

ADVENT REVIEW,

And Sabbath Herald.

VOL. XXVI. BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 12, 1865. No. 15.

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

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

The Present.

HEART gazing mournfully
Back through past years—
Bringing sad memories,
Laden with tears—
Life's hours wasted,
Talents abused,
Bright opportunities
Blindly refused—
Close up the record
Fraught with such pain,
Years that have vanished
Return not again.
Grasp thou the *Present*,
Be earnest and bold—
Fleeting its moments,
More precious than gold.

Watch and fight bravely
Against sloth and sin;
Pray for the Spirit,
The victory to win.
Cometh the future
Vailed and slow?
Go forth to greet her
For weal or for woe.
Bringeth she gladness?
Praise thou the Lord.
Bringeth she sadness?
Bow to his word.
O'er Past and o'er Future
Dim shadows recline.
Heart, be thou manful;
The Present is thine.

What the Scriptures Say Concerning Property.

REV. W. T. HILL, of New York East Methodist Conference, caused to be prepared and circulated in his congregation the following instruction, just prior to making his annual collection for the cause of missions.

WHAT THE SCRIPTURES SAY CONCERNING PROPERTY.

To whom does it belong?

The silver is mine and the gold is mine, saith the Lord of Hosts. Hag. ii, 8.

If property is placed in my hands by the providence of God, is it not then my own, to be used as I please?

The kingdom of heaven is as a man traveling into a far country, who called his servants, and delivered unto them his goods. Matt. xxv, 14.

And said unto them, Occupy until I come. Luke xix, 13.

Is it lawful to possess much property?

The Lord maketh poor and maketh rich. 1 Sam. ii, 7.

Blessed is the man that feareth the Lord, wealth and riches shall be in his house. Ps. cxii, 1-13.

What are its advantages?

I know that there is no good in them, but for a man to rejoice and do good in his life. Eccl. iii, 12.

It is more blessed to give than to receive. Acts xx, 35.

His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. Matt. xxv, 23.

Many that were rich cast in much. Mark xii, 41.
What are the evils attending the pursuit and possession of property?

Behold, all was vanity and vexation of spirit, and there was no profit. Eccl. ii, 11.

He that loveth silver shall not be satisfied with silver; neither he that loveth abundance with increase. Eccl. v, 10, 11.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. vi, 9, 10.

He that is greedy of gain troubleth his own house. Prov. xv, 27.

Lay not up for yourselves treasures upon earth. Matt. vi, 19.

How are we to employ what God intrusts to us?

Honor the Lord with thy substance. Prov. iii, 9.

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi, 17, 19.

Is giving, a means of grace?

As ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. 2 Cor. viii, 7.

Should the poor use this means?

And there came a certain poor widow, and she threw in two mites, which make a farthing. And he saith unto them, This poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance, but she of her want did cast in all she had, even all her living. Mark xii, 42, 44.

Their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power, they were willing of themselves. 2 Cor. viii, 2, 3.

Every man shall give as he is able. Deut. xvi, 17.

What is the effect of giving on the prosperity of the giver?

Honor the Lord with thy substance and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Prov. iii, 9, 10.

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself. Prov. xi, 24, 25.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men (angels) give into your bosom. Luke vi, 38.

He that giveth to the poor shall not lack; but he

that hideth his eyes shall have many a curse. Prov. xxviii, 27.

He that hath pity on the poor lendeth to the Lord, and that which he hath given will he repay him. Prov. xix, 17.

Should we regulate His benefactions by a system?

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Cor. xvi, 2.

Every man according to his ability. Acts xi, 29.

Of all that thou shalt give me, I will surely give the tenth unto thee. Gen. xxviii, 22.

Bring ye all the tithes (tenths) into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there will not be room enough to receive it.—*Missionary Methodist Advocate.*

Misshappen Christians.

MR. THEODORE PARKER declared of a great revival in Boston, that a score of such excitements would never close a dram-shop, or liberate a slave. Mr. Parker saw through jaundiced eyes; and yet he caught the shadow of a truth. What was it? Not that Christians have no religion, but that their religion needs to be better distributed over the character. It does not fit them. There is cloth enough, perhaps, in the garment; but here it draws and pinches, and there it bulges out too far to even touch the wearer.

We have in mind, for example, a good brother, who, in some things, is a model. He is orthodox as the Catechism. He is generous in giving. He loves prayer and prayer-meetings; but he has a temper like a bombshell! We have heard it explode in the parlor, and at the dinner-table, to our utter consternation. We remember also a Christian woman, whose good works were carried on night and day at a high pressure. There was hardly a ragged boy in the neighborhood who had not been clothed by her busy fingers. No box went out to any home-missionary personage without its generous contribution from her needle. But her self-will was simply a nuisance to her husband and her friends. Conceited, sour, censorious, squeamish—she seemed to feel that anybody so efficient could afford to be unlovely. What if a machine-shop is a perfect Babel of harsh noises, and a den of ugly Vulcans, all begrimed with oil and dust—provided the establishment turns out good work? She considered herself a sort of spiritual machine-shop.

Now, why do Christians make this sorry figure of mingled beauty and deformity, like statues finished half by a sculptor, and half by a stone-mason; or trees loaded with foliage and fruit on the one side, and gnarled and blasted on the other? If we only were creatures of a normal growth and development, doubtless either good or evil would wholly pervade us. There would be no mixture. When angels ceased to be angels, they became devils. A healthy, vigorous body digests a poison, and sends it with quick pulsations through the arteries, to envenom every limb. A diseased, enfeebled circulation leaves it in the stomach, to gangrene and inflame. So too with the mind. Some men have a logical straight-forwardness that

darts right on from the premises to its conclusion. Their chain of reasoning flashes, like chain-lightning, in an instant through its length. They can hardly imbibe an error without becoming all error. But many a good soul, short-sighted, logically and self-contradictory, will hold a truth and a deadly heresy, lying snugly side by side—the peaceablest bed-fellows in the world. “If it were not for the blessed inconsistencies in the logic of our Arminian brethren,” Dr. Taylor, of New Haven, used to say, “we should have to give them up as sheer infidels.”

But what is the remedy for all the distortion in Christian lives? “More religion,” many reply. But more religion, merely, will never answer. The fact is that genuine piety, true love to God, may go on increasing, and yet hardly touch these strange self-contradictions. The Baptist Watchman and Reflector declared, just after the great revivals of 1857, that there were, at that time, more dissensions and bickerings in their churches, than almost ever before. And, worse than that, this mischief was brewing in the very churches which had largely shared in the great awakening. And, worse than that, the ferment began, often, in the very midst of the revival itself! Probably churches of every sect might make the same confession.

Look South for another example. Say what you will, and however truly, of the spuriousness of proslavery religion, no candid man will deny that they have genuine churches in the rebel States, and that some of those churches have enjoyed genuine seasons of special grace. But with what effect on the hideous iniquities of slavery? Take that whole Southern horizon, in imagination, into one view; and you have a grand vision, grotesque and horrible—hymn-books and whips, balldjabs and screams, prayer-meetings and auctions for “niggers,” young converts going into the church, and long coffles going into the slave-pen.

The difficulty in all the instances we have cited is not chiefly the want of religion. It is the want of a special application and enforcement of religion on the special sin of the church or individual. We have gone on the false assumption that religion, once received, would apply itself. We have expected that, in its liquid flow, it would diffuse itself through all the channels of the soul; as it would in any warm, generous nature uncursed by depravity. We have forgotten that the coldness of a sinner's nature chills the stream to a sluggish current, that stops while half the channels yet are dry.

The good brother we mentioned, with the explosive temper, apparently never thought of bringing his religion to bear on that infirmity. The redoubtable sister, with her bustling charities and her ugly will, asked God for everything but the ornament of a meek and quiet spirit. The churches, in the great revival, were more anxious to save souls than to temper their zeal with love. Southern Christians trained the guns of their rebuke upon every unpopular sin, shooting clear of the hydra-heads of slavery. Here, too, belonged the shallow sophisms of the New York American Tract Society, that Christianity, carried to the South, would somehow apply itself to slavery, without any unpleasant necessity of running the risk of tar and feathers, or a “hempen necklace,” by any more special allusion to that disagreeable subject.

