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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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Make Haste to Live.

MAKE haste O man to live,
For thou so soon may'st die;
Time hurries past thee like the breeze;
How swift the moments fly.

To breathe, and work, and sleep,
To smile, to sigh, to grieve;
To move in idleness through earth,
This, this is not to live.

Make haste, O man, to do
Whatever must be done;
Thou hast no time to lose in sloth,
Thy day will soon be gone.

Up then with speed, and work;
Fling ease and self away;
This is no time for thee to sleep,
Up, watch, and work, and pray!

The useful, not the great,
The thing that never dies;
The silent toil that is not lost,—
Set these before thine eyes.

The seed, whose leaf and flower,
Though poor in human sight,
Brings forth at last the eternal fruit,
Sow thou by day and night.

Make haste, O man to live,
Thy time is almost o'er;
Oh! sleep not, dream not, but arise,
The judge is at the door!

—H. Bonar.

Positive Institutions:

The Baptist Argument on the Sabbath.

BY ELDER J. H. WAGGONER.

WRITERS and speakers against the Sabbath, almost innumerable, have tried to set aside its claims by declaring it a *positive institution*. Resting on the clear evidence of its moral nature, it has not generally been considered necessary to examine at length the argument raised against the Sabbath on this point. Believing, however that it is well to carefully examine every false position to which men blindly cling, we propose to ascertain whether our opponents gain anything to their cause by such an affirmation.

The morality of the fourth commandment is shown. 1. In that it is a part of that law which hangs on the great principles of love to God and man. 2. By comparison with precepts confessedly moral. All confess that the eighth commandment is moral; but that is founded altogether on the right of property; for if that right were denied, no one could be convicted of stealing. Now no proof of property can be more clear and undeniable than that which shows that *the seventh day is the Lord's day*. He claims it as his, and forbids our using it for our own purposes. If it be immoral

to appropriate to our own use that which our fellow-man claims as his, how much more to take and use that upon which God has placed his claim and special prohibition! But this consideration will not bear in favor of the first day of the week; for God never placed any claim on that day; he gave it to man for labor, reserving only the seventh day—his rest-day—for his own honor and glory.

But had we no evidence of the morality of the fourth commandment, we should not then be deficient in evidence to establish its claims to observance, as we shall show by examining the argument for *positive institutions*. On that subject we have a clear and concise argument now before us.

Jos. S. C. F. Frey was raised in the Jewish faith, in which he continued till the age of twenty-five. After becoming a Christian he entered the Missionary School at Berlin, Prussia. The London Missionary Society called him to England in 1801, where he was set apart to preach to the Jews. While in London he was personally acquainted with Abraham Booth, the celebrated Baptist author, who presented him with his work entitled, "*Pedobaptism Examined*." These books he kept twenty-two years without reading. But having his attention called to the subject of baptism, he changed his faith, and united with the Baptist church in New York, under Dr. Maclay, in 1827. His reasons for the change, and arguments on the subject, he published in the form of "*Essays on Baptism*." The first Essay is on positive institutions, clear and forcible. The occasion of this part of the argument is thus stated by himself:

"The perusal of Dr. L. Wood's Lectures in particular convinced me of the importance of adding the first Essay to the original matter. Dr. W., in the beginning of his work, page 11, declares: 'It is a plain case that there is no express precept respecting infant baptism in our sacred writings. The proof, then, that infant baptism is a divine institution, must be made out in another way.' A want of attention to the nature and obligation of a positive institution of God, has left many to take unwarranted liberties in altering the ordinance, and the qualifications of its subjects; and others to neglect it altogether, as a matter perfectly indifferent." *Pref.*, p. 11, 5th ed., 1848.

Mr. Frey has erred in respect to the Sabbath, right where he claims that the Pedobaptists err in regard to Baptism. To the first page of his Essay on positive laws he appended a note, as follows:

"The fourth commandment, so far as it relates to the particular day of the week, and the part of time to be devoted to the worship of God, is of the nature of a positive institution, and was, therefore, liable to be changed by the Institutor; but the duty of keeping some time holy, or the duty of worshipping the Creator, is of a moral nature, and is therefore unchangeable and perpetually obligatory. The first day of the week, or the Lord's day, has been substituted by him for the seventh day."

Now, in order to this position being correct, the first day of the week, in regard to its institution and requirements, must meet all the conditions and necessities of positive institutions and positive laws. That it does not meet such conditions, and that the seventh does, we shall now show by examining Mr. Frey's first Essay.

But before this examination, lest some should con-

clude that, if it be positive, it is therefore indifferent, we raise this question: What is the nature of the obligation of a positive law? and refer to Mr. Frey's remarks and proofs on this point. His position is thus taken:

"7. That it is highly criminal to neglect or slight a positive institution."

On this he quotes thus:—

"Dr. Waterland, the great champion for truth saith: 'Positive duties stand upon moral foot: to obey God in whatsoever he commands is the first moral law, and the fundamental principle of all morality. The reason of things and the relation we bear to God, require that God should be obeyed in matters otherwise indifferent; and such obedience is *moral*, and the opposite disobedience is *immoral*; *positives*, therefore, while under precept, cannot be slighted without slighting *morals* also. In short, positive laws, as soon as enacted, become part of moral law; because, as I said, universal obedience to God's commands is the first moral law into which all moral laws resolve. Whenever positive duties are so performed as to become true obedience, they are as valuable in the sight of God as any moral performances whatsoever, because obeying God's voice is all in all. Obedience was the thing insisted upon with Adam, with Abraham, with Saul, and with many others, in positive instances; and God laid as great stress upon obedience there, as in any moral instance whatever. To conclude, then, moral performances without the obedience of the heart, are nothing; and positive performances without the like obedience are nothing; but the sincere obeying of God's voice in both is *true religion* and *true morality*.'"

How often do we hear persons say, if they are Christians, and love God, such performances are not essential. A quotation from Mr. Wadsworth on the Lord's Supper, which will equally apply to any other ordinance or positive law, meets this:

"Some may say, *Sure, God will not be so much concerned, with a failure in so small a punctilio as a ceremony*. True, it is a ceremony, but it is such a one that beareth the stamp of the authority of the Lord. If he appoints it will you slight it and say, it is but a ceremony? *** Was circumcision anything more than a ceremony? Yet it had almost cost Moses his life for neglecting to circumcise his son; for the angel stood ready with his sword to slay him if he had not prevented it by his obedience. Ex. iv, 24-26. . . . But I am regenerate and become a new creature; I do not fear that God will cast me away for the disuse of a ceremony. Is this the reasoning of one regenerate? Surely thou dost not understand what regeneration meaneth. Is it not the same with being born of God? And what is it to be obedient to the Father but to do as he commandeth? . . . Tell me what you think of this kind of reasoning; I am a child of God; therefore I will presume to disobey him."

A quotation from Dr. Gerard is worthy of careful consideration:

"A total disregard to the positive and external duties of religion, or a very great neglect of them, is justly reckoned more blamable, and a stronger evidence of an unprincipled character, than even some transgressions of a moral obligation. Even particular positive precepts, as soon as they are given by God, have some-

thing moral in their nature. Suppose the rites which are enjoined by them perfectly indifferent before they were enjoined; yet from that moment they cease to be indifferent. The divine authority is interposed for the performance of them. To neglect them is no longer to forbear an indifferent action; or to do a thing in one way rather than another; which has naturally no greater propriety; it is very different; it is to disobey God; it is to despise his authority; it is to resist his will. Can any man believe God, and not acknowledge that disobedience to him and contempt of his authority is immoral, and far from the least heinous species of immorality?"

This is fully sustained by Jonathan Edwards. He is quoted as saying, in his sermons:

"Positive precepts are the greatest and most proper trial of obedience; because in them the mere authority and will of the legislator is the sole ground of the obligation, and nothing in the nature of the things themselves; and, therefore, they are the greatest trial of any person's respect to that authority and will."

With these statements we agree; and if we find that Sunday is binding by positive law, we shall hold ourselves under the same obligation to obey it as if it were a moral or original obligation. And, by the admissions of our opponents, we are fully warranted in taking this position:—

They who affirm that the Sabbath or the observance of the seventh day is a positive, and not a moral duty, gain nothing thereby to their argument, it being no less obligatory if commanded.

Those who are familiar with first-day arguments, know that they are drawn largely from the supposed facts of the finishing of redemption; importance of the resurrection; relative greatness of creation and redemption; &c. Now from their position that the day is positive (and thereby liable to change), such suppositions and reasonings are not admissible, coming not at all within the province of positive institutions. Let us see their own statements on this subject. Mr. Frey quotes Dr. Sherlock, as follows:—

"What is matter of institution depends wholly upon the divine will and pleasure; and though all men will grant that God and Christ have always great reason for their institutions, yet it is not the reason but the authority, which makes the institution. Though we do not understand the reasons of the institution, if we see the command we must obey; and though we could fancy a great many reasons why there should be such an institution, if no such institution appear, we are free; and ought not to believe there is such an institution because we think there are reasons assigned why it should be."

But first-day advocates admit that there is no commandment for its observance; no record of an institution in respect to it, only they pretend to find reasons why such an institution should be; but such pretended reasons are condemned, not only by Bishop Sherlock, but by all writers on positive laws. Mr. Frey says:—

"The law of the institution is the only rule of obedience."

