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"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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Selected for the Review.

Spirituality and Perfection of the Law.

"THE law of God is just,
A strict and holy way;
And he that would escape the curse,
Must all the law obey.

Not one vain thought must rise,
Not one unclean desire;
He must be holy, just, and wise,
Who keeps the law entire.

If in one point he fail,
In thought, or word, or deed,
The curses of the law prevail,
And rest upon his head.

But does the curse still rest
Upon my guilty head?—
No—Jesus—let his name be blest!
Hath borne it in my stead.

He hath fulfilled the law;
Obtained my peace with God:
Hence doth my soul her comfort draw,
And leave her heavy load."

Judgment and Mercy.

"WHEN thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness." Isa. xxvi, 9.

"Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy." Ps. xxxiii, 18.

That nations as well as individuals are under discipline, and subject to the complete control of their Creator, is not a matter of doubt.

Judgments and mercies intermingled, have filled the cup of man's experience, from his fall in Eden, even to this time; and never have these two attributes been made more manifest, than since the breaking out of the Southern rebellion.

In particular, have we seen these attributes most clearly manifested in this, that when Jehovah would thresh this people in his wrath, he placed a humane and considerate man at the helm, to direct the affairs of the nation.

God works by means, and his plans are deep and wisely laid. When he would disenthral Israel from the Egyptian yoke, he trained the child Moses for the work, and eighty long years of his life were devoted to the work of preparation. Some indeed, of his early discipline, seemed sharp, but it was salutary.

David must first tend the flock, then be the victim of the hatred and envy of a king and his courtiers, before he could wear the crown.

When our American Republic was to emerge from obscurity, a man of almost superhuman wisdom and forethought, was trained amid dangers and hardships,

to take the helm, and guide this nation to honor and renown.

Not less, do we see the hand of God, in raising up and previously training, a fit person to take the helm, while our nation should pass the fiery ordeal of rebellion and civil war: a man of firm and unyielding devotions to his country, one not to be swayed from the path of duty when once clearly made known to him; not a political quack, but a man of the people; an exception among the corrupt partisans of our times; an honest, praying statesman. Were not all surprised that one like Abraham Lincoln, should suddenly burst forth from obscurity as it were, and skillfully guide us through this horrible struggle, and were we not as much surprised that he should as suddenly retire from the field? Such a man, at such a time, set at the head of our nation! so good a man, chosen by so corrupt a people, from whom the swarms of venal and corrupt statesmen shrank back, surprised, ashamed!

Mr. Lincoln was brought up in adversity, his father was poor, probably never having five hundred dollars' worth of property at any one time. His son was obliged to earn his own bread at an early age. All the schooling he ever had in his minority, would hardly amount to six months in a good school; yet he gained a good practical education, by improving his spare moments of time; and by so doing, perseveringly, he finally outstripped his fellows, who were brought up in affluence and ease, enjoying the finest advantages for improvement.

Consistency was the jewel he prized; and, careful of making pledges, he sustained a character for probity, consistency and truth, and won the love of his people, and the admiration and respect of the world.

That he was consistent, no one dares to contradict; but as an evidence of this, we subjoin a few extracts from his speeches, delivered at different times and places:

"A house divided against itself cannot stand. I believe this Government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall, but I do expect it will cease to be divided. It will become all one thing or all the other."—*Springfield, June, 1858.*

"MY FRIENDS: No one not in my position, can appreciate the sadness I feel at this parting. To this people I owe all that I am. Here I have lived more than a quarter of a century; here my children were born, and here one of them lies buried. I know not how soon I shall see you again. A duty devolves upon me which is, perhaps, greater than that which has devolved upon any other man since the days of Washington. He never would have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same divine aid which sustained him, and on the same Almighty Being I place my reliance for support, and I hope you, my friends, will all pray that I may receive that divine assistance, without which I cannot succeed, but with which, success is certain. Again, I bid you all an affectionate farewell."—*Springfield, Feb. 11, 1861.*

"The people, when they rise in mass in behalf of the Union and the liberties of their country, truly may it be said, 'The gates of hell cannot prevail against them.' In all trying positions in which I shall be placed, and, doubtless, I shall be placed in many such, my reliance will be placed upon you and the people of the United States; and I wish you to remember, now and forever, that it is your business, and not mine; that if the union of these states, and

the liberties of this people shall be lost, it is but little to any one man of fifty-two years of age, but a great deal to the thirty millions of people who inhabit these United States, and to their posterity in all coming time. It is your business to rise up and preserve the Union and liberty for yourselves, and not for me.

"I desire they should be constitutionally performed. I, as already intimated, am but an accidental instrument, temporary, and to serve but for a limited time, and I appeal to you again to constantly bear in mind that with you, and not with politicians, not with Presidents, not with office-seekers, but with you, is the question, Shall the Union and shall the liberties of this country be preserved to the latest generations?"—*Indianapolis, Feb., 1861.*

"I recollect thinking then, boy even though I was, that there must have been something more than common that these men (of the Revolution) struggled for. I am exceedingly anxious that that thing which they struggled for; that something even more than National Independence; that something that held out a great promise to all the people of the world to all time, to come—I am exceedingly anxious that this Union, the Constitution, and the liberties of the people shall be perpetuated in accordance with the original idea for which that struggle was made, and I shall be most happy indeed if I shall be an humble instrument in the hands of the Almighty, and of this, his most chosen people, as the chosen instrument—also in the hands of the Almighty—for perpetuating the object of that great struggle."—*Trenton, Feb. 21, 1861.*

"I have never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence. I have often pondered over the dangers which were incurred by the men who assembled here, and framed and adopted that Declaration of Independence. I have pondered over the toils that were endured by the officers and soldiers of the army who achieved that independence. I have often inquired of myself what great principle or idea it was that kept this Confederacy so long together. It was not the mere matter of the separation of the Colonies from the mother land, but that sentiment in the Declaration of Independence which gave liberty, not alone to the people of this country, but, I hope, to the world, for all future time. It was that which gave promise that, in due time, the weight would be lifted from the shoulders of all men. This is the sentiment embodied in the Declaration of Independence. Now, my friends, can this country be saved on that basis? If it can, I shall consider myself one of the happiest men in the world if I can help to save it. If it cannot be saved on that principle, it will be truly awful. But if this country cannot be saved without giving up that principle, I was about to say I would rather be assassinated on this spot than surrender it."—*Independence Hall, Phila., Feb. 21, 1861.*

But how sad! Just as the people were about to celebrate the proclamation of peace, our joy was turned into sadness, and our temples instead of being hung around with garlands, were draped in mourning!

Oh what a sudden transition from joy to grief! Old and young and middle-aged, sobbed with heartfelt sorrow. One loud wail went up to Heaven. The thoughtless maid mingled her tears with the careworn warrior, and youth and age, rich and poor, mourned like Rachel of old. When, before, were tidings of peace so soon mixed with wormwood and bitterness, made more bitter, when devils incarnate clapped their hands for joy?

But do these things mean nothing? Is mercy (here manifested in winning to justice her hard-earned laurels), so mixed with judgments, and no meaning in it? Has it been decreed by Heaven that our cup of joy should be so suddenly overturned, and we learn no lesson therefrom?

To-day the heavy tramp of returning legions of soldiers is heard in our land; and fond relatives are weeping tears of joy; but alas! some will not return. Their hands and feet lie palsied in death; their bosoms beat no more at the word home. Our much-loved associates come joyfully home. We feel our hearts beat quicker as we clasp the hand escaped from a thousand dangers, and our eyes fill with tears of joy. But the soldier and the civilian both look pensive, and their eyes moisten with tears for those left behind, who will not awake till the last trump calls them forth. Shall we not learn a lesson when the judgments of God are abroad in the earth?

JOS. CLARKE.

Satanic Possession.

We need not go back to ancient times, to find proof to substantiate the claim that some people are actually possessed of the Devil. A number of instances have come under my own observation, that would warrant the conclusion to be correct, that persons are at the present day, actually possessed of the Devil.

Meditating upon the horrible, and revolting conduct of those I have seen, and upon the inroads Satan is making upon the children of men, my eye accidentally fell upon a paper containing a piece on the very subject of which I was thinking. The paper (American Baptist) was printed three years ago, and the article is this:

"The whole subject of Satanic possession is mysterious. We cannot deny, however, that creatures with flesh and bones like ourselves, were, during our Lord's earthly ministry, possessed of the Devil, though persons now tell us that it was only a strange kind of disease which such creatures had.

"1. Our Saviour repeatedly recognized the fact of such possession, which manifestly he would not have done had it not been a fact.

"2. He repeatedly discriminated between the casting out of unclean spirits, and the healing of any kind of disease. Matt. x, 1.

"3. The acts of those possessed were peculiar, not indicative of bodily disease. They prostrated themselves before him, and acknowledged him as the Son of God. Mark iii, 11.

"4. The evil spirits went out of the unhappy people possessed, and entered into swine. Mark v, 12, 13.

"If it is asked why such possession was allowed at that period, and not allowed now, we may reply that it might have been to make it plain, by the triumphs of Christ over it, that he 'came to destroy the works of the Devil,' and was stronger than he.

