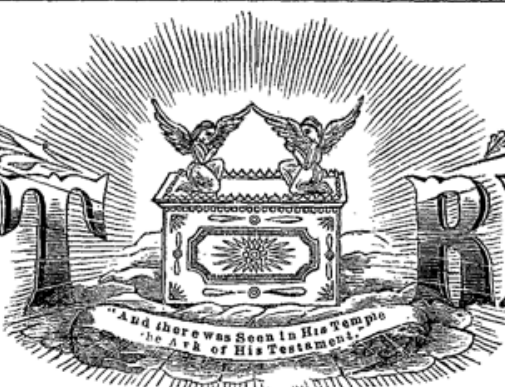


ADVENT REVIEW,



AND SABBATH HERALD.

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

VOL. XXIV.

BATTLE CREEK, MICH., THIRD-DAY, JULY 19, 1864.

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

The Recording Angel.

No transaction, 'scapes his eye,
Not one sigh, or groan, or tear,
Not one idle word passed by,
All must be recorded there.
Now one kneels before the throne;
If his heart is far away—
Thus the record is set down,
Thus 'twill read at that great day.

Swearer pause! that awful name,
Just about to leave thy tongue,
Will appear in words of flame,
When thy soul with fear is wrung.
Ye who to the poor deny,
Of the plenty to you given,
Tremble! for that anguished cry,
Is recorded high in Heaven.

Though great power may here be gained,
To defraud, and cheat, and wrong;
Trample on their fellow's claim,—
Still that pen is moving on.
Though the action may in part,
Screen the thoughts that move them here,
Every motive of the heart
In that record will appear.

Sinner pause! ah! pause with dread!
Let this question claim your care:
When the judgment books are read,
Will your name be mentioned there?
Solemn warning! Solemn thought!
Sinks the heart in deepest gloom!
Mercy then cannot be bought,
Fixed for aye, the sinner's doom!

C. M. WILLIS.

Charlotte, Mich.

Tobacco-Using. No. 7.

TOBACCO ON HEALTH.

ONE seeming misfortune about this pernicious habit—to which allusion has already been made—is, it remains so long doing its fatal work without being perceived. If its doings could speak out as readily and as loudly as those of alcohol at this day, many a life might be saved that is now being sacrificed upon its cruel altar. The time has been when alcohol did its work unperceived. It walked boldly among men of the first respectability with its arrows of death, without being considered a destroying angel, but rather an angel of mercy, exercising good-will to man. Now its cloven foot is seen, and the demon tries to hide himself. He is still doing a fearful work, but not with so bold a face, nor in so reputable a circle.

It is somewhat amusing, as well as painful, to see the monster now retire behind a large screen, or in a back apartment of the dram-shops; or down, out of sight, in the basement of respectable hotels; in order that he may carry on his work unblushingly, and that his friends, who would be glad to preserve their re-

spectability and their drams, may associate with him with much less embarrassment.

But as yet the Devil's great agent, tobacco, goes shamelessly forth, without the external signs of blood upon his skirts. Not because no blood is there; nay, his garments are full of the blood of his victims; but the world has thrown over him the long red veil of fashion, which shields his real character and the marks of his doings. But my prayer before Heaven is, that the veil that covers the sins of this incorrigible monster may soon be torn asunder. It seems to me, that time is not far ahead; that a revolution will soon take place; that men of common sense, of thought and reflection, will wake up and concentrate the forces of public opinion, to dispel the darkness that hovers over this enormous evil, and wipe its foul stain from the face of human society.

A few men are disseminating light upon the subject. It is to be hoped others will enlist their powers in this warfare. Every medical man is called upon, for the highest good of humanity, to which the profession dedicates itself, to carry a lamp in his hand that will shed light upon the subject. Every minister of the Gospel ought to "cry aloud and spare not," against an evil habit that not only destroys the bodies of those who are required to present themselves living sacrifices upon the altar of Christ, but in benumbing the highest susceptibilities of their souls; an evil habit which, like alcohol, stands in the way of those whom they would persuade to become reconciled to God; an evil habit that is costing the members of the church not only a large amount of their physical and moral energies, but an enormous amount of money, which, in the Christian treasury, would do immense good to a benighted world.

There never has been a time since tobacco came into popular use, when men, possessed of a spirit of humanity or of Christian zeal, were so loudly called upon to come to the help of God and the rescue of the race in this matter, as at the present time. Americans are using it more extensively than any other people. It is estimated that the consumption of tobacco in this country is eight times as great as in France, and three times as great as in England, in proportion to the population.

The habit is increasing. There is a larger number, in proportion to the population, who are using it now, than at any former period. It is being used earlier in life than formerly. Our fathers began to use it later in life than the present generation of men. Now it is used very early. Young boys are chewing and smoking. It often seems to me that if laying my own life on the altar of humanity could save this rising generation, and those that may follow them, from this dreadful destroyer, the offering should freely be made.

To see the boys in our streets crippling their vital energies in the very buddings of life, with this Bohun Upas, is truly appalling. This is the time, if ever, to lay in a good stock of health and soundness. If the vital forces are crippled now, they are probably crippled for life. Its withering influence at this period, on the brain and nerves, and the electrical currents that flow constantly through them, and on the serous and mucous membranes which gather this electroical fluid, is far greater than at any other age. At this period especially, are needed all the avails of the nervous energies, for accomplishing the full and perfect developments of the different organs of the body; and

for ushering in the completions of manhood. But perhaps a more fearful view of the matter still, is its destructive power transmitted from parent to child.

(To be continued.)

Picture of a Fallen Church.

We present the reader this week, with some further extracts from the sermon of E. Bowen, D. D., Episcopal Methodist, from which we gave an extract in Review No. 6, present volume. Nothing but the most marked and alarming apostasy from the spirit and power of primitive religion on the part of the Methodist church, could call forth such rebukes from the lips of one of its friends.

With respect to intemperance, we may not have kept pace with the English Wesleyan connection, whom a correspondent of the Christian Advocate and Journal represents as a community of incipient drunkards. They, being a little older than we, might be expected to have got a little ahead of us in their devotion to Bacchus. But, however we may have fallen behind them in the use of wines, beers, and other intoxicating liquors as a beverage, still, in that nastier form of intemperance which consists in chewing, smoking, and snuffing tobacco, we can scarcely be out-done. With many among us, the use of this poisonous weed has become an inveterate habit, defying all remedy; their appetite, by long and unrestrained indulgence, having gained the complete mastery over them. In vain are they expostulated with on the subject by relatives and friends, and by "their superiors in office," whose godly judgments they have solemnly pledged themselves to "follow;" all sense of the indecency of the practice, and of its offensiveness to all decent people, having become extinct. Still they continue to bow at the shrine of their Bacchanalian idol, and pay him their eager, filthy, slobbering devotions. The appalling criminality of a practice which has wasted more lives, not to say more time and money, than any other species of intemperance; and of insulting everybody they approach, by compelling them to stand aloof with seeming incivility, or inhale the stinking, pestiferous atmosphere they carry about them, gives them no concern. They even regard their guilty indulgence as an accomplishment, without which they would scarcely be qualified for respectable society; and scoff at the vulgarity and superstition of those who presume to make it a question of morals. None except some poor, old asthmatic, under the delusive notion of the medicinal virtues of tobacco, could be seen using it in the early days of our church without a blush; but now—the Lord have mercy upon us—there are many belonging to the church; of preachers not a few; who can set aside the teachings of physiology, morality, and religion, upon the subject, with a sarcastic sneer; look with an air of self-complacency upon their offensive tobacco-using habits, and "glory in their shame."

But the strongest and most lamentable evidence of our defection from God is, that having lost the life and power of religion ourselves, we now persecute it in others. It is by this work of hell, more than anything else, that we become identified with fallen churches; for these alone assume the prerogative,

and possess the disposition, to persecute the truly pious: as they, in their turn, were persecuted when they sustained that character. It is the Church, in her fallen condition, that has forever constituted the great persecuting power; the civil authorities—whether Heathen, Christian, or Infidel—doing comparatively little in this direction; scarcely anything indeed, except by her instigation. Nay, it is *the Church* whether Catholic, Episcopalian, or Methodist—any one who claims the exclusive right and title of a Church, that constitutes the great persecuting power of the earth. And any denomination engaging in the work of persecution, does it, of course, upon the ground that they are *The Church*, to the exclusion of all other persuasions. All the persecutions, in general, from the foundation of the world, may be traced to *The Church* in this acceptance of her character.

Who persecuted and slew the prophets, the apostles, the Lord of life and glory? *The Church*. Who destroyed the lives of more than fifty millions of Protestant Christians in the sixteenth century? *The Church*. Who drove the Puritans out of England, and the Huguenots out of France, massacring many thousands of them in the most barbarous manner—and hung the Quakers at Boston? *The Church*. Who formerly persecuted the Methodists in the old country, and more recently in this, while they sustained the character of a holy people? *The Church*. And if the question be asked,—Who are now kindling the flame of persecution against the Free Methodists; and all who go in for full salvation, as taught by Wesley, within our own pale, even? the same humiliating answer must be given—It is *the Church*. She it is—no matter what her denominational designation may be; since it is her affiliation with persecutors that gives her this bad eminence—she it is—being fallen to the infernal height of Popish infallibility and exclusiveness—who excommunicates her best members—lay and clerical—*ostensibly* for contumacy; the stereotyped general charge of all fallen churches against all reputed heretics; but *really* for the reason for which Cain slew his brother—"Because her own works are evil, and her brethren's righteous."