Now there are disciples who, it may be with no more sincerity or self-denial than the one-sided Christians we have alluded to, have a rounded and admirable beauty of character. Take them in any state of fortune or misfortune, turn them upside down and over and over with agitations and calamities; and somehow, like a kaleidoscope, they will come up as orderly and beautiful as ever! The reason is plain. They carry their religion around the whole scope of their character, bringing the whole equally under its power. They “grow up into Him in all things which is the Head, even Christ.” . . .

A few years since, a good deacon in a town in Massachusetts offered a tract to a mechanic whom he found strolling about on the Sabbath. The man turned it over, noticed the imprint of the same society to which we have already alluded, and flung it behind him, crying, “Confound the cowardly craft! I won't sail under that flag!” Now the officers of that society were

better men than this Sabbath-breaker. But, nevertheless, at the point of contact with him, they were weaker than he. He held to a bold rebuke of a giant evil, in spite of its popularity. He stood, as to that, on higher ground than they, and he knew it. Thank God, they have come to a better wisdom. “Let the dead past bury its dead.”

We need more religion in every church and every heart. But if we can learn to make the best use of what religion we already have, the gain will be immeasurable! We want a balanced character, every grace holding every other in counterpoise. We want the circle of virtues complete. A break in it is like a break in the magic circle of the old astrologers, letting in some demon unawares. We want to remember that doing good is a small matter compared with being good.—Cuyler.

The Bible on Tenter-Hooks.

IN A Yorkshire village, I knew one Thomas Walsh. It was a favorite opinion of Walsh that the Bible was “all made up.” He could never believe it was written where it professed to be, and by the men said to have written it.

Walsh owned a considerable part of a factory, and one year he set his heart on making a very large and fine piece of cloth. He took great pains with the carding, spinning, dyeing, weaving, and finishing of it.

In the process of manufacture, it was one day stretched out on the tenter-hooks to dry. It made a fine show, and he felt very proud of it. The next morning he arose early to work at it, when, to his amazement, it was gone! It had been stolen during the night! What a fever he was in! What hurrying and skurrying hither and thither, posting advertisements, sending constables, and rousing the community! After weeks of anxiety and expense, a piece of cloth answering the description was stopped at Manchester, awaiting the owner and proof. Away to Manchester went Thomas, as fast as the express train would carry him. There he found many rolls of cloth which had been stolen. They were very much alike. He selected one which he claimed as his. But how could he prove it. In doubt and perplexity he called on his neighbor Stetson.

“Friend Stetson, I have found a piece of cloth which I am sure is the one that was stolen from me. But how to prove it is the question. Can you tell me how?”

“You don't want it unless it is really yours?”

“Certainly not.”

“And you want proof that is simple, plain, and such as will satisfy yourself and every body else?”

“Precisely so.”

“Well, take Bible proof.”

“Bible proof! Pray, what is that?”

“Take your cloth to the tenter-hooks on which it was stretched, and if it is yours, every hook will just come to the hole through which it passed before being taken down. There will be scores of such hooks, and if the hooks and holes just come together right, no other proof that the cloth is yours will be wanted.”

“True, true. Why didn't I think of this before?”

Away he hastened, and, sure enough, every hook came to its little hole, and the cloth was proved to be his, and the thief was convicted, all on the evidence of the tenter-hooks. Some days after this Thomas again hailed his friend.

“I say, Stetson, what did you mean by calling tenter-hooks' proof the other day, ‘Bible proof?’ I am sure, if I had the good evidence for the Bible that I had for my cloth, I would never doubt it again. That's what I call ‘circumstantial evidence.’ That cannot lie or deceive.”

“Yes, but you have the same, only better, for the Bible.”

“How so?”

“Put it on the tenter-hooks! Take the Bible and travel with it—go to the place where it was made. There you find the Red Sea, the Jordan, the lake of Galilee, Mount Lebanon, Hermon, Carmel, Tabor, and Gerizim. There you find the cities Damascus, Hebron, Tyre, Sidon, and Jerusalem. Every mountain, every river, every sheet of water mentioned in the Bible, is

there, just in the place where it is located. Sinai, and the Desert, and the Dead Sea are there; so that the best guide-book through the country is the Bible. It must have been written there on the spot, just as your cloth must have been made and stretched on your tenter-hooks. That land is the mould in which the Bible was cast, and when brought together, we see that they must and do fit together. You might just as well doubt that your cloth was ever fitted to your hooks.”

“Well, well, I confess I never thought of this. I'll think it over again. If you are right, why then I'm wrong, that's all.”—(English) Bible C. Magazine.

A Woman on “Waterfalls.”

MRS. L. MARIA CHILD writes a letter to the *Independent*, in the course of which she uses the following language in regard to the latest fashions in hair:

“Thinking of the great and blessed work done during these last four years by women, in the Sanitary Commissions, the hospitals, and the school houses for the emancipated, I seemed to see a bright light dawning on our future career. But the vision receded in the distance when I looked from my window and saw a bevy of damsels sailing by with hennoops in their skirts, and upon their heads a brimless pan of straw with a feather in it—utterly useless for defense against wind or sun. To make this unbecoming head-gear still more ungraceful, there descends from it something called by the flowing name of waterfall, but which in fact looks more like a cabbage in a net, tricked out with beads and wampum. If I had met them in Western forests, I should have taken them for Ojibway squaws, but their dress was a *la mode Parisienne*. This tyranny of France is, I suppose, one of the things that must be endured, because it cannot be helped, till our brains are better developed. In process of time, I trust the Empress Eugenie will sleep with her illustrious ancestors, and that no other fantastic queen of fashion will come after her, to lead the civilized world such a fool's dance. What a set of monkeys we are, in feathers and furbelows, dancing to the tune of that imperial show-woman.”

Advantages of Years.

You are getting into years. Yes, but the years are getting into you—the ripe, rich years, the genial, mellow years, the lusty, luscious years. One by one the crudities of youth are falling off from you, the vanity, the egotism, the isolation, the bewilderment, the uncertainties. Nearer and nearer you are approaching yourself. You are consolidating your forces. You are becoming master of the situation. Every wrong road into which you have wandered has brought you, by the knowledge of that mistake, so much closer to the truth. You no longer draw your bow at a venture, but shoot straight at the mark. Your possibilities concentrate, and your path is cleared. On the ruins of shattered plans you find your vantage ground. Your broken hopes, your thwarted purposes, your defeated aspirations, become a staff of strength with which you mount to sublime heights. With self-possession and self command return the possession and command of all things. The title deed of creation, forfeited, is reclaimed. Earth and sky pour out their largest of love. All the past, crowds down to lay its treasures at your feet.—Gail Hamilton.

A Timely Reproof.

HUMOR and sharp wit are never put to better use than in answering a fool according to his folly, and we could wish that reproofs like the following were more frequent:

Some five or six years ago, in one of the trains of cars running between Newark and Jersey City, New Jersey, there was a young naval officer, who was constantly intermingling his conversation with the most profane oaths. A young lady was so situated that she could not but hear every time he swore. At first she bore it with perfect equanimity; then, as it continued, and rather increased in the shocking character of his imprecations, she began to grow fidgety.

ety, and her eyes flashed. We knew a bolt would soon be shot, and that it would strike him. It came directly.

"Sir, can you converse in the Hebrew tongue?"

"Yes," was the answer, in a half unconscious, but slightly sneering tone.

"Then," was the reply, "if you wish to swear any more, you would greatly oblige me, and probably the rest of the passengers also, if you would do it in Hebrew."

I watched him. It had hit. His color came and went—now red, now white. He looked at the young lady, then at his boots, then at the ceiling of the cars; but he did not swear any more, either in Hebrew or English, and he probably remembered that young lady.

Woman's Dress.