"Moreover, it is not absolutely certain that it is not allowed now—that the possession of the bodies of individuals by the Devil, was wholly confined to that particular period. No one can prove this. That there are those who conduct as if Satan possessed them, must be admitted; and, revolting as the thought may be, it is admitted by distinguished physicians both in Europe and America."

ROSINA F. PHIPPENY.

North Star, Mich.

Thistle-Down.

A THISTLE grew up by the wayside, tall and rank, and after a time its many beautiful amethyst blossoms expanded in the sunshine. There was no fear of any hand spoiling their beauty. Even the child shrank back from spoils which must be gathered at such a cost. So the thistle perfected its seeds, and by-and-by a strong east wind sprang up and scattered the airy fleet far and wide. Away sped a troop of them, on wings of down, over the farmer's choice grain-field, settling down finally in comfortable quarters, where the soil was the richest and likely to bring forth the greatest harvest. Now they trooped in a gay procession through the palings, which surrounded the garden, nestling down by the side of roses and lillies and gentle violets, giving promise of most undesirable neighbors. Here a little child's breath was sufficient to speed them on, as he danced along the dusty highway. Now they hovered irresolutely over the river, and finally they touched the surface lightly,

to be borne still further onward to a new resting place. Some seeds were lost, indeed, but enough were sown broadcast to reap a harvest a hundred-fold.

What an emblem of our careless words is thistle-down! What evil seeds they sow wherever they fall! We little know what soil is ready to receive them, nor what harm they may do, even long after our heads are laid low. "Bury my influence with me," was the remorseful cry of a dying man. As well might we try to recall the seeds which the winds of heaven have scattered. Did you ever reflect that a little jest on a Scripture text, a sneering remark on one of Christ's followers, a thoughtless criticism on a religious discourse, may be the means of ruining a soul? That is the fruit which such seed-sowing too often bears. Truly "life and death are in the power of the tongue."

The thistle-seeds are sometimes lost, but no idle word have we ever spoken but we shall one day meet again, and "give an account thereof." "If any man offend not in word, the same is a perfect man."—S. S. Times.

Selected for the Review.

When Meekness is Especially Required.

We must make profession of the hope that is in us with meekness. "Be ready always to give an answer to every man that (soberly not scoffingly and in derision) asks you a reason of the hope that is in you," that is of the hope you profess, which you hope to be saved by, "with meekness and fear." Observe it is very well consistent with Christian quietness to appear in defense of truth, and to avow our Christian profession when at any time we are duly called to it. That is not meekness but base cowardice, that tamely betrays and delivers up any of Christ's truths or institutions by silence, as if we were ashamed or afraid to confess our Master. But the office of meekness at such a time is to direct us in what manner to bear our testimony, not with pride and passion, but with humility and mildness. Those who would successfully confess the truth, must first learn to deny themselves; and we must give an account of our hope with a holy fear of missing it in such a critical juncture. When we give a reason for our religion, we must not boast of ourselves or our attainments, nor reflect contempt or wrath upon our persecutors but remember that the present truth, the truth that is now to be asserted, is the word that is to be suffered for patiently, according to the example of him, who with invincible meekness before Pontius Pilate witnessed a good confession.

A great abasement and diffidence of ourselves may well consist with a firm assurance of the truth, and a profound veneration for it. We must not be angry that our hope is inquired into: even such a trial of it, if we approve ourselves well in it, may be found to praise, and honor, and glory; to which our meekness will very much contribute, as it puts a luster upon, and a convincing power into the testimony we bear. We then "walk worthy of the vocation wherewith we are called," when we walk in all lowliness and meekness.

We must bear reproaches with meekness. Reproach is a branch of that persecution which "all who will live godly in Christ Jesus" must expect; and we must submit to it, behaving ourselves quietly and with due decorum, not only when princes sit and speak against us, but even when the abjects gather themselves together against us, and when we become the "song of the drunkard." Sometimes we find it easier to keep calm in a solemn and expected engagement, than in a sudden skirmish or a hasty rencounter; and therefore even against these slight attacks, it is requisite that meekness be set upon the guard. If we be slandered, and have all manner of evil said against us falsely, our rule is not to be disturbed at it, not to render railing for railing; but though we may deny the charge as Hannah did, when Eli hastily censured her as drunken,—"No, my lord, I have drunk neither wine nor strong drink;" yet, when that is done we must without meditating revenge, quietly commit our cause to God, who will sooner or later, clear up our innocence as the light, which is promised; Psa. xxxvii, 5, 6; and therefore fret not thyself, but wait patiently; cease from anger and forsake wrath. We do but

gratify our great adversary, and do his work for him, when we suffer the peace of our minds to be broken in upon by the reproaches of the world. For me to disquiet myself, and put myself into a passion, because another abuses me, is as if I should scratch up the skin of my face to fetch off the dirt which my adversary throws upon it. When reproaches provoke our passions, which excite us to render bitterness for bitterness, we thereby lose the comfort and forfeit the honor and reward which God's promise has annexed to the reproach of Christ; and shall we suffer so many things in vain? We likewise thereby give occasion to those who had spoken evil of us falsely, to speak evil of us truly; and perhaps our religion suffers more by our impatience under the reproach, than by the reproach itself. For what have we the law, and pattern and promise of Christ, but to calm our spirits under reproach by well-doing? Truly, those can bear but little for Christ, who cannot bear a hard or unkind word for him. If we either faint or fret in such a day of adversity, it is a sign our strength is small indeed. May it not satisfy us, that by our meekness and quietness under reproaches we engage God for us, who has promised that he will "with righteousness judge the poor," the poor in spirit, and will "reprove with equity for the meek of the earth;" He that bid us open our mouths for the dumb, will not himself be silent. And shall we not learn at last, instead of fretting and being exceeding angry, to rejoice and be exceeding glad when we suffer for righteousness' sake? May we not put such reproaches as pearls in our crown, and be assured they will pass well in the account another day, when there will be an advantageous resurrection of names as well as bodies, in the prospect of which we have reason to rejoice that we are counted worthy to suffer shame for his name, that we are honored to be dishonored for him, who for our sakes endured the cross and despised the shame? It is one of the laws of meekness to despise being despised.

Echoes from a Roman Prison.

WHILE traveling in the south of Europe some time ago, I stood at the base of one of those giant mountains whose summits are clothed with glacier and perpetual snow. A Swiss peasant was near, with his long Alpine horn that rested on two wooden props. Applying his lips to the rude instrument, he wound from it a few notes of the musical scale, which made but little impression on the listener. A moment or two elapsed, and then I was entranced; for above me, far away among the icy pinnacles, those artless sounds were converted into chords of exquisite harmony. The melodious echoes—I can compare them to nothing but the aerial symphonies of colossal musical glasses—seemed to sweep in circles among the heights. They rang out again, and again, and again, and again, lingering still amid precipice and peak; then gradually softening, they became fainter and fainter, and so died away.

The incident may be recalled in connection with those epistles which Paul indited from Rome. When, under the breathing of the Holy Spirit, these were composed, the apostle was a captive and in prison, chained to a soldier that kept him, or otherwise in bonds. The words, dictated or written by him, made little impression at the spot. The letters of Paul the prisoner, Jew, and Christian, were matters of no interest in Rome. The man himself was beneath the regard of philosopher, orator, poet, or senator, in the imperial city. But if Paul's words at the time were of small account in the place where they were uttered, we have only to wait for a short season, to learn their marvelous effects elsewhere. The voice from the prison stirred the hearts of a multitude in Ephesus, Colosse, and Philippi; thereafter it found its echo in all the cities of early Christianity; the reverberation has rolled onward during all succeeding centuries, wherever the epistles have made their way; and now the results are more wonderful than ever, as the circulation of the Scriptures advances throughout the globe.

The harmony awakened by the Alpine horn among the Swiss mountains were reverberations of sound; but the echoes evoked by the voice of the Roman pris-

oner are of another character; they form the harmonies of faith, hope, and love; of gratitude, self-denial, and fidelity to Jesus; of elevated affection, heroic action, and holy life, on the part of the multitude that no man can number, of all nations, and kindreds, and peoples, and tongues.—*Rev. A. H. Somerville.*

A Cholera Panic.

THE cholera is on its travels—that fierce and pitiless plague, which has its residence in the east but sallies forth at periodical intervals to decimate west, north and south. From time to time we hear of the visitation in distant places—deaths by wholesale in Central Asia, deaths in Southern Russia, regiments disbanded by death on Indian marches, and rivers choked with corpses in the islands of the Eastern Ocean. The last Red Sea news brought word that Mecca and Medina are this year vast lazar houses of cholera-smitten victims, the pilgrims perishing all along the road to the shrines from Jeddah and the southern ports, and sheiks who had come to kiss the kaaba turning back in horror, with their trains, to succumb in tents and houses where they had shut themselves up. Already Egypt has been reached, and the fellahs there are perishing by the thousands; so much so that the Italian and French harbors are shut against vessels from Alexandria. Marseilles has kept all the mail boats in quarantine ever since two moribund passengers were landed at Jolietie; and at last we ourselves have been obliged to confront a peril that cannot be disregarded. The newspapers and letters which went out of the general post-office on Tuesday, were sent in boxes instead of bags, to prevent infections being carried out of Egypt by the mail passing through the country. That, indeed, is not a precaution on our own behalf, but it will be observed with regard to the overland dispatches coming homeward. All the instances we enumerate, and others which might be cited, prove that the cholera is on its periodical march; and, without ascribing to the same source the outbreaks in North Russia, Poland and Prussia, it is at least possible that the year may be signalized by the invasion of that enemy which patriotism and courage cannot keep out of our island.—*English paper.*

The Glories of Hell.