With this we agree; only Mr. Frey applies it to one institution, and denies it to another. How Mr. Frey can believe that the Sabbath, as regards the day, is positive, and yet keep Sunday without any law, rule, or precept, seems strange indeed.

Again, Dr. Sherlock is quoted:—

"I would not be thought wholly to reject a plain and evident consequence from scripture; yet I will never admit of a mere consequence to prove an institution, which must be delivered in plain terms, as all laws ought to be: and where I have no other proof but some scripture consequences, I shall not think it equivalent to a scripture proof. . . . Let a Protestant, then, tell such disputants that, for the institution of sacraments, and for articles of faith, he expects plain, positive proofs; that, as much as the Protestant faith is charged with uncertainty, we desire a little more certainty for our faith than mere inferences from scripture, and those none of the plainest neither."—*Preserv. against Popery*.

This is certainly strong and plain talk for a Pedobaptist Sunday-keeper. But the following from Bishop Taylor is a fiery furnace to the position of Mr. Frey, and all those who claim the positive nature of the Sabbath:—

"All positive precepts, that depend on the mere will of the lawgiver, admit no degrees nor suppletory and commutation; because in such laws we see nothing beyond the words of the law, and the first meaning, and the named instance; and therefore it is that in *individuo* which God points at; it is that in which he will make the trial of our obedience; it is that in which he will so perfectly be obeyed, that he will not be disputed with nor inquired of why and how, but just according to the measures there set down. So, and no more, and no less, and no otherwise. For, when the will of the lawgiver be all the reason, the first instance of the law is all the measures, and there can be no product but what is just set down."

Conceding the assumption of our opponents, that the day of the Sabbath is positive, what do we find to meet the positive requirement? "The words of the law" are, The seventh day is the Sabbath; "the first meaning," and the only possible meaning is, the seventh day of the week; "the named instance" and example is, God rested on the seventh day, after making all things in six days; "and, therefore, it is that in *individuo* which God points at;" &c.; while there is neither law, meaning, nor instance, for the observance of first-day. So far as either institution or obligation is concerned respecting the first day there is nothing "just set down." Why then keep it? "Who hath required this at your hands?"

Mr. Frey remarks:—

"The law of a positive institution must be so plain and explicit as to stand in no need of any other assistance to understand it but the mere letter of the law. As a rule must be straight, not bent nor crooked, if we would draw direct lines by it, so must laws be plain, and expressed in words whose signification is well understood."

Query. Is the law for keeping first-day so plain as to need no assistance but "the mere letter of the law" to understand it? We know it is so regarding the seventh day; here is duty plainly expressed. We see no chance to "halt between two opinions" on this subject.

Dr. Goodman is quoted as follows:—

"Now it is very evident that all things of this nature ought to be appointed very plainly and expressly, or else they can carry no obligation with them; for, seeing the whole reason of their becoming matter of law or duty, lies in the will of the legislator; if that be not plainly discovered they cannot be said to be instituted, and so there can be no obligation to observe them; because, where there is no law there can be no transgression; and a law is no law in effect which is not sufficiently promulgated."

Fatal words to all the pretensions and claims of Sunday-keeping. Bishop Taylor is further quoted as saying:—

"It is certain God put no disguises upon his own commandments, and the words are meant plainly and heartily; and the further you remove from their first sense, the more you have lost the purport of your rule."

And yet, if it was ever designed to command man to keep Sunday, the words of the law were so carefully disguised that they have never yet been found. Surely, this is charging God with folly. Why will not men be content to keep God's commandments, as plainly given, instead of seeking under disguises and vain reasonings to find a substitute for it?

Mr. Frey, in the body of his work, quotes from Dr. Dwight, not the rule—the law of Sunday, nor the institution of it, but reasons why he thinks it should be kept; why he thinks it was designed of the Lord to be kept. But the quotations I have noticed above utterly forbid such reasonings and conjectures. A quotation from Bishop Burnet is applicable to this point:

"All reasoning upon this head is an arguing against the institution; as if Christ and his apostles had not well enough considered it but that twelve hundred years after them a consequence should be observed that till then had not been thought of, which made it reasonable to alter the manner of it. He who instituted it knew best what was most fitting and most reasonable; and we must choose rather to acquiesce in his commands than in our own reasonings."

*In all these quotations, I give the Italics as they are given in the book.

This is a striking rebuke of the reasonings for first-day referred to, for all such reasonings directly contradict God's explicit commandment, and his revealed reason for the institution. In this Mr. Frey, in company with all the advocates of Sunday, has crossed the track of all he has said and quoted respecting such institutions.

In summing up this part of the argument he remarks:—

"Dear reader, I have now, in as brief a manner as possible, and rather in the very words of our Pedobaptist brethren than in any other way, stated the difference between the nature of a positive and a moral law; and shown that the authority of the law-giver is the sole ground, and the words of the institution the only rule, of our obedience; and that thence it follows that the rule or words of the institution must be plain, clear, and explicit."

This is in harmony with all writers on positive institutions. The Baptists have always contended that "the obligation of an institution must be found in the law of the institution," and not inferred from something else; and to be consistent they must receive the obligation of the Sabbath from the law of the Sabbath, the fourth commandment, and nowhere else. This binds them to the seventh day, as surely as the law of Baptism binds them to the immersion of believers. Pedobaptism and Sunday-keeping rest upon inferences, contrary to the explicit terms of the law.

The quotations above given on this subject represent the standard position of theological writers; and from them it is very clear that the first day of the week does not meet the requisite conditions of a positive institution, there being no explicit institution, nor law for its observance; but the seventh day does meet all the requirements of such an institution, the will of the law-giver being plainly revealed both as to its institution and observance. Therefore, if it be true that the day of the Sabbath is a positive duty, it follows of necessity that the seventh, and not the first day, should be observed.

And it has been before shown that, if it be positive, it is no less obligatory than any moral precept, if it be plainly commanded. But it is plainly commanded; hence, allowing the claim of our opponents, that the particular day, is of the nature of positive law, yet, according to their own testimonies cited, we are as strongly bound by positive, explicit law, to keep the seventh day of the week for the Sabbath, as to obey any moral precept whatever.

As first-day observance has no command or rule to rest upon, it is plain that it is will worship, and not any part of the true worship of God. Some quotations in Mr. Frey's second Essay present this subject in its proper light. They are so forcible, truthful, and appropriate, that we may be excused, for giving a few extracts. Says Dr. Owen:

"Divine revelation is the only foundation, the only rule, and the only law of all religious worship that is pleasing to God or accepted by him; when once a person maintains it allowable to pass over the limits of a divine command, there is nothing to hinder him from running the most extravagant lengths."

But Sunday-keepers do pass such limits, and if they have not run "the most extravagant lengths," we hope they will take warning and escape the danger that always lies in the path of error.

Bishop Hopkins says:—

"We ought not to worship God with any other external worship than what himself has commanded and appointed us in his holy Word. The Scripture has set us our bounds for worship; to which we must not add, and from which we ought not to diminish; for whosoever does either the one or the other, must needs accuse the rule, either in defect of things necessary, or of superfluity of things unnecessary; which is a high affront to the wisdom of God, who, as he is the object, so is he the prescriber of all that worship which he will accept and reward."

Says Richard Baxter:

"Who knows what will please God but himself? and has he not told us what he expects from us? Can that be obedience which has no command for it? Is not this to supererogate, and to be righteous over much? Is not this also to accuse God's ordinances of insufficiency, as well as his word; as if they were not sufficient

to please him or help our own graces? Oh, the pride of man's heart, that, instead of being a law-obeyer, will be a law-maker! For my part I will not fear that God will be angry with me for doing no more than he has commanded me, and for sticking close to the rule of his word in matter of worship; but I should tremble to add or diminish."

Happy the soul who can lay his hand upon the whole Bible and say, Amen, to these pious utterances!

We have queried how Mr. Frey could believe and write as he did on positive laws, and yet keep Sunday. We can account for it only as he accounts for his being a Pedobaptist so many years: he had never closely examined it. How many who will admit all that has been said on positive law, who keep Sunday, will shield themselves behind the same excuse? We shall conclude this article by a quotation on this point, which is specially applicable at the present time, while the light of the Sabbath truth is being proclaimed with the power of a message from Heaven!

"Nor will a lawless or voluntary ignorance in the least diminish the crime of neglecting a positive institution. 'The criminal cause,' says the eloquent and profound *Dr. Grosvenor*, 'of not seeing the evidence of such appointments are, in this case, as in many other cases, non-inquiry, laziness, prejudice, lust, pride, and passion. That an ignorance owing to these causes cannot be pleaded for a neglect of any of God's appointments, is so much the general sense of all casuists, that I shall only add here that it is at every man's peril how he comes not to know the will of God, as well as not to do it. We must look to it how we came not to see the appointment, and must answer that to God and our own conscience. It is not enough to say, *Lord, I did not know it was appointed*; when the answer may justly be, *You never inquired into the matter; you never allowed yourself to think of it; or, if you did, you resolved in your mind that you would not be convinced. You made the most of every cavil, but never minded the solution to any of your objections.*'"

And now, dear reader, we leave this with you; and while we firmly hold to the morality of the fourth commandment, we feel assured that you cannot, on examination, excuse yourself for neglecting it by saying it is positive. This has soothed the awakened conscience of many; but this refuge is denied you; it is fully exposed. There is but one sure refuge for the troubled conscience; it is found in obedience. Cease your cavils, and walk in this path, and you will rejoice in the light now shining forth from "the commandments of God and the faith of Jesus." Rev. xiv, 12.