MAN's dress is allowed to fit his body; woman's body is compelled to fit her dress. His chest and waist need no compressing—they were created perfect, and so are allowed to develop naturally, as God designed them; but she—her Maker's "last best gift to man"—in fashion's eye, a sad mistake was made in her creation. The beautifully rounded waist, so full, so perfect, with room within for all the vital organs to play their part in the great drama of physical life, is so "very ungenteel, so vulgar!" And so the little girl, whose form up to the age of thirteen or fourteen years has been left to grow as free and as untrammelled as her brother's, must now begin to pay attention to her figure. The short dress is lengthened down to sweep the floor; the childish waist, so comfortably loose, is laid aside forever; and, encased in whalebones, if not in corsets, with a dress so tight that an attempt to take a free breath would endanger every hook and eye upon it, but which fashion says fits so neatly, the process of *improving God's handiwork* begins. The muscles of the chest, denied development, become enfeebled by disease, and gradually shrink away, causing the waist to diminish in size; the heart labors ineffectually to properly circulate the blood through the arteries, capillaries, and veins; the ribs, forced downward, and inward, press upon the vital organs, often crowding the abdominal viscera out of position; while the poor lungs, crowded, stifled, unable to more than half expand, become the ready seat of fatal disease. And as she grows older, additional stays are deemed essential, corset strings are drawn tighter, the dress fits still "more neatly," and by the time she has arrived at womanhood, the goal is won! She has reached the genuine wasp-waist standard, and fashion decides her figure to be "elegant." An "elegant figure!" Shade of *Venus de Medicis*, preserve us! Lamented Hiram Powers, what a sad mistake you made when you fashioned the Greek Slave! An "elegant figure;" and what else has she in addition? An aching head, weak back, disordered liver, and shattered lungs. And yet, with effects following as surely in the wake of their causes as the sunshine follows shade, she cannot see her dress has anything to do with her sickness. Not one woman in a thousand will acknowledge that her dress is tight. "See how loose it is!" she tells you, as holding her breath, and taking up a fold in front, she deems you have convincing proof; when, if her dress were but unfastened, and she were to breathe naturally, it would barely reach together within three inches. From the crown of her head to the sole of her foot, there is hardly one article of woman's dress that is really what it should be.—*Mrs. M. Jones.*

The Worst of It.

"Do you want any berries, ma'am?" said a little boy to a lady one day.

The lady told him she would like some; and taking the pail from him she stepped into the house. He did not follow, but remained behind, whistling to some canaries hanging in their cages on the porch.

"Why do you not come in and see if I measure your berries right?" said the lady; "how do you know but what I may cheat you?"

"I am not afraid," said he, "you would get the worst of it, ma'am."

"Get the worst of it!" said she, "what do you mean?"

"Why, ma'am, I should only lose my berries, and you would be stealing: don't you think you would get the worst of it?"

Fifty-six Wants of the Children of Zion.

[BRO. WHITE: The following was written years ago by a young lady, and published in the Christian Secretary. If you deem it worthy, please give it a place in the Review. M. E. REYNOLDS.]

1. I want to feed on Jesus' word,
2. I want communion with the Lord,
3. I want salvation full and free,
4. I want my Father's face to see,
5. I want to prove each promise sweet,
6. I want to sit at Jesus' feet,
7. I want his mercy every day,
8. I want upholding all the way,
9. I want to live as Jesus' bride,
10. I want in his dear wounds to hide,
11. I want to prize his fullness more,
12. I want his person to adore,
13. I want to hear his heavenly voice,
14. I want in Jesus to rejoice,
15. I want to joy in him by faith,
16. I want to credit all he saith,
17. I want to trust him with my all,
18. I want on his dear name to call,
19. I want to die to all things here,
20. I want on him to cast my care,
21. I want to see his gospel spread,
22. I want on Satan's power to tread,
23. I want to see the proud made sad,
24. I want to see poor mourners glad,
25. I want to see the hungry fed,
26. I want by Jesus to be led,
27. I want him as my guide and friend,
28. I want him to my journey's end,
29. I want him as my Priest and King,
30. I want his precious love to sing,
31. I want him as my rock and tower,
32. I want him in each trying hour,
33. I want him as my brother dear,
34. I want my Jesus ever near,
35. I want his eyes, his hands, his heart,
36. I want with all things else to part,
37. I want him as my Husband kind,
38. I want in him my all to find,
39. I want him as my daily bread,
40. I want him as my living Head,
41. I want him as my hiding-place,
42. I want him as my God of grace,
43. I want him as my life of peace,
44. I want him as my righteousness,
45. I want his great atoning blood,
46. I want to bathe in that dear flood,
47. I want his Spirit's voice to hear,
48. I want the love that casts out fear,
49. I want him now in Achor's vale,
50. I want him when all hell assails,
51. I want him when all flesh gives way,
52. I want him as my only stay,
53. I want his smiles, his looks of grace,
54. I want to see him face to face,
55. I want his wisdom, strength, and love,
56. I want to dwell with him above.

Christ the Central Sun of the Scriptures.

THE wonderful variety of style which pervades the composition of the word of God, is in singular contrast with the unity of design which reveals itself on all the heavenly pages.

The Scriptures of divine truth are not like one blazing point of light, radiating its glory and shining like one great central sun, but rather, they are like the stars which gild the firmament with their golden light, some with fainter, and some with more dazzling splendor, yet all with harmonious brightness, mingling and intermingling their resplendent beauty till it falls in mellow floods upon the earth.

The matter-of-fact histories, and wise statutes of the great Hebrew statesman, have little seeming correspondence with the choral strains of the Psalmist; with the bursting raptures of Isaiah; with the calm moralizing of Solomon; with the sweet simplicity of the Evangelists; with the mighty logic of Paul; with the saintly tenderness of the apostle John. Yet, varied as all these are one from the other, there is one point far up, where, like the sides of the pyramids,

they meet and blend together. That point is God—shining out in the world in the face of Jesus Christ.

Around this point, as a fixed and unvarying center, gather all divine laws, precepts, hymns, histories, arguments, entreaties, examples. Christ, the vicarious sufferer, shines forth in the sacrifices of the Old Testament; in the chaste simplicity of the New. As the Saviour of the world he is revealed in visions, chanted in Psalms, foretold in prophecy, proclaimed in the promises of God to the hearts of the faithful.

The diligent student of the word of God cannot fail to observe how thoroughly the sacred writers were imbued with the conception of Christ and his divine work. To him their best praises are ascribed; their loftiest honors freely given; their hearts' love joyfully devoted, while many a place on their pages, veiled for the most part in profoundest mystery, reveals for the moment, as a curtain lifted and suddenly dropped, the Son of God, the Redeemer of Israel.

As Christ is the great central thought of the Scriptures, so should he be of his church in all its vast and blessed labors, in all its sublime attempts to spread through the world the knowledge of his truth. The name of Christ should sound like sweet music, in all the service of his temple; in the humble instruction which breathes the glad tidings from house to house; in all the glow of the believer's consecrated life. It should quicken to unwearying labor and sacrifice on earth, as it kindles to hosannas and endless praises in Heaven.—*Boston Recorder.*

Meat in hot Weather.

MEAT is stimulating. The nervous energy of New England people is already too much, rather than too little. We need opiates, rather than stimulants. But in our wide list of articles for the table, there is no need of selecting anything because they possess either of these peculiar qualities. Like Agar's prayer with regard to poverty and riches, we require neither decided stimulants, nor that food which tends to stupidity and heaviness. Bread in various forms should be the leading article of food for all, in warm weather. With sweet butter and the delicious fruits which follow each other in quick succession all through the summer, there will be no danger of suffering for want of nutritious food. The hardest laboring man can be sustained upon these, and would be much more likely to preserve health, equanimity of temper, and long life, than if using meats and gravies two or three times a day.

In these times of high prices, when a roasting piece for a family of a dozen persons costs hard on to *three dollars*, it is a good time to cast about and look at the economy of the matter, as well as at it in a hygienic point of view. It is said that four pounds of beef lose, by boiling, one pound; one pound five ounces by roasting, and one pound three ounces by baking. Four pounds of mutton lose fourteen ounces by boiling; one pound six ounces by roasting, and one pound four ounces by baking! We suppose this is not an absolute loss, for a portion of it must be juices of the meat which fall into the dripping pan in roasting or baking. Here, then, is a loss of about one-fourth to start with, in cooking the meat—then comes the cost of butter, seasoning, vegetables, pickles and jellies, to give the meat a relish and make it passable! On the contrary, the flour that we use requires more than its own bulk in water in mixing, and thus increases the volume of the food. All this is favorable, because we need bulk as well as nutriment, in the food that we eat. It is well to think of these things, and especially for us who have lean purses, and study economy rather than the gratification of luxurious tastes. "A penny saved is two pence earned."