ALL who believe the following horrid utterances of popular orthodoxy, should, in order to secure their own highest happiness in the future, labor and pray that everybody else may be damned. And, in the light of these benignant extracts, would it be wrong to conclude that the reason why professed Christians manifest no more zeal for the conversion of sinners, is the sweet views they anticipate in the future, of their unutterable endless torments in an eternal lake of fire?

Emmons says, "The happiness of the elect in Heaven will in part consist in witnessing the torments of the damned in hell. And among those it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, 'Amen, hallelujah, praise the Lord.'"—*Sermons, XVI.*

"The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but, on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful praise."—*Edward's Practical Sermons, XXII.*

The Rev. Thomas Boston, an orthodox divine, in his Four-fold State says, "The godly wife shall applaud the justice of the Judge in the condemnation of her ungodly husband. The godly husband shall say, Amen, to the condemnation of her who lay in his

bosom! The godly parent say, Hallelujah, at the passing of the sentence on their ungodly child. And the godly child shall from his heart approve the damnation of his wicked parent who begot him, and the mother who bore him."—*Page, 336.*

The Rev. Thomas Vincent, a Calvinistic clergyman of the seventeenth century, indulges in the following strain: "This will fill them (the saints) with astonishing admiration and wondering joy, when they see some of their near relatives going to hell; their fathers, their mothers, their children, their husbands, their wives, their intimate friends, and companions, while they themselves are saved. . . . Those affections that they now have for relatives out of Christ will cease; and they will not the least tremble to see them sentenced to hell, and thrust into the fiery furnace!"

The orthodox Ambrose, in his sermon of Doom's Day, says: "When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ear with the hideous yellings and outcries of the damned; in flames the nostrils shall be smothered as it were with brimstone; the tongue, the hand, the foot, and every part shall fry in flames!"

Rev. Jonathan Edwards says: "Reprobate infants are vipers of vengeance, which Jehovah will hold over hell in the tongs of his wrath, until they turn and spit venom in his face."

And John Calvin, of Servetus memory, disposes of juvenile infants as sinners without ceremony. He tells us: "Children bring their condemnation with them from their mother's womb, being liable to punishment, not for the sins of another, but for their own; for, although they have not yet produced the fruits of their iniquity, they have the seeds enclosed in themselves; nay, their whole nature is, as it were, a seed of sin; therefore it can but be odious and abominable to God."

There is a never-ending hell,
And never-dying pains;
Where children must with demons dwell,
In darkness, fire, and chains.
* * * * *
Have faith the same with endless shame,
To all the human race;
For hell is crammed with infants damned,
Without a day of grace.

—*Dr. Watts.*

Pride.

"MANY persons do not comprehend how subtle a passion pride is; how easily it makes nutriment even out of its own severed members. One struggles successfully to overcome his avarice, and then becomes vain of his benevolence. One crucifies his shame and then glories in his boldness. Even the very act of self-crucifixion—the pain involved in it, the fortitude exercised, the success achieved,—become topics of self-complacent exhibition. Sometimes the disciple parades his cross before others; sometimes before himself. Sometimes he even displays it in the presence of God, like the Pharisee standing up in the temple and reciting to Omniscience the list of his fastings and his tithes.

This is a very different thing from that glorying in the cross of which Paul speaks. That was boasting in the cross of Christ; this in one's own cross. The one is delight in the work of the Redeemer, his atonement for man, and the system of truths and requirements which grows out of it. It is delight in his service, in the high and blessed privilege of giving up all for him, and in "knowing nothing save Jesus Christ and him crucified." An arrogant self-styled philosophy may pronounce this foolishness, and the rich and the great of this world may despise its followers as the "offscouring of all things;" but to the true believer it is "the power of God and the wisdom of God." The other holds forth for admiration, not Christ, but the disciple himself; gathering even out of the ashes of his own self-abasement the spark of spiritual pride. How difficult thus to preserve true humility, to become through inward crucifixion not only dead to the world, but dead to the cross itself!

Ah pride, pride! thou art that which holds many a man in the chains of his sins. It is a hard thing to take a man off his pride, and make him, instead of

trusting in and boasting of his goodness, honesty, wisdom, and the like, to see himself a sinner, a fool, yea, a man that is cruel to his own soul.

This was the sin of devils, and it is the sin of man, and the sin from which no man can be delivered till his heart is broken; and then his pride is spoiled, then he will be glad to yield. If a man be proud of his strength, his manhood, a broken leg will maul him; and if he be proud of his goodness, a broken heart will maul him."—*Bunyan.*

There is a pride which looks on spiritual religion as a humiliation, or deems it even a mortification not to be endured. A mortification for this tiny speck of mortality not to stay by itself in its own littleness and frailty! A mortification to be brought up in the sense of God's own greatness. A mortification to be enabled by the Spirit of God, to have all our experience modulated and glorified by him! A mortification to be in God's wisdom, to be established in the confidence of his infinite majesty, to think with him and fear him, to move in the glorious order of his perfect mind, and be the embodiment eternally of his impulse! Oh, how petty and weak this pride! How contemptible this contempt! And yet, to be a Christian, to be given up to the Spirit of God, and carefully offered to his holy guidance,—how many look upon it as a meekness, a loss of dignity, a thing which only the tamer and less manly souls can descend to. I know not anything that exhibits the folly and deceit of man like this pride. As if it were some loss or abatement to be set in a plane with God, to have the inspiration of the Almighty, to receive a higher nature and life in the eternal life and impulse of God. It is as if the world of matter were to be ashamed of the sun, and shrink with inward mortification from the state of day! What is God but our day, the sun of our eternity, the light of our light? Without whom as the light of our seeing, the universe of nature were a mere phosphorescence of fate, unintelligent and cold, life a dribble of vanity, and eternity itself a protracted and amplified nothingness.—*Bushnell.*

That's Me.

A poor Hottentot in Southern Africa lived with a good Dutchman who kept up family prayer daily. One day he read, "Two men went into the temple to pray." The poor savage, whose heart was already awakened, looked earnestly at the reader, and whispered, "Now I'll learn how to pray." The Dutchman read on.—"God I thank thee I am not as other men."

"No, I am not; but am worse," whispered the Hottentot.

Again the Dutchman read, "I fast twice in a week. I give tithes of all I possess."

"I can't do that, I don't pray in that manner. What shall I do?" said the distracted savage.

The good man read on until he came to the publican, who "would not lift so much as his eyes to Heaven."

"That's me," cried his hearer.

"Stood afar off," read the other.

"That's where I am," said the Hottentot.

"But smote upon his breast, saying, God be merciful to me a sinner."

"That's me; that's my prayer," cried the poor creature: and smiting on his dark breast, he prayed, "God be merciful to me a sinner," until like the poor publican he went down to his house a saved and happy man.

RANDOM EXPRESSIONS.—"I'm tired to death." So you have said very often, and are still alive, in very good health.

"I had not a wink of sleep all night." And yet your bed-fellow heard you snore several times.

"I would not do it for the world." And yet you have done many things equally bad for a trifle.

"We were up to our knees in the mud." You know very well the dirt was not over your shoes.

We sleep, but the loom of life never stops; and the pattern, which was weaving when the sun went down, is weaving when it rises to-morrow.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 22, 1865.

URIAH SMITH, EDITOR.

Nehemiah's Zeal for the Sabbath.

Among the righteous acts that Nehemiah did, to which he could look back with humble and holy satisfaction, and for which he could pray God to remember him, and spare him according to the greatness of his mercy, was that of enforcing the observance of the Sabbath, at a time when the Jews, who had brought God's signal frown upon them by violating his law, but were being restored to his favor and enjoying his blessings, were adding to their guilt by profaning the holy Sabbath.

An account of Nehemiah's commendable zeal for the Sabbath is found in Neh. xiii. At the 19th verse of this chapter we see how particular Nehemiah was on the time for commencing the Sabbath. In this verse he says: "And it came to pass, that when the gates of Jerusalem began to be dark, before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." The gates of Jerusalem beginning to be dark, was doubtless caused by the sun's leaving them. This is made very clear by the French translation, which reads: "Therefore as soon as the sun had withdrawn itself from the gates of Jerusalem, before the Sabbath, the gates were shut by my commandment."

This passage is particularly interesting in that it shows, 1. That Nehemiah looked to the sun to regulate the time for the commencement of the Sabbath. 2. If it is borne in mind that Jerusalem was surrounded by mountains, and that the gates were placed under wide and high walls, the fact that Nehemiah caused the gates to be shut as soon as the sun left them, shows that he thought it necessary for the people to leave their secular employment some time before the Sabbath commenced. And since the Sabbath rests on the same foundation and authority that it did in Nehemiah's time, and is as obligatory now as it was then, Nehemiah's example is indeed worthy of imitation. May we be imbued with the zeal, and manifest the strictness, that this ancient servant of God evinced, that, like him, we may have the blessed assurance that we have done the will of God, and that we may be encouraged to implore his rich and great mercy to those who keep his commandments.