And what else could be expected but that the great body of our people, preachers and all, should sink their Christian practice in a loose morality, and their morality in the fashionable sins of the day, when "our chief ministers"—the Bishops—are understood to lead the way? Just look at the example they have set us for a few years past in respect to practical godliness. See one of them, as he mingles in the scenes of a public banquet, given him by the people of the world, "whose friendship," which "is enmity with God," he reciprocated and enjoyed with such evident gusto at a rum hotel. And another, who so far forgot the proprieties of the occasion, not to say the principle involved, as to ridicule a prominent member of the Philadelphia Conference for simply inquiring—as in duty bound—whether a brother whose character was under examination before the Conference, were a slaveholder.

See them, one and all—possessed of vast fortunes, as the most of them are said to be—drawing there heavy salaries from "the proceeds of the Book Concern," made sacred by the original charter of that institution to "the support of the distressed traveling preachers and their families, and the widows and orphans of those who have died in the work; thereby depriving those worthy claimants, in many instances, of the ordinary comforts of life. See them also with eight or nine months of the year allowed them to "travel through the connection at large, and oversee the spiritual and temporal business of the Church"—exclusive of the time necessary to attend the Conferences—yet never making their appearance within the bounds of many of the Conferences during the entire interval of their annual sessions. And see them extending the aegis of their protection over "the sum of all villainies;" by throwing the whole weight of their influence against the impending anti-slavery action of the General Conference, as in their quadrennial address of 1856; and by conferring holy orders upon slave-holding preachers, in utter disregard of the Discipline which they have solemnly vowed to keep and administer.

But we are done. Our task has been one of painful interest; not only because of the pain we have felt in being called upon, in the order of Providence, to present to the Church the ugly portrait of her own character; but more especially for the reason that she was not in a condition to sit for a better picture. We mourn over her defection from God; and from Methodism, which we still love, as ever, with an almost idolatrous devotion. We still love the Methodist Episcopal church; and mean no disrespect toward her in anything we have said in this discourse. And if we have felt it incumbent on us to sound the note of alarm, and to admonish her, in this way, of her impending overthrow, it is not because we desire such a catastrophe, but because we fear it. Nothing is plainer to us than that the old Methodist ship, unless she change her course, will inevitably sink—engulfed in her own worldliness and pride—and be irrecoverably lost. But while we grieve over the sinking condition of the old ship, in which we have so long sailed upon the ocean of life, we rejoice in the persuasion that God is preparing a life-boat to take off any passengers who may feel disposed to make their escape before she goes down.

It is Enough.

"For we have not an high priest which cannot be touched with the feelings of our infirmities; but in all points was tempted like as we are, yet without sin."

Were it not that some such declaration had been written for the child of God, and left upon record on the sacred page, how often some afflicted soul would have been wrecked in a maelstrom of temptation? Many a weak vessel and frail bark without this compass and anchor would have been stranded upon the shores of unbelief. But here again is the Christian mariner's lighthouse, guiding him through every danger, buoying him above every temptation, and beyond every sorrow; and here, beneath its cheering rays, may tolling hearts find refuge and peace, even a foretaste of that rest, to be given to all the weary and way-worn, who have so long been upon time's boundless ocean, waiting, to catch a glimpse of the heavenly land ahead. Then never despair. Is it not enough?

But how can it be? ponders the Christian as he enters some fiery ordeal—how can it be that he who had known the joy of Heaven and tasted its bliss, witnessed its glory, and experienced all its height of happiness, could feel the burden of temptation, as I who am so poor and weak, trembling and fearful, and so unacquainted with the heavenly clime? Did the dear Redeemer feel this crushing weight that bears me so low? But stop, doubting soul, think of the garden, the tears, and blood, the long night of pleading and anguish, of the forty days in the wilderness, weak and hungry, of the powers of darkness pressing down when hanging upon the dreadful cross, and not one to stand by him then. Oh it was at the blessed Saviour, that Satan hurled his most fiery darts, and yet all without sin.

The promise is real, and every trusting heart may come boldly to the throne of grace, and the despairing ones may see light and joy for them. Oh, is not this enough?

But here we experience earth's losses, bitter disappointments, blighted hopes, friends pass away, others prove untrue, the world greets us with scorn, and we realize that this is not our rest, and with all our burden of grief, we turn to Heaven for aid. Our great burden-bearer knows our wants, and we pour out before him our complaints. He listens, hears, and pities; and when it suits our case best, he lifts the load and gives us of his love and the comfort of his Holy Spirit. He comes in and sups with us and we with him. Oh then, had we no other heart to whom we could turn for sympathy, is it not enough that the dearest of all friends is ours and we are his? Could we but look clearly into some gospel mirror and see how afflictions and trials, disappointments and blighted hopes, serve to purify the heart, win the affections to God, and cause the image of the Redeemer to reflect itself in us more and more, we should oftener feel and pray.

"Subdued and instructed at length to thy will,
My hopes and my longings I fain would resign;
Oh, give me a heart that can wait and be still,
Nor know of a wish or a pleasure but Thine."

But again, we think the way rough and dark, oh, how dark! and the desert sands are scorching to our weary feet, and yet we must press on. We look here and there for some earthly prop, but all in vain. We see now and then those whose way seems smooth to us. Ours seems hard. Life's hardships press us heavy, and we almost forget our Source of help. Like Peter to whom the Master predicted a martyr's death, we are ready to say, "Lord and what shall this man do?" The response comes back, "What is that to thee? follow thou me." Then the promise, "As thy day, thy strength shall be," and as thy work so thy reward; and that will be enough.

Oh, then, the Christian's path is not all thorns, and were it all flowers he would never realize the worth of his heavenly home. There his feet will never press the burning sand, nor his flesh feel the pricking thorn, nor his heart be thrust with Satan's sharpened arrows. No, and it is enough that we may here prepare for that glorious home. Now the waves of temptation may roll like liquid mountains around us, yet there is always ground to anchor. Securely may we confide in our faithful Captain until our work is done; and as one, a humble tried one, once remarked "What if we do receive blows? why there will be a reward." Such a reward! Then every little act for Christ's sake will make up the great sum. Not mighty deeds, but every prayer of faith to God, every sympathizing tear, every worthy word spoken in season, every cup of water to His followers, every worthy example, *all*, *ALL* will tell in the final reward.

And if our names be found in the Lamb's book of life, and a crown of life await us at Christ's appearing, and we be found among that sinless throng who meet Jesus and his attending angels in the air, oh, then will it not be enough, yea far outweigh with an exceeding and eternal weight of glory all our sufferings here? Blessed hope!

Then will blend each heart and tongue,
And join in angel strains the song
Glory and praise to God most high,
Who gave his Son for man to die!
And as each heart, tuned to the lay,
Repeats the chorus night and day,
All Heaven with loftiest music rings,
Of glory to the King of kings.

M. D. A.

What must it Be to be There!

Who does not delight to think of the beauty and splendor of the holy city, the New Jerusalem, built of pure gold like unto pure glass; her walls of Jasper, gates of pearl, streets of gold; and her pure river of water of life. All that we can imagine will convey to our minds but a faint idea of the splendor of the saints' heavenly home. When we gather together what is gorgeous and precious and beautiful, in the visible creation, it will not compare with the final home of the saints, will not compass the greatness, nor exhibit the loveliness of the portion which awaits the people of God.

As the shining company of the redeemed take the circuit of the celestial city, as they walk about Zion, and go about her, "telling the towers thereof, marking well her bulwarks and considering her palaces," who can doubt that they say one to another, As we have heard so have we seen in the city of our God. We heard that here the wicked cease from troubling, and now we experience that heavenly peace and rest. We heard that here we should be with the Lord, and now we behold him face to face. We heard that here we should know, even as we are known, and now the ample page of truth is open to our inspection. We heard that here, with the crown on the head and harp in the hand, we should execute the will, and hymn the praises of our God, and now we wear the diadem, and wake the melody. They can take to themselves the words which the dying leader, Joshua, used of the Israelites. "Not one thing hath failed us of all the good things which the Lord our God spake concerning us; all are come to pass, and not one thing hath failed thereof."

Jesus said, "In my Father's house are many mansions; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." How vain must be our hope of entering into Heaven, into those mansions

prepared, if we have no present delight in what are said to be its joys! Is it not good to hope and wait when each moment may add a jewel to the crown? And shall it be said of any among us, that they heard of Heaven, but made no effort to behold it? Are there any who can be indifferent to the announcement of its glories? Is there one who can feel utterly careless whether he ever prove for himself that it is indeed a surpassingly fair land, which is to be the everlasting home of those that love God and keep his commandments?

The walls of that city shall never decay. The lustre of that city shall never grow dim. The melodies of that city shall never be hushed. And is it of a city such as this that any one of us should be indifferent? Who would think that any, old or young, rich or poor, would delay to make the solemn vow that they will seek first the kingdom of God and his righteousness, that they may share the glories of Heaven, where we shall feel his influence cheering and enlivening and supporting our frame, in a manner of which we now have no conception.

Oh who will not adopt some such reflection and prayer as this; I have heard of Heaven; I have been told of its splendors and of its happiness; grant gracious Father, that I fail not at last to be associated with those who shall rejoicingly exclaim, As we have heard so have we seen in the city of the Lord of hosts; for he has promised that he that overcometh shall inherit all things.

L. J. SHAW.

Strykersville, N. Y.