TEMPERANCE.—"Benedict Arnold, the traitor, who attempted to betray his country, was a rum-seller and a drunkard. Three of the most important defeats of the American army during the Revolution, were sustained by men who died drunkards. Had a sober crew been on board the Chesapeake, the brave Lawrence would never have had to say to his men, 'Don't give up the ship.'"—*T. P. Hunt.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 12, 1865.

URIAH SMITH, EDITOR.

How to Live.

I wish to speak in behalf of this series of excellent tracts now offered in one bound volume for \$1.25. The information here embodied, is of more value than thousands of gold and silver. Most people, however well informed in other matters, are quite ignorant concerning the laws of life and health. To them disease and death are the result of causes over which they have no control. In their minds there is not one idea of personal responsibility concerning their own health or that of those who are under their care. The mass of our fellow-men live as though there were no such thing as natural laws governing our being; or if any have a dim consciousness of the fact that such laws exist, they act as though they could violate them without any injurious effect upon themselves. Even many of those who acknowledge the authority of every jot and tittle of the moral law, seem to attach no importance to a knowledge of the laws of their own being, and no guilt to a violation of those laws. But the author of the moral law is the Creator of mankind. The highest creative wisdom is exhibited in the organization of man. His frame may be compared to the most wonderful piece of machinery, and one adapted to the greatest possible variety of purposes. The owner of any valuable machinery, takes great care to understand the nature of that machinery, and to be sure that it is used according to the design of its author. But man, whose own being is the most wonderful mechanism, seems to suppose that he may with impunity, disregard the laws of his being which the Creator has ordained as the conditions of life and health. And when sickness follows, as sooner or later it must, then man in his ignorance lays it all to God's mysterious providence, when his own bad habits of life have been the direct cause.

Thank God that with us as a people, this is being changed. Light has begun to shine upon us. We begin to understand not only that temperance is a Christian virtue, but also that it is the real foundation of good health, and we are learning something of what it is. The idea that we may live as we please, eating everything that a depraved appetite may crave, and then may resort to medicines (most of which are active poisons) to recover from diseases which we thus bring upon ourselves, is being superseded. I am happy to say, by the plain common-sense truth that medicine does not and cannot cure disease; and that there is one way, and but one, for us to secure and preserve health, viz., that we live according to the laws which the Author of our being has implanted within us.

But how shall we conduct ourselves in order to render obedience to these vital laws? Where shall we obtain the needed instruction on this important subject? I am happy to be able to point you to a single volume, moderate in size, unexceptionable in character, and full of the choicest information on this interesting topic. "How to Live" is precisely what its title imports. If my advice could have weight, I would have this volume in every family of our people; and I would have it read and re-read till all the family from eldest to youngest understood its straight-forward common-sense teachings. The cost of the volume is such that it is within the reach of all, and it will pay for itself many times over to those who will obey its words of wisdom. J. N. ANDREWS.

Norridgewock, Maine, Aug. 30, 1865.

In the pulpit avoid the queer and the jocose; but indulge freely in the strong, the apt, the striking, the sublime and the pathetic. Remember that the pulpit is not the place of "man's wisdom," but where God speaks through man. Therefore, suffer the Holy Ghost to regulate his own instrumentality. In the sacred place, proclaim all the truth; speak, and fear not, for thy God is with thee.

A Few Thoughts on Salvation.

"I HAVE longed for thy salvation, O Lord; and thy law is my delight." Ps. cxix, 174.

Thus exclaims one greatly beloved of the Lord. How reasonable to long for salvation, while we delight to do the will of God. But how delusive the hope of those who persist in a course of disobedience to him. Do not those who refuse to render obedience to the law of God, neglect salvation?

The apostle asks, "How shall we escape, if we neglect so great salvation?" Let us briefly consider a few reasons why we may regard salvation as being great.

1. We may thus consider it from the boundless love and tender mercy, of its author. While we were yet sinners, Christ died for us. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John iv, 9.

2. The deliverance which salvation offers to those who receive it, renders it great. The happy change which the penitent sinner experiences, as he lays down his weapons of rebellion against his Maker, and owns allegiance to his just and righteous government, is represented as passing from "darkness into his marvelous light," from "death unto life."

3. The expense connected with the plan of salvation, renders it great. The bitter tears, the arduous toil, the bloody sweat, the indescribable agony, and the ignominious death, of the dear Son of God, hath purchased it for you and me, dear reader. "Let such as love thy salvation say continually, The Lord be magnified."

4. With wonder and admiration, we survey the glorious plan of salvation, and acknowledge its greatness, when we reflect that no other door of hope opens before a fallen and ruined world. "Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." Acts iv, 12.

5. We consider salvation great, when we remember that Christ gave himself a ransom for all. "For there is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii, 5, 6.

6. Salvation is great, from the fact that it is eternal. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. v, 9. "For the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished."

Angels of God with their higher and more noble intellect, have dwelt for some six thousand years with untold satisfaction and delight, upon the stupendous plan of salvation, as they have come forth to this dark earth, as ministering spirits "for them who shall be heirs of salvation." But its height, its depth, its length, its breadth, can only be known and appreciated by the saved in the endless ages. But great as is this salvation, thousands and millions neglect it. Heedless of the cry of mercy, and all the blessings connected with a life of obedience, thoughtlessly they pass on down the broad road to death. Its doors close upon them, and hide them away till the resurrection. How shall such escape? Will they be able in the judgment to plead any defect or oversight in the plan of salvation? Have the dark counsels of skepticisms and infidelity, found any way of escape here? Or will they presume to meet the Judge with the excuse that they knew not their duty? that they could not understand his requisitions, that his holy commandments were obscure, and that they could not learn and do them?

"This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John v, 3. "My yoke is easy, and my burden is light," saith the Master.

Or will they carry up before the great white throne the meritorious sufferings of the dear Redeemer, and the mercies of God, and vainly hope to escape, after having spent a life in sin and rebellion, after having slighted all the calls of mercy, and refused the offers of salvation?

"But ye have set at naught all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh. For that they hated knowledge, and did not choose the fear of the Lord." Prov. i, 25, 26, 29.

Men may forget for the time being, that "justice and judgment are the habitation of the throne," of Him that ruleth on high, they may suppose mercy will ever prevail, but soon her voice will be heard no more, and justice will assume its right.

How then shall we escape, if we neglect so great salvation? "See," says Paul, "that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven." Heb. xii, 25.

"Much more shall not we escape, if we turn away from him that speaketh from Heaven." Oh! dreadfully solemn and fearful doom for those who turn away from obedience to the Lord!

But who shall take the alarm, and fear and tremble, and hasten to the outstretched arm of mercy, and find a safe refuge? Is it alone the bold sinner? Is it the vile deceiver, or the hypocritical? Are there not those who hope for salvation in the kingdom of God, who would do well to examine the foundation of that hope? Is it based upon some past experience, without reference to a belief of the whole truth and obedience thereunto to-day, so far as the light shines upon your pathway?

You are chosen to "salvation through sanctification of the Spirit and belief of the truth." How much "truth" is it safe to reject? How much to shut our eyes against, and persistently refuse to obey?

"Lord, I have hoped," says David, "for thy salvation, and done thy commandments." Happy, thrice happy the faithful, self-sacrificing, obedient man of God, who hopes through Jesus for salvation, while doing the will of his divine Master.

While all Heaven approves the word of God, "salvation is far from the wicked; for they seek not thy statutes." Ps. cxix, 155.

Most affectionately then do we urge upon all to obey and live. Live amidst the glories of the better world. Live with the redeemed who sing the victor's song, who wear the robes of white, and bear the palms of victory. Live with God and sit with Christ on his throne. Live with the holy angels and all the blood-washed throng, when the grave gives up its sacred treasure.

Dear reader, we hardly know where or how to lay aside our pen, while speaking on a theme so glorious and transporting. Salvation looks more and more lovely and desirable.

May God, and the Son, and holy angels, the city of gold, the tree of life, and the river of life, and the "far more exceeding and eternal weight of glory," beckon you away, and attract your affections upward, like a holy magnet, and you lay hold of the blessed hope, and gain an hundred fold in this life, and in the world to come "life eternal."

A. S. HUTCHINS.

Barton Landing, Vt. Aug. 25, 1865.

Report from Bro. Snook.

