnatural. It is not in a line with the common wants of the system. It is something superadded. You cannot call it food; you cannot call it drink. It is an unmistakable invention of man, forced upon nature while nature has no preparation for it. It is therefore intrinsically a great evil, having not the least good to recommend it.

The Times.

WE live in a most momentous and most remarkable age. And the present point of time seems more remarkable than any which has preceded it. There was never such a war as the present. People of the same language and blood are contending fearfully against each other. It is truly a war of subjugation, full of blood and suffering. American soldiers during the last three years have been counted by millions. Physical movements and physical destruction and consumption have been more than ever before. The martial excitement of the whole people is new and excessive. It is universal and intense.

But the moral excitement among those who are not in the army is also equally intense. In many States the foundation of our civil institutions is destroyed. The body politic is lacerated and wounded and scarred from head to foot. In the States too where the civil institutions remain entire, there is much that is abnormal and unnatural. Extravagance characterizes the people. They are extravagant in their modes of living. The luxury now manifest is alarming, and begets many other vices. Popular amusements are patronized to great excess. All this too in a time of civil war. Other countries, in times of distressing war have acted very differently, and so did our own during the Revolution. Self-control is lost and selfishness holds sway. The anchors of society are loosened, and there is danger of greater disorder, the longer the war continues—danger of disruption and social chaos.

We have all felt that there would be great advantages growing out of this war. But many have seemed to think that there were no very great disadvantages except a temporary check to the population of the country, some derangement of commerce and industry and a heavy national debt. All these are calamities indeed, but there is reason to fear that they are far less than some of the other results of the rebellion and the war carried on to suppress it. There is a want of honesty manifest throughout the country; a disposition to overreach and cheat each other which is appalling. Men do not mind appropriating the money of their fellow men to their own use. They do not scruple to cheat and overreach wherever they can. The amount of public patronage has been immense beyond all precedent and the corruption and depreciation of public morals has been just what we might expect it to be. Sometimes we almost fear that the streets of every city in the Union may yet run blood, as did those of Paris in the days of her revolution. There have never been so fearful indications among us of something of this sort before. Just now it is hard to tell how much of conservative virtue and morality may yet remain among us.

Another feature of the times is a want of respect among the people for personal character. Politicians are sharper than usual in their attacks upon each other. Partisans are more intense and bitter than usual. There is a spirit of destructiveness manifest; everywhere is a kind of moral epidemic that rages in various neighborhoods and communities like a fatal and contagious disease. Men are reckless in what they say, as well as what they do, against others.

Excitements sweep over communities just as storms sweep over the land. Destructiveness is one of the

most active principles now operating in human society. Men seem to take delight in scandal. Relatives and kindred seem to have lost their wonted affection for each other. The sanctions of religion are weaker now than a while ago. The Christian and the moralist are amazed at this new order or rather disorder of all things moral and social. It is high time that we were aroused to a consciousness of our social and political dangers. If we do not awaken now it may be too late to save a country not only convulsed and shattered, but made an absolute wreck.

Light.

Light is for the righteous sown;
In our path it will be springing,
If, as journeying to our home,
We're ever found to Jesus clinging:
If meek and lowly at his feet,
We only wait to do his will,
Though called to pass through waters deep,
Light shall arise upon us still.

Light is for the righteous sown;
Lonely pilgrim—cease thy weeping—
God will not forsake his own;
Those who are his precepts keeping;
Though the world with blinded eyes,
Stumbling, fall in darkest night;
Faithful ones—the Sun shall rise—
In your dwellings shall be light.

Light is for the righteous sown;
Light of present truth! how cheering;
Darkness has before it flown,
Like the dew, at sun's appearing;
Oh, while onward still we go,
Meekly, in the way of right;
Brighter will our pathway grow,
Until dawns eternal light.

SARAH J. THAYER.

Buckland, Mass.

Army Drunkenness.

THE other day I met one of our soldiers, a veteran; he was a — man, I will not tell the name of the State, but it is one I love, and it has given many brave men to the country. He was a fine looking man, intelligent too, and with an earnest face, but a little clouded, alas! as I now found, with that horrible curse, whisky. Somebody had been wicked enough to "put an enemy into his mouth, to steal away his brains." He talked of his battles and escapes; he was quite a veteran, and finally I asked him, "Do the men drink?" "I don't know what you mean by drinking," said he; "any soldier takes a glass of whisky when he can get it." And then, as he told me, I could hardly help repeating his question, "How could they help it?" Alone and sick and tired or wet, and cold and hungry. "You see, a man hasn't much, and then you see it lifts him right up." "Ah," said I, "to drop him down again lower than ever." "Yes, but he does not stop to think of that."