D. T. BOURDEAU.

Report from the Mich. Tent.

BRO. WHITE: The third angel's message is doing a good work in this county. The brethren and sisters at Vassar are firm in the truth, and others are being added to them. They have suffered the most extreme opposition, and even persecution. While we were there the shepherds dare not come out to defend their flocks from the wolves (?); but as soon as we were gone, they were very bold and defiant. The extreme rancor of their opposition has disgusted the people with them, and served to advance the truth. They tried to represent us through the county paper as enemies of the Union. Of course, the effort was a failure, only serving to excite a greater interest in our cause.

We have been in Watrousville four weeks. Everything has been very favorable so far. We have had good weather, good congregations, and a good interest to hear. People came from eight to twelve miles to meeting in the evening. It is said that there never was so great an excitement before in the county, on any subject. In fact, it is almost the sole topic of conversation. Everywhere we hear them say, "I never knew so much about the Bible before in all my life. It looks so plain now. It seems like a new book. Now I love to read it, because I can understand it." Men who never went to meeting, nor read their Bibles at all, are now giving their whole attention to it. Present truth is the power of God unto salvation.

Within the last few weeks, we have seen the gray-haired sinner melt before its power, the worldlyling yield to its authority, and the gay and ambitious, weep under its influence.

Our own hearts have been watered by the Spirit of God as we have stood up to declare the last message of warning. We sometimes feel as though we were getting a few drops of the latter rain. Yes, praise God, the truth is good, it is glorious, it will triumph. Let the world scoff, wicked men oppose, and the Devil rage; yet God is able to lead his people through.

The Methodist minister of this place has become so enraged against us, that he has actually joined with the most notorious infidels in the county to oppose the truth. He took their position on the resurrection and they stood by him, to back him up. "The same day Pilate and Herod were made friends together, for before they were at enmity between themselves." We exposed him before the people, showing by his own *Discipline* and *Watson's Theological Institutes*, that he had joined hand with infidelity in opposing the fundamental doctrine, not only of Methodism, but of all Christians of every age. Most of his own members have turned against him and have embraced the truth.

Most of the people are convinced that we have the truth. Last night above forty voted to keep the Sabbath. We are confident that God has a people in this county, and that he is now calling after them. Trusting that we have the sympathies and prayers of our brethren, we feel willing to go forward with the work of our Master.

I. D. VAN HORN.

D. M. CANNIGHT.

Report from Bro. Bourdau.

BRO. WHITE: I held interesting and profitable meetings in Dunham and Sutton, C. E. on Sabbath and first-day, July 1 and 2. The meetings on the Sabbath were held in a school-house near Bro. Buchanan's. The Sabbath keepers in this place and vicinity spared no pains in attending these meetings, and the neighbors that came in, gave good attention to the word spoken.

In the morning we spoke from Eze. xiii, 4, 5, and in the afternoon on the subject of baptism. At the close of this meeting we went four miles to the river Nemaquois, where nine were buried in baptism, five of whom were Bro. Ruiter and his entire family. This was a blessed and interesting scene. Thank God for what has been accomplished for this family. Though the children are quite young, yet they love God and his truth, and earnestly desire to go with their parents to the kingdom.

Sunday morning the brethren and sisters assembled together at the house of Brn. A. A. and L. P. Cross, to attend to organization. The brethren were invited to speak freely on the subject, after which I spoke nearly two hours on the necessity of church organization among the Sabbath-keepers in this part of Canada, and on the manner of organizing a church as set forth and carried out by our people. In the afternoon a church was organized of eleven members, and Systematic Benevolence, amounting in Canada currency, to \$116.40 per year. It is expected that others will soon be prepared to unite with this church.

Sabbath, July 8th, I met with the few in Berkshire, Vt. several attended from Enosburgh and Richford. Bro. E. Kellogg assisted in speaking the word. Those who heard seemed to be interested and benefited by the word of the Lord.

July 15th, attended a Quarterly Meeting in Eden, Vt. This meeting was not large; yet to me it was encouraging to see a goodly number of old tried friends of the cause whose faces are as flints Zion-ward. I gave two discourses on the subject of hope, from 1 Pet. iii, 15. The blessed hope was precious to us; but especially did we see the necessity of giving a reason of our hope by practicing the truth, and doing those works which correspond with our faith. Elder Stone baptized two brethren, and one united with the church.

The day following we had a pleasant visit with Bro. Loveland and family. We were much interested in hearing them relate to us their experience in the cause

of truth, and felt to say, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised."

A. C. BOURDEAU.

West Enosburgh, Vt.

Popular Errors and Their Fruits. No. 2.

NEXT in order comes the doctrine of *natural* or *inherent* immortality. The first preaching of this error was to our first parents in Eden, by the arch-deceiver, when he told them they should *not surely die*, even if they disobeyed God. The fruit of that preaching was the fall of man, and the threatened destruction of the entire race.

Not satisfied with the mischief already wrought, Satan has re-iterated this falsehood from that time to the present, with the intention of keeping man in his fallen condition. Having caused a paradise lost, he would by the same means prevent a paradise restored.

Without this error the doctrine of endless misery would fall to the ground; for it would thus have lost its chief pillar, and support. Persuade men that they are mortal, and that unless something is done for them, they have no future life beyond the execution of God's judgments upon the wicked, and they are then prepared to understand why they should seek for immortality. They have no need of the doctrine of endless torment, which they can never realize, to induce them to love God; for the gift of eternal life through his Son looks attractive to them, when they are made to feel the necessity of it.

The belief in universal salvation is also founded on the idea of natural immortality. Both reason and revelation teach that if all men are immortal, then all will be finally happy; for, while the former will not permit us to believe that God will allow Satan to defeat his plans and triumph over him, by permitting sin to exist forever, the latter explicitly declares (Rev. v, 13) that a time is coming when *all creatures everywhere* will be heard praising God; and if the wicked are to live forever, they will of course join in this song of praise. Thus "orthodoxy," is to a certain degree responsible for Universalism.

Closely allied to, and growing out of this error, we have another, equally unscriptural, that is, *the conscious state of the dead*. Springing from this we have all manner of papal errors, such as invocation of saints, prayers for the dead, purgatory, &c., to say nothing of the *Protestant purgatory*, or half-way place, which certain D. D.'s have fixed up for dead people, rather than to believe the Bible declaration that "the dead know not anything." This belief also gets people judged at death, and robs the resurrection of its glory by making it entirely unnecessary.

But all these are minor errors, compared with Satan's great master-piece of delusion, modern Spiritualism, which is sweeping over the land, burning and scarring all within its track, yet making its millions of converts, and spreading licentiousness and misery on every hand. The wide-spread error of conscious immortality, furnishes the foundation of this frightful evil, or in the words of another, "modern orthodoxy has laid the track for the car of spiritualism to run upon." When we assail this hydra-headed error, it is therefore important that we make it clearly manifest that the "dead know not anything," notwithstanding popular opinion, or the desire of the masses that such "important" matters be let alone.

WM. C. GAGE.

Paragraphs Worth Pondering.

THE DANGER OF TRIFLING WITH THE AUTHORITY OF GOD'S WORD.

SAUL's sin in sacrificing at Gilgal, was the first step to his apostasy and self-murder; and from this we learn, that when once we begin to trifle with the authority of God's law, we know not where to stop.—*The Mine Explored*.

EVIDENCE OF SAVING FAITH.

Others again, (called Nicolaitanes, and who are expressly mentioned in the Revelation of St. John) asserted that whoever possessed the knowledge of God and of Christ, were sure of salvation, whatever his

character might be. They affirmed that Christ had purchased for his people an absolute freedom from the law, even as a rule of life, so that they were incapable of sinning, and therefore not subject to punishment. See Rev. ii, 6, 15; 1 John i, 8, 10; ii, 1, 3; iii, 4. They were ever ready to comply with heathenism, rather than suffer persecution. The profligacy of their character, and that of most of the other heretics, suggests how intimately principles are connected with practice, and errors in doctrine with immorality of life. And, as the wreck becomes a sea-mark to the mariner, so may these heresies, thus traced to their principles, warn us of our danger; especially teaching us that the system of Christianity needs no human additions to make it more perfect; that to be content to remain ignorant of what God has not thought proper to reveal, forms no inconsiderable part of Christian learning; and that the proper evidence of saving faith, is subjection to the law as a rule of life. 1 Cor. ix, 21; Jude 3. *Id.*

[The above is copied for the benefit of our no-law friends.
D. M. CANRIGHT.]

More Witnesses on the Stand.

BRO. WHITE: I send for the Review the following extracts:

"We have eloquent preachers, popular men; our churches are thronged with intelligent worshippers; the membership is increasing from year to year; and yet we assert that the ministry is not what it should be, and we believe the pulpit is losing its power. The interest and earnestness of prayer are abating to a large degree. The form remains but the life is departed. Christianity is indulging in fashion, and giving away to the spirit of the world. Dress, amusements, entertainments, fritter away its time, secularize its spirit, and eat out its very soul! At watering places, in the theatre, and among the mazes of the dance, you may find Christians (!) even among the foremost, and the most frivolous! and can their profession be any thing more than a name! Spiritual-mindedness is almost unknown. Listen where a company of professed Christians are assembled: What engrosses their conversation? If you hear one word of practical heartfelt piety, it will be a matter of devout congratulation, for it is not common."—*Unity Magazine for Dec., 1853.*

The reader can, by turning to 2 Tim. iii, 1-8, recognize in the above extract, a perfect correspondence in sentiment, applicable to the time in which we live.