I BEGAN meetings in Toledo under most discouraging circumstances. The Pharisees, Scribes, and Sadducees had allied together to keep us out of all the houses of worship in the place. We succeeded in getting a very uncomfortable room over a store-house. This however we could not have procured, had not the proprietor been an outsider. We began lectures there and the interest rose as we progressed. We engaged for a debate on the Sabbath and immortality questions with Eld. Edwards, Baptist minister. This opened the way for me to get into the Baptist church for the debate. We discussed eight evenings during harvest, and had a good attendance all through. The victory on the side of truth was perfect. It was universally conceded by the unprejudiced that the views we advocate, were sustained in the discussion.

The orthodox kept up the fire after we closed. I heard a Mr. Messon preach on the soul's immortality the next day after we closed the debate. He evinced

a sore dissatisfaction with the defense of the popular theory. I reviewed him on Sunday night. The following Sunday, two sermons were preached on the Sabbath question, by Mr. Dodd, Presbyterian minister. These we replied to on Monday evening.

Six have decided to keep the Sabbath, and a number more are interested, but want more time to investigate.

Besides those, about three-fourths of a S. D. Baptist church decided on the immortality and soon coming of Christ, and the rest of the truth, so far as they heard. A good work is going on with them. We hope to see this whole church come into the truth. They are a good and upright people, honest, and want the truth. Their minister, Eld. Babcock, treated me with much kindness, and showed himself a good Christian man. He invited me to preach for them all I could, which I did by preaching every Sabbath. He is investigating, and I hope that he will see the truth and come out. The work is well established and the prevailing opinion is that it cannot be overthrown. The enemies' pickets have all been driven in, and hide behind the breastworks of their sacred desks where they feel safe. They here advised their hearers not to hear us; but the honest ones are unruly and will hear for themselves. I hope and look for a greater ingathering of souls there from these meetings. May God give us a goodly increase. I send eleven subscribers for the Review. B. F. S.

Health. No. 4.

PROBABLY there is no other cause which alone produces, directly and indirectly, so much disease and premature death, as does drug medication in all its varied forms and combinations. Under the most trifling ailments, people resort to poisonous drugs and noxious compounds, even, in many cases, resorting to them while in health, with the mistaken idea that by so doing they are going to preserve their health and ward off disease, when in fact they are taking just the course to make themselves sick, and are preparing the way for a heavy doctor's bill and a broken-down constitution.

I have often been surprised and astonished at the profound ignorance of the great mass of people in regard to the injurious effects of the so-called remedies of the day and the avidity with which they swallow any pernicious compound, no matter what, if it is only said or advertised to be good for any particular disease that they may suppose themselves to have, or expect to have, thinking that if it does them no good, it will do them no harm; not realizing that the medical compounds which are offered to the public, or are administered to the sick, are composed principally of poisons, and have a tendency always to make well persons sick, and also a tendency to kill instead of curing those to whom they are indiscriminately administered. How much better and more sensible would it be for people to obey the laws of life and health so as not to become sick, or if by a violation of those laws they become sick, to return to the obedience of the same and thereby get well. II. S. LAY, M. D.
Dansville, N. Y.

Truth vs. Error.

"NO MATTER WHAT YOU BELIEVE, IF YOU ARE ONLY SINCERE."

TRUTH is the opposite of error. It is fact as opposed to fiction. Jesus gave it the general definition of being the word of God: "Thy word is truth." Closer still, it is defined to be the law of God: "Thy law is the truth."

God is the great author of all truth, and all his laws and actions are founded on its eternal principles. On the other hand, Satan is the author of all error and falsehood. "He is a liar, and the father of it." It has ever been his great work to oppose and darken God's truth by his falsehoods. It is no matter by what means this is done, if he can only accomplish his object. Whatever, therefore, tends to darken, to cover up, to suppress truth; whatever tends to depreciate its value; whatever strengthens error, or countenances falsehoods; so far builds up the kingdom of Satan, and opposes the kingdom of God. Hence we

can readily see that it must make a vast difference whether a man believes and teaches truth or error.

Of late, many are taking the position that it makes no difference what a man believes, if he is only honest in his belief. But we can see that this is just the way that Satan himself would argue; for, if he can get men to value truth no higher than they do error, they will care but little which they do receive. He can then lead them captive at his will. Hence, we may set it down as an invariable rule, that the man who teaches this doctrine is doing the work of Satan, and opposing the work of God. Truth has not the least fellowship with error. Every word spoken in favor of error, every act that countenances it, and every neglect to expose it, is so much done in favor of Satan, and against God.

In the conflict between the North and the South, every man who spoke in favor of the rebellion, or did anything to uphold it, or even pretended to be "neutral," was counted an enemy to the Union, and justly so, too. The government was in deadly conflict with its enemies. It needed all the strength and resources which it could command. In such a time, whoever did, or said, anything favoring the South, so far weakened the Union, opposed the government, and strengthened the South.

So in the case before us: Satan and this world are in rebellion against God. Error and falsehood are the mightiest weapons that they are using against his government. Whoever, therefore, whether knowingly or ignorantly, countenances error, either by word or deed, or silent consent, is doing so much to strengthen the enemies of God and oppose his government.

"But," says one, "it does not make any particular difference what we believe, if we are only honest and sincere in our faith. It is the devotion of an honest heart that pleases God, no matter how the devotion is shown." This reasoning is generally used as an excuse for disobeying some plain command of God which cannot be evaded in any other way. The proposition, when fairly analyzed, assumes that it would be just as well for a person to firmly believe a lie as it would to believe the truth. But will this reasoning hold good, when applied to natural laws? We will test it: A man firmly believes that fire will not burn him. Now, if he puts his hand into the fire, will he not be burned? Certainly he will. He disbelieved evidence which was sufficient to teach him better, deceived himself, and had to suffer the consequences. Thus we see that the laws of nature will not vary to suit any man's belief, however honest he may be.

But does God carry out the same principle in his moral governments? If a man is only honest and sincere in his belief, will God punish him if that belief should happen to lead him wrong? "Oh no," say a host of modern professors, "God will not punish him, because he was sincere in his belief." So says the wisdom of this world.

But what says the word of God? Are men at liberty to believe or disbelieve what God has said, and still be innocent? The case of Eve will illustrate this point exactly. God placed Adam and Eve in the garden, and said to them, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Gen. ii, 16, 17.

This command of God was plain, positive, and unequivocal. But soon the tempter comes to Eve, and begins to reason with her. He tells her that the fruit is good, that it will make her wise, and that it will not result in her death as God had said. At length Eve is persuaded that the tempter has told her the truth, and that, after all, the fruit will do her no harm, although God had said that she must not touch it. She now sincerely believes that she can eat the fruit with impunity. Of this transaction, Paul says: "And Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. ii, 14. Yes, Eve was really DECEIVED; therefore she was sincere in believing that she could just as well eat of the fruit as not. As people generally act just as they believe, so did Eve. She put forth her hand and took of the fruit and ate it. Now comes the test. Will God regard her belief, or will he not? She could plead in all truth, "Lord, I was sincere in what I did. I verily

believed that the serpent told me the truth, and that you had lied to me." What a plea that was to offer before the great God! To charge him to his face with deception and falsehood!! Did the Lord accept this excuse? No; he immediately drove them from the garden, and pronounced the penalty of death against them.

Then did God unjustly punish Eve when she had simply acted out her firm belief? But what did she believe? Why, she firmly believed that God had lied, and that Satan had told the truth! Strange faith this! No; it was absolute unbelief. A wicked disbelief of what God had told them. Could the Lord now accept this as obedience to his commands, as sincere devotion to him? Certainly not. Simply disbelief of his word deserved the severest punishment, even though they had not carried that unbelief into practice.

Of unbelief, Paul says, "And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." Rom. xiv, 23. Faith is a firm belief of what God has said. Unbelief is the disbelieving of what God has declared. This he has declared to be a sin punishable with the second death. "But the fearful, and unbelieving, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi, 8.