And then I told him I knew of some that did not drink. He had never seen them. That I knew of officers who abstained, and kept their men from drink all they could. "I don't know any such officers." "Why you see," said he, "the men drink when they can get it; but the officers can get it all the time, and they do drink terrible." This I could not gainsay, though I knew individual exceptions: and then he went on to tell me some sad tales. I knew the truth of some from other sources. You need not tell me they were soldiers' stories; I had proof enough. He told me of one officer drunk—crazy drunk—who led his men to a desperate charge, at a terrible sacrifice of life. The enemy broke and fled; but his men might have been all cut to pieces, and so he saw when he came to himself—for, strange to say, he escaped unhurt.

He told me of one regiment ordered forward, to its almost annihilation, by a drunken officer, who gave out and was carried to the rear, for the time getting the credit of a wound: and finally some junior officer thought himself, and ordered the men back; but, there were the precious lives sacrificed. Who should restore them, or heal the hearts broken by their loss?

Alas! there will be terrible reckonings for wasted lives, and they must share who make and sell the poison that takes away men's senses.

Forgiveness.

OH, to be forgiven! It is enough to make a man leap—aye, to leap three times, as John Bunyan puts it, and go on his way rejoicing. Forgiven! Why, a rack becomes a bed of down, the flames become our friends, when we are forgiven. Justified! No more condemnation! Oh, the joy of that! The happiness of the slave when he lands on freedom's shore, is nothing compared with the delight of the believer when he gets out of the land of the enemy. Speak we of the joy of the poor captive who has been chained to the oar by the corsair, and who at last is delivered? The breaking of his chain is not one-half such melodious music to him as the breaking of our chains to us. "He took me out of the horrible pit, and out of the miry clay, and set my feet upon a rock, and put a new song into my mouth, and established my goings." Talk not of the joys of the dance, nor of the flush of wine; speak not of the mirth of the merry, nor of the flashes of the ambitious and successful. There is a mirth more deep than these, a joy more intense, a bliss more enduring than anything the world can give. It is the bliss of being forgiven; the bliss of having God's favor and God's love in one's soul; the bliss of feeling that God is our Father, that Christ is married to our souls, and that the Holy Ghost dwelleth in us and will abide with us forever. Let the sweetness of the mercy draw thee, poor soul! Let the sweetness of the mercy, I say; entice thee.—*Spurgeon.*

The Teachings of the Spirit.

MR. Carlyle says, in his new work of "Teaching Religion:" "Piety to God, the nobleness that inspires a human soul to struggle heavenward, cannot be 'taught' by the most industrious preaching and drilling. No, alas! no. Only by far other methods—chiefly by silent, continual example, silently waiting for the favorable mood and moment, and aided then by a kind of miracle, well enough named 'the grace of God'—can that sacred contagion pass from soul into soul. How much beyond whole libraries of orthodox theology is, sometimes, the mute action, the unconscious look of a father, of a mother, who had in them 'devotedness, pious nobleness'—in whom the young soul, not unobservant, though not consciously observing, came at length to recognize it, to read it in this irrefragable manner; a seed planted thenceforth in the center of his holiest affections for evermore!"

The Crooked Stick.

"CHRIST has a service for all his members," said James Therrall, an old carpenter in a village on Salisbury Plain, to a young Christian who complained that she was unworthy to work for the Lord. "Let not one of the members say, 'The Head has no need of me.' I used to think as you do long ago, but he taught me otherwise by a crooked stick."

"One day my son went to a sale of timber, and in the lot was a stick (or piece) so twisted and bent, that I spoke sharply to him, saying: 'You have a bad bargain there, lad. That crooked stick will be of no use to any one.'"

"'It's all timber,' replied my son, not the least vexed by my reproof. 'I paid the same price for it as the rest. Depend upon it, no tree grows for nothing. Wait a bit; don't fret, father; let us keep a lookout; there's a place somewhere for it.'"