THE LAW OF GOD.

"The moral law is just as unchangeable as God himself. This law is a universal one, that is to say, it is intended to govern all intellectual beings, in the universe of God."—*Unity Magazine, May, 1854.*

When we think of the opposition manifested toward the law of God, by both preachers and people connected with the church which publishes and supports the above-mentioned magazine (United Brethren), we cannot but advise them to read the following extract from the writings of Archbishop Leighton. "There are but ten precepts of the law of God, and two of them, so far as concerns the outward organs, (the tongue) and vent of the sins there forbidden, are bestowed on the tongue as though it were ready to fly out against both God and man, if not thus bridled."

But the time for abounding iniquity, and extraordinary suffering has overtaken us. Let us therefore be patient brethren, for the coming of the Lord draweth nigh. The Lord will carry on his work gloriously. Let us be diligent through grace in carrying on ours; there are some indications of the fall of the latter rain; God's broken law is being sealed, and the testimony is soon to be bound up. The work here will soon be finished and the 144,000 will soon be gathered home.

The following pictures of the times are from an eastern paper.

"BLOOD-THIRSTY PREACHING."

"Since blood-thirsty preaching, by a portion of the clergy, has become the order of the day, the increase of crime in our country has assumed the most alarming proportions. Although these exceptional preachers are few in numbers—the exceptions, and not the

rule of the sacred profession—yet their zeal and great activity often throw in the shade the better example and truly Christian lives of the larger number of their professional brethren. No civilized country ever presented such a frightful catalogue of crimes, especially crimes against human life, as the police records and the newspapers of our country are now constantly spreading before the public gaze."

"SEYMOUR, CONN., JULY 13, 1865.

"Messrs. Editors:—The town of Seymour is alive this summer. Picnics, fairs, festivals and the like, are the order. The last was an ice-cream festival, given for the benefit of the Congregational Society, Rev. Mr. Quick, pastor, in the basement of their church. There were present, lots of "fair women and brave men," and as at all festivals, cream disappeared, and fun and frolic prevailed. The church made money."

This effort to mix up the religion of the gospel, with the world, the flesh and the Devil, is only one among many such instances at the present day, when men are to be "lovers of pleasures more than lovers of God."

W. S. FOOTER.

Pendleton, O.

Locust Plague.

ONE of the destructive elements sent in the last days, according to Joel, is the Locusts. They are personified as a "nation," "strong and without number." The palmer-worm, locusts, canker-worm, and caterpillar, are called the Lord's "great army." The "Locust division," may be considered one of the most powerful branches of this army service. It seems that those who have witnessed the army of locusts in the east, have recognized it as a fulfillment of Joel's prophecy.

The following extract from a letter, dated at Jaffa (Palestine), June 20, 1865, I clip from the Boston Journal of Aug. 3:

"In the month of April last we observed twice, large dark clouds, resembling smoke, moving to and fro as if swayed by the wind. One morning these clouds came down and proved to be locusts, so great in number that the whole land was covered with them. The grain at that time was full in ear and nearly ripe, but the locust did not touch it or any other vegetation. Soon after, however, it was observed that they buried themselves in the soil and there deposited their innumerable eggs. The Arabs and peasants saw the approaching mischief, and went through the land in thousands digging for these eggs; they succeeded to a certain degree, and destroyed incredible numbers with water and fire, but all their efforts had very little effect.

"About the middle of May small black creatures, at a distance resembling large ants, were observed accumulating in large heaps throughout the country, and a few days after they had been thus seen they began to leap, and manifested the coming calamity and invasion of the fearful army, as described so emphatically in Joel ii. The people now began to sweep them together and bury or burn them in ditches dug for the purpose. But all to little or no effect, and as they grew a little larger the extent of their multitude began to be seen, and the coming catastrophe could not be mistaken. The roads were covered with them, all marching in regular lines, like armies of soldiers, with their leaders in front, and all the opposition of man to arrest their progress was in vain.

"They first consumed the plantations around Ramleh, Lydda, and all the smaller villages near them, and then entering the towns and villages consumed the victuals &c., in the market and streets, by degrees forcing themselves into the houses and covering the walls outside as well as inside. It seems that everything which is moistened by their saliva is poisoned, for the cattle that feed on the remnants which are left all die. I myself saw fifty oxen dead in the village of Delta, Daggon and Zaffarish, that had fed on the remnants of durrah (Indian corn) left by the locusts, and the night before last, twenty more died from the same cause.

"About two weeks ago they were seen to a fearful extent all round Jaffa, but still without wings. The town for several days appeared forsaken, all shops were shut, all business suspended. Almost all the inhabitants had gone out to destroy and drive away the invading army; they made tremendous ditches, and buried and burned countless myriads, but as before, all in vain, for the more they destroyed the more seemed to arise from hiding places, and as they grew in size so they seemed to grow in multitude, and toward the east from here they covered the ground for miles and miles to a height of several inches. As their wings are still too small to enable them to fly and to visit the several hundred gardens within the cultivated part of the district of Jaffa, they have hitherto confined their destructions to the outer gardens, of which about fifty have been completely laid waste, every green leaf, vegetable, tree, and even the bark of young trees, devoured, and these beautiful gardens look like a birch tree forest in winter.

"Our garden was one of the first attacked. For several days we saw the destructive host advancing: all our farm servants, as well as several hired laborers, were employed to keep them off, to drive them away, or bury them, but we found them as Joel describes them, chap. ii, ver. 7, 'They shall not break their ranks.' Who can doubt the word of God when we have these evidences before our eyes? True, our men broke their ranks for a moment, but no sooner had they passed the men than they closed again, and marched forward through hedges and ditches, as if united by some mysterious power, causing them to open before man, and to close again as soon as they had passed him. On the 14th instant they forced their way into the garden, defying all human efforts to prevent them, and in less than a day the whole garden, to the extent of eight acres, was covered with them, and the trees, to the number of three thousand, as well as every other green leaf, with the exception of the palm trees, and the prickly-pear hedges, were stripped.

"Whether eating or drinking, reading or writing, or lying awake in bed (for it is impossible to sleep), one hears their noise from without, like the noise of armed hosts, or of the running of many waters, and within they keep dropping on and about you. At meals I am kept busy driving them away; while I drive half a dozen away from the bread, as many will jump into the sugar basin, or even into my cup of tea, &c., and when undressing they leap out of our very clothes, without our having known that they were there.

"News has just reached us from Nablous; the olive trees in those mountains have all been stripped, and near the river Oudje the soil is so thickly covered with these creatures, that many of the animals led there to drink refuse to pass on."

"Another letter of a later date says that

"They are in no wise decreasing, rather the opposite. Every native inhabitant has been ordered by government to bring fifteen pounds weight of locusts daily, and those who do not are fined £1 sterling each time."

LOCUSTS IN SYRIA.

"The following letter gives an account of the plague of locusts in Syria:

"Maalaka, May 18. I think you will be interested to hear about the swarms of locusts which have visited the whole of Palestine and the Lebanon, and which, I fear, will leave little food for man or beast. Early in last month the locusts first appeared, and in such myriads, that on looking through the telescope, they seemed like a dense fall of snow, in huge yellow flakes, as far as the eye could reach, and continued for weeks to cover the whole land, with the exception of a small portion. We are very thankful that in our two little villages, and for a few miles round, no locusts alighted. Every evening the town crier used to go round and cry out: 'Men, women and children of Maalaka, you are to leave your work and go to drive away the locusts, and he who disobeys shall eat one hundred rods, sit twenty-four hours in prison and pay a fine.' By shouting and drumming, the people frightened away some of the swarms to hinder them from depositing

eggs. Then, a fortnight later, a proclamation was issued that every individual must bring a measure of locusts' eggs to the Seraligo to be burnt, and those who could not gather must buy their share. So locusts' eggs were sold at a high price, and finally burnt. The last thing ordered was the formation of little canals, into which the young larvae (now hatched and eating voraciously) might be chased and destroyed *en masse*. With all their efforts and orders from the Sultan, very few, comparatively, can be killed, and I fear the land will suffer grievously. The locusts have not come here for twenty years back, and their visit now is supposed to be owing to the very mild winter we had."

We read the first nine verses of the second chapter of Joel, with the above account, and we are nearly ready to say, "This is that spoken by the prophet Joel."

The caterpillar and army worm in this country are depositing their untold millions of eggs. More than twenty thousand have been found upon one small apple-tree. There is a prospect that another year's increase of destructive insects, will cause men to mourn and lament, for the cutting off of fruits and grains, in some places.

Who can fail to see that troubles are nigh at hand? It is well to discern the signs and be ready.

M. E. CORNELL.

Counterfeit Virtues.