To the Honest-Hearted.

As we believe that there are such persons, not connected with us in church capacity, I wish to ask such a few questions relative to a subject of profound importance to both of us.

In the first place, are you so anxious to get at the truth that you are willing to lay aside all your "isms," that you may understand what is the mind and will of the Lord? Are you willing to sacrifice all that you are, and have in this world, for the truth?

It may seem superfluous to put such questions to the honest hearted. I do it because some may think they are so, but are not. Friendly reader: if you and I get ready for the coming of our Lord, and unite with all the sanctified in singing the song of redeeming love, we must dig down deep into our hearts, and throw out all that the world, the flesh and the Devil have buried there. Our bodies must be the temple of the Holy Ghost. "If any man have not the Spirit of Christ, he is none of his." Rom, viii, 9.

Are you leading a watchful and prayerful life? In Prov. xxviii, 9, it is said, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." And in Ps. lxxvi, 18, "If I regard iniquity in my heart, the Lord will not hear me." What is iniquity? Is it not sin? Is not sin a "transgression of the law?" Are you at any loss about what is meant by the law of God? In Ex. xxiv, 12, God said to Moses, "I will give thee tables of stone, and a law, and commandments which I have written." With these remarks I will leave you to find the place in the Bible where we are told that the Sabbath of the Lord has ceased to exist, or where the Sabbath, or Lord's day has been changed by divine authority from the seventh to the first day of the week; or the place, where we are informed that the law of ten commandments has been abrogated by the law-giver. Surely you cannot refer to the language of our Saviour, "I came not to destroy the law," or to Rom, ii, 13: "For not the hearers of the law are just before God, but the doers of the law shall be justified;" or to Rom, iii, 31: "Do we make void the law through faith? God forbid; Yea we establish the law."

Now, dear friend, I would advise you not to place yourself in a position, where the Lord will not hear you, when you attempt to address a throne of grace, but fear God and keep his commandments." If you are "justified by faith," you will love God, love his holy law, delight in obeying all its holy requirements. The Sabbath will not be to you a yoke of bondage, but you will "call it a delight, holy unto the Lord, honorable." Isa. lvi, 13. You will be willing to leave all your errors, and your conformity to the fashions and maxims

of the world. You will also incur the displeasure of the world, and especially of false professors. They will call you a Jew, a fanatic, an infidel, &c. It costs something to be a Christian. You will find the language of the Bible all true. You will find that "they who will live godly in Christ Jesus, shall suffer persecution." But as a reward of faithfulness here, you will know from happy experience, that "great peace have they that love thy law, and nothing shall offend them." Ps. cxix, 165. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

Reader, men's hearts are now failing them for fear of those things which are coming upon the earth; while there is a company who are lifting up their heads, knowing that their redemption draweth nigh. A storm of wrath is already gathering, soon to overtake a guilty world, and sweep into destruction those who fear not God, and keep not his commandments. Escape for thy life.

W. S. FOOTE.

Pendleton, O.

God Rules in the Kingdom of Men.

ABOUT the history of Nebuchadnezzar there is something wonderfully impressive. From the highest of human distinctions sinking out of the level of his race, the extremes meet in his life as in no case on record.

As with the great of earth generally, so dazzled had he become with the glory that surrounded him, he saw no higher than the dome of his own greatness, and so failed to acknowledge Him, by whom all rulers are ruled. The language of his heart instead of being "O Lord how manifold are thy works" is expressed when he walked in his palace with stately tread, and exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty." But there comes a voice from heaven starting fearfully the proud king from his revelry. "Oh king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee: and they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

Severe indeed, are the lessons by which God teacheth an individual or nation, humility; and terribly does he sometimes demonstrate that the Most High rules in the kingdom of men.

As a nation, with a feeling akin to Nebuchadnezzar's while surveying Babylon, have we looked upon our Republic, and this feeling would not have been reprehensible perhaps, had it been founded upon justice and mercy. But as great as the institutions of which we boast, are the sins of which we are guilty; and according to these, may we expect that our punishment will be meted out.

Had the Chaldean king heeded the counsel of the interpreter of his dreams, "to break off his sins by righteousness, and his iniquities by showing mercy to the poor" the tranquility of his kingdom might have been preserved. And had we remembered, although on the side of the oppressor there might be power, that it was righteousness alone that exalted a nation, the calamities that are befalling us would have been averted. But hardened in sin, we know, is the heart of this great nation; for while "war lifts his helmet to his brow," in our midst, and tumult and confusion prevail throughout the land, when men have "much to fear and little to expect" instead of turning from these things as Pilgrim turned from the city of Destruction and crying, "Life, life, eternal life!" men close their ears that they may not hear the cries of the distressed and dying, and madly rush on, as never before, in the pursuit of perishable wealth.

Smitten, but not humbled, we still hear them all around us, speaking haughtily concerning oppression; and pride, at unparalleled expense, still adorns herself, and parades our streets, whilst truth, like an outcast, receives the warmest welcome at the door of the humble.

But the day of the Lord is upon us when every knee

shall bow and every tongue confess; for "God's hand will find out all," and men shall know if not now that his eye has not slumbered upon their wickedness. Brethren let us, who profess "not to be in darkness," acknowledge the Most High by humbly walking in obedience to all his commandments. That we may be acknowledged of him when he ariseth to shake terribly the earth.

Let It Pass.

Be not swift to take offense;
Let it pass!

Anger is a foe to sense;
Let it pass!

Brood not darkly o'er a wrong
Which will disappear ere long;

Rather sing this cheery song—
Let it pass!

Let it pass!

Strife corrodes the purest mind;
Let it pass!

As the unregarded wind,
Let it pass!

Any vulgar souls that live
May condemn without reprieve;

'Tis the noble who forgive,
Let it pass!

Let it pass!

Echo not an angry word;
Let it pass!

Think how often you have erred;
Let it pass!

Since our joys must pass away,
Like the dew-drops on the spray,

Wherefore should our sorrows stay?
Let them pass!

Let them pass!

If for good you've taken ill,
Let it pass!

Oh! be kind and gentle still;
Let it pass!

Time at last makes all things straight;
Let us not resent, but wait.

And our triumph shall be great;
Let it pass!

Let it pass!

Bid your anger to depart,
Let it pass!

Lay these homely words to heart,
"Let it pass!"

Follow not the giddy throng;
Better to be wronged than wrong;

Therefore sing the cheery song—
Let it pass!

Let it pass!

[All the Year Round.

The Power of Christ's Coming.

SAYS E. BICKERSTETH, D. D., The certainty and the nearness of the Lord's coming, and the duty of waiting for it, are now, blessed be God, much more generally acknowledged and realized. I trust that the hearts of Christians are becoming more and more established in this solemn reality. That it is not a mere careless repetition of words when they say, *We believe that thou shalt come to be our Judge*; and when they say in the creed, *He sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead*. Doubt not of the fact at all. Be expecting it, and be waiting for it; earnestly desire to be ready and prepared for it. *Lord, we believe; help thou our unbelief!* Oh, may we live more and more in the light of this coming judgment, and accustom ourselves to view everything with constant reference to it. The bringing near of the final judgment, and the realizing of the wrath then to descend on the wicked, and the promised glory then to be bestowed on the righteous, are full of weighty influence on all our duties. The solemnities and infinite magnitude of the judgment, its irreversible issue, and its eternal decision of our future state, as inhabitants of hell or heaven; and the assurance that the Judge now standeth at the door, cannot fail to quicken every one who receives God's testimony in simple faith.

SATAN is ever pleased when we sit down and brood over our misfortunes, for then he knows we shall be forgetful of God's favors.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 19, 1864.

URIAH SMITH, EDITOR.

Revised Edition of the Fourth Commandment.

IN a communication signed "Wardlaw," in the "Earnest Christian" of June 1864, in reference to Heb. iv, 9, we read:

"In the ordinary interpretation, the spirit of this allusion, and of the analogy suggested by it, is entirely lost. There is not a vestige of it left. But interpreted as above, so completely is it preserved, that the language of God in Gen. ii, 1, 3, might, in the full spirit of it, be accommodated to the work of Jesus when he rose from the dead, and the consequent sanctification of the first day of the week. 'Thus the work of redemption was finished, and all its glorious ends secured. And on the first day of the week Jesus rose from the grave, and finally rested from the work he had done;—wherefore the ascended Lord blessed the FIRST DAY and sanctified it.'"

This is preparatory to a new edition of the fourth commandment; for as the fourth commandment is based on the facts recorded in Gen. ii, 1-3, so there must exist some such record as is here suggested, before any command can be framed for the first day of the week. But such a record as this would be open to a slight objection or two, which we will state:

1. The work of redemption was *not* finished by Christ's ministry up to the time of his resurrection. If it was, woe to the hapless generations that have lived since that time.

2. All its glorious ends were *not* then secured, if by secured is meant brought into actual possession of the race. Nor will they be, nor the work of redemption be finished, till all the redeemed stand together on mount Zion.

3. Christ did *not* rest on the first-day of the week from his work. On the contrary he continued it through the forty days of his sojourn with his disciples after his resurrection, and has been continuing to work for the redemption of man, as our great High Priest above, from that time to the present.

4. "Wherefore the ascended Lord" did *not* bless "the first day."

5. He did *not* sanctify it.

Now if these five "nots" can be removed, or five facts in relation to past events be reversed, then the way is open for a command for Sunday-keeping. But even then it would be more satisfactory to us if it could be found where Christ had given us a command to keep it, than to have it left for men to frame down here in the nineteenth century to meet a perplexing exigency that has arisen in their theory.