"A little time after this, I had a cottage to build, a queer bit of a house it was, and pretty enough when it was finished. There was a corner to turn in it, and not a stick in the yard would fit. I thought of the crooked one and fetched it. Many a hard day's work would have failed to prepare a joist like it. It seemed as if the tree had grown expressly for the purpose. 'Then,' said I, 'there's a place for the crooked stick after all!' Then there's a place for poor James Therrall. Dear Lord, show him the place into which he may fit in building thy heavenly temple. That very day I learned that what God gives me, he gives me for his glory, and poor and unlettered as I was, there was a work for me. There is a work for you. God has some for you to do, and nobody else can do it."

This village carpenter had neither the knowledge of the schoolmen, nor had he taken a degree at college, yet was he a teacher of divine truths, and he was wise in the wisdom of the children of light. Thus the warped tree had preached to him a sermon on true humility, and made him from that day an humble steward of the things of the kingdom.—*Family Treasury.*

How to Hear the Gospel.

ROWLAND HILL paid a visit to an old friend, a few years before his death, who said to him:—"Mr. Hill, it is just sixty-five years since I first heard you preach, and I remember your text and part of your sermon. You told us that some people were very squeamish about the delivery of different ministers who preached the gospel. You said, 'Supposing you were attending to hear a will read where you expected a legacy to be left to you, would you employ the time when it was reading in criticising the manner in which the lawyer read it? No, you would be giving all ear to hear if anything was left to you, and how much it was. That is the way I would advise you to hear the gospel.'"

This was excellent advice, and well worth remembering sixty-five years.

Inward Peace.

MANY say they have no peace nor rest, but so many crosses and trials, afflictions and sorrows, that they know not how they shall ever get through them. Now he who in truth will perceive and take note, perceiveth clearly, that true peace and rest lie not in outward things; for if it were so, the Evil Spirit also would have peace when things go according to his will, which is nowise the case.

Therefore we must consider and see what is that peace which Christ left his disciples when he said: "My peace I leave with you, my peace I give unto you."

Christ meant that inward peace which can break through all assaults and crosses of oppressions, suffering, misery, humiliation, and what more there may be of the like, so that a man may be joyful and patient therein; and what was bitter to him before shall become sweet, and his heart shall remain unmoved under all changes, at all times.—*Theologia Germanica.*

Letters.

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

—This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience, and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Bro. Cottrell.

DEAR BRETHREN: Time is hastening us on to the advent of Jesus. That same Jesus is coming again to claim and receive the purchase of his blood. We have not followed cunningly devised fables, leading us to the conclusion that the great day of the Lord is at hand. Scripture prophecies, which have proved themselves true by the fulfillment of their every prediction, except their closing and crowning event, have led us with unerring certainty to the position that we occupy, and we know, without a doubt that that most fearfully momentous and solemn day is just before us. Are we making that advancement in the preparation which we ought? Do we realize the momentous truths concerning which the clearest and most decisive testimony has, as it were, compelled our belief? Have we a view of the vast work yet to be done, to prepare ourselves and others for the close of probation? For one, I fear I have not. Yet, by the help of the Lord I am determined not to yield, but to fight till the victory is gained. Victory will be the lot of the faithful; and it is a victory worth gaining. Eternal life, eternal joys, will crown the conquerors. Those who venture on the Lord and venture fully, who fight manfully and perseveringly, will, at length, hear the never-ending blessing pronounced, the well-done to the faithful servant.

In the light of the day of retributions and rewards, how do the trials, the labors, the sufferings of this present time sink into insignificance! They are not

worthy to be compared with those of the primitive church, and theirs, according to Paul's testimony, were not worthy to be compared with the glory that will be revealed in the glorified saints.

My prayer to God is, that we may see things in their true light. That we may walk by faith, not by viewing the things that are seen, which are temporal, but the things that are not seen, which are eternal. May God help me to arouse and not sleep over the awful moments which are deciding the destiny of the present, vast generation. Brethren, pray for me, that I may have a spirit of discernment to understand my duty, and enjoy the indwelling of the Spirit of truth, to enable me to discharge my responsibilities to divine acceptance. I will remember you. If I forget Zion, let my right hand forget her cunning, and my tongue cleave to the roof of my mouth. I proffer you still my heart and my hand. The Lord help us to fulfill our vows.

R. F. COTTRELL.

From Bro. Gurney.

BRO. WHITE: My heart seems to leap with joy at the thought that we are almost home. Although we yet look through a scene of darkness and perils, yet the promise of God lifts us above, where Jesus is, and our faith takes hold like an anchor in a sure place. How good to realize that angels are our protectors, and in the time of trouble no harm shall come nigh to destroy.