Burlington, Mich., March, 1865.

NOTE.—Though I head this "the Baptist argument," it is not strictly so, as most of the quotations are from Pedobaptist authors. The position taken on positive law is common to all denominations. It is only when the subject of Baptism is in controversy that the Baptists and Pedobaptists take different roads. And when the subject of the Sabbath comes up, the Baptists virtually deny their faith and take their position on Pedobaptist ground.

GOD'S ANSWER.

To Man's Excuses for not Keeping His Sabbath.

1. It is inconvenient to keep the seventh day. Matt. xvi, 24. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Chap. x, 38; Mark viii, 34; Luke ix, 23; xiv, 27.

2. I have a family to support; it will interfere with my business. Matt. xvi, 25, 26. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" Chap. vi, 24, 31-33; Luke xii, 15-37; 1 Tim. iv, 8; Ps. xxxvii, 3; Isa. lxv, 13, 14.

3. Everybody keeps the first day. Matt. vii, 13, 14. "Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto

life, and few there be that find it." Prov. xi, 21; xvi, 5.

4. Many learned men teach that it is right. Hos. x, 13. "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." 1 Cor. i, 25-27; Rev. xviii, 23.

5. We are unlearned and must look to them for instruction. Prov. xix, 27. "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." 2 Tim. iii, 1-7.

6. The laws of our country enforce it. Acts iv, 19. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Chap. v, 29; Dan. iii, 16-18; vi, 10.

7. It causes trouble and division. Luke xii, 51, 52. "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three." Verse 49; Matt. x, 34-37; John xv, 19; xvii, 14; 1 Kings xviii, 17, 18.

8. I should lose my influence and bring reproach. Matt. v, 11, 12. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in Heaven: for so persecuted they the prophets which were before you." Luke vi, 22, 23, 26; 1 John iv, 5.

9. It makes no difference what day I keep if I keep it right. Ex. xx, 9, 10. "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Matt. xv, 3, 9. "To keep any day right is to keep it as God's law directs; otherwise his law is not right. To keep every day right is to work on the first six and rest the seventh."

10. I am afraid of new doctrines. Ex. xx, 11. "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Gen. ii, 2, 3.

11. I do not think these old laws are binding. Jer. vi, 16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Chap. xviii, 15.

12. The apostle teaches that old things are passed away. 2 Cor. v, 17. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "The 'old man' of sin must pass away. Then the man becomes new—not the law."

Prov. xxx, 5, 6. "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

Ecol. xii, 13, 14. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Rev. xxii, 14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." 2 Tim. iii, 16, 17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

"THE WORD OF THE LORD ENDURETH FOREVER."

J. H. W.

EVILS OF GOSSIP.—I have known a country society which withered away all to nothing, under the dry rot of gossip only. Friendships, once as firm as granite, dissolved to jelly, and then run away to water, only because of this; love, that promised a future as enduring as Heaven and as stable as truth, evaporated into a morning-mist that turned to a day's long tears, only because of this; a father and a son were set foot to foot with the fiery breath of an anger that would never cool again between them, only because of this; and a husband and his young wife, each straining at the hated leash which in the beginning had been the golden bondage of a God-blessed love, sat mourning by the side of the grave where all their love

and all their joy lay buried, and only because of this I have seen faith transformed to mean doubt, hope give place to grim despair; and charity take on itself the features of black malevolence, all because of the spell words of scandal, and the magic mutterings of gossip. Great crimes work great wrong, and the deeper tragedies of human life spring from its larger passions; but woeful and most melancholy are the uncatalogued tragedies that issue from gossip and distraction; most mournful the shipwreck often made of noble natures and lovely lives, by the bitter winds and dead salt-waters of slander. So easy to say, yet so hard to disprove,—throwing on the innocent all the burden and the strain of demonstrating their innocence, and punishing them as guilty if unable to pluck out the stings they never see, and to silence words they never hear—gossip and slander are the deadliest and the cruelest weapons man has forged for his brother's hurt.—*All the Year Round.*

Late to Meeting.

SUPPOSE an earthly prince should condescend To bid you to his banquet as his friend; Would you not try all means within your power To be in court at the appointed hour?

Shall such attention to a worm be given, And not be granted to the God of Heaven? Who can expect to be by Jesus blest, If absent when he comes to meet his guest?

My brethren, this would never be the case, If we were lively in the Christian race; Then every hindrance would be laid aside, To see and hear of Jesus crucified.

If you complain you have so far to come, Set out a little sooner from your home; But those who dwell hard by have no excuse, Except in idleness, or sleep, or use.

A little less indulgence in the bed— A little more contrivance in the head— A little more devotion in the mind— Would quite prevent your being so behind.

I grant, lest I should seem to be severe, There are domestic cases here and there; Age—illness—service—things quite unforeseen, To censure which I surely do not mean.

But such will not (unless I greatly err) Among the prudent very oft occur; And when they do, you surely should endeavor To come at last—'tis better late than never.

Selected for Review by L. Stillman.

The Three Sieves.

"O MAMMA!" cried little Blanche Philpott, "I heard such a tale about Edith Howard. I did not think she could have been so naughty. One day—"

"My dear," interrupted Mrs. Philpott, "before you continue we will see if your story will pass the three sieves."

"What does that mean, mamma?" said Blanche.

"I will explain it my dear. In the first place is it true?"

"I suppose so, mamma. I heard it from Miss Parry, who said a friend of Miss White's told her the story; and Miss White is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you cannot prove it is true, is it kind?"

"I did not mean to be unkind, mamma, but I am afraid I was. I should not like Edith to speak of me as I have spoken of her."

"And is it necessary?"

"No, of course, mamma; there was no need for me to mention it at all."

"Then, dear Blanche, pray that your tongue may be governed, and that you may not indulge in evil speaking and strive more and more to imitate the likeness of our Lord and Saviour Jesus Christ."

Kind words, looks, and acts are the small currency of social life, each of inconsiderable value, but in the aggregate forming the wealth of society. They are the "excellent oil" which keeps the machinery from rusting, wearing or creaking. They are the dew that refreshes and nourishes the otherwise arid fields. They are the sunshine of an else murky, dreary world.

KINDNESS.—"No man hath measured the power of kindness, for it is boundless; no man hath seen its death, for it is eternal. In all ages of the world, in every clime, among every kind, it has shone out a bright and beautiful star—a beaming glory."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 4, 1896.

URIAH SMITH, EDITOR.

"God is not the Author of Confusion." No. 3.

SINCE the subject of the previous numbers was in my mind, I happened to take up a paper called *The Hope of Israel*, in which I find another example or illustration of my subject. I give an extract as follows:

"My wife and myself, since the death of the 'Messenger of Truth,' have mourned our way up to about two years ago, when we believed the time was at hand when the Lord was about to revive his work. And our faith in the prospect revived us some; and behold, two Nos. of *The Day Star of Zion*, and two Nos. of *The Hope of Israel*, both breathing the same original Advent spirit. I will praise the Lord for the privilege of reading the two Nos. of these two different papers. Nothing short of Bible truth, and the love of God shed abroad in the heart, can feed and satisfy the torn remnant of these last days. And now, as light is bursting forth all around us, showing that the fields are ready for the harvest, we have been praying the Lord to send more laborers into the harvest. And as the work is begun, I will not be faithless but believing."

It would seem from this, that the Lord's special organ had died some years ago, upon which the cause of truth had declined, and the hope of the writer had languished. But now the prospect brightens, hope revives, the work is about to be revived, "light is bursting forth all around, the work is begun," and his faith is strengthened.

Now what is the evidence of the revival of the work of the Lord which is so cheering? It is chiefly contained, as far as we can judge from this document, in "two different papers," though from the representation of "light bursting forth all around," we may imagine the writer hears a multitude of "Voices," East and West, all coming as near to speaking the same thing as the two witnesses which he has named. But do these two papers testify alike? Are they agreed in teaching the "Bible truth" which our friend esteems so highly? No; it is the mission of one of these witnesses to testify that all the people of God must be gathered together to a certain place called Celesta, to set up the kingdom of God preparatory to the advent. Is the other paper agreed in this grand enterprise, and laboring to promote this "work" which our friend says "is begun?" Not at all. The mission, then, of these two "different" papers, it would seem, is entirely different. How is it then that the testimony of these two witnesses, when put together, makes so strong a case that the Lord is reviving his work? God is not the author of confusion. But says our friend, They "both breathe the same spirit." That may be. But what spirit is it? The Spirit of God does not breathe confusion. It is the spirit of confusion. And now I recollect, this is the disease which the Messenger had, the death of which our friend has been so long mourning. It is the work of confusion then that is being revived. This view of the matter makes our friend's reasoning, logical.

But notwithstanding all the confusion that the author of secession and anarchy is trying to heap upon the cause of truth, in order to bring reproach upon the Advent name, still God has a work at the present time, and that work is one. The spirit and the body of it go together. "For by one spirit are we all baptized into one body." Primitive Christianity is being revived; and it does not make God the author of confusion. He has put his hand to the work of fulfilling the third angel's message, and, by this means, to prepare his people for the advent of the Lord. The work is going on harmoniously, and will until it is finished.