What is True of Our Country.

ALTHOUGH endeavoring to take a hopeful view of the future, Preston's last Bank Note Reporter nevertheless draws the following picture of what is true of our country at the present time:

"All loyal men hoped and expected that we would bring this struggle to a close without depreciating our currency more than 100 per cent.

"With gold at 250 to 280, the enemies of our country now tauntingly say, 'What is your currency worth?' 'What are your gold bonds worth?' 'What is your country worth?' It is true that more than *ten times*, and more than *twenty times*, 60 days, have elapsed since this war began. It is true that more than *ten times*, and more than *twenty times* 75,000 men have already been engaged in this deadly strife. It is true that hundreds, thousands, tens of thousands, and hundreds of thousands of our fathers, brothers, and sons, have already fallen, or been maimed or crippled for life. It is true that our National, State, County, City and Town debts, caused by this war, have rolled up tens, hundreds, and thousands of millions of dollars, until, like the sands upon the sea shore, it is almost innumerable. It is true that millions of children, wives, brothers, sisters and friends, are weeping for fathers, husbands, sons and dear ones, which are not. It is true that the names of those in our midst (who would roll back the car of freedom across the battle-fields of

Gettysburgh, Antietam, South Mountain, Bull Run, Shantilly, Fredericksburgh, Chattanooga, Chickamauga, Murfreesboro, Shiloh, Donaldson, Pea Ridge, and over the lifeless remains of Wadsworth, Sedgwick, Kearney, Stephens, Richardson, Lyon, and thousands of others, and start again with the chief corner-stone of the Southern Confederacy,) is legion."

With all this true, what is there pleasing in the future prospects of this nation? If our hopes were built on earth, or our trust centered in earthly governments, we might well despair. But we can rejoice that our hopes are on high, beyond the influence of the commotions of this revolted world. Now is the time to wean our affections from earth entirely, sever every link, and lay up our treasure in Heaven. Soon the nations will be dashed to pieces and the saints of the Most High take the kingdom, to possess it forever and ever. Amen. Fly lingering moments.

"Modern Adventism Unvalled."

SUCH is the title of a fly-sheet of two small leaves which has been sent to this Office through the kindness of a friend. The author was evidently ashamed of his poor attack upon Adventism, as it comes forth without any signature, or the imprint of any publisher. We learn, however, that it was written by one "Eld. W. Wheeler." Some very false and foolish things are ascribed to Adventism, and then Adventism objected to on their account. Also eight or nine points of objection are raised to our views of the prophecies of Dan. ii, and vii, the great image and the four beasts. Of what church this Eld. Wheeler may be a member, we know not. But if his church has produced any eminent commentators upon the Scriptures, we would refer him to them in confirmation of all the principal features of our views of the above-named prophecies. In stating as the views of Adventism those views which have been advanced by the most eminent and critical expositors of both former and modern times, this Elder seems not to have discerned that, so far as human authority was concerned, he was paying Adventism the highest kind of compliment. If he has a controversy with the views of the expositors aforesaid, he had better settle it with them, before attempting to dazzle any body as an opponent of Adventism.

He makes his attacks after the usual manner of skeptics and infidels; that is, throwing in an isolated objection here and there, or what he would fain have pass for an objection. He seems to prefer, for himself, darkness rather than light, carefully concealing his own views, and giving nothing to take the place of the theory which he attacks. Now if the said Wheeler has any belief on these important questions, if he has any views to which he is not ashamed to sign his name, or any system to maintain, let him present it, and it will be time enough then to hold it up by the side of Adventism, and discuss the relative merits of the two theories.

We cannot close this brief allusion to this leaf, without giving the reader a specimen or two of its profound teaching. One of its objections to Adventism is stated as follows:

"9. The Advent ten-kingdom interpretation is an uninspired and fanciful interpretation of an inspired one, and violates every principle of the symbol and interpretation already fully given in the Bible. How? Answer. It makes the stone destroy that which never had any existence in the image. The image was made of gold (the Chaldean empire,) silver (Medo-Persian,) brass (Grecian,) iron and clay (Roman.) Now it is a fact that the Roman empire was destroyed by the Ostrogoths, Vandals, Huns, &c., when the empire embraced the gold, silver, brass, iron and clay; hence the conclusion is irresistible that neither the gold, silver, brass, iron nor clay can be broken to pieces by the stone (Christ) in 1866. Hence Adventism is a bundle of gross absurdities, contradicting not only the facts but the inspired interpretation of the Bible."

This is profound. Let the reader divine the meaning of this sentence, if he can: "It makes the stone destroy that which never had any existence in the image." The prophecy declares that the stone should break in pieces the gold, silver, brass, &c., of the image. This little sheet says this was done by the "Ostrogoths, Vandals, Huns, &c." Then these were the stone referred to! The interpretation of this symbolic

representation was, "In the days of these kings," the kings (kingdoms) which arose when the Roman empire was "divided," Dan. ii, 41, "shall the God of Heaven set up a kingdom which shall never be destroyed." So, according to this new light, the setting up of God's everlasting kingdom, was the overrunning of the Roman empire by the hordes of northern barbarians! By the side of this, Adventism is a bundle of gross absurdities, is it not! The allusion to 1866, or any other definite time, has no application to us.

Again we read: "10. Adventism says, 'The clay and iron feet, the iron legs, the brass thighs and sides, and the silver arms and breast of the image, are *literal* kingdoms, but the head of gold is a *spiritual* head or kingdom.' This is evidently a creature of man's own device!"

Yes, we think just so; and we would advise our friend for his own credit to keep all such imaginings to himself. This is the first time that Adventists, so far as we know, ever heard of it.

A word or two should be said respecting the literary beauties of this attack on Adventism. The author uniformly spells the era of the Seleucidae with an *n*—Selencidae. We never heard of such an era. He spells the word Israel with the *e* before the *a*—Isreal. That is a people we never heard of. Chaldean he spells Chaldeen. Bible is sometimes written with a small *b*, sometimes with a capital. He also introduces to us a strange king, namely, Antiochust. We have heard of a king of the name of Antiochus, and though he was an inferior and contemptible king, and not brought to view at all in Dan. ii, vii, or viii, still we do not know that he was deserving of the infliction that is expressed by adding a *t* to his name.

Our author also speaks of an Adventist, "Mr. Barak." Does he mean the Barak of Old-Testament times? We used to hear of an Adventist by the name of Berrick, which is probably the name referred to. And certainly Eld. W. appears to know about as much concerning Adventists and their teachings, as he has evinced in writing "Barak" for Berrick.

We would just say to such of our readers as have seen, or may see, the third-rate effort here referred to, to just let it pass into its merited oblivion.

What Shall I Believe?

SAYS a friend, "I would be glad to know the truth, and I believe I would try to be a Christian, if I knew what course to take. I believe the Bible is the book of God, but there are so many sects of Christians, each claiming that they are right, though differing widely in teaching and practice, that I do not know what to choose."

If, my friend, you will study some of the prophecies of the Bible, which I can point you to, and some of the signs given by which we are to know when the coming of Christ is near, even at the doors, you will be convinced that Adventists are right, that the coming of the Lord is at hand, and that the true people of God are preparing for the event, so that they may, as the Scriptures represent they will, be looking for the advent and waiting for the coming Christ, when he appears.

"Of course you will have it that you Adventists are right. But if I should be convinced that the coming of Christ is at hand, what then should I believe, and how should I know what course to pursue? for they are divided as well as others."

It is in vain for people to call themselves Adventists and say they believe that the coming of the Lord is at hand, unless their faith and preaching produce a real reformation. They that are prepared for translation without death at the advent, will certainly be reformers. It will be something besides mere theoretical faith in Christ's coming. They will have faith in this and will be waiting for the Lord, but this is not all, there will be a moral reformation and renovation with them; in other words, they will keep more moral commandments than other people. From what we are warned of the perils and deceptions of the last days, reason itself would teach us that such would be the case. But the last warning for men before the advent expressly points to the fact. Rev. xiv, 9-12. After warning us not to follow the traditions of the leading

power in the great apostasy—the great corrupter of faith and manners, the changer of God's times and laws, Dan. vii, 25, Rev. xiii, 1-10,—it is said, "Here are they that keep the commandments of God and the faith of Jesus."

There is, in accordance with this prophecy, a people that are heeding and preaching this third angel's message, and they are distinguished from other professed believers in the advent at hand as commandment-keepers. And it is not a mere nominal distinction, for they do observe one commandment at least of God's great moral law, that the others are openly trampling under foot.

It will be a people reformed from the corruptions of the apostasy, and from the manners of this corrupt and degenerate age, that will be ready for translation at the advent, and will say in that day, "Lo, this is our God, we have waited for him, and he will save us." Isa. xxv, 9.

If you desire to find the people of God, look for those who have faith in prophecy, and not this alone, but look for reformers—real reformers, reformers in practice as well as in profession and theory.

R. F. COTTRELL.

A Tree Cut Down with Bullets.

A most vivid idea of the awful storm of death that sometimes sweeps over the battle field, is given in the following instance of a large tree actually cut down by the continual stream of bullets hurled against it.