I rejoice that we have not been so held in darkness as to reject the third angel's message. This message shines so clear that we see how to work in order to be prepared for the coming of Christ. It leads our minds into the sanctuary, to behold Jesus, our Advocate, preparing to blot out the sins of Israel. While our wings of faith ascend there, are they not sufficiently strong to bear our children up and present them before our Advocate as subjects of mercy? Yes, we can, and presenting them there, we can make an urgent appeal, and plead with our High Priest, and having a clear understanding with parties concerned, we can base our plea upon conditions that cannot be denied.

I feel like taking new courage, and looking up for redemption. I will try to be faithful, and encourage faithfulness in my family, that we may together overcome every besetment, and stand on mount Zion to sing a new song. I would say, Praise the Lord! but I feel unworthy to come so near him.

I presume not one in a private capacity can feel a greater interest in the Eastern Mission than myself. I do not cease to pray for those who are called into the New England States to proclaim the third angel's message; that the angel of truth may go before them and confound the language of those who live in error, that confusion may fill their ranks, and the honest may find refuge under the banner of the third angel's message. My "understanding" leads me to pray thus.

There are many in that part of the field who seem to love the Advent faith, and have a clear view of the state of the dead and resurrection, who must yet see the harmonious work under the third angel's message. There is nothing clearer to me than the importance of thorough organization in order to effect any thing permanent in that field. I will try in every way to hold up the hands of God's faithful servants, and pray that they may move in much wisdom and patience. God can send another angel when a necessity is felt on the part of those engaged in the work.

From your brother in hope. H. S. GURNEY.
Jackson, Mich.

From Bro. Moon.

BRO. WHITE: I and my companion formerly belonged to the Adventists in Berrien Co., Mich. We emigrated to California in 1857. Since that time we have scarcely seen any one of that faith. We knew nothing of the Seventh-day Adventists. I had often heard of Seventh-day Baptists, but never had conversed with any of them, but greatly desired to investigate the Sabbath question. I at last took the position that there was no Sabbath at all, for I could see no divine authority for keeping Sunday, and I reckoned the Sabbath as a part of the law which was done away by Christ. While I was in this position a Concordance

provisionally fell into my hands, published at your office. I saw at a glance what it was. The subject was not investigated in that book, but it referred me to your Office where other books were published. I immediately wrote to you to send me a catalogue of your books. You sent me Nos. 1, and 2, of the Sabbath Herald May 29th, 1860. I read them and they were like food to the hungry. I sent to you for several books. Among them was the History of the Sabbath. I would recommend it to every one who wishes to investigate the Sabbath question. It showed me how I stood. I saw plainly the difference between the hand writing of ordinances, which was nailed to the cross, and the commandments of God. We were convinced that the day ordained of God, from the beginning was the Sabbath. I sent for more Heralds of May 29, 1860, and have distributed them out among my neighbors. One a respectable member of the Presbyterian church has been convinced of the truth, and is keeping the seventh day with us. We have received three Nos. of the Review in 1864, and are well pleased with it, and especially with the testimony of the brethren. We feel greatly encouraged and strengthened to face the storm of persecution, knowing that great is the reward of those who are persecuted falsely for Christ's sake.

Yours in hope of immortality when Jesus comes.

RICHARD MOON.

Murray, Cal.

From Sister Hough.

BRO. WHITE: I cannot express my gratitude to God, for his mercies to unworthy me. His goodness, and mercies, have followed me all the days of my life. In early youth, he called after me, and showed me, that I was a sinner, and that nothing but repentance, and faith on the Lord Jesus Christ, could save me from eternal death. I resolved to leave my young associates, and serve the Lord, who became to me the chiefest among ten thousand and the one altogether lovely. I united with the Baptist church, but as it became popular, and conformed to the world, I was deeply troubled on the account of her sins, and felt that Jesus suffered, and was wounded, in the house of his professed followers.

Like a soul thirsting for a cooling stream, I longed to see a church that was plain, humble, and Christ-like. A little over two years ago I heard of the Seventh-day Adventists, that they were a peculiar people, zealous of good works. I said at once, that may be the people I have so long desired to see. I could not at first see the Sabbath, but soon the seals fell from my eyes, and I saw it in its true light.