"EVERY virtue has its counterfeit. It is desirable to be wise, but not as Eve sought wisdom, Gen. iii, 5, 6. Husbands should love their wives, but not as Adam did, in hearkening to Eve when she urged him to sin. Gen. iii, 6. We ought to worship God, but not as Cain did, disregarding God's appointed way. Gen. iv, 3, 4. Wives should obey their husbands, but not as Sarah did Abraham, in consenting to tell a lie. Gen. xii, 11. Servants should take care of their master's property, but not as Abraham's and Lot's herdsmen, to quarrel about it. Gen. xiii, 6, 7. Children should obey their parents, but not as Jacob obeyed Rebekah. Gen. xxviii, 13, 14. We should desire to forward the accomplishments of God's declared will, but not as Rebekah did, by doing evil that good might come. Gen. xxvii, 6.

Other parts of scripture abound with illustrations of counterfeit virtues. Such was Ahab's compassion in sparing Benhadad, and his hospitality in entertaining Jehoshaphat; such was the delight of the Jews in God's service, alluded to in Isa. lvii, 2; such was the zeal of Paul before his conversion, and that of the unbelieving Jews. It has been very justly said, that it is not enough that we act from a sense of duty—that we feel a powerful obligation to pursue a particular course of conduct, and to avoid whatever is inconsistent with it; we must inquire on what grounds our sense of duty is founded.

It is possible to have a high sense of duty, and even to act consistently with it, without a deep reverence for God, without a love to Christ, or those affections which Christianity requires. Our aim must be to do what is right in the sight of God, and our rule must be the word of God. "We never do evil so thoroughly and cordially as when we are led to it by a false principle of conscience;" and the conduct of Paul, as described in Acts xxvi, 9-11, is an instance of this. Conscience can only be a safe guide when enlightened by the Holy Spirit, and directed by the Holy Scriptures." Isa. viii, 20.—*The Mine Explored*.

That the above is true, is seen in the fact, that the heathens are conscience-smitten, if they neglect to worship their dumb idols; the Catholics are conscience-smitten if they neglect to say their mass; and the Protestants are conscience-smitten if they neglect to keep the Sunday; none of which are required by the word of God.

D. M. CANRIGHT.

DISGUISE.—Were we to take as much pains to be what we ought to be, as we do to disguise what we really are, we might appear like ourselves, without being at the trouble of any disguise at all.

Not Now.

Not now, my child—a little more rough tossing,
A little longer on the billows' foam,
A few more journeys in the desert dreary,
And then the sunshine of my Father's home.

Not now—for there are weary wanderers lonely;
And thou must call them in with patient love:
Not now—for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now—for I have loved ones sad and weary:
Wilt thou not cheer them with a kindly smile?
Sick ones, who need thee in their silent sorrow:
Wilt thou not tend them yet a little while?

Not now—for wounded hearts are sorely bleeding;
And thou must teach the widow's heart to sing;
Not now—for orphan tears are thickly falling,
They must be gathered 'neath some sheltering wing.

Not now—for many a hungry one is pining;
Thy willing hand must be outstretched and free;
Thy Father hears their doleful cry of anguish,
And sends his answer unto them by thee.

Not now—for dungeon walls look stern and gloomy,
And sighs sound sadly on the prison breeze—
Man's captives, but thy Saviour's noble freemen;
Hast thou no ministry of love for these?

Not now,—for yet the awful gulf is yawning,
And souls are perishing in hopeless sin;
Jerusalem's bright gates are standing open:
Go to the banished ones, and fetch them in!

Go with the name of Jesus to the dying,
And speak that name in all its living power;
Why should thy warm hearte'er grow cold and weary?
Canst thou not watch with me one little hour?

One little hour! and then the glorious crowning,
The golden harp-string, and the victor's palm—
One little hour! and then the hallelujah!
Eternity's long, deep, thanksgiving psalm!

Abolished.

"I HAVE every reason to believe the law to have been abolished by Christ at the cross. (See Col. ii, 14.) I think your Sabbath doctrine makes you of that class spoken of by my Saviour, thus: 'Ye unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith.'"

Such was the reply of a lady, to me, when I urged upon her the importance of keeping the whole law. And it is asserting much against those who hold the position that the whole law is binding. When she used the "sword of the Spirit," she little thought it sometimes cuts the user. Now let us examine the charge, and see if we are hypocrites.

We profess to love God. So do those who hold the above-named views. Christ says, He that is of God, heareth God's words. Do they hear the fourth command? Do they keep it? The law is abolished they say. They love the Saviour they say. He says, "If ye love me, keep my commandments." Do they do it? No. They profess to know Him. "He that saith I know him, and keepeth not his commandments is a liar, and the truth is not in him." They break the least, as they are pleased to esteem the fourth command, and teach men so. Therefore in professing to know him, they also break that which forbids lying. Then they do not live up to their profession.

"He that saith he abideth in him, ought himself also so to walk, even as he walked." Christ kept the seventh day as the Sabbath. Do they abide in him?

Who are hypocrites? "Those who put on an appearance of sanctity or virtue which they do not possess."—Webster.

Sabbath-keeping—keeping the seventh day—is tithing mint, &c., hence ought not to be done, say these professors. Now what says the Saviour, "These things,"—tithing mint, &c.,—"ye ought to have done, and not left the others (the weightier matters) undone." Then we are right in observing the seventh day as the Sabbath, and teaching men so, are we not, even on the view of our friend?

Is the law done away? Says Paul, "Sin is not imputed where there is no law." Rom. v, 13. Now

these professors believe in a judgment to come, when all shall stand before the judgment seat of Christ to be judged by law for their sins—"transgression of the law." Well, let us see how this no-law doctrine will work in the day of judgment. We will suppose ourselves at the judgment, and the case of Cain comes up. Charge: Murder. "Are you guilty, or not guilty?" "Not guilty," is the response. Why how is that? Did you not kill Abel? Yes; but then the sixth commandment is abolished; and he continues, with a feeling of relief, "where there is no law, there is no sin imputed." But does any one suppose that would clear him? It would if the law was abolished. Oh, but the sixth is re-enacted, is the reply. Well, that would not help the case; for Cain has not transgressed it since its re-enactment. But we will take another case. There was a man anciently that broke the Sabbath. It was sin then. His case is called. "Are you guilty, or not guilty?" "Not guilty," is the response. "How is that?" "Did you not break the Sabbath?" "I did, but the law has been abolished since then; and sin is not imputed where there is no law." Are the law-abolishers prepared to go this far and abide this consequence of their theory? I venture they are not.

But some will say the law has not been abolished, but the day of the Sabbath has been changed. Suppose we admit this for argument's sake. Does that obviate the difficulty? Can not the Sabbath-breaker still plead that it was the seventh day he broke, and not the one in the law, as it reads in its said-to-be-altered condition? "But wisdom is justified of her children," and they are blessed who keep God's law.

H. C. MILLER.

Chicago, Ill.

Where Is the Consistency?

"THERE is a dear sacred spot in Cypress Hills Cemetery, where rests the precious form of the first one gone from a happy household band. A balm is left, a most comforting assurance that he had done what he could for Christ, and is now roaming the fair fields of Eden. Our family circle is not broken, only a link in Heaven."

The paragraph given above, was the beginning of a little sketch, on which my eyes rested an hour ago as I took up a paper just brought from the post-office. The second sentence quoted, ended that sketch. Since we have been invited to have our "pens in working order," I will jot down the thoughts suggested, and the more so as they were turned backwards, to an expression heard the evening before, in a minister's lecture. It was this: "None of us expect to attain perfection, till we are clothed upon with bodies that are sinless." How correct and proper; yet it fell from lips which are often heard to say in speaking of departed Christians, "To-day, they are no doubt, partaking of the marriage supper of the lamb." Now, without being fanatical or visionary, nor yet irreverent, I would ask, Is not Jesus represented as "at the right hand of God to make intercession for those who shall be heirs of salvation?"—a business perfectly compatible with his office as High Priest without falsifying his own words, "Henceforth I will drink no more of the fruit of the vine, till I drink it new with you in the kingdom of Heaven." Do we like to associate our Saviour with the idea of continually eating and drinking?—and yet this must be, if at death each Christian partakes with Christ. But then it must be marriage suppers (plural); or is it one continual feast? When a subject has reached a point to challenge the attention of the thinking, there is hope, only that the sad fact comes in, that most persons do not think! but are content to be led in matters of faith.

In reverie, I often review the process by which I was led to break away from the thralldom of this inconsistency in belief, of which I am writing. An aged minister, in addressing a church gathered at the table of our Lord, said in my hearing: "My friends, if we are what we profess to be, we belong to a royal family; part of which are in Heaven, and a part on earth; and thus it will ever be, till the archangel's trump shall call the dead from their graves to appear before the throne of God."

What! thought I, is not here a grave inconsistency? to say the dead are in Heaven, and in the same sentence and in the same breath to say also, that the archangel's trump is to summons them from their graves to appear before the throne of God. In my school-days, my "Natural Philosophy" had taught me this fundamental axiom, if common observation had not, that "two bodies could not occupy the same space at the same time;" and was not the opposite equally true, that one body could not occupy two places at the same time?