"Most people," says the Richmond Enquirer, "have doubted the literal accuracy of the dispatch concerning the battle of Spottsylvania, which alleged that trees were cut down under the concentrated fire of minie balls. We doubted the literal fact ourselves, and would doubt it still, but for the indisputable testimony of Dr. Charles Macgill, an eye-witness of the battle. The tree stood in the rear of our breast-works, at a point upon which at one time the most murderous musketry fire that ever was heard of was directed. The tree fell inside our works, and injured several of our men. After the battle, Dr. Macgill measured the trunk, and found it twenty-two inches through, and sixty-one inches in circumference, actually hacked through by the awful avalanche of bullets packed against it. The foliage of the tree was trimmed away as effectually as though as an army of locusts had swarmed in its branches. A grasshopper could not have lived through the pelting of that leaden storm, and but for the fact that our troops were protected by breastworks, they would have been swept away to a man."

Report from Bro. Cornell.

WENT to Manchester, N. H., for the tent, and while there, held two or three meetings with the dear friends of truth. Their love for the truth is unabated. Bro. Wm. C. Gage, of Manchester, was willing to sacrifice his liberal salary in a printing office, leave friends and home, and share with us the labors and perplexities of a tent campaign. Bro. G. is now with us, acting as tent-master, and leading the singing.

June 4th and 5th had three meetings in Palmyra, and three were baptized. While waiting for help to start the tent, attended the Advent quarterly meeting at Exeter, and became acquainted with many of the old '43 Adventists. Exeter has been a noted place for Advent camp-meetings for many years. I was invited to preach, and gave two discourses. The first on "evil angels," and second, on "good angels." When they saw that I did not introduce a conflicting sentiment, prejudice gave way, and I was treated with Christian courtesy.

By request, I gave three lectures in Corinna village, on Spiritualism, &c. The interest was good. I was treated very kindly by Eld. I. Damman, by whose invitation I gave the lectures. Bro. and Sr. D. are opposed to the Sabbath, and some other views we hold, but manifest a good degree of Christian charity. Though differing with us on several points, yet many have treated us with kindness. In this we have proof of honesty and sincerity, which, I trust, we appreciate.

We find it quite difficult here to get from place to place, at this season of the year. Teams are scarce, and so many men have gone to the war, that what are left are very busy. Tent operations here will be more expensive than usual. A brother could not get a horse

to go ten miles to meeting short of paying \$10. This was the 3d of July, and horses were in great demand. I mention this to show that we are having difficulties to overcome, and although we do not see immediate results, as we have in the West, yet a good work is being done. Prejudice is giving way, and the way is opening before us. An earnest request is made for Bro. and Sr. White to visit Maine. Many join in this request besides Sabbath-keepers. Hope they will come if possible.

M. E. CORNELL.

The New England Mission.

BRO. WHITE: Our tent was pitched in Canaan, Me., July 1st, for the purpose of holding a meeting over Sunday and Monday, the 3d and 4th. Elders Howard and Hanscom, both Advent preachers, had appointed a meeting to be held in Canaan at the same time, and we offered them the use of our tent, which they thankfully accepted.

Sunday morning, Eld. Howard gave a sound and interesting discourse on the subject of the atonement. The Lord backed up the word by the approving influences of his Holy Spirit. We are happy to say that Bro. Howard gave the moral law its appropriate place in the atonement. In the afternoon, Eld. Hanscom gave a practical discourse, and in the evening Eld. Howard spoke on the signs of the times.

Monday morning, preaching by Bro. Cornell, on the nature of man. In the afternoon, a discourse on the same subject, by Bro. Howard. In the evening, Bro. Cornell spoke with clearness and power on this government. The interest was intense, and a favorable impression was left on the minds of the people.

At this meeting, prejudice was removed. We became acquainted with several Advent brethren and sisters, who rejoice in hope of the coming of Christ, and gave the people an opportunity to see that it is not necessary to quarrel with, denounce and condemn those who differ with us. If we think we have important truths that others have not got, we ought to show it by a great amount of Christian love and forbearance. If we see others in error, we must remember that we, too, have erred, and that he who styles himself, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth," has borne with us, gently leading us step by step in the way of truth and duty. Let us imitate our merciful Creator in this respect. We can do this, and yet exalt the great truths that we love.

We would have remained longer in Canaan if the locality had been more favorable for holding evening meetings.

From Canaan we came to Cornville, where we found an urgent request to hold tent-meetings at Kendall's Mills. Bro. and Sr. Cornell, and Bro. Gage left for Kendall's Mills, leaving me to spend the rest of the week with the brethren in Cornville. I had a very pleasant time in visiting the brethren and sisters, and spoke twice on the Sabbath, and once on Sunday. I tried to show the necessity of carrying out practically the truths of the third message. The brethren and sisters seemed to feast upon the truths spoken, and outsiders were interested.

We were happy to form an acquaintance with Eld. Stratton. This brother loves the truth. His amiable and teachable turn of mind, and his good experience, qualify him to strengthen his brethren. May God bless this brother as he tries to feed the brethren and sisters in Cornville, and as he moves out with the sanctifying truths of the third message.

I came here on the cars this morning, and find the tent pitched, and a good interest started.

D. T. BOURDEAU.

Kendall's Mills, July 11, 1864.

Report from Bro. Snook.

BRO. WHITE: I am still laboring all I can for the advancement of the good cause. Our quarterly meeting at Fairview was well attended by the brethren and sisters of neighboring churches, and we enjoyed a good refreshing time.

At Laporte we had a good interest inside and out-

side the church. The brethren of that place are doing well, have almost completed an excellent house of worship, and we trust are rising in the work.

Our meeting at Waukon was a perfect success. We had a great turn out for that place, and an excellent interest. The brethren here are doing well, I think, and, as a church, are perfectly united. I hope they are going to see more prosperous days, and be a light by which many may yet see the way to salvation.

From thence I went to Elgin, and held two meetings of deep interest, baptized three, and then went to West Union, where I preached to a good turn-out, though it was a very rainy evening. I shall continue on the tour till I visit the quarterly meetings south.

I feel truly thankful to the Lord for the assistance afforded in the preaching of the Word, and for the success of his truth.

B. F. SNOOK.

The Michigan Tent.

BRO. WHITE: We are meeting with some success here. Some of the best, and most influential men of the place, are becoming interested, and starting in the truth. We feel encouraged to labor on, though our congregations are small, scarcely ever exceeding one hundred.

We begin to feel that our duty is nearly done here; and we shall soon go to another place. We have sold about \$23 worth of books. Our History of Sabbath, paper covers, are all gone but one. We shall send for more as soon as we ascertain where to pitch our tent next.

The people here are poor, and provisions are scarce, and demand a high price. They say they would like to get our books, but do not feel able to purchase them. May the Lord bless them, and keep their hearts ever inclined to his truth, that they may be sanctified in obeying it, and at last find a home with the saints of God, in his everlasting kingdom. Pray for us, that the blessing of God may attend our labors, that they may not be in vain in the Lord.

Yours in the truth.

I. D. VAN HORN.

Ithaca, Mich.

Under date of July 11, Bro. Van Horn again writes: Our labors in this place are being successful. The Lord is working, and quite a number of the people are not only becoming convinced, but convicted; and are beginning to live out the truth.

The whole community, for miles around, is being stirred up to investigation, and many are interested in the points of Bible truth presented at the tent.

When we do not have meeting at the tent, by request of friends we appoint meetings in their school districts, which are well attended, and we think will result in good.

We have good reason to hope that the standard of present truth will be represented by a company of commandment-keepers in this place.

The prospects now are favorable. May the Lord still continue his work, and his blessing be with this people, in showing them the light of truth. Pray for us, that we may move in the order of the Lord.

Yours in haste,

I. D. V. H.

Note from Bro. Bates.

BRO. WHITE: The church in Monterey is laboring for order, union, and fellowship one with the other. Sabbath July 2, was a good, quiet, peaceful, rest-day of the Lord. One more was baptized and added to the church.

Yesterday, Sabbath, 9th, according to appointment, was the monthly meeting of the churches in Allegan Co. A goodly number of brethren and sisters from Monterey, Allegan and Watson, met with the church at Otsego, and enjoyed a refreshing from the presence of the Lord. The subject of the soon coming of our blessed Lord and Saviour was their soul-inspiring theme. Testimonies were sweet, cheering, melting and convincing. Two youth, and a mother for her absent son, were prayed for by request. A number expressed their joy for the good union meeting. Praise the Lord.

The next monthly meeting was appointed to be held in Watson, the second Sabbath in August.

JOSEPH BATES.

Otsego, Mich., July 10, 1864.

Note from Bro. Snook.

TO ALL THE DEAR BRETHREN AND SISTERS WHO HAVE ASSISTED ME TO PAY FOR MY HOME: Permit me, my brethren and sisters, to acknowledge your kindness through the Review, and to say that my home is paid for, and that my notes and mortgage, held by Bro. White, have been redeemed. I return to you my most hearty thanks; and to my dear Bro. White, who has aided me so very much, I return most grateful thanks, and confess myself under many obligations, and hope that I may ever live in such a way that the cause I love may never suffer by me.

B. F. SNOOK.

Note from Bro. Sanborn.

I HAVE now preached at Pleasant Grove sixteen times to attentive congregations. Last Sabbath, three were baptized and received into the church; and in the evening we attended to the ordinances, and enjoyed much of the divine blessing promised by the Saviour to his people on such occasions. One more is waiting to be baptized, and others who are interested, we trust, will decide soon.

The brethren begin to see the importance of a more determined effort to arise and gird on the whole armor, that they may quench all the fiery darts of Satan and his evil host. May the Lord help them to overcome, is my prayer.