Dear brethren, I feel to praise the Lord for the light of the third angel's message. In it, there is something substantial, something for the mind to rest upon. Language, with me, is too feeble, to express my thanks to God, for presenting to me the light, and giving me a heart to receive it. Truly, the Christian's life, may be called a warfare. I find daily, many things to overcome. The way is straight, and narrow, but not too much so. Then to think of the prize at the end of the race. Oh, how glorious! Jesus said, I will go, and prepare a place for you. And I want to be ready when he comes again that I may be one of that happy number, whom he will receive unto himself. Will it not be worth a life of self-denial, and persecution, to become heirs of God, and joint heirs with Jesus Christ, and be inheritors of his everlasting kingdom?

CORNELIA J. HOUGH.

Manchester, Ills.

From Sister Dewing.

DEAR BRETHREN AND SISTERS: We are still trying to be among the faithful few, and hope through the all-prevailing blood of Christ to be saved from this wicked and corrupt world, which is fast hastening on to destruction. It seems that time flies with double wings, and wickedness increases so rapidly that we can scarcely credit the evidence of our own senses. We can indeed praise the Lord for the precious truth, which if obeyed will keep us from all the unfruitful works of darkness. May we all heed the straight testimony: it is just what we need in these perilous times, to keep us from the grasp of the enemy who is ever ready in an unguarded moment to lead us away from duty. Oh, may we all have a double watch set over ourselves that

we may be guarded against all approaching evil.

I feel to praise the Lord for all his goodness, and mercy, and hope to be found faithful. How can we be discouraged when we have such precious promises as the holy Bible contains? Blessed book! I still desire to love it more, and hope to profit by its teachings. We are very thankful for the Review and Instructor. We could hardly do without them. I feel it my duty to make any sacrifice that may be called for, that I may obtain the kingdom.

Oh, let us all awake to a sense of our duty, and be willing and obedient servants to our heavenly Father.

Yours striving for eternal life.

JULIA C. DEWING.

Lockport, N. Y.

From Sister Osgood.

BRO. WHITE: I wish to join my testimony with other dear brethren and sisters in speaking of the goodness of God. Though one of the lonely ones who seldom enjoy the privilege of meeting in the assembly of the saints on the holy Sabbath, yet I can truly say God is very good to me, and I feel to praise his name for it. The first Sabbath and first-day in this month I had the privilege of meeting with a few brethren and sisters at the house of Bro. N. H. Satterlee in Verona, and to listen to four very appropriate discourses from Bro. C. O. Taylor setting forth the times in which we live, the narrowness of the way that leads to life, and our duty, as individuals to be clad with the whole gospel armor, &c. We enjoyed a precious season in prayer and conference. I felt truly that it was good to be there. I returned from the place resolved anew in the strength of Israel's God, to go through with God's remnant people to Mount Zion. My prayer is, that God's people may be gathered together into one, be sanctified through the truth, and fitted for the coming of Jesus.

Your sister striving to overcome.

B. M. OSGOOD.

Lairdsville, N. Y.

From Bro. Fishell.

BRO. WHITE: I would say that I am still striving to enter in at the straight gate, and am determined to go through, and enter the mansions prepared for the people of God. I believe we are living in a time when all that do not stand firm will be shaken out. God's people must be a pure and a tried people. He wants the whole heart and affections; therefore, let us offer unto him the sacrifices of righteousness, and put our trust in him. Let us praise the Lord, according to his righteousness, and sing praise to the name of the Lord most high, for he is good, and his mercy endureth forever. He is a present help in time of need. Oh let us believe and trust in God. Pray for me.

JOHN FISHELL, JR.

Economy is the parent of integrity, of liberty, and the sister of temperance, of cheerfulness and of health: and profuseness is a cruel and crafty demon, that generally involves her followers in dependence and debts; that is, fetters them with "irons into their souls."

Those years, months, weeks, days and hours, that are not filled up with God, with Christ, with grace, and with duty, will certainly be filled up with vanity and folly. The neglect of one duty, of one hour, would undo us, if we had not an Advocate with the Father.

Obituary Notices.

Died, in Chesaning, Mich., of brain fever, F. S., eldest son of I. O. and H. E. Thompson, Apr. 9, 1864, aged 8 years, 6 months, and 12 days.

Also their second son, April 14, aged 5 years, 11 months, and 20 days. Disease, dropsy on the brain. Thus, in the short space of five days, were two lads of promise taken from this family; yet we buried them, sorrowing not as those that have no hope.