We need a great work done for us in this degenerate age, an age which contains the very dregs of humanity. The Spirit of the Lord does not flatter, but reproves us, that we may correct our faults and be saved. Those who are self-righteous and consequently cannot bear reproof, complain of the spirit of this work. They are not willing to reform, and so they sullenly draw

back. Suddenly some fanatic, led captive by the Devil, raises the cry, Lo, here! And another voice is heard crying, Lo, there! These discordant notes have a peculiar charm for these disaffected ones, and they exclaim, What a good spirit! Satan has got so complete control over them that they cannot exercise their reasoning faculties, and know that God is not the author of confusion, and consequently that secession is of the Devil.

Those who have understandingly embraced the third angel's message, not as the word of men, but as it is in truth a message from Heaven, will know, if they will reason, that no weapon formed against it will prosper; that those who separate themselves from the nucleus that God in his providence has placed in the world—from those whom God has chosen to lead out in the commencement of the work—do, in reality, renounce the message and deny its heavenly origin. It would be better for them to renounce it openly, own they were deluded in receiving it, return to where it found them, and make no pretensions to enlightenment in present truth, than to unite with some faction from the body, some bundle of withered branches separated from the vine, and still claim to be engaged in the present work of the Lord.

I have written thus, for the benefit of such as are not so far gone in rebellion as to be past recovery. Be exhorted to use the reasoning faculties which God has given you. Weigh the evidences of that which is presented for your acceptance, and always remember the inspired declaration: "God is not the author of confusion, but of peace."

R. F. COTTRELL.

Interesting Extracts. No. 15.

BY ELD. M. E. CORNELL.

PROPHECY FULFILLED IN THE PAPACY.

"He shall speak great words against the Most High." Dan. vii, 25.

"Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. ii, 4.

"And there was given unto him a month speaking great things and blasphemies." Rev. xiii, 5.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods." Dan. xi, 36.

FULFILLMENT.

"All princes should kiss the feet of the Pope. . . To him it belongs to dethrone Emperors. His sentence none may oppose, but he alone may annul the judgment of all mankind. The Pope cannot be judged by any man. The Roman Church never erred, and never can err." *Boronius An. 1076, Hildebrand, Epist.* 55.

Pope Innocent told Richard of England—"I hold the place of God upon earth." *Gervas. Chron. Scrip.*, p. 1623.

The famous Popish author Augustus Triumphus in his Pref. Sum. to John xxii, used the following words: "The Pope's power is infinite."

"The very doubt whether a council be greater than the Pope is absurd, because it involves this contradiction, that the supreme Pontiff is not supreme. He cannot err, he cannot be deceived. It must be conceived concerning him, that he knows all things." *Jacob. de Concil.*, Lib. 10.

"The earth is seven times bigger than the moon; and the sun is eight times greater than the earth; therefore the Pope's dignity doth surmount that of the Emperor fifty-six times!" *Innocent III. De Major.*, &c.

"As kings and princes must submit themselves to the Pope's judgment, therefore all must be judged by the Pope, but he can be judged by no man. Though by his negligence or evil actions he should draw with him innumerable souls to hell, yet no mortal may be so presumptuous as to reprove him, or to say, Why do you thus?" *Id.*

"What power or potentate in all the world is comparable to me, who have authority to bind and loose

bath in Heaven and on earth . . . to whom emperors and kings are inferior as lead is inferior to gold." *Nicholas, Dist.* 22.

"The power of the Pope is greater than angels in jurisdiction; in administration of sacraments: in knowledge; and in reward. Does he not command angels to absolve the soul out of purgatory, and carry it into the glory of paradise?" *Antonius, Pars.* 3.

"Who is able to comprehend the greatness of the Pope's power and seat." *Marcellus, Dist.* 17.

"The Pope is the Vicar of Jesus Christ throughout the whole world in the stead of the living God. He hath that dominion and lordship which Christ, when he was upon earth, would not assume; that is, the universal jurisdiction of all things, both spiritual and temporal." *Ockam Dialog.*, Pars. 1. Lib. 5.

"The Pope is all in all, and above all, so that God himself and the Pope, the Vicar of God are but one consistory." *Hostiensis Cap.*, &c.

"To make war against the Pope is to make war against God, seeing the Pope is God, and God is the Pope." *Moreri's History.*

At the coronation of a Pope, the Cardinal Deacon puts the triple crown on the Pope's head, and addresses to him the following—"Receive this tiara embellished with three crowns, and never forget that you are the Father of princes and kings, the supreme judge of the universe, and on the earth, Vicar of Jesus Christ our Lord and Saviour." *Conformity of Popery and Paganism by C. Middleton.*

"After the Pope is elected, he is pompously dressed in his cassock, rochet, camail, a cap of red satin, and shoes of red cloth. Then he is carried in his chair before the altar, upon which the Cardinals adore the Pope on their knees, kissing his foot and right hand." *Id.*

Such expressions as, "The Pope is God," are frequent in papal writings. It is also said of the Roman priest, that he "Creates his Creator." If they have such power, they of course will claim the right to change God's laws. Thus Daniel says he will "wear out the saints of the Most High, and think to

CHANGE TIMES AND LAWS.

"The Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ." *Decretal De. Translat. Episcop.* Cap.

"The Pope has authority, and has often exercised it, to dispense with the commands of Christ respecting War, Marriage, Divorce, Revenge, Swearing, Usury, Perjury, and Uncleaness.—*Pope Nicholas, Caus.* 15. *Quest.* 6.

"The Pope's will stands for reason. He can dispense above the law; and of wrong make right, by correcting and changing laws." *Pope Nicholas Dist.* 96.

"The Pope can dispense against the law of nature, and against the universal state of the church." *Pope Nicholas Caus.* 15. *Quest.* 6.

"The Pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime." *Dist.* 40.

Abolished--Re-enacted.

For the men of this world who are engaged in the various pursuits of pleasure and interest to lose their footing, stumble and fall, is comparatively a small matter. Sometimes we laugh at their calamities, sometimes we lightly condemn their wrongs, and at others we lend them compassion and say, "Try, try again."

Again a man may tolerate wrongs in himself, he may lightly esteem the ignorance and errors of others, or he may even teach that God winks at the sins of mortals; and be deserving of but little censure. But for those who are old in years, and one would suppose correspondingly old in religious experience, for such as these professed ministers of the Lord Jesus Christ, to mangle the moral law of God by teaching that it has been abolished, and then in the next paragraph teach that it has been re-enacted and "thank God we have a new code," is a work too contemptible to admit of excuse or toleration. And every man of moral courage should bear a pointed testimony against all such manifest immorality.

If the law of God by which is the knowledge of sin was ever abolished, it must have been for the very best of reasons: First because it *could be killed*, and, secondly, because it *ought to die*. If the law of God was ever taken out of the way, it must have been for the reason that it was in the way. And if the law was ever in the way and it was necessary that it should die and like a carcass be removed out of the way, one would very naturally suppose that the same reasons existed now, and that to re-enact would be but to bring it in the way again.

What would one think of a case in which a Major General for charges of cowardice and desertion should be tried and condemned to-day, yet on the morrow be released and re-instated in his former place of trust and honor? Certainly every one would say that either there was some mistake in the charges and trial, some *wire-working* to get him re-instated or else in the interim (a thing extremely doubtful because hard to demonstrate) a very important change must have been wrought in the man.

But admitting that the law of God was ever abolished, why do not those who thus believe and teach, take up and answer one by one (as the little boy would count so many dollars) the following questions: When, where, by whom, and for what purpose, was the law of God abolished? And having answered these questions concerning the time, place, and object of the death, turn to the next page and answer the same questions touching the resurrection, of the law of God.

But most seriously, was it possible to repeal and then restore the moral law of God? But two positions can be taken of the law of God: either that it is fallible or infallible. And touching the commandments of the decalogue that are commonly understood as constituting the moral law, either that they are moral precepts, and, as such, express truths that exist in the nature of things—those rights and duties that grow out of moral relations sustained by creatures, or else that they are but arbitrary enactment, and their existence a mere matter of circumstance.

If the former view is the correct one, it is consummate folly to talk of their ever having been suspended even for one moment; but if the latter position is the right one then verily there is scarcely a shade of difference between Christianity and infidelity.

But suppose we turn our attention for a few moments to the scientific world and see what we can find there to instruct us. And if we stop and inquire of the mechanic and machinist, he will tell us that the laws and principles by which he is governed in his work are as immutable as eternity itself. He will further say that if all the machinery of the world was combined into one vast instrument, it could not generate power enough to move the least imaginable particle of dust. And in continuing to discourse he would demonstrate the truth that creatures have no power to intermeddle either in the making or rescinding the laws of their Creator; but it is man's province to obey and be blessed, or disobey and reap the fruits of his own negligence or open rebellion.

Again if we should listen to the recitation of a class in mathematics and hear the teacher say that upon a certain time and for some reason the truths that pertain to, and that are embraced in the right-angle-triangle were all abolished, but after a few days they were re-enacted, we should without hesitation say that the man was either a fool or a madman.