ISAAC SANBORN.

Pleasant Grove, Minn.

Quarterly Meeting in Wis.

BRO. WHITE: Our Quarterly Meeting at Avon, Rock Co., Wis., has just closed. Many of the brethren that lived here have moved away, and the church is becoming somewhat scattered, yet nearly all are firm in the truth. This meeting was well attended, and was one of profit and we trust interesting to all. We had no messenger, but the deep, heart-felt, and cheering prayers and testimonies from the brethren and sisters were such as tell of the spirituality of the church in this place. And although pestilence is in the land, and the wheat crop is generally nearly all destroyed, the brethren can look up and bless God; for they can read on all sides, signs of the soon coming of the Son or man.

JOSEPH G. WOOD.

Brodhead, Wis.

True and False Charity.

SUNDAY, June 26, Bro. Lawrence gave a discourse on the duty to preach the Word, and in showing why it was necessary so to do, of course he had to expose the popular sins of the time, both of the world and the professed church. When he had finished, a minister, who said that he represented the M. E. Church, arose, and began to cry for "charity."

After calling Bro. L. a hypocrite, an ignoramus, &c., he concluded thus: "You are all the time talking about the corruption in the churches. This isn't a Christian spirit. If you would have a little charity for others you would do much better."

Then up jumped another one and echoed back, "Why can't you have a little charity?" and thus he continued to sound upon that delightful word "charity." Neither of them, however, pretended to deny the statements made in regard to the fallen condition of the churches. Indeed, the Methodist man, the next day, while in private conversation with me, acknowledged that it was all true. Still they plead for "charity, charity."

Now, this is no new thing to us; for wherever we go and begin to expose the popular sins of professors, the first thing we hear is the stale cry for charity. What do they mean by this? They simply mean this: You must keep still; you must not expose these fash-

ionable sins; for if you do, you condemn the works of others; and that is uncharitable. "Charity covereth a multitude of sins." Their definition of charity would be, to "Cover up all the sins you can, whether repented of or not; coax the Devil to do as little evil as possible." Peace, peace! this is charity, religion, holiness, everything! This has been preached so long that all the teachings of the churches summed up would read, "Conform to the world as much as you can, thus making peace." He who violates this truce of peace, say they, is uncharitable.

But what is charity? The following from the Handbook of the New Testament, p. 136, is to the point: "Charity, from the exalted position which St. Paul has given it among the Christian virtues, has frequently been perverted in its application, and placed in opposition to truth. But the proverb says, 'Truth is the greatest charity;' and as charity aims, or should aim, at the welfare of mankind, and as the welfare of man is inseparably involved in their reception of, and adherence to the truth, it follows that that which is most true must be the most charitable."

This is the correct meaning of charity. If you see a person indulging in error or wickedness, tell him of it, and warn him of its consequences if persisted in. In short, be bold to speak the truth and reprove wrong at all times. So St. Paul taught. "Charity rejoiceth not in iniquity, but rejoiceth in the truth." 1 Cor. xiii, 6. Will they accuse St. Paul of being uncharitable? Hear him again: "If any man love not the Lord Jesus Christ, let him be anathema, (accursed)." 1 Cor. xvi, 22. Remember that this is the same apostle who has just been extolling charity so highly in chap. xiii.

John, the apostle of love, thus expresses his charity for those who willfully reject the gospel: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed."

Listen to Stephen, filled with the Holy Ghost, as he talks out his charity for those who had rejected Jesus, and were now persecuting his followers: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels and have not kept it."

Hear Jesus himself as he expresses his charity for the fashionable professors of his time, the scribes and Pharisees: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

Here, then, we have examples of Christian charity. Now, whom shall we follow? Shall we hold our peace when we see the false shepherds leading the people astray? When we see them with their eyes blinded by the smoke of their burning sacrifice to their tobacco god, their brain dizzy with the wine of Babylon, and themselves breaking the law of God, and teaching others to sin, shall we be "dumb dogs" when we know that the wolves are tearing the flock? No, never! But we will "cry aloud and spare not."

But, says one, The sheep themselves don't like to be rescued. So with the man who is nearly overcome with cold; his senses are all benumbed, his reason gone, and he wishes to lie down in the snow to indulge, as he thinks, in sweet dreams. If he is permitted to do so he must inevitably perish. Now, we ask the advocates for peaceable charity, what shall be done in this case? Let him perish for fear of incurring his displeasure? Or shall we use every means in our power to arouse him, let him feel and talk as he may? Judge ye. The command to the faithful watchman is, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." This is true charity to show a man his danger and arouse him to a sense of his condition. That charity which would hold its peace while a man was destroying himself, is a false charity. We must ever remember that "Truth is the greater charity."

So then, brethren, if you love your neighbors, and

would be charitable to them, cease not to warn them at all times, whether they will bear or forbear. If you succeed in awaking them to their danger, they will with gratitude acknowledge that you exercised toward them true Christian charity.

D. M. CANRIGHT.

Interesting Extracts. No. 4.

BY ELD. M. E. CORNELL.

THE following extracts are from Prof. Stuart on Prophecy, as published in the Biblical Repository in A. D. 1832. Some of his remarks appear to be interesting and according to truth.

DIFFERENCE BETWEEN TRUE AND FALSE PROPHETS.

"I agree as to the fact, that the heathen seers were rightly named *μάρτυρες*, from *μαρτυρομαι*, to rave; as Cicero has declared in his first book *De Divinatione*. But what an immeasurable distance, now, between a raving man or woman, uttering incoherent sentences; or (which was more common) a dissimulating hypocrite, uttering cunningly and artfully and equivocally constructed sentences and poetic riddles; and a Hebrew prophet, animated by the strongest and deepest feelings of reverence for Jehovah, and a holy ardour in the cause of true piety! Is there ambiguity, flattery, self-seeking, enigmas, in the message of the latter? None. Are not all these stamped on more or less of the heathen oracles? They are. And such being the case, we would separate the Hebrew prophet from the heathen seer, not by discrepancies of a mere physiological or psychological nature, which lie beyond our ken in case they exist at all; or rather, which involve contradictions and impossibilities; but by a rational, enlightened, holy, excited, zealous state of mind, which raised the true seer unspeakably above all false ones, and did this by making him in a high degree like to the Author of his inspiration. Here is something palpable. The oracles speak for themselves. The ambiguities, enigmas, swelling words, polytheistic precepts, and other like things, contained in heathen oracles, are a palpable contrast to the Scriptures; but they are not more so, than the condition of their seers was discrepant from that of the Hebrew prophet."

THE ALLEGED OBSCURITY OF THE PROPHETS DISPROVED.

"What is prophecy? That part of it with which we are now concerned is *prediction*. And what is prediction? It is the foretelling of certain things which are to happen; it is a revelation made through men, to men, respecting future things; a declaration that certain events will take place. Now what is a declaration or revelation? If this be unintelligible, both to him who utters it, and to those who are addressed by him; if neither he, nor they, nor any one who comes after them, is able to explain the meaning of this revelation—and this because it is in itself obscure and unintelligible—in what tolerable sense can this be called a revelation?"

I admit that a multitude of causes might hinder wicked and carnal and ignorant men, from understanding what the prophets uttered. Prejudice, want of being conversant with spiritual things, passion, and many other causes might interpose, and effectually prevent the carnal Jews from rightly comprehending the oracles of their prophets. But to say that neither the prophets themselves, nor the intelligent and pious men of their times and of succeeding generations, were able to understand what God had given them for the very purpose of making a revelation to them—what is this but to say, that the purposes of the Divine Spirit had been frustrated, for want of perspicuity in the language which he employed?

And can we soberly maintain this? Either God did design to reveal something to his people, when he inspired the prophets, or he did not. If he did; then his design is frustrated, just so far as the prophecy is in itself unintelligible; and how can we admit that the designs of the Holy Spirit should be frustrated? If he did not; then what is prophecy but illusion; a seeming to make a revelation, while in fact none is made, or even intended to be made?"

"That those who live in the times when a prophecy is fulfilled, should have a more complete and satisfactory view of the things or objects treated of by such prophecy, than those who lived before its accomplishment, is, indeed, plain enough; just as plain, as that a man who has been at Constantinople will understand the topography of it better than a writer understood it, who has undertaken to describe that city and yet has never visited it. But how this will make the words of the writer in question to mean any more than the ideas which he himself attached to them, I do not see. I take the meaning of any language to be, the idea which the speaker or writer himself attached to it. Just this, and neither more nor less, all right interpretation will give as his meaning."

"Whenever we are asked, then, whether any particular prophecy is obscure, the proper answer always is, to ask, whether it does not communicate, in an intelligible manner, just as much as the author of it designed it should communicate? And this, of course, is its meaning—its full meaning. The sense of any words, is the idea which the author of them intended to convey. How much then did the author of any prophecy intend to convey by it? This is the fair question; and one which should be always asked by an interpreter. And when this is rightly answered, the full meaning of the prophecy is unfolded. . . . They did what they intended to do, and were commissioned to do; and did it well; and then they ceased to do. Why should we imagine this to be otherwise?"

"That is, in other words, men are better operated upon by what they do not understand, than by what they do understand. For my part, I know not how to believe this. If I worship God at all, it is on account of what I do know of him, and not on account of what I do not know. If I believe in the argument from prophecy, in order to prove the divine origin and authority of the Scriptures, it is on account of what I understand of it, and know has been fulfilled, and not on account of what I do not understand. The Samaritans were reproved by the Saviour, for worshipping 'they knew not what;' it is desirable, then, for Christians to know what they are to expect and believe, in order that they may know what to do and how to worship."