Certainly my reason taught me that this was good philosophy, and my maturer reason now teaches me that it is good theology as well, since it is just what the revelation of God teaches. And when I meet those who in seeming pride of opinion, assert an assured belief to the contrary, I have only to reply, I suppose it matters but very little what you or I may believe upon this point, since our believing alters not the facts in the case; for we have this assurance upon Divine authority, "nevertheless the word of God standeth sure." But meanwhile I ponder in my heart, oh that mankind would acquire the habit of receiving the word of God according to its true import, then would they perceive how consistent and harmonious a chain it is, and thus truly learn "to trust in the Lord always," and lean not to their own understanding.

Malone, N. Y.

M. W. HOWARD.

The Great Confederation.

"BEHOLD they shall surely gather together, but not by me." Isa. liv, 15.

We hear the report from all quarters from the popular churches, that they are fast becoming more liberal, and that soon the churches are to unite for some great object. We see every effort being put forth to unite all Sunday-observing religionists. Religious journals teem with the glowing prospects of a speedy union. Ministers proclaim it from the pulpit. "We are willing to lay aside our minor points of difference, (doctrine, I suppose), for the sake of uniting to evangelize the world, and thus bring in the millennium." This seems to be their manner of reasoning. This is very delusive and is likely to mislead many honest souls who are not established in the truth. But it seems to me to be one of the enemy's masterpieces, and should go hand in hand with his peace and safety cry; for both seem calculated to quiet people's fears about the approaching wrath of God. But is not this a direct fulfillment of prophecy?

The way seems to be fast preparing among the fallen churches, for the image of the beast to be formed, and the decree to be passed. Those fallen and corrupt bodies, "whose sins have reached unto Heaven," must first unite, before either the image can be formed or the decree passed. Who can doubt, in the light of present developments, the correctness of our position upon the mark of the beast? Rev. xiv, 6-12. Truly, "if any man will do his will he shall know the doctrine."

The warning in the third angel's message, is the most fearful in the whole word of God, and it is placed there for you and me dear reader; and God intended it should be understood; and it illy becomes us as consistent Christians to close our eyes to the warning, which God in his mercy has given us.

There are many who are thoroughly sick of the pride and vanity which meet their eyes in the popular churches, who have not as yet felt the impelling influence of the call to "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii, 4; Isa. lii, 11. To such we would say, that the wicked are ripening for the great harvest, much faster than you and I for the heavenly garner, and every effort will be put forth by our common enemy to lead us into delusion and blind us as to our true condition. He would even deceive the very elect were it possible. Our only safety is to be very humble, earnestly desiring the sincere milk of word; and with an unprejudiced mind, to carefully examine the evidences of the truth, and without desiring to excuse ourselves, obey. We are preparing now for eternity. This is the last message with mer-

cy (Rev. xiv, 9-14), as one like unto the Son of man is seen coming upon a white cloud immediately after its proclamation. Oh, I beseech you by the mercy of our Lord Jesus Christ, to heed the warning voice; for God's Spirit will not always strive with man. May God save the sincere, and help them, amidst the perils of the last days, to walk in the light, and realize that God has a present truth.

The effect of our turning away from the truth, and trying to excuse ourselves from obedience, will be terrible. By rejecting the truth, we cause God to withdraw his Holy Spirit from us and leave us to the fearful delusions of the enemy; and we are led to think we are safe because we are in the channel in which the great mass of mankind are drifting, and because the wise and the mighty and the noble are with us. But the wisdom of this world is foolishness with God. The apostle sums up the result of not receiving the truth in the last days on this wise: "And for this cause God shall send them strong delusions, that they should believe a lie that they all might be damned who believed not the truth." 2 Thess. ii, 11, 12. And this "because they received not the love of the truth that they might be saved." What fearful responsibilities hang upon our decision upon the truth of God's word.

What greater delusion can there be among the perils of the last days, than the peace and safety cry which is now sounding from east to west—"a good time coming." All that profess to follow the blessed Jesus are to be united in the bonds of brotherly love. But the wise shall understand, praise the Lord!

Does not God speak to us of this condition of things through his prophet Isaiah. "Associate yourselves together, O, ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves and ye shall be broken in pieces; gird yourselves and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word and it shall not stand; for God is with us." Isa. viii, 9, 10. And when the time shall come for them to associate themselves together, he thus instructs his true disciples: "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. viii, 11, 12.

This is at a time when all the commandments of God shall be kept, and the seal, or Sabbath, restored to God's broken law, as he says in verse 16. "Bind up the testimony, seal the law among my disciples." At this time also, he gives us a text by which we may try all classes in verse 20. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

May the Lord give us wisdom and strength in these perilous times, and help us to humbly walk before him, and work out our salvation with fear and trembling.

E. G. RUST.

Chicago, Ill.

THERE is no relish in the possession of anything without a partner.

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. Merry.

BRO. WHITE: After a tour of several days, attending Bro. Sanborn's timely discourses on the things pertaining to the life to come, and our duty as becoming our high profession in Christ, I can truly say that the Lord blessed me and opened my eyes to see things as I never saw them before. Although he bore a heavy burden, yet he cleared his skirts from the blood of all men. He did his duty well as a faithful shepherd of the household of God. I hope the Lord will reward him for the good he has done us in Minnesota. I think that the Brn. and sisters in Minn. can now see clearly how they stand, and are determined

to heed his counsel for the future. It is a new era for us.

As for me I am resolved, God being my helper, to mend my ways and seek earnestly those truths pertaining to my salvation, that I may be found in that day, hid in his chambers until the indignation be overpast. I feel thankful to God, and to the Gen. Conf. Committee for sending help to us in time to save us from ruin. May we, as a people, take heed to our ways and sin not, is my prayer.

WM. MERRY.

From Bro. Matteson.

BRO. WHITE: July 8 we commenced Quarterly Meeting with the church of Poy Sippi, and continued meetings six days. Our American neighbors turned out enough to fill the house, and seemed to be some interested.

The Lord was with us and the brethren were refreshed. A few have gone astray lately, and not willing to listen to reproof, they were dropped, four in number.

The third angel's message is drawing a dividing line. Those who go forward are more united and firm. Those who turn away often become enemies. The message develops the true character of individuals. Wrong faith and practice cannot thrive where its principles are carried out.

Union and love is increasing a little in this church. Though some leave the ranks, yet others come in, and those who remain press together.

July 13, commenced meetings in Rosendale. Here are a few Sabbath-keepers, but they are not fully in the message. If their conversation was more in harmony with the message, there would be a better opening for the truth.

We had nine meetings which were well attended. But the people were getting so busy with the harvest that we thought it more prudent to not continue the lectures, but rather wait to introduce the Sabbath and other testing subjects at some future and more favorable opportunity.

July 22, we attended Quarterly Meeting at Mackford. Not many present.

This church is hindered in its progress by some backward members, and does not enjoy so much life as they have in time past. A church ought to be active enough at least to make efforts to cut off members which they themselves consider worthless. May the Lord help my brethren to anoint their eyes, and keep near to Jesus.

July 29, and 30, had a Quarterly Meeting at Marquette. Well attended. Had freedom and enjoyed the meeting well. Sunday forenoon preached the funeral discourse of a man who had lately died in town. House crowded. Good attention, while I tried to point them to the hope of Israel.

The time between these meetings I spent at home working to supply the wants of family.

August 5 and 6, had Quarterly Meeting at Lodi. There was a good gathering, and we were much blessed. I formed some happy acquaintances here with brethren whom I had not seen before. They were anxious to have me introduced to the Norwegians, so I tried last night to have a meeting with them. They had but a few hours' notice, yet the house was crowded, and they listened attentively while I spoke on the signs of the times. I intend to meet with them again to-night. After that I expect to be on my way to Minnesota.

JOHN MATTESON.

Lodi, Wis. Aug. 7, 1865.

Obituary Notices.

DIED, July 24th 1865, of croup-diphtheria, accompanied with typhoid fever, our youngest son, Hiram, aged 5 years, 3 months, and 17 days. For five days and nights we anxiously watched every symptom, and administered to every want, saying in our hearts, Thy will O God be done. At last death closed the eyes of the little sufferer.

An appropriate discourse was preached by Bro. S. B. Whitney from Jer. xxxi, 15-19. And we laid him in the dark grave, loving and desiring more than ever the coming of our Lord Jesus Christ and the resurrection of the just.

C. O. & M. W. TAYLOR.

DIED, in Jackson, Mich., July 27, 1865, of effusion of the lungs, Bro. J. Whitmore, aged 72 years, 1 month and 23 days, after an illness of eight days.

Bro. Whitmore was one of the first that embraced the truth in Michigan under the labors of Bro. Bates, and has always stood firm in the truth and been an honor to the cause he professed to love, and a blessing to the church. And while his seat is vacant in the house of prayer, we feel that our loss is his gain. Bro. W. died with a well-grounded hope and left the assurance that he will come forth and live again in the kingdom of God at the resurrection of the just.

A. PALMER.

Jackson, Mich. Aug. 12th, 1865.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY AUGUST 22, 1865.

Sickness of Bro. White.