This is neither unreasonable nor unjust; for God first gives men sufficient evidence, or facts, upon which to found their faith, and then requires them to believe him. Now, if they do not believe, they despise God and bring upon themselves his wrath. There are many illustrations of this in the Scriptures. Paul says of himself, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts xxvi, 8. He was sincere in his belief that Jesus was an impostor, and that the Christians were heretics, and that he was doing right in persecuting them. But upon what did he base his belief? Nothing, except his blind prejudice. Doubtless he had heard of the miracles of Jesus, and of the proofs of his mission, but did not believe them. At least, he had listened to the inspired sermon of Stephen, and had seen the glory of God resting upon him. Yet this was not sufficient evidence to convince him. He still believed just as he did before. Now he could plead that he was sincere in his belief. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Now the question is, Was his belief acceptable with God? or did the Lord hold him responsible for what he believed? In short, was the doctrine true, that it makes no difference what a man believes, if he is only sincere? Let Paul himself answer. Speaking of himself, he says, "Who was before a blasphemer, and a persecutor, and injurious, but I obtained mercy, because I did it ignorantly in UNBELIEF." 1 Tim. i, 13.

This forever cuts off the plea of sincere belief when one has closed his eyes to the evidence of God's truth. It is no more belief, but absolute unbelief; and all unbelief is sin. Does Paul say that he was a child of God when he was in this state of ignorant unbelief? No; he says that he was a blasphemer, a persecutor, and injurious. By this, it is very evident that it makes a vast difference whether we believe the truth, or an error.

This subject is put beyond all dispute in 2 Thess. ii, 7-13. "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

God sends out his light and truth backed up by sufficient evidence to convince men that it is his truth. Then if they will not be convinced, if they close their eyes to the light which God has sent them, and if they

believe not the truth, but have pleasure in unrighteousness, God leaves them to their own ways to believe a lie, that they may be damned. This proves beyond dispute, that after a man has heard and rejected the truth, however firmly he may believe in an error, it will do him no good, but will only make his damnation sure.

It is dangerous to trifle with God and his word. When he speaks, we must obey. When he sends a message to the world, he chooses his own agents to deliver it. We cannot dictate to God, nor can we reject his truth without impunity. Jesus says to his ministers, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." God sent Noah to preach to the Antediluvians, but they did not believe him, and hence were all damned. They sincerely believed that Noah was a fanatic; but their sincerity did not save them. So it was with the Sodomites and the Jews. And so it is now. God is sending a message to the world, but men will not believe it. When all other excuses fail them, they calmly fold their arms, settle back upon their dignity, and say, "Well, if I am only sincere in my belief (?), that is all that God will require of me." But what is it that you are believing so firmly with which God must be so well pleased? Why, simply this: You believe that God's message is of the Devil, and that his truth is a lie! This is *belief* is it? No; it is absolute *unbelief*. Eve could plead such a faith as that, and so could every infidel who has ever despised the word of the Lord and rejected his counsel.

Dear friend, if you are standing upon such a sandy foundation as this, we would advise you to examine it again before risking eternal life upon it. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

D. M. CANRIGHT.

Note from Bro. Rodman.

The following is a brief report of some of my labors. I was in Exeter, R. I., Sabbath and first-day, July 8 and 9. Had a good time with the few on the Sabbath; not quite as many in on first-day as usual; preached three times with some freedom.

The 15th and 16th still in this vicinity. Met with the few that love present truth on the Sabbath; God was with us. First-day, preached at Lafayette village; usual free time in speaking the word of truth. I think others will soon obey the Lord in all his commandments. Oh that they would like David make haste and delay not.

The 22d and 23d in South Kingston. Held four meetings; spoke with freedom, to respectable congregations. Brethren in good spirits, some of them growing in grace and in the knowledge of the truth.

The 29th and 30th, with the brethren on Block Island. The church is holding on, but there is not as good an interest as there should be. Some of them had grieved each other; tried to remove the trouble by having those in fault meet, and be reconciled; trust they were, and that they will watch and pray all the more fervently, and be vigilant.

Aug. 5 and 6, still on the Island. Meeting at Bro. John Dodge's on the Sabbath. Had a good free time talking of the hope; a number of cheering testimonies were given. The Lord was with us to bless. The ordinance of the Lord's supper was attended to with profit, I think, to all who took part. Visited during the week as is my custom, preaching to one, two, or three, sometimes more, as the case may be, and trying to lead to the Lamb of God that takes away the sin of the world.

The 12th I was with the brethren in North Kingston. On first-day, the 13th, went with them some fifteen miles up the bay in a sloop, to Patience Island, where Bro. Elisher Tefft resides, and held meeting in his house. His is the only family on the Island. They welcomed us heartily, and were not a little comforted. Bro. T. and wife are trying to live out their faith before those with whom they have deal, on Prudence Island and elsewhere.

The 19th and 20th. Have been here and on Prudence Island since the 13th. Held some meetings;

one evening meeting; others in the daytime. Found one that is looking for the Saviour, on Prudence Island; hope he will keep the commandments of God, and meet him in peace.

The 26th and 27th, with North Kingston brethren. A good, soul-cheering time to me; others decided to obey God in keeping his Sabbath. Praise the Lord! they are coming; yes, all that have the love of the truth will be saved from the snare of the wicked, if they only follow on to know the Lord, whose going forth is prepared as the morning. Wish we could have Bro. Cornell here this fall, and lay siege to the strongholds of error in the name of Israel's God. I believe good might be done.

As ever, truly yours.

P. C. RODMAN.

Ashaway, R. I., Aug. 29, 1865.

A Prayer of Trust.

"COMMIT thy way unto the Lord; trust also in him, and he shall bring it to pass."

Through all my path of life, dear Lord,
I love to trace thy sweet providing,
And on the covenant of thy word
Repose my all in calm confiding.

Here, in my heart, thy dwelling-place,
Oh! Master, work thine utmost pleasure;
Subdue my will, give grace for grace,
And grant thy Spirit without measure.

For all the work I have to do,
Give me, I pray, a fuller meetness,
That I may prove how strong and true
The love that knows no incompleteness.

Oh! stablish, strengthen, settle me,
Thy perfect will within revealing;
Through life, my dear Consoler be,
And draw me heavenward by thy dealing.

Just what I need from day to day,
Thou wilt provide with wise ordaining;
Thy goodness hedges in my way,
And binds me by love's sweet constraining.

And when, within this human heart,
Thy hand hath stirred some deeper yearning,
Thou wilt not bid me sit apart,
And crush the hope so newly burning;—

But thou my yielded soul wilt lead
Unto her perfect consummation,
Thy love supplying every need,
Fulfilling every aspiration!

[Western Episcopalian.]

Communication from Bro. Nelson.

BRO. WHITE: I have often, during the past year, been encouraged by reading communications from the brethren and sisters in different parts of the land. I would be glad if the Letter Department of the Review was better filled, and we could hear from all the churches often. I have often thought of writing, but excused myself on the ground that I am not a "ready writer."

The church at Alma, which was established through the instrumentality of Bro. Van Horn and Canright, is prospering, and "takes delight in the law of the Lord, and in his law meditates day and night." Our Sabbath meetings increase in interest. Most of the members take an active part in prayer, exhortation, and in bearing loving testimony for Jesus. I think there have been but few instances of absence from our meetings without good cause. There are a number who do not belong to our church, some of whom have lately started, that take an interest in our meetings, and testify in favor of the Sabbath of the Lord; but we have our trials in common with the people of God. We are surrounded by scoffers in high places, and would heed the exhortation in 1 Peter, fourth chapter, commencing with the twelfth verse: "Beloved, think it not strange concerning the fiery trials which are to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's suffering, that when his glory shall be revealed, ye may be glad also with exceeding joy."

I have experienced of late a feeling of loneliness. We, in this new country of Gratiot, are isolated from

the busy scenes of the world in general, which perhaps may be favorable to the development of thought in a contemplative mind; and no doubt we would be as ready to lay hold of the truth as though differently situated. But we feel that we are young in present truth, and it requires discretion to move amidst the jeers of popular theology.

Could we have some of the messengers labor with us, beyond their visits which we expect quarterly, I think it would result in much good. We are thankful for past labors. Bro. Frisbie made us a visit five years ago last spring. His preaching led us to search after truth. I wish Bro. Frisbie would come and see us this fall.

The tent meetings last summer, and the preaching of the word last winter, accomplished much, and I doubt not will be remembered beyond this gloomy world. But there is room, or rather great necessity, for more labor. Truly, the harvest is plenteous, and the laborers are few. Who will heed our cry, and "come over and help us?"

FRANCIS NELSON.

Alma, Mich., Aug. 30, 1865.

The Christian Race.

"WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us." Heb. xii, 1.