In fine, for myself I have believed, and must still continue to believe, that "God is light, and in him is no darkness at all." I must believe that when he reveals any thing to men, he does not wrap it up in darkness. I must continue to cherish the belief, that when he undertakes to instruct them, he does not leave them ignorant. All which he intends to accomplish he does accomplish. His accredited messengers are not "blind leaders of the blind," but "clothed with light and salvation." They are not men bereaved of their understanding, their reason, their consciousness, their free-agency; but the most enlightened, the most rational, the most free, of all men on the face of the earth."

ADVANCE IN THE PRICE OF PRAYERS.—A writer in one of our contemporaries tells of an Irish domestic in her family, who, having heard of the death of her mother in the old country, went to the priest to make provision for the good woman's soul. On her return her employer asked the result. She freely related it, saying that the priest had consoled her on her loss, and sympathized in her affliction. Her mother's soul was in purgatory, whence it could be relieved by prayer; and cheerfully the loving girl gave two dollars, as many prayers might be said for its repose.

"Were the prayers said in public?"
"No, mam; the priest wrote down my mother's name in a book, that there might be no mistake. He will say them in private. When my sister died, before the war I only paid half a dollar each for prayers for the same purpose; but the priest assured me the present charge was right—that 'prayers had riz.'"

No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad. And God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient in reward: God so dresses us for Heaven.—Taylor.

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. Taylor.

BRO. WHITE: After an absence of seven Sabbaths, I am again at home. The last meeting that I attended was at Roosevelt. It was the monthly meeting for Oswego Co. The attendance of the brethren was large, and the Lord, by his Spirit, worked for us, in correcting us of our wrongs. Truly it is no time to lay down our watch, to rest on our leas, or to look behind us.

On first-day, six were buried with Christ in baptism, including our much-esteemed Bro. L. C. Patten, wife, and two daughters. They also united with the church at Roosevelt. The Lord's eye of mercy is on that family for good. May they ever realize it, and faithfully love and serve him. Our afflicted, yet beloved Bro. Edson, had strength given him to attend this meeting, for which I felt very thankful.

C. O. TAYLOR

Adams' Center, N. Y. July 5, 1864.

From Bro. Matteson.

BRO. WHITE: June 5th I commenced a series of meetings in New Denmark, some in that place being anxious to hear the truth. I held sixteen meetings. Six individuals decided to keep the commandments of God, and unite with the remnant people. Two were baptized. Several others have commenced to keep holy the Sabbath of the Lord, but have not yet fully decided to receive present truth. May the Lord help them to see their duty clearly.

I held two meetings in Manitowoc. Some interest was manifested.

June 29th, commenced meetings near Appleton. Found two brethren trying to keep the commandments. Held five meetings. Some gave heed and believed the word spoken. They were desirous to hear more, but circumstances at home called me away. I trust our kind heavenly Father, who has commenced to bring his remnant people into the unity of the faith, will also open the way here, and raise up a church to his own glory.

July 4th, I arrived home and found the brethren still enjoying good meetings and pressing on their way to the kingdom. There is a wide field in this northern part of Wisconsin, where the third angel's message has never been preached. May the Lord work with his people, and we be ready for the coming of our beloved Master.

JOHN MATTESON.

Poy Sippi, Wis.

From Bro. Bostwick.

BRO. WHITE: Since Bro. Sanborn left this place, I have been doing all I could to advance this blessed cause.

June the 24th, I commenced a series of meetings in the town of Sylvan, Richland co., Wis. The interest was good, and the people manifested a desire to hear. They turned out on first-day so that the school-house could not hold the people, so we were obliged to hold the meeting in a grove. I have given in all at this place ten discourses. Several acknowledged that we have the truth. But when we talked to them of the importance of laying aside all filthiness of the flesh, they thought that they could not do that. I think that several will make up their minds to obey the truth; and may God help them to walk in the light. I here got two new subscribers for the Review, and sold a few books. Yours in hope.

L. G. BOSTWICK.

Port Andrew, Wis.

Extracts from Letters.

Sister A. Tucker writes from Elk Horn Grove, Ills. The seed which Bro. R. F. Andrews planted here eighteen months since, is springing up, and although the enemy is striving to root it out, yet it has the prospect of bearing much fruit. We were blessed and strengthened by the visit of Bro. and sister Sanborn last spring. I feel to thank God for the interest manifested among the young, and for the many testimonies given at our prayer and conference meetings. I rejoice that the interest is still increasing.

Bro. W. Nichols writes from Windsor, Cal.: I feel that if there ever was a State that needed to be enlightened in regard to the Advent doctrine and Sabbath, it is this one. The other day I heard of a Seventh-day Adventist, and started to hunt him up. I inquired of a man if he knew of any one that kept the seventh

day for the Sabbath. Oh, says he, that kind of folks are all dead long ago; the last was an old man in Ohio, who died ten years ago. I told him he was mistaken; for there were some left yet. I found the man I was looking for; but he was a first-day Adventist, or had been, ten years ago in the eastern States.

Sister S. Bliven writes from Laurel Glen., R. I. I am trying to keep the Lord's Sabbath, and am looking for the time to come when I with the rest of the commandment keepers shall receive a crown of glory that fadeth not away. Let us be faithful that we may have a right to the tree of life.

Sister M. Bean, writes from South Troy, Vt.: The blessed hope I have, reaches forward to the resurrection morn, when the loved ones we have laid away will burst the fetters of the tomb, and come forth, being made immortal, no more to suffer and die. Having the blest hope of soon seeing Jesus, with the redeemed of all ages, it leads me to purify myself even as he is pure. My heart glows with gratitude to my heavenly Father, for this hope, and for the way he has led me, especially for above seven years, since I have found it good to obey God and keep his commandments. How much now I delight in the Sabbath of the Lord. I love the truth, and am earnestly striving for Bible holiness, believing it to be my privilege to be enabled to reckon myself dead indeed unto sin, and alive to God through Jesus Christ our Lord. I praise the Lord for what he is doing East and West.

Bro. J. H. Warren writes from Medford, Minn.: I feel greatly encouraged from week to week as the Review comes to hand bringing the solemn truths that belong to this generation, and also the cheering testimonies of the dear brethren and sisters scattered abroad, who have the faith of Jesus, and are keeping the commandments of God.

Let us hold on a little longer, for it will be but a little while before "He that shall come, will come, and will not tarry." It is my determination to overcome, and be gathered with God's people, when Jesus shall come.

Of the \$1,000 donation which the Pope sent to the United States to be distributed by Bishop Timon, of Buffalo, for the benefit of the wounded soldiers, \$500 was for the wounded of the federal army, and \$500 for that of the rebels.

WESLEY'S ADVICE ON PRAYER MEETINGS.—"Let the prayers be very short—a few minutes—and frequent intervals of singing; and let different persons pray for different things."

FOOLS measure actions after they are done by the event; wise men before hand, by the rules of reason and right. The former look to the end to judge of the act. Let me look to the act, and leave the end to God.—Bishop Hale.

FAITH AND WORKS.—It is an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is light and heat, yet put out the candle and they are both gone—one remains not without the other; so it is with faith and works.

Obituary Notices.

DIED, of congestion of the lungs, in Marion, Iowa, June 18, 1864, our beloved sister, Ruth Holloway aged 54 years. Her last rational conversation was an expression of her hope that she would have part in the first resurrection. She leaves to mourn her loss a family of two sons and a daughter, who have all embraced the truth, and an aged husband ripening for the harvest. The funeral services were held in the Disciple church, where the writer addressed a large and deeply interested audience.

B. F. SNOOK.

DIED in Oswego, N. Y. of consumption, July 7th, 1864, Richard Gorsline, aged about 58 years. Funeral discourse by Alexander Ross.

ELIAS GOODWIN.

DIED of dropsy, in Washington, N. H., Apr. 8, 1864, my dear father, Daniel Farnsworth, aged 82 years, and one month. He had kept the Sabbath for about twenty years previous to his death.

C. K. FARNSWORTH.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JULY 19, 1864.

THE FALL OF BABYLON.—We are sometimes accused of being very severe in our exposition of the second angel's message of Rev. xiv, and especially in applying the term Babylon to the popular churches of the land. But there is nothing reproachful in the term Babylon. It is only a name expressive of a great fact which is apparent to every one, namely, that the different religious creeds of the Protestant sects of the day, as compared with each other, are all "mixture" and "confusion." The trouble after all is, in the fall. And if any think we are too severe in this respect, let them read the extract from the sermon of E. Bowen, given in another column, who deals with this subject in as strong language as any S. D. Adventist has ever presumed to use.

In that organ of Spiritualism, The Herald of Progress, published by A. J. Davis and Co., we find the first announcement of the death of the son of J. C. Jackson of "Our Home," Dansville, N. Y.

E. F. D. We think that a "neighbor" in the Christian sense, is determined by the same rule that Christ gave in Matt. xii, 50, to determine who was his brother and sister and mother; namely, whosoever shall do the will of my Father which is in Heaven.

Last week we erased from our lists the names of ninety subscribers, who had not paid up to Vol. xxii. Many of these will pay up and renew their subscription.

It makes one feel strangely sometimes to have their paper stopped simply because they do not pay up. But some have to be jogged in this way before they can wake up and pay their debts. It would be much more pleasant for us and them if they were prompt.