D. W. MILK.

DIED, April 4, 1864, in Chesaning, Michigan, A. J. Bennett, youngest child of E. S. and M. J. Bennett, aged 6 years, and 8 months. Though young, he expressed a willingness to die, and sleep in the grave until Jesus comes to gather the lambs to his fold.

J. A. DAYTON.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MAY 3, 1864.

Suggestions about Conference.

1. As the Small Pox is in many localities in Michigan, it is suggested that no persons should come to Conference who have the least evidence that they have been exposed to this disease.
2. As the gathering will probably be a crowded one, it is suggested that it will be a poor place for invalids, feeble women, and children. A large meeting is expected, and desired; and it should be understood that all cannot receive that attention, and enjoy as good accommodations, as if on a common visit.
3. Those who come to Conference will find it a favorable opportunity to furnish themselves with Charts, Books, &c., and pay for the next volume of the Review. They can also do a large amount of such business for their brethren who remain at home, if they choose to put it into the hands of their delegates.

Reporting.

"I HAVE done as thou hast commanded me." Eze. ix, 11. Suppose a city employ engineers to construct works of public utility, as is often done, how often reports are made, and printed, and circulated. A nation sends its armies into the field, do we not often hail with eager interest reports from them? Does not the report of the soldier find an open ear? Does not the report of the officer find a listening audience? Who ever thinks of discouraging such reporters? Let them write on. The weary traveler sits by the mountain side, and describes the landscape, and ten thousand eager eyes glance over the printed copy in the daily press.

The missionary journalizes his history, his experience, his travels, his observations &c., and the religious public carefully peruse the columns of the society magazine. The adventurer notes his exploits, and escapes, and enterprises, and history stereotypes his reports. The mariner reports his voyages, his discoveries &c., and sage philosophers are in ecstasies of delight.

It is naturally right and proper to report, and often to report. It does not manifest vanity as a necessity at all. If you employ a man, you expect him to tell you what he has done, especially if his work is away from yours, and you take an interest in it.

Now do we not like to hear often from those who are fighting the battles of the Lord? I say that for you to give a fair and candid report often duplicates the good you do by a reflex influence.

Report, report often; we want to hear all about it, and reports are the first articles we read after the editorial, which is seldom more interesting than after a battle with the enemy. J. CLARKE.

Those sending Bank Notes to this Office will please select United States Treasury Notes, and National Bank Currency, when convenient.

Bro. Ivory Colcord jr., Treasurer of the Illinois and Wisconsin Conference, wishes that all remittances made to him may be in Green Backs.

Appointments.

Vermont State Conference.

THE Vermont State Conference will hold its next annual session at West Enosburg, Vt. on Friday June 3, 1864, at 9 o'clock A. M.

All the churches belonging to this Conference, and those who wish to unite with it, are requested to represent themselves by delegates; both from Vermont and Canada East.

According to the ratio of choosing delegates, there will be but one or two churches in the conference entitled to more than one delegate. Any church however few its members is entitled to one, if fully organized.

It is the constitutional duty of each of the churches to send a written report to the annual meeting of the conference of their standing, their losses, and addi-

tions of membership, during the year, also the amount of their s. b. fund.

Churches will also notify the Executive Committee, at or before the time of the conference, of the amount they will give each month from their s. b. fund during the conference year into the State Treasury for the support of ministers, tent operations &c.

It is hereby ardently yet humbly requested by the Committee and Ministering brethren that the Gen. Conference Committee make such arrangements as will permit Bro. Loughborough on returning to his Eastern mission to attend our conference; and that Bro. Loughborough will gratify us by being present to assist us.

STEPHEN PIERCE, } Executive
LEWIS BEAN, } Committee.
JESSEE BARROWS, }

Roxbury, Vt. April 18th 1864.

P. S. N. B. The Sabbath and first day following the conference will be devoted to religious exercises. STEPHEN PIERCE.

To the Churches of the Different Quarterly Meetings in Iowa.

DEAR BRETHREN: You have no doubt been disappointed in seeing nothing ere this on the subject of quarterly meetings. Owing to the very bad state of the roads and weather, the matter has been waived for the present, and we now recommend that the present series be omitted, and that the next quarterly meetings begin just three months from the time they ought to have been. Of which we will give definite appointments in good time.