In the above, reference is probably made to the ancient custom of running races in the East, of which the apostle in his travels became an eye-witness. These races were a great source of amusement, and were witnessed by a large concourse of spectators. History informs us that it was customary for the competitors of the prize, to carry weights attached to their persons some length of time before running. At the commencement of the race, they would lay off those weights, and in the mean time restricted their diet to plain and nourishing food which would afford them the most natural strength, vigor, and activity. After taking such preparatory steps, they were ready to enter the arena. The apostle being an eye-witness, strives to make it (though a worldly amusement) instructive and profitable to himself and others, and by the way seeks to stimulate, stir up, and encourage his brethren, by comparing the Christian course to the figure brought to view. Hence he remarks, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us."

The Christian is running a race; there is an object to be gained. Eternal life is placed before him at the end of the journey. But we cannot be successful in gaining the victory and overcoming, while dead weights and easily-besetting sins are dragging us down, and so giving the enemy a chance to lead us captive at his own will. The question arises, How shall we obtain the victory over our most-easily-besetting sins? In the first place, we are to watch, and set a double guard around the spot where the enemy will the most easily take the advantage. He knows our weakness, and consequently will concentrate his forces to that point. For instance a well-inclosed field, strongly fortified by a good fence, with the exception of one or two weak places, does not prove a sufficient safe-guard to stop the forces that may come against it. The weak places must be stopped; then all is safe.

The enemy is called in Scripture, a strong man, and the Lord Jesus Christ is said to be stronger than the strong man armed; hence it is necessary to call to our aid the graces of the Spirit, whereby we shall be enabled to ward off the fiery darts of the wicked one, fortify the citadel, and keep the enemy at bay. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." 1 Cor. ix, 24, 25.

Dear brethren, let us not be weary in well doing, but so live that at the end of our journey we can say

with the apostle, "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

F. GOULD.

Stowe, Vt.

A Mistaken View.

WERE I a person who possessed wealth, I could not say very plain things about the poor, but being untrammelled in this respect, I may speak out. It is a fact, that poor people are often unreasonably jealous of the man who possesses wealth. Within a few years, I have noticed this more than ever before.

I have noticed that most of our wealthy men have amassed wealth by steady perseverance and industry; or by trade, or good management; or by all these; and some have got wealth by foul means, but these generally keep it but a short time.

The poor are often jealous of the attention a wealthy man receives from his acquaintance. But I ask, does not his industry, and forethought, merit a degree of respect and esteem?

There is A. He is a poor man. Why? Perhaps he spent his youth and early manhood in self-indulgence. Perhaps he is slack in his business. Perhaps he is wasteful. Perhaps he never took the pains to amass even enough to buy himself a home. He had always a preference for a good warm place at the fire in cold weather, and a cool shade in dog-days; and, consequently, B, who scarcely ever thought of comfort, unless it was to earn something to make his family comfortable, has stolen a march on A who is puzzled to know how B gets along so well; and throws out vague hints of dishonesty against B, who would despise to disappoint a creditor, while A is always in hot water with those who are so unfortunate as to trust him.

C, a thrifty farmer, embraces the truth, has a lovely family, who are industrious and thrifty. C dies. His children mourn his loss, but still keep up good habits, and keep up the farm, keep things neat and tidy, drive business, collect their debts, make money, and have plenty. A frets; for he has owed C a long time. He wonders that C with all his wealth, and his family should care for so small an amount. Does not A realize that this very trait, which hangs on for an old and honest debt, is the very principle which, working through a lifetime, keeps C from going to meeting shabby and mean in dress? This it is which entails upon his family good, warm and elegant clothing, good teams, good carriages, good house and barn, and buildings, orchard, &c., &c. Yes, it is so; and envy and jealousy are the tributes that ignoble poverty pays to industrious, frugal wealth.

There are honorable exceptions; but I have seen much to disgust, much to abhor in the poor. I speak not of the worthy poor, but I speak of that class of poor, who are like gnats and mosquitoes, forever annoying larger bodies.

A poor man who is beloved, is like a bee, who builds his house just large enough for his own convenience, and extracts his livelihood from such sources as God and nature provide. Yet he differs from the bee—he does not sting. Such a man is humble and self-reliant. Ah! he is rich too!

JOSEPH CLARKE.

Our Refuge.

"TRUST in him at all times; ye people, pour out your heart before him: God is a refuge for us." Ps. lxii, 8.

How grateful I am for the promises that are left on record for our benefit; and for all those that are willing to humble themselves before the Most High. What would we do, poor sinful creatures that we are by nature, had we no place of refuge from the evils of this life, especially in these times; surrounded with all manner of evil which the arch-Deceiver of the human race is capable of inventing; and he certainly is an ingenious workman. It would be an utter im-

possibility to enumerate the various ways he employs to lead astray poor fallen man. Well he knows his power; and many are his strong holds, and innumerable are his emissaries sent by him throughout the world to deceive the unwary. Well he knows the shortness of his reign. A very clear reason why iniquity abounds in these times.

While these things are so, how necessary that we should trust in God at all times, and lay our troubles and perplexities before him. For in him alone is our strength and our refuge. I feel that "in God is my salvation and my glory; the rock of my strength, and my refuge is in God." Ps. lxii, 7. When buffeted and tossed by adverse winds, how sweet the thought that we have an indulgent Father, a kind and loving brother to intercede for us.

When the heart is borne down with trouble and sorrow, and all seems dark and dreary, then may we find relief by looking upward. Ah yes, there is hope beyond the dark clouds, and by the arrow of faith we may pierce the gloom, and a ray of light from Heaven may suddenly beam upon us.

I praise God that there is a refuge for the weary pilgrims of earth. What could we do when tempted, and tried, reviled, scorned and persecuted, had we not God to aid us. Oh that we may have on the whole armor of God, that we may be able to withstand in the evil day, having overcome all, that we may stand when Christ comes, and have our loins girt about with truth, having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace; and taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. And may we have for a helmet the hope of salvation.

If we are armed with these things, the darts of our enemies will fall harmless at our feet. And my sincere desire is, that we may have on the whole armor, so that we may be among the jewels to be gathered at the coming of the Just One.

ROSINA F. PHIPPENY.

Ithaca, Mich.

CONFLICT OF FAITH.—"If Satan and I did strive for any word of God in all my life, it was for this good word of Christ: *Him that cometh unto me I will in no wise cast out*; he at one end, and I at the other. Oh what work we made. It was for this that we did so tug and strive; he pulled and I pulled; but, God be praised, I overcame him, and got sweetness from it." Bunyan.

THE SABBATH.—"If keeping holy the seventh day were only a human institution, it would be the best method that could have been thought of for the polishing and civilizing of mankind."—Addison.

From Sister Guilford.

DEAR BRETHREN AND SISTERS: I esteem it a privilege to say to you that I am still striving to walk in the narrow way that leads to eternal life. I am trying to stem the strong current that is setting in from the world. It is so strong that all will be carried along with it down to destruction, except those who realize its power, and plead earnestly with God for overcoming strength, that they may be able to resist it. I have found by experience, that much exertion is necessary in every advance step we take toward the kingdom. Yet I delight in the self-denying way, the rugged, thorny way; for it leads to where my Saviour is. He is my best friend, and I long to see him face to face, and hear his sweet voice say to me, "Come, ye blessed of my Father." Oh precious words! with what joy inexpressible will they thrill the heart of the way-worn pilgrim of earth. Having passed through the furnace, and drank of the cup, and been baptized with the baptism, they will be prepared to appreciate the sweet rest, and all the joys of Heaven. I believe that I am willing to do anything or suffer anything that my Father sees necessary in order to prepare me for Heaven. I have made a covenant with God by sacrifice, placing all that I have upon the altar. I count nothing that I possess as my own; it is only lent me from the Lord. And I am not my own, and I earnestly desire to honor my Creator in my body and spirit which are his. I want to make thorough work in preparing for the great day of the Lord. With joy I behold the increasing signs of the speedy coming of our Saviour, and when he shall appear seated upon the great white cloud, I want to be

of those who will be caught up to meet him in the air, and so be forever with the Lord.

Yours in hope of eternal life.

ANNETTE L. GUILFORD.

St. Charles, Mich.

Extracts from Letters.