Next week we shall erase the names of those who have not paid up to Vol. xxiii.

We wish to send the Review to all who read it with interest and profit, whether they pay full price, half price, or receive it free.

Several hundreds of our subscribers were marked free. Most of these are being erased, as the cost of stock and labor demands full pay, with the exceptions of a few hundreds at half-price, to meet expenses.

Let the worthy poor have the paper! How? Ans. Churches and brethren can send in their names, with one dollar each for the paper, one year. But let the names come in, money or no money, of all who should have it. Then let the brethren donate for the Review to the poor sufficient to pay up for all who cannot pay themselves, and for those not paid for by personal friends.

We received the following from Western New York: "Inclosed find \$10. Five I send for Review to the poor, and five A. H. O. sends for the same purpose." These young men have set a good example for others. This will furnish the Review to ten families for one year.

Two thousand dollars are wanted to sustain the Eastern Mission. We claim the pleasure of giving twenty-five dollars of this sum. Receipts in this direction have been light recently.

What an excellent time to take shares in the Publishing Association! Brethren and sisters who have not taken stock, will never find a better time. If you want information relative to this matter, send for pamphlet containing Constitution and By-laws of the Association. Your help is needed in these times of high prices, while our publications generally stand at former low prices. Whatever may be the times, hard or easy, God's work must move on. A few thou-

sands could be raised in shares, and the friends not feel it, only they would feel sweet consciousness of doing right.

J. W.

A Painful Revelation.

THE nonscriptural doctrine of the eternal conscious suffering of the wicked has been a source of trouble and perplexity to many minds. We gather from an exchange the following respecting Dr. Cumming:

"In his excellent work, 'The last of the Patriarchs,' Dr. Cumming gives vent to his feelings in relation to the sufferings of the lost. The second chapter, page 41, relates to the laws of God, and the obedience of Joseph to the law under temptation. He then speaks of the holiness of the law and its terrible penalty to the transgressor, and adds: 'The only part of the Bible that ever perplexes me—about which, however we may rest satisfied that what we know not now, we shall know hereafter—is that which tells us that there is one nook in this grand universe where there shall be the *will of ceaseless sufferings*, and the poison of irremediable sin. That is the most painful revelation in all God's word. One could wish, in our present unenlightened state, that it were not so.'

How much better to have a theory which by taking God as he says, and the Bible as it reads, avoids all these painful features, and gives us a consistent ground of faith to stand upon now, and a clean universe in the future.

Special Notice.

TO CORRESPONDENTS.—Please notice the following rules. If you will notice them, you will save our Secretary much perplexity and time.

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be torn off when the letter is opened.

2. Always, in writing to this Office, give your Post Office, State, and County. If your Post Office be one name and your town another, give both, stating which is which.

3. If you wish your paper changed to another Post Office, first state the name of the person, the Post Office, County, and State where it is sent, then the person, Post Office, County, and State where you wish it sent.

Appointments.

Meetings in Ohio.

Bro. Hutchinson will hold meetings in Ohio in the following places:

Gilboa,	July 23, 24.
Ayersville,	" 30, 31.
Portage,	Aug. 6, 7.
Lovett's Grove,	" 13, 14.
Jackson,	" 20, 21.

Brethren at Jackson will meet Bro. Hutchinson at the station in Fremont, on the 19th of Aug. (As this notice will be inserted but once, brethren will please keep this in mind.)

Republic,	Aug. 27, 28.
East Townsend,	Sept. 3, 4.
Wakeman,	" 10, 11.
Columbia Station,	" 17, 18.
Chardon,	" 24, 25.
Orwell,	Oct. 1, 2.

By order of the Committee.

J. CLARKE, Sec'y.

PROVIDENCE permitting, Elders I. Sanborn and J. Bostwick will commence a course of lectures in Bro. Peter Erb's neighborhood, Winona Co., Minn., the 17th of July and continue three weeks.

We will also meet with the church at Pleasant Grove, August 13, 14, and with the church at Oronoco, Aug. 20, 21, and with the church at Deerfield in Steele Co., 27, 28.

Meetings to commence at each place Friday evening at 7 1/2 o'clock. Hope that all that can possibly, will attend these meetings, as there will be some very important things brought before the churches at each meeting.

ISAAC SANBORN.
JOHN BOSTWICK.

PROVIDENCE permitting, I will meet with the church in Jackson, evenings of July 13 and 14, Tompkins, Sabbath and first-day, July 16 and 17, Bunkerhill, July 23 and 24, Hanover, July 30 and 31, and Hillsdale, August 6 and 7.

JOSEPH BATES.

July 12, 1864.

Business Department.

Business Notes.

H. G. Buxton. We mail the Review regularly to your address.

Who is it? Some person sends us \$10, for a share in Publishing Association. The letter bears date July 14, 1864. Postmarked "Belle Plain Iowa."

L. Drake. The letter you refer to has never been received. We will credit the amount on your paper.

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 received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

A Caldwell (for D A Bryant, M J Arnold and J C Roush) each 26-3, A A Fairfield (for E Thompson, B Holland and Jas Fariss) each 26-3, F C Goodrich 26-3, A W Love 26-3, Jane Mullen 25-1, M W Stere 25-1, C S Clarke 24-21, E Inman 24-1, A S Ward 26-1, Mrs L B Webber for Jane D Carpenter 26-3, C W Stanley 25-1, H J Kittle 25-1, M Wolfe 25-1, G L Davis 26-3, G S Harpham 26-7, R Gladstone 26-8, S Ross 26-3, S B Craig for J Flat 26-3, Z Brooks for Lucy M Whitney 26-3, O F Brookway 26-3, O Forbes 26-3, R C Piper 26-3, J M Justin 26-3, L Chandler 26-1, M M Linger, 27-1, G M Foster 25-14, M Churchill for P Sherwin 26-3, R Hoag for M Hoag 26-3, D Pain 26-1, A Z Pond 25-1, E Degarmo 27-1, A Wood 26-3, A W Jones 26-3, M L Tower 25-18, M W Stockwell for J P Ford and A M Trice 26-3, H Jenkins 23-1, L H Davis 24-1, H Waltser 25-3, M Harlan 26-3, W L Wheeler 26-3, M B Cady 26-1, G M Stickles 26-8, J Crapsey 26-8, J C Beckwith 26-8, R Frary 26-8, L V Potter 26-8, A A Marks 25-1, each \$1.00.

A Caldwell 25-10, J Jones 26-1, S W Flanders 26-1, C Wright 20-19, C Stewart 26-3, T Paton 26-7, H N Brigham 23-1, I Carpenter 24-21, S L Gilbert 24-23, C M Carr 26-3, M A Green 27-8, A Tuttle 26-1, Lucy Royce 24-4, C Kelsey 25-1, S C Perry 25-1, P H Stickles 26-1, W Chapman 25-1, G Kimble 25-1, J A Laughhead 26-1, C S Lynnell 26-3, B M Hibbard 26-1, J P Kellogg 26-1, D Robbins 26-4, C R Ross 25-14, H Howe 26-1, J Pierce 26-1, J Witter 25-10, D Oviatt 26-1, each \$2.

C C Bodley for A Bodley 25-1, A Whitten 25-3, J S Marr 25-3, N Hall 25-3, B M Davis 25-3, S M Strickland 25-3, P Briggs 25-3, J A Eldred 25-3, S B Craig for A Munson 25-1, M C Stickles 25-8, each 50c.

G P Cushman \$2.16, 26-5 H M Hadden \$2.75, 25-1, Mrs M P West \$1.75, 26-14, N P Dixon \$4.50, 27-1, H Olds \$4.25-14, B M Smith \$1.25, 24-7, M Carter 1.50 25-1, E Witter \$3.27-1, L S Hackett \$5.28-1.

Books Sent By Mail.

J Murry 60c. Mrs C Bryant 32c. H P Wakefield 75c. Wm Heald 15c. A Rankin 34c. J B Jackson 34c. Mrs M Crouch 10c. E J Pane 25c. C E P Howe \$2.75. G P Cushman 50c. T H Risinger 51c. M A Green \$1.01. J Ward 25c. H Dowlar 12c. F H Dowlar 36c. Mrs A Ridgway 50c. H H Bramhall \$1.12. Homer Howe 62c. C Boynton 30c. A H Clymer 50c.

Books Sent By Express.

John A. Myers, Tiffin, Ohio \$5.51

Cash Received on Account.

B F Snook \$28. L M Jones \$3.25. N Fuller \$25. J H Waggoner \$3.20.

General Conference Missionary Fund.

Sydney C. Perry \$2. M. G. Kellogg 45c.

Michigan Conference Fund

Received from Churches. Church at Colon \$9, Jackson \$10. Vergennes \$7. Hanover \$20. West Windsor \$32.50. Parkville \$8.95. Allegan \$10. Wright \$10. Eureka and Fairplains \$25. West Plains \$5. Convis \$8.

Received from Individuals. E M L Cory \$1. R Godsmark (s. b.) \$10. Maryette Demill \$10. Henrietta E A Demill \$10. P Scarborough Jr. (s. b.) \$3.

For Shares in Publishing Association.

A. A. Marks \$5.

Review to Poor.

Geo. W. Eggleston \$5. A. H. Orton \$5.

Soldiers' Tract Fund.

Jona. Lamson \$5. J D Hough and family \$3. L L Loomis 26c. C N Ford \$10. M W Hargrave \$1. M B Cady \$9.

Eastern Mission.

James White \$25.