B. F. SNOOK, } Conf.
D. ANDER, } Com.
J. T. MITCHELL, }

THE next meeting of the church at McConnel's Grove, Ill., will commence Friday evening, May 6th, and hold over Sabbath and Sunday. It will be held in the school house, at the village of Oneco, one mile east of my residence. A general turn out is expected from our sister churches. Come, brethren, we love to enjoy each other's presence, and should do so at least as often as once in three months. Bro. Ingraham is expected.

J. F. BALLENGER.

I will, the Lord willing, hold meetings where the brethren at Fairfield may appoint, beginning April 29, 1864, at half-past 7 o'clock, and continue over first-day. I will also hold meetings with the brethren at Vernon, beginning May 5, at half-past 7 o'clock, and will continue over first-day. B. F. SNOOK.

Providence permitting, I will meet with the church in Convis, Mich., at the house of Bro. Smith, May 7, 1864, at 11 o'clock. Meeting on first-day at the school-house near Bro. Sellers', if he thinks best, and will give notice.

Also at Newton, May 14, at 11 o'clock.

JOHN BYINGTON.

The next quarterly meeting of the church at Mauston, Wis., will be held May 14 and 15, 1864. All persons interested in the cause of truth are invited to attend. WM. RUSSELL.

Business Department.

Business Notes.

A. Lanphear. Is Eldred in McKean Co., or Wayne Co. Pa.? Is the address of P. H. Murphy, Prentissville, or Prentiss Vale? Where is Mrs. Geo. Irish's Review sent?

R. F. Andrews. We have sent R. Fisher's Review regularly with the list, to Morison, Ill. In sending in new subscribers you should always state whether you took them at half price or not. Our custom is to credit at full price, unless otherwise ordered.

L. M. Gilford. We cannot supply back numbers containing the discussion between Elders Cornell and Grant to new subscribers; but we have it in pamphlet form at 10 cts. per copy.

John Barrows. We cannot remember every subscriber's address, nor have we time to look over a list of between three and four thousand to hunt them up. Those wishing their address changed must give the

name of the Post Office to be changed from as well as that to be changed to.

RECEIPTS.

For Review and Herald.

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

J. Marvin 2,00,xxv,1. E. Churchill 1,00,xxv,1. Eliza Foster 1,00,xxv,20. J. B. Slayton 1,00,xxv,1. L. Harlow 1,00,xxvi,1. W. G. Burbee 1,00,xxiv,3. M. H. Collins 1,00,xxv,1. O. Mitchell 3,00,xxv,6. J. King 2,00,xxv,13. B. Leach 1,00,xxiv,16. E. S. Lane 2,00,xxv,19. W. S. Fairchild 2,00,xxvi,1. C. Lawton 2,00,xxvi,1. A. Wright 2,00,xxvi,1. W. Lawton 2,00,xxvi,1. Jane Bacon 0,50,xxiii,19. Lu-oetta Potter 2,00,xxvi,1. D. D. Bartlett 2,00,xxvi,1. O. F. Allen 1,50,xxiii,14. J. E. Green 1,00,xxiv,22. A. F. Ellinwood 1,00,xxv,18. J. Stratton 0,50,xxiv,18. H. Pike 0,50,xxiv,18. Mrs. A. B. Williams for Mrs. E. F. Cook 1,00,xxv,19. S. Babcock 1,00,xxiv,19. R. Babcock 2,00,xxiv,19. J. M. Lindsay for D. Ward and W. Kemp each 1,00,xxv,18. J. S. Crandall 1,00,xxv,18. J. G. Wood for P. Travis 1,00,xxv,18. Ch. at Avon, Wis. for Mary Farmer 1,00,xxv,8. Church at Green Vale and Plum River, Ill. for Eliza Miller 1,00,xxv,18. N. W. Vincent for Clara Haskell 1,00,xxv,18. E. F. Deboard 2,00,xxv,1. E. Burnham 0,25,xxiv,5. W. W. Miller 0,25,xxiv,5. S. J. Miller 0,25,xxiv,5. P. Miller 0,25,xxiv,5. L. Wiswold 2,00,xxv,13. F. Whitcomb 1,00,xxv,18. H. Bingham 0,80,xxv,21. G. H. Heacox 2,00,xxiv,16. Mrs. L. J. Streeter 1,00,xxv,18. D. V. Winna 1,00,xxv,18. Laura Hooker 1,00,xxv,18. J. Campbell 1,00,xxv,18. P. H. Murphy 1,00,xxv,18. S. Vincent for E. Marsh 1,00,xxv,18. H. Sage 2,00,xxv,14. A. Nelson 2,00,xxv,18. H. Sage for Jane Sage 1,00,xxv,18. E. O. Nelson for C. R. Nelson 0,50,xxiv,18. B. M. Smith 1,00,xxiii,1. A. R. Bennett 1,00,xxv,18. J. Mears 1,00,xxv,1. L. Urquhart for S. P. Taylor 1,00,xxv,18. E. Russell for W. Adams 0,50,xxiv,18. A. A. Thompson for L. Manning 0,50,xxiv,18. Eld. W. M. Stewart 0,50,xxiv,18. J. C. Gregory for B. T. Roberts, Eld. Clark and Eld. Buck each 1,00,xxv,18. T. Smith 0,50,xxv,14. P. Z. Kinne 0,30,xxiii,8. M. Adsit for Mrs. E. Holmes 1,00,xxiv,1. M. J. Nutting 1,00,xxv,18. L. M. Bodwell 2,00,xxv,12. S. Osborn 3,00,xxv,20. J. M. Deen for M. Whetstone 0,50,xxiv,18. I. McCausland 3,00,xxv,9. H. Flower 2,00,xxiii,1. N. Hoyt 2,00,xxv,8. Mrs. P. Vahue 1,00,xxv,18. P. E. Armstrong 1,00,xxv,1. J. F. Byington 1,75,xxv,17. A. G. Wilbur 2,00,xxv,14. Mrs. L. Orcott 1,00,xxv,18. D. B. Henwood 1,00,xxv,18. P. Gardner 1,00,xxv,18. D. L. Fogg 1,00,xxv,18. J. Moody 1,00,xxv,18. D. McCrillis 1,00,xxv,18. A. Peavy 1,00,xxv,18. M. C. Williams 1,00,xxv,18. J. S. Hight 1,00,xxv,18. J. H. Fogg 1,00,xxv,18. J. Baker 1,00,xxv,18. G. W. Williams 1,00,xxv,18. H. Loop 1,00,xxiv,1.