Well it would be just as rational to talk about the suspension and re-adoption of a *mathematical* truth as it is to talk about the death and resurrection of *moral* truth: for it is no more in the power or jurisdiction of men to create, abolish, or re-enact religious and moral truth than to kill and resurrect philosophical principles. And when we hear men speak as though silence or even a neglect to utter the truth, kills it, or that a mere quotation of any truth creates or resuscitates the same, patience no longer is a virtue.

But the great fault seems to be that men do not apprehend or seriously believe in the existence of moral and religious principles, and a God whose laws in these as well as every other department of truth are supreme and unchangeable. The result is that many of the professed ministers of the gospel preach a low and uncertain faith, whereas it is both our privilege

and duty to be as morally certain of the existence of God and Heaven, and of our final salvation as mechanically sure of building a house.

The Saviour in praying that his disciples might be sanctified through the truth added the sublime comment, *Thy word is truth*. Every correct representation of facts is truth, yet the word of God has a higher form than this. It has also the form of life. It is represented as *living* and *abiding* forever. And whether it exists in the form of precepts or in the form of promises or threatenings, there is no possibility that it can fail to exist and accomplish all that is expressed even to the least and last jot and tittle.

As a practical application of the foregoing remarks, we may read and interpret a few such commandments and promises as the following: Thou shalt have no other gods before me. Honor thy father and thy mother. Ex, xx, 3-12. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Matt. v, 7-8.

Now in what light shall we view these? Shall we accept them founded upon and as containing principles that are unchangeable (principles are always unchangeable)? or shall we regard them merely as enactments that may be changed to suit the pleasure or interest of those who may read them?

If we endorse the former position as the right one, then all that has been said and written about the moral law of God having been abolished, nailed to the cross, and so on (the reader should always bear in mind that there is no dispute about the ceremonial law) can only be regarded as the work of designing men, for the purpose of avoiding an unpleasant truth; but if the latter view is the correct one, then morality and faith rest upon but an uncertain and pitiable foundation.

Edinboro, Pa.

E. GOODRICH.

The Cause in Northern Mich.

BRO. WHITE: Since our last report, we have been employed in holding meetings at different places in Gratiot.

We commenced meetings at St. Louis, but we soon learned that the people held great prejudice against our views, and did not want to hear us. Our congregations were very small, yet as the result of the few meetings we did hold, a few became interested, and two or three decided to keep the Sabbath of the Lord.

Feb. 22, the male members of the church at Ithaca, met for the purpose of organizing into an association to hold church property, which was effected. We met with this church at their monthly meeting March 4th and 5th. In the forenoon on the Sabbath I gave them a discourse on prayer, which was followed in the afternoon, by the celebration of the ordinances. This was a season of rejoicing to all, for the Lord's blessing was with us. This church are earnestly striving for the victory, and may the Lord help them to obtain it, and finally be brought safely through to Mt. Zion.

The little company at Alma are trying to follow the light of the last message. Sunday March 12th, they came together to consider the subject of organization. We gave them a discourse on the subject, after which they all expressed a willingness by vote to become an organized church. Accordingly, Thursday, March 16th, was appointed for that purpose, when they all came together and a church of seventeen members was formed. There are others who will unite with them soon.

The little company of Sabbath-keepers west of Alma, who so gladly accepted the truth the past winter, are yet holding on, and making every sacrifice, necessary to effectually carry out the truth.

We had an excellent meeting with them last Sabbath, when many of them expressed their gratitude to God, that they were permitted to hear the last warning message before it was too late.

The seed has been sown here, and we trust upon good ground. Oh that it may spring up and bear fruit to the glory of God.

We have just passed through a good meeting with the brethren and sisters in Greenbush. We find them all actively engaged in the cause, and all, both old and young, dwelling together in unity.

Here Bro. Canright and I separate to fill our several appointments.

We have labored together in harmony the past winter, and now as I separate from him for a little season, it seems like parting with an old and tried friend. May the Lord help us to prove faithful that we may stand with the remnant in the kingdom of God.

Yours in hope.

I. D. VAN HORN.

The Drunkenness of the Nation.

WHILE recently in conversation with a literary gentleman, allusion was made to the case of a government official, who was unable to perform his duties on a late public occasion on account of intoxication. In commenting upon it the gentleman remarked, "That is not the worst of it; the whole nation is drunk; the people are thoroughly filled, even to intoxication, with the spirit of war, and have lost control of their reason." This remark, coming as it did from an avowed infidel, struck me as expressing very forcibly the state of the nations as described by the prophet in Jer. xxv, 26-38. We understand this prophecy applies to the time just before the second advent of Christ, when the nations are angry, Rev. xi, 18, and are preparing for the "battle of that great day of God Almighty." Rev. xvi, 14. And while we cannot help deploring the state of things that now exists, and the worse condition that will exist, we are compelled to see and admit that the prophecies are being rapidly fulfilled before our eyes. As we see the spirit of war and strife taking hold of the people, and even drawing away some who have seen the light of present truth, our earnest prayer should go up to God that he would save his people from even tasting of the "wine cup of this fury."

In giving the signs of his second coming, our Saviour admonishes the watching, waiting ones to take heed lest their hearts be overcharged with surfeiting and drunkenness. We understand that the term drunkenness, here used signifies something more than physical intoxication, for we find it to be a peculiarity of all except God's people at the coming of Christ, and even some of his servants will say "my Lord delayeth his coming" and will "eat and drink with the drunken."

Now while we are compelled to deplore the increasing prevalence of intemperance in our midst, yet it does not follow that this is the drunkenness here referred to, which we think signifies the excited and almost insane condition of the masses at or near the end produced by drinking deeply into the spirit of war and strife and the lusts of the world.

Babylon is represented in the revelation as making "all nations drink of the wine of the wrath of her fornication." How well this has been fulfilled may readily be seen in the facts before our eyes, and she is still presenting the poisoned chalice to the lips of her infatuated devotees. This is amply illustrated in the teachings of the corrupt christianity of the day. The people are being filled with the spirit of strife and contention by means of war sermons and the like, and the whole energies of the church and clergy seem bent in this one direction. Even the children are taught to love war and to hate their enemies, while a military spirit pervades even their play-hours, and instead of their childish amusements we find them learning the "Zouave drill" and other military evolutions. At a late "festival" of a large and popular Sunday-school, each boy was presented with a toy gun and equipments, and the public press admired the movement as calculated to instill a spirit of patriotism into the tender minds of the youth, which might have a lasting effect upon them. If patriotism and the use of implements of death are inseparable, then the less Christians have of it the better, and while we believe children should be taught to love a country so good as ours, yet it ought not to be to the exclusion of true Christianity, so antagonistic to a spirit of war and bloodshed. But above all they should be taught to earnestly "desire a better country, that is, an heavenly."

While we cannot fail to see this growing tendency in our midst, may we also recognize it as one of the signs of Christ's speedy coming, and endeavor faithfully

to heed the injunction of the great Head of the Church: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

WM. C. GAGE.

Manchester, N. H.

Some of My Experience.

In the year of 1842 I was awakened to see my lost condition out of Christ, and led, as I humbly trust, to seek a pardon of all my sins, and thereby obtain a good hope in Christ. Then I began to live for God, and learn to do his will, one important item of which was to be buried with Christ by baptism into death, in order to walk in newness of life. I cheerfully obeyed, and joined the Christian church in Albion, Me.

About that time the doctrine of the immediate coming of Christ was preached, in which I became deeply interested, and labored with all my might for the salvation of souls. When the time had passed, I labored on, occasionally hearing of the Adventists, but having no opportunities of associating with them. I lived in this way eleven years, feeling at times, woe is me if I preach not the gospel. The inquiry would come, Lord, what shall I preach? God alone knows the ordeal through which I passed, before the decision was fully made. Not feeling quite satisfied with the theology of the Christian denomination, my greatest anxiety was to know the truth. I studied the Bible as I never had before.

Just prior to this time, Eld. Z. Manter became pastor of the church, and from him the church received more good instruction than they ever did before or have since. I saw at once that he did not preach as others had been wont to do, and soon learned by his preaching and conversation that he neither believed or preached that men had immortal souls, or that they received their reward or punishment at death, but at the resurrection. I was encouraged and strengthened by him to enter the ministry. About ten years ago I commenced the work tremblingly, with a very deep sense of the responsibility resting upon me. In a few months, quite a number requested baptism, and I was accordingly set apart by the laying on of hands, and joined the ministerial conference. My Bible and concordance were my only companions. I could find no eternal life out of Christ.

As I was preaching to the Christian church in Cornville about four years ago, spiritualism came up among us and prevailed to some extent. After a great trial in my mind, I decided that it was my duty to come out more fully on the truth relating to the unconscious state of the dead and the destruction of the wicked, for which I have received much persecution from the ministry and membership. It was rather hard at the time, but at the present, I can look back and count it all joy. Bless the Lord.

A year ago last June, I went as usual to the yearly conference. When the time arrived for the business meeting to commence, I soon found that the most important business they had to attend to, was myself. Accordingly I was arraigned before the conference without any previous notice, and one false charge after another brought against me, till my spirits were nearly crushed. Things that I never heard or thought of were laid to my charge. However, none of them were sustained, but that of believing and preaching the unconscious state of the dead and the destruction of the wicked. They all acknowledged me to be a Christian. It was evident they were in a sad dilemma, and did not know how to get out. They had not taken one Bible step. At length they voted a member into the conference that had not previously belonged with them, and he helped them out. After giving me a little time to talk, my case was taken before a committee and examined more thoroughly. The conference tried hard to get me to ask a dismission but I felt disposed to let them have their own way. After a good deal of trouble they voted to give me a letter of dismission, wrote and read the letter, and had it recorded. I waited one year and did not receive the letter. I called in at the next yearly meeting and asked for my letter. Eld. E., who gave them such timely help, deliberately said the conference never voted to give me a letter. I was shocked at such willful prevarication. I did not

wonder that the Revelator said, "Come out of her my people, and be not partaker of her sins," &c.