WE have to announce this week, what the brethren and sisters everywhere, will learn with exceeding regret, a sudden and dangerous attack of sickness upon Bro. White. Monday night, the 14th inst., he returned from Memphis, where he had been to hold meetings according to appointment in Review. While there, with his accustomed zeal in the work, he performed about two men's labor, and with a lack of rest, returned much worn and prostrated thereby. Last Wednesday morning he arose and proceeded, with sister White, to take his accustomed morning walk. They were passing through the garden of a brother, and he was in the act of opening an ear of corn, when a sudden dizziness seized him, his right arm fell powerless at his side, and it was evident that a partial shock of paralysis had come upon him. Immediate steps were taken to put him in the most favorable conditions for recovery, and appeal made to the great Source of help for all human afflictions. The shock was especially felt in the right arm, rendering it, below the elbow, utterly helpless, and also affecting the brain and the power of speech; yet enough strength of articulation was left him, to enable him to show the source to which his mind ever turns in times of need, by uttering the word, Pray! This the brethren and sisters here have tried to do, and have been blest in doing, receiving the assurance that God heard and answered.

Friday, he was taken on a lounge to his house. He can now move the fingers of the paralyzed hand, and use the hand to some extent; also his mind is free, and the power of speech restored; and though greatly prostrated by the attack, we think that through the blessing of God, he is now in a fair way of recovery. We ask those who know the value of his labors, and who can offer up the prayer of faith, and the fervent petitions of the righteous, which avail much, to pray for him, that his recovery may be speedy, complete, and permanent.

To the Churches in New England.

WE have decided to pitch the New England tent at Skowhegan, Maine, August 11th. Should the interest warrant it we shall remain long enough to set forth the truth in this place. We request the treasurers of the different churches to forward means to J. N. Andrews, Topsham, Maine. All such sums will be receipted in the Review.

J. N. ANDREWS.
M. E. CORNELL.

Report from Bro. Byington.

BRO. WHITE: From July 28, to August 2, I was with the church in Hillsdale. We had six meetings, celebrated the ordinances, and one received baptism. We felt freedom of spirit with this church. This church is increasing in union and love, and learning better the way of truth and holiness. They have about fourteen hundred dollars pledged to build a meeting-house (the one they have being too small), which they very much need. I was very glad to find sister Aldrich settled with them, where she can have the privilege of meetings, of which she has been long deprived. She gives \$300, for their house.

Sabbath August 5 and 6, I had three meetings with the church in Hanover. Here are some tried brethren, who are good and true; but their number is small, some having moved away. Quite a number of those without attended our meetings both on Sabbath and first-day.

For some time past my voice has been weak, and for a few weeks past has so failed, as to make it difficult for me to go through the labor of meetings. Unless I can get help, I shall have to cease from labor in public. But the will of the Lord be done.

JOHN BYINGTON.

South Bend, Ind., Aug. 11, 1865.

BRO. Loughborough's appointment at Liberty, Iowa, Aug. 26 and 27, is taken up in consequence of his being sent for to come to Battle Creek, on account of the sudden sickness of Bro. White. Bro. L. is requested to come immediately.

Labors in Minnesota.

BRO. WHITE: Pursuant to appointment I met the Church at Deerfield, Minn., July 28. Found them much confused on account of the wrong course which some had taken. I labored hard for three days against the wrong influences, when some began to see their wrongs and confess their way back; and I believe if they will only be faithful to the command of the apostle to examine themselves and be diligent in confessing their wrongs, that they will soon find their proper places again in this glorious cause, and thus redeem the cause from the reproach they have so unwisely brought upon it. The Lord gave me great liberty in presenting the practical truths so important for these times. Most all seemed to be cheered and encouraged to press on for the prize which is to be received at the end of the race. May God help all to be faithful is my prayer.

August 4, I came to Durand, Wis., much worn and reduced with my labors at Deerfield. Here I found the little flock in rather a scattered condition, as the elder had sold out and moved away. Here I preached seven times, after which I organized a church numbering twelve members. Bro. Carpenter was duly set apart to fill the office of local elder. They have a thoroughly organized s. n. fund of about \$40,00 a year. Others who live off a number of miles in different places it is hoped will soon unite with them and also some right among them who are convinced and believe the truth. May the Lord bless this vine and strengthen and save it is my prayer.

ISAAC SANBORN.

Notice.

By request of the church at Hundred Mile Grove, Wis., I hereby give notice to the members of said church, that the following resolution was passed at our last Quarterly Meeting:

Resolved, That we consider it to be the duty of all the members who can, to be present at our Quarterly Meetings, or else to send a written report of their standing and determinations, to the elder of the church, to Lodi, Columbia Co., Wis. to be read at the meeting.

N. M. JORDON, Elder.

Hundred Mile Grove, Wis. Aug. 1, 1865.

Health Regained by Right Living.

BRO. J. L. BAKER writes from Alba, Pa.: We feel very thankful for the light that has been given in regard to healthy food. When we received what was first published on the subject, I was near the grave with the chronic diarrhea. We immediately commenced a change in our living. We use no meat in our family, nor lard. We find graham bread far superior to other bread. I am now well of my complaint.

A writer in the Christian Review says: "I am strongly persuaded that the present generation of men stand upon the very eve of the mightiest revolution that the annals of time record." "A silent, rapid, irresistible preparation has been making,—making, perhaps, for a sudden, subversive and universal change; what will it be?"

THE Presbyterian Expositor says: "We live in a day of unprecedented excitement and agitation, and the minds of all intelligent men are looking for great events. No wonder that some are expecting the second coming of the Son of God to subdue to himself all kingdoms, and reign on earth a thousand years. Beyond a question, we are on the eve of great events."

Appointments.

THE next Quarterly Meeting of the Seventh-day Advent church at Princeville, Ill., will be the first Sabbath and first-day of September, the second and third of the month. We hope to see a general gathering of the Sabbath-keepers in central Ill.

H. C. BLANCHARD.

Business Department.

Business Notes.

Who is it? Some one from Eddington Me., sends for two copies of Sanctification. No name to the order.

C. PIXLEY.—Mr. Lincoln's favorite poem was published in Review, No. 23, Vol. xxv.

W. COWLES.—See Mal. iv, 1.

My P. O. address is Morrison, Whiteside Co., Ill.
ELI WICK.

RECEIPTS.

For Review and Herald.

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

J H Mallory 27-1, Mrs H Smiley 29-1, W S Foote 27-1, C Schawppe 27-1, E Degarmo 29-1, S W Flanders 27-1, J J Shepley 28-1, Coa Shepley 28-12, S Shirkey 28-9, V B Tiffany 27-5, J H Chilson 28-6, R Wildman 28-6, D Call 28-12, J Brown 26-1, L A Mitchell 28-12, E Davis 27-1, H A Flint 28-1, O J Steele 27-8, D T Evans 27-12, H Carpenter 27-1, A G Long 27-1, each \$1.

J Baker 27-18, Wm Treadwell 29-1, F M Cheesebro 28-6, Jno Wakeling 28-2, E Jones 27-1, Wm Nyc 28-2, L P Miller 30-1, C Allen 27-13, C P Finch 28-8, S R Sutherland 27-1, S E Chase 28-12, R M Kilgore 28-12, A S Gillett 28-1, H E Gardner 27-12, R Keck 28-12, Anne Kirstine 28-12, C Green 29-16, J Edgerton 28-1, each \$2.00.

L Woodruff 27-1, Lucy Spencer 27-10, P A Hayden 28-1, A Whitmore 27-1, each 50c.

H G Smalley \$2.25, 28-15, D H Macomber \$4.00, 28-13, W Eastman 75c, 27-12.

Subscriptions at the Rate of \$3.00 per year.

D W Bartholomew \$1.50, 27-1. S Walsworth \$3, 28-11. J L Kilgore \$3, 28-5.

For Shares in the Publishing Association.

Fanny F Camp \$10.00.

Cash Received on Account.

C O Taylor \$2.03, S Fenner, \$14.00, W S Higley Jr \$10.00, Dr Hough for M E Cornell \$3.60, A S Gillett \$6.50.

Books Sent By Mail.

A Hopkins 26c, A B Williams 37c, Eld I Sanborn 12c, F Wheeler 12c, B Sutton \$1, Eld C O Taylor 60c, J T Mitchell \$1, N M Jordan 12c, H B Hayward 65c, Miss H More (Africa) \$1.52, D Palmer 50c, O J Steele 50c, M Atherton \$1, M Foreacre \$2, P C Rodman \$2.28, W Clarke \$1.25, Eli Wick \$1.06, M E Sanders 77c, A S Hutchins 12c, S M Abbott \$1.15, B M Osgood \$1, N Orcutt \$1, M Marquart 30c, S M Holly 50c, W Peabody \$., D W Johnson \$1, Justus Edgerton \$1.62, R M Kilgore \$3. I J Andrews 25c.

Books sent by Express.

W H Slown, Lexington, Ill., \$15.88, E O Meacham, M. D., Mt Carroll, Ill., \$29.20, Eld J N Andrews, Skowhegan, Me., \$22, E D Place, Chicago, Ill., \$73.73, A G Wilbur, Hillsdale, Mich., \$22, H F Lashier Rochester, Olmstead Co., Minn., \$10.

Soldiers Tract Fund.

A friend \$3.00.

To Pay Expenses on Draft Publications.

Henry Nicola \$1.

General Conference Missionary Fund.

Church in South Kingston R. I., \$17.48, Church in Ashaway, R. I., \$9.96.

For Bro. Bourdeau.

J M Aldrich \$10.00.