Books Sent By Mail.

J. M. Lindsay \$1. D. C. Elmer 15c. E. Pike 20c. J. L. Baker 15c. J. E. Greene 15c. Mrs. S. Rumery 15c. E. Simmons \$3,50. Wm. Lawton 75c. L. H. Densmore 15c. J. A. Dayton 15c. M. H. Collins 20c. Mrs. M. E. Steward 30c. J. Marvin 30c. E. Burbee \$1,20. J. Strickland \$3. W. P. Andrews \$1. G. White 15c. B. M. Smith \$1. H. Bingham 70c. L. Adams 15c. P. W. Merrill 15c. C. W. Olds \$1. S. H. King \$2,15. E. Laudor 15c. N. Fuller \$2. C. O. Taylor \$5. J. A. Smith 40c. E. M. Prentiss 15c. H. Flower 15c. D. W. Milk 45c. J. Causland 40c. M. B. Pierce 15c. M. Dennis 80c. M. Edson \$1. T. Smith 60c. L. J. Richmond \$1. Mrs. M. W. Stockwell 15c. M. W. Darling 15c. M. E. Ramsay 50c.

Cash Received on Account.

H. W. Decker \$10,50. H. W. Decker for S. Newton \$8. W. B. Castle \$6. R. F. Andrews \$7,50. Joseph Clark \$1,58. I. C. Vaughan 40c.

Books Sent By Express.

A. Lanphear, Friendship Depot, via. N. Y. & Erie R.R. \$11,77

General Conference Missionary Fund.

Harriet Hicks, (s. b.) 50c. Isaac N. Pike \$20.

Michigan Conference Fund

FROM CHURCHES. Church at Orange \$17. Owasso, \$6. Jackson, (Donation) \$20. Caledonia, \$7. East Therford, \$3. Eureka and Fairplains, \$25. Orleans, \$12. Lapeer, \$12,50. Locke, \$5. Hanover, \$15. Wright, \$74. North Plains, \$3. Otsego, \$23,40. Lowell, \$15. Monterey, \$48,69. Watson, \$1. Colon, \$9. Hillsdale, \$16. West Windsor \$6. Wood-hull \$8.

INDIVIDUALS. E. M. L. Cory \$1. M. W. Rathbun \$1. Brethren at Leslie, Mich. \$5.