I am searching for light and truth with all my heart. About one year ago Bro. Cornell came to our place and gave us a course of lectures on the commandments of God and the faith of Jesus, and I am thoroughly convinced that the seventh day is the Sabbath of the Lord, and I am cheerfully keeping it, and find it not a yoke of bondage. I am trying to be a faithful under shepherd, so that when the Chief Shepherd shall appear, I may receive a crown of life with all the ransomed ones in the kingdom, when the night of our trials has all passed away, and the joy of the morning has come.

CHAS. STRATTON.

Cornville, Me.

P. S. The above was sent to the World's Crisis a few months since, but as that part relating to my embracing the Bible Sabbath was rejected, I now re-write the whole for the Advent Review.

C. S.

Life and Death.

"AND whosoever liveth and believeth in me shall never die. Believest thou this?" John xi, 26.

Says one, "This passage alone establishes the doctrine that at death the soul enters upon eternal life."

In order to understand this passage, we must get at the previously-expressed views of Christ himself on this point, and next see how he applies this assertion, and when, and where.

First, we find that the Lord was at this time on a visit of condolence and sympathy with his disciples to the afflicted sisters of Lazarus, who was dead; and by reading the preceding verses, we see that Jesus had expressed himself fully upon the subject of the resurrection, preparing the way for the above-quoted text, thus: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;" so that the passage, "he that believeth in me shall never die," is qualified by the preceding clause, "though he were dead;" and all the prospect of life in the future is predicated upon the assertion, "I am the resurrection and the life." The time, therefore, when the clause, "shall never die," applies, must be at the resurrection, and the resurrection is made necessary in consequence of death. Of course the interim between death and the resurrection is here a blank, no allusion is made to it, because it is evident from Martha's language in verse 24, "I know that he shall rise again at the resurrection, at the last day," that her only hope of a conscious state of existence for her lamented brother Lazarus, was in the resurrection of the dead, which harmonizes, on this point, with the expressed views of Jesus Christ; and the interspace between death and the resurrection is not alluded to here by any one, either Jesus, or the sisters, Mary and Martha, or by the disciples.

This being the case, the application of the clause, "shall never die," to the intermediate space between the first death and the resurrection, is not only unnecessary, but ungrammatical, unphilosophical, and incorrect; and carries a meaning not to be found in a fair interpretation of the language used by the different individuals who took part in the conversation on this interesting, solemn, and important occasion; and it will be found upon a minute and searching investigation that those passages which are adduced in favor of consciousness and intelligent existence during the time from death to the resurrection, do not at all apply to this period, but are made to appear so in many instances, by a forced interpretation.

The term death as it is used in the Bible, when used literally, covers the whole period of time elapsing from the death of a human being till the resurrection; and it is evident that the inspired writers never dreamed of any other meaning being given to the word.

Hence, Paul proceeds directly after speaking of the resurrection, to describe the triumphant language the resurrected righteous would use as they in glad surprise awake to the realities of the last day, and as they in astonishment and rapture contrast the feelings which they experienced while death was taking them into his fearful embrace, with the glory they behold, and the delight and rapture of the resurrection morning; for to them the death-scenes and associations are

but an instant of time previous to the brightness of the coming of Jesus: then in their minds blending the two scenes so widely different, they cry out, O Death, where is thy sting? O Grave where is thy victory? Then will death be swallowed up in victory.

JOSEPH CLARKE.

Trusting God.

How rich are the promises! how well adapted to the wants of God's children! How many are pining in sadness because they do not take God at his word. Oh it is good to ever trust in the Lord. The Psalmist had a sense of the great blessedness of committing all into the hands of the Lord when he exclaimed, "Oh taste and see that the Lord is good. Blessed is the man that trusteth in him." Again he says, "Many sorrows shall be unto the wicked, but he that trusteth in the Lord mercy shall compass him about." But says one, "My case is so peculiar!" and perhaps the enemy points him back to some sin he has committed, and tells him 'tis vain to hope. But here comes in a promise, "The blood of Jesus cleanseth from all sin." Again we read, "He that confesseth and forsaketh shall find mercy."

We are to trust in the Lord at all times. Many are the cases left for us on record of those who trusted in him and were delivered. Perhaps we shall never be brought into a closer place than was the faithful Daniel. His enemies thought surely they had prevailed against him. He is cast among the hungry lions. They thought that they were sure of him then. But did his faith fail him in that critical moment? Oh no. With an unwavering trust he committed himself into the hands of his heavenly Father, and as his prayer ascended, behold an angel of the Lord came down and shut the lions' jaws.

And the Lord will deliver all those who put their trust in him. How consoling the thought that the Lord careth for us. That like as a father pitieth his children, so the Lord pitieth them that fear him. Oh who would not secure his favor. May we so live that we may have his smiles resting upon us, and the watch-care of ministering angels. Then when he maketh up his jewels, we shall be remembered.

S. ELMER.

Ashfield, Mass.

Report from Bro. Bostwick.

BRO. WHITE: I closed my lectures sometime since on Greenwood Prairie. A goodly number have taken hold of the commandments of God and the faith of Jesus. I now hold occasional meetings with them.

Last Sabbath was our Monthly Meeting at Oronoco. Quite a number were present at this meeting. Seven loads from Greenwood Prairie, ten miles distant, were present on this occasion, and notwithstanding our eldest child had just closed his eyes in death, we felt to move forward in the strength of the Lord to the cheerful discharge of the duties of the day. With much freedom we addressed one of the most intelligent and respectable congregations ever assembled in this place on the subject of the two resurrections. This was a solemn, and I trust a profitable, meeting. After meeting we repaired to the water where we baptized twelve willing souls in the presence of the largest assembly ever gathered to this place on such an occasion. The Spirit of the Lord was with us, and was enjoyed by many.

On first-day I was called upon to preach a funeral discourse five miles north of this place to a large company who had assembled to pay their last tribute of respect to an amiable and lovely woman who had made up her mind to become a Christian, but who before she had an opportunity of publicly declaring her intentions, was suddenly cut down by the enemy—death. While moving forward in the discharge of these duties, we felt to say with the poet,

"Oh what eay buoy the spirits up,
'Tis this alone—the Blessed Hope."

I thus remain, yours in affliction.

JNO. BOSTWICK.

Report from Bro. Sanborn.

BRO. WHITE: I have closed for the present, my labors in Gridley, Ills. I have been here two months, and preached forty-six times. Some of the time was taken up by other ministers especially by one Elder T. Brooks, Disciple, who preached six sermons, three against the Sabbath, two against the mortality of man and one against the gifts of the Spirit, all of which I reviewed before large audiences. The Elder's opposition and my reviews have waked up a great interest in the minds of the people to know the truth. I sold about \$45.00 worth of publications. Nineteen subscribed for the Review, and three for the Instructor. Eighteen have publicly confessed the truth, and are now united with Bro. and sister Slown in keeping the commandments of God and the faith of Jesus, and many others we believe will soon fall into the ranks. May the Lord help them is my prayer.

I have now commenced a course of lectures in Pontiac, Livingston Co., Ills. The Presbyterian meeting-house has been kindly opened for me to lecture in. I have given three lectures to interested congregations. I expect to remain here three weeks, the Lord willing. Pray the Lord of the harvest to make the truth powerful unto the salvation of the people.

ISAAC SANBORN.

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. Hutchins.

BRO. WHITE: After finishing my very pleasant visit at Corinth, (of which I spoke in my last), I visited a few scattered friends and brethren in Vershire, Chelsea, Williamstown and Middlesex. These brethren and sisters do not often enjoy the privilege of meeting with those of like precious faith, for the worship of God. Some of them are anxious to unite with the church when the way opens, while others, perhaps, do not fully realize the benefits of order in the church of God. We are sure that none who take a correct view of this subject, can look upon the order which the church are striving for, as a yoke of bondage, or as an impediment in the heavenly road, neither as an evidence that they are on the retrograde.

The first Sabbath in Feb., I spent with the church in Wolcott. Felt to humble myself in view of God's goodness and my own unworthiness, and to earnestly plead with him for more of his love to be shed abroad in my heart, as I spoke again to these dear brethren and sisters. On the 7th, I reached home after an absence of four weeks.

The same week, I was called to return to Wolcott to attend the funeral of Bro. Dustin Nichols, who died suddenly, and without a moment's warning. His funeral was attended on first-day, the 12th. It was a solemn and mournful occasion.

Sabbath the 25th, I met with the brethren and sisters in Sutton. A few here are striving for victory and eternal life.

March 1-4, I was at home. I think the Irasburgh and Charleston church was in harmony with the recommendation of the Gen. Conf. Committee, and felt in some measure to unite with the brethren and sisters, in the great harvest field, in humiliation, prayer and self-denial. But our roads were so badly blocked up with snow drifts about this time, that in our scattered conditions, (situated as we are some of us twenty miles apart) we could not get together for meetings. On sixth-day some of us made an effort to get to Charleston for the Sabbath meeting, but on coming to the worst part of the road, we deemed it inexpedient to think of getting through. So we returned to our homes.

Last Sabbath we met in Brownington. I spoke on the nature and results of genuine repentance, from Jonah iii, 10. As we thought of the Ninevites aroused from their death-like slumbers of sin and iniquity, to immediate, heart-felt and saving repentance by the cry of one man, "Yet forty days and Nineveh shall be overthrown;" as we thought of the humiliation of the thousands and tens of thousands, from the king upon his throne, down to the lowest subject of the fast proclaimed for man and beast, and contrasted their condition with the privileges which we enjoy for knowing, receiving and obeying the truth, we were led to fear and tremble, if we repent not, and turn not to God fully, and serve him faithfully lest the men

of Nineveh should rise in judgment with us, and condemn us, "because they repented at the preaching of Jonas."

A. S. HUTCHINS.

Barton Landing, Vt., March 17, 1865.

From Bro. Carthy.

BRO. WHITE: The church here at Little Prairie are striving to come up to the help of the Lord. Bro. Matteson while preaching in the Norwegian settlement west of this place, spent the Sabbaths with us, and labored faithfully to raise us from the low state that we were in. Some of the stumbling blocks over which we were falling are being taken away.

We enjoyed much of the blessing of God on those days set apart for humiliation and prayer. We felt truly that it was time to humble ourselves, confess and forsake our sins, and get right in the sight of God. I can see great beauty, and wisdom in reforming our habit of living. To say nothing of the benefit derived from it in this life, how could we consistently expect to be ready for the times of refreshing, for Jacob's trouble, and for translation, while thus abusing ourselves?

It appears that good men of past days have thought on this subject also. The following I extract from James B. Finley's Memorials of Prison life.

"For the two following days, Wednesday and Thursday, I was quite sick with a bilious attack. I was my own physician, and nursed myself. This I did, not because we had not a good physician in the prison, . . . but because for years I have been fearful of taking medicine; and when I prescribe for myself I know what I am doing, and whether I need much or little physic. I am an old man, and I have long since learned, by observation in civilized as contrasted with savage life, that the health and lives of thousands are annually sacrificed to the stupid practice of depending on medicine too much. Did we take care of ourselves, we should need medicine but seldom; and when we did, simple remedies would answer. We do not learn that the antediluvians, who lived to such ages, had any doctors at all; and the old patriarchs after the flood preserved their health and protracted their lives by temperance, good air, abundant exercise, and a calm trust in God. The most modern diseases come from the bad habits of what we call civilized society. Let us become really civilized, and live according to good sense and observation, and ninety-nine out of every hundred of our physicians might be dismissed, to engage in some other employment.

"We learn from the facts here daily presented, the great law that dispositions are made very much by their habits. Let a person eat much meat, feed abundantly, drink spirituous liquors, spend much time in idle and wicked conversation, and take no thought of governing or even checking his natural appetites and he is almost sure to become a fearless, violent, and ambitious villain. But take him, now, from the excessive indulgence of his animal propensities, oblige him to spend his time in silence, keep him from the use of spirits, let his diet be nourishing but not exciting, consisting chiefly of vegetables, then raise his mind to intellectual, moral, and religious topics even though it be only occasionally, and the whole man begins to wear a new aspect, to feel a new current of emotion, to enjoy a serene and higher kind of being. Imprisonment, therefore, on any plan, is often a blessing to these desperate characters, some of whom go out reformed in soul, mind, and body.

"We see, too, that the world at large has a great interest in the habits of the people. Savages who live mostly on flesh, are the most ferocious of mankind; while those nations and tribes who live on vegetables, chiefly, are generally the most peaceable, docile, and intellectual. The free use of alcohol has done much, not only in killing off thousands on thousands of promising individuals, and in destroying the quiet and happiness of families, but what is vastly worse, it has exerted an incalculable influence in barbarizing the human species. It has counteracted to an alarming degree, the humanizing influence of learning and religion.

"The same is true of many of the common practices of civilized society; and never, no, never, shall we see the triumph of peace, of right, of Christianity, until the daily habits of mankind shall undergo a thorough revolution. Could we all be put on prison fare, for the space of two or three generations, the world would ultimately be the better for it. Indeed should society change place with the prisoners, so far as habits are concerned, taking to itself the regularity, and temperance, and sobriety of a good prison, and condemning the culprits of the country to quarter themselves in great houses, live on a sumptuous and exciting diet, hold intercourse with all manner of social evil, and suffer the consequences of this course of living, it would show itself quite as sensible as it now is."

WM. CARTHY.

Little Prairie, Wis.

THE Christian is not ruined by living in the world, which he must needs do while he remains in it, but the world living in him.

From Bro. Haines.

BRO. WHITE: The little church here is striving to walk in the strait and narrow way, and follow in the light of God's present truth. We have our trials and temptations to meet with, but through the favor and blessing of God we are determined to meet them with courage and patience, knowing that all things work together for good to them that love God. The present truth gives us great light in regard to ourselves, our duty to God and our neighbor; we have lower views of ourselves, and higher views of God and his government, and the atonement through Jesus Christ, and the sacredness of the law of God. The true Christian delights in the law of God after the inward man, and Christ to him is the chiefest among ten thousand and altogether lovely, and he lives by faith on the Son of God.

I realize to some extent that the perils of the last days are coming upon us, and how necessary it is that the Lord's children be united together and not murmur at any trial, but let us rather rejoice that our redemption draweth nigh. I am truly thankful for such a paper as the Review. I love its teachings. May God bless the truth it advocates till every honest soul shall be gathered into the fold of Christ.

Truly yours,
Haverhill, Mass.

DANIEL D. HAINES.

Sister L. Follett writes from Elgin, Ills.: We have been having some good meetings here, and some more have taken their stand on the side of truth. May the Lord help me to overcome, and meet all the redeemed in the kingdom.

Extracts from Letters.

Sister H. E. Thompson writes from Chesaning, Mich.: The church met March first, according to appointment, and was greatly blessed. It will be a bright spot in my experience. The interest of that meeting will not soon be forgotten. I believe we are in the sealing time, and I must make thorough work to cleanse myself from all filthiness of the flesh, to be ready when Christ shall come to make up his jewels.

Sister A. A. Voorhees writes from Wellsville, N. Y. One year ago the present month, I became a member of the S. D. A. church of Allegany, N. Y., and have often felt a desire to express my thankfulness to God for the third angel's message, and all the blessed truths accompanying it. I have been a professor of religion from my youth. When I saw myself a sinner and sought mercy from God, I promised in all the fervency of my soul to follow where the Spirit and the word of God should direct; therefore when the doctrine of present truth was made plain to me, I could not reject it. I thought I had always been a careful Bible reader; but how different the word of God looks to me now. It seems to me like a new book, and I am led to wonder why there are so few that are willing to come out and take a stand with the people of God. True, this is a cross-bearing way. The world does not love it. Yet I do not feel discouraged, and, by the help of the Lord, I mean to be an overcomer and stand with the remnant on mount Zion.

Obituary Notices.

DIED, in the town of Pine River, Gratiot Co., Mich., March 14, 1865, of dropsy which terminated in quick consumption, after an illness of about two months, Sr. Ellen Holliday, aged 35 years.

She leaves a husband and five small children to mourn her loss. She will be missed by her friends and neighbors; for she was beloved by all who knew her.

For more than ten years she has been a keeper of the Lord's Sabbath, and a firm advocate of present truth.

Discourse on the funeral occasion by the writer from 1 Thess. iv, 13, 14. I. D. VAN HORN.

FELL asleep in the village of Oronoco, Minn., Sabbath morning, March 18, 1865, Marshall Price, oldest son of Bro. John, and Sister Jane Bostwick, aged 3 years, 8 months and 18 days. His death was caused by falling backwards into a pail of boiling water. This is a deep affliction to Bro. and Sr. Bostwick; but they have the Christian's hope and the prayers and sympathy of God's children to support them. He was a lovely child just learning to keep the commandments and honor God; but he has passed away to sleep till the Lifegiver comes, "then wake to full immortal bloom." At the funeral a sympathizing congregation was addressed by the writer from 1 Thess. iv, 13, 14. H. F. LASHIER.

DIED, March 1, 1865, of diphtheria, Grant, youngest son of G. S., and M. West, aged one year and two months. J. MORE.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 4, 1865.

Notwithstanding the pressure of the war upon the people, and the general stagnation of almost every enterprise in anticipation of the draft, the truth seems to be taking more effect than could be expected. Over fifty new converts to the truth were reported in last week's Review, and over thirty more this week. This is encouraging. Is not God preparing the minds of the honest for the reception of the truth, when the winds are held, and they are released from the absorbing topic of war?

In another column will be found a sketch of the experience of Bro. Stratton. We saw it a few weeks since in the World's Crisis, and wondered that there was no allusion to his embracing the Sabbath. His letter explains: that portion relating to the Sabbath was suppressed! And yet the Crisis of March 21, 1865, has an article from Eld. Preble with the honest sounding heading, "Let 'Both Sides' be Circulated." Is this the way they do it?

The note from Bro. Van Horn and Canright relative to "Both sides on the Sabbath," published in Review No. 13, present volume, is copied in the World's Crisis, of March 21, at the request of Eld. Preble. In that note occurs this expression: "The enemy of God's law missed the mark when he started that work." In introducing it for the Crisis, Eld. P. remarks, "Let it then be circulated by the thousands, and when the reader shall see the other side, he can better judge whether I am an 'enemy of God's law.'" Now our brethren by the expression, "the enemy of God's law," did not mean Eld. P. but only the great Author of that opposition to the law of God which he advocates. We are sorry the Eld. has got so mixed in his relations as to mistake a remark as aimed at himself, which was meant only for the Devil.

The article in this number from Bro. Waggoner, entitled Positive Institutions, sets this subject forth in its true light. Our preachers will know how to make good use of the extracts given. It is issued in a 16 p. pamphlet at \$2.00 per hundred. Let it be circulated and stop the "positive" cavils of our opponents on the Sabbath question.

THE ANNUAL MEETINGS. The General Conference, Michigan State Conference, and Publishing Association, will probably hold their yearly sessions for 1865, in Battle Creek, Mich., May 17-21.

Luther gives a good comment or paraphrase on the parallel texts, "Fear not them which kill the body, but are not able to kill the soul," and "Be not afraid of them that kill the body, and after that have no more that they can do." Matt. x, 28; Luke xii, 4. Though he does not cite the texts, his allusion to them is clear. He wrote a book against monastic vows which he dedicated to his father. In this dedication he says, "What matters it to me if the pope should condemn me and put me to death! He cannot call me from the grave and kill me a second time."—Hist. Reformation, Vol. 3, p. 41. R. F. C.

Note from Bro. Ingraham.

BRO. WHITE: I have returned home from Iowa, in which I spent four weeks laboring in connection with Bro. Snook. This visit was one of profit to me and I trust it was to others. We held a few meetings three miles from Mt. Pleasant, where we were much refreshed. The rest of our time we spent in Mt. Pleasant. This meeting was a good one, considering the circumstances which surrounded us. It was rainy and very muddy. Six decided to obey the truth. At the close of our meeting we took a vote to see how many believed the Bible, when a large company arose. We then called upon all that believed that the Scriptures taught that the first-day should be kept as a Sabbath, but not one arose to cast their influence on the side of popery. I expect much good will grow out of our labors in this place.

My acquaintance with Bro. Snook was endearing and pleasant to me.

WM. S. INGRAHAM.

Note from Bro. Frisbie.

BRO. WHITE: I still continue the meetings in Morion. I am having good meetings and expect to continue through this week, at the school-house half of the time, and the rest of the time at private houses.

Others have taken hold of the Sabbath since I last wrote, and the prospects are favorable for more soon. The people generally acknowledge the truth of our position. It is now good going. The ground has nearly settled, and the war meetings are nearly over, and the interest is on the increase.

J. B. FRISBIE.

Special Notice.

My appointment for Victor is taken up. I will attend the Monthly Meeting for Western N. Y., April 29.

J. N. LOUGHBOROUGH.

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.

A Hindoo Paper on the Bible.

THE Bengali papers seem to be becoming most liberal in their views. The *Saffona Rajana*, advocating the introduction of the Bible into government schools, describes it, in remarkable language as coming from a heathen, as "the best and the most excellent of all English books, and there is not its like in the English language. As every joint of the sugar cane from the root to the top is full of sweetness, so every page of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible."

Appointments.

THE Annual Conference in Ohio will be held at Lovetts Grove, on the 22d and 23d of April next, to be continued as long as may be deemed best.

Each church in Ohio is especially requested to send one authorized delegate to this Conference; and all who feel interested in the advancement of the cause in Ohio, are cordially invited to attend.

It is hoped that the most judicious men will be sent as delegates, who will be expected to report as to the condition of the s. s. fund &c.

The demands of the cause in Ohio, seem to call for a united effort of the church at the present time; and for various reasons, the committee have decided to appoint the conference somewhat earlier than usual, and we hope that all will respond to this call.

Can the General Conference committee send a minister to attend this conference? It is our earnest request that one be sent if convenient.

A cordial invitation is extended to Bro. and Sister White to meet with us at this Conference.

Teams will be at Tontogany on the Dayton and Mich. Railroad, on Friday (the 21st of April) to meet the trains.

O. MEARS, } Ohio
I. N. VANGORDER, } Conf.
J. CLARKE. } Com.

PROVIDENCE permitting, I will meet in Quarterly Meeting, with the church at Clyde, Ills., April 15, 16.

WM. S. INGRAHAM.

Meeting Postponed.

In consequence of poor health the Monthly Meeting at Parkville, Mich., is postponed till April 15. I will then try and be there.

JOHN BRINGTON.

PROVIDENCE permitting I will hold meetings as follows:

At Oakland, Wis., Sabbath and first-day, April 15, 16.
"Markesan, Monday evening, " 17.
Will Bro. Hamilton meet me at Brandon, Monday morning.

At Mackford, Sabbath and first-day, April 22, 23.
"Marquette, Monday evening, " 24.

"Bro. Taber's, as he shall direct, Tuesday and Wednesday evenings, May 2, 3.

At Poy Sippi, Thursday evening, " 4.

"Bloomfield, Friday evening; Sabbath and first-day, May 6 and 7, as the brethren shall think best.

Sabbaths and first-days mentioned are Quarterly meetings.

Will brethren and sisters who belong to the several churches try to be 'present'; and if they cannot come please send letters, that we may know how you prosper in the Lord.

JOHN MATTESON.

THE Lord willing I will preach at the Gregory school-house in Gridley, McLean Co., Ills., April 22 and 23.

I will also meet the Johnstown church in Quarterly Meeting, Rock Co., Wis., April 29 and 30. Hope to see a general rally. Come praying, determined to get nearer to God.

ISAAC SANBORN.

Business Department.

Business Notes.

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 due time acknowledged, immediate notice of the omission should then be given.

G J Sharp 27-14, M A Carns 26-7, M J Leonard 26-9, L Orcutt 26-18, M Carter 27-18, H Abbott 27-1, A Conant 26-12, D Strout 26-1, Lydia Deemer 27-1, E Cobb 27-1, each \$1.00.

B Dickey 27-14, J W Learned 29-1, Eld N V Hull 27-16, M S Burnham 27-15, Mrs A Green 27-13, Mrs S Benson 27-1, D Farnum 26-1, B Socks 27-18, G W Field 26-16, each \$2.00.

C Green 26-16, A B Covey 26-18, E I Fisk 26-18, H Vincent 26-18, S Farmer 26-18, J W Simpson 26-18, J Trotter 26-18, I C Houseman 26-18, J E Flesher 26-18, G Young 26-18, E G Hendee 26-18, Mrs J M Rolf 26-18, each 50c.

J Sanders \$2.50, 27-6, A Hamlin 13c, 25-17, W B Castle \$1.50, 26-22, J C Gregory \$1.50, 27-18, S A Phiney \$1.50, 27-18, L S Hopkins \$1.50, 27-18, S J Darnell \$1.50, 27-18, Andrew Jones \$3.00, 27-14, S M Strickland 81c, 27-1, I Dompier \$4.00, 28-1.

Subscriptions at the Rate of \$3.00 per year.

H Kenyon \$3.00, 27-14, R Ladlee \$1.50, 26-16, D Evans \$3.00, 27-1, B F Carpenter \$3.00, 27-13.

Books Sent By Mail.

Edwin Kincaid 85c, G W Eggleston \$1, S W Harris \$1, C C Belden 10c, Mrs C M Tenney 18c, W G Buckland \$2, M W Neal 25c, Wm Phinney \$3, C E Shaw \$1.03, R F Phippeny 14c, M Ashbaugh \$3.09, A H Clymer 66c, Mrs R Clements \$1, L H Hunting 8c, H Abbot 60c, W S Smith 92c, Francis Nelson 25c, A Chase 83c, S M Strickland 19c, L B Stowell \$1, J A Sell 17c, H Bingham \$2, Wm Harris 54c, James Hull \$3, O M Patten 13c.

A S Gillet, J E Titus, D R Palmer, J P Hunt Wm McPheter, A M Gravel, G W Newman, A H Clymer, E A Claffin, Ben Auten, S E Armstrong, M A Crary, P Pamblo, G G Dunham, E S Faxon, J H Sparks, each 12c.

B McCormic \$1, Betsey Landon 25c, Wm S Ingraham \$1, L Sheldon \$1, M Hostetler \$1.31, H H Smith \$1.50, J H Warren \$1, A G Hart \$1.66, P Keyes 50c.

For Shares in the Publishing Association.

H. C. Winslow \$10.00.

General Conference Missionary Fund.

B. F. Carpenter \$1.00, Church in Canaan, Me. \$4.12, Church in Eddington, Me. \$9.58, Brn. in Brewerton, Me. \$4.16.

Books sent by Express.

James Harvey, South Bend, Ind. \$5.00, W J Hardy, Grand Rapids, Mich. \$14, Eli Johnson, Finley, Hancock Co., Ohio \$1.

Donations to Purchase a Stock of Paper.

A friend of truth \$5.00.

Cash Received on Account.

Joel Locke \$1.00, I Sanborn \$31.90, J W Landes for Ben Auten \$20.00, J N Loughborough \$248.64, O Mears \$20, B F Snook \$3.