Sister C. Weaver writes from Lockport, N. Y.: Brethren and sisters, let us be steadfast, always abounding in the work of God. Let us strive to be entire overcomers, have our lamps trimmed and burning, waiting for Jesus' coming to take his children home. God will have a pure people without spot or blemish. Are we all that profess to be followers of our blessed Lord and Master, letting our light shine? or do we sometimes shun the cross, because it is so great? Jesus' sufferings were great; cannot we bear the toil, endure the pain, supported by his word? "What is all our sorrow here, if Christ but counts us meet?" I feel like striving earnestly to overcome, that I may be numbered with the chosen ones, and at last be brought in to the kingdom of Christ.

Bro. A. B. Underwood writes from Wayne, Ohio: Bro. White: The cause of God we think is somewhat on the rise in Wayne. There is a strong bond of Christian union in the Advent band. The brethren and sisters are growing stronger,—a holy peace rests upon us as we meet from Sabbath to Sabbath. We feel indeed that this is the day that God has consecrated, blest, and sanctified, as holy time; when he rested from all his works at creation; and we esteem it a great privilege and blessing to obey the command of God,—*"Remember the Sabbath day, to keep it holy."* External opposition is somewhat dying away. Still the truth embraced in the third angel's message is loved and obeyed but by few. We are having an interesting, and profitable Sabbath-School, numbering between twenty and thirty scholars. We have good attention and order. A few Sabbaths since, we broke bread and administered the sacrament to the church in this place, and we felt the blessing of Christ, and his peace and salvation, while we remembered him in his sufferings and death, trusting that when he comes again we shall be permitted to drink the new wine of the Kingdom, when the earth and the heavens are made new, and delivered from the curse incurred by the fall of man.

Sister A. Johnson writes from Southampton, Ill.: As I realize that we are nearing the last day, my prayer is for a living faith that I may be able to stand in the day of the Lord's fierce anger, when he shall come to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. I want to be among that number that will be remembered when the Master comes to make up his jewels. The world has no charms for me. The loveliness of my Saviour, and the hope of one day meeting him, and being an inhabitant of those mansions that he has gone to prepare, is to me like the pearl of great price.

"Oh come, my Saviour, come away,
And bear me to the sky;
Nor let thy chariot wheels delay;
Make haste, and bring it nigh.

"I long to see thy glorious face,
And in thine image shine,
To triumph in redeeming grace,
And be forever thine."

Obituary Notices.

DIED, in Litchfield Corners, Me., my husband, Jefferson Brown, of the palsy, August 15, 1865, aged 61 years. He embraced present truth in 1843, and has been a strict observer of the Sabbath. We believe he sleeps in Jesus. MARY M. BROWN.

DIED, in Thetford, Genesee Co., Mich., Aug. 25, 1865, Levant H., youngest son of Bro. and sister Butler, aged 1 year and 11 months. A discourse was preached by the writer from 1 Cor. xv, 21. P. STRONG.

DIED, of spasmodic croup, or lung spasms, in Chesaning, Mich., Aug. 6, 1865, Lorenzo A., only surviving son of Bro. I. O., and sister H. E. Thompson, aged 1 year, 11 months and 14 days. D. W. MILK.

DIED, in Ionia, Mich., July 15, 1865, Bro. E. M. Davis, of consumption, in the 33d year of his age. Bro. Davis was a firm believer in the truths of the third angel's message. His last days seemed to be his best days, and we believe he will sleep only till Jesus comes, and then have part in the first resurrection. S. H. KING.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-PAY SEPTEMBER 12, 1865.

In behalf of Bro. White we would again express thanks to the many friends who have spoken words of sympathy for him in his sickness. He is still slowly gaining ground. The 10th inst. he walked from his house to the Office. Bro. Dr. Lay, from Dansville, is now here, whom Bro. White will, if able, accompany on his return to that place, Thursday next.

Spiritualism Advancing.

An occasional glance at the papers devoted to the cause of Modern Spiritualism, is enough to convince, it would seem, even the most skeptical, that Spiritualism is making rapid progress. From the first, the spirits have prophesied their own advance. From rapping mediums, they progressed to writing, speaking, tipping, healing, and impressional mediums. But for a time past, they have constantly affirmed, that soon spirits would converse with mortals in bodily shape, face to face, in broad day light. Such manifestations are already becoming quite common, both in Europe and America, and many are being deceived by this last wonder of demonology. I clip the following from the Banner of Light, of Sept. 2, 1865:

"Wonderful changes are going on in Mr. C. H. Foster's mediumship. He is now lifted from the floor bodily in broad daylight, and spirit-hands are also shown in the light in his presence. Spirits talk to him the same as one human being converses with another. Other mediums are undergoing similar changes in their medium powers. Mrs. J. H. Conant speaks face to face with the invisibles, in her normal condition. Not a day elapses that they do not advise with her in many of the common affairs of life. We predict that the time is near at hand when spirit-powers will be made so apparant among mankind generally, that none but the rankest bigots will doubt spirit communion." M. E. CORNELL.

Corrupt Teachings.

It was required of the ancient priests that they should be very particular and reverential in their service of God in his house. For carelessness in this respect they were sometimes destroyed. Lev. x, 1-3.

In Zeph. iii, 4, the religious teachers of the last days are described thus: "Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law." The priests of the present day do not teach God's word and his law, but in their stead they teach politics, fables, and stories. It is sometimes shocking to see how they mix sacred and profane things together. The superintendent of the Union Sunday School, visited this place a short time since, for the purpose of instructing the children. Among other valuable (?) instructions which he gave them, was the following verse which he taught them to sing:

"A sixpence for a spool of thread,
A penny for a needle,
This we ask in Jesus' name,
Pop goes the weasel!"

The above was actually taught to the children of Watrousville, by a minister of the gospel!! May God pity the youth when such teaching as this passes for religious instruction. The same minister denounced the law of God and those who taught it as being of Satan. He faithfully warned his congregation not to go to the tent to hear the devilish doctrine. Surely Babylon is fallen. D. M. CANRIGHT.

Watrousville, Mich.

Cornered.

COVERTOUS people often seek to shelter themselves behind the widow's mite, and to give a paltry sum to benevolent objects under cover of her contribution. The following incident has a moral for all such:

A gentleman called upon a wealthy friend for a contribution.

"Yes, I must give my mite," said the rich man.

"You mean the widow's mite, I suppose," replied the other.

"To be sure I do."

The gentleman continued—"I will be satisfied with half as much as she gave. How much are you worth?"

"Seventy thousand dollars," he answered.

"Give me then a check for thirty-five thousand, that will be just half as much as the widow gave; for she gave all she had."

It was a new idea to the wealthy merchant.

A Universalist asked Rev. Mr. W., "if God was willing all men should be saved?"

Mr. W. replied, "Do you believe God is willing all men should live moral and virtuous lives in this world?"

The man answered, "Yes."

"Do all men live thus?"

After a little hesitancy he answered, "No."

"According to your own reasoning, the will of God is not accomplished. But to answer your question more fully—God is as willing all men should be saved, as he is that all men should live virtuously; but if you mean by will, a determination, then I would say God has not determined that all men should maintain good and moral lives, for if he had, they would; nor has he determined to save all; if he had, all would be saved."

ALL voluntary intimacies and friendships, in order to be pleasing to God, and profitable to the heart, must be formed within the warm and radiant circle of holiness; otherwise, they are poisonous and destructive.

Appointments.

New York and Pennsylvania State Conference.

THE New York and Pennsylvania State Conference will hold its fourth annual session at Nile, Alleghany Co., N. Y., sixth-day, Oct. 13, 1865, at 9 o'clock A. M.

All the churches belonging to this Conference, and those wishing to unite with it, are requested to represent themselves by delegates or letter. Delegates are to be chosen according to the following ratio: Each church to the number of twenty members or under, one delegate, and one delegate for every additional fifteen members. Delegates will bring letters showing their appointment. Churches will be careful to send a written report of their standing, their losses and additions of membership during the year, and also the amount of s. b. fund.

Ministers belonging to this Conference will come prepared to present written reports of each week's labor, and expenses and receipts. These reports must state the number of meetings held, and where they were held, each week.

Brethren, in view of the solemn time in which we are living, and the awful scenes that are before us, and the magnitude of the work to be done to prepare a people to escape the wrath to come, and to stand before the Son of man at his appearing, let us come up to this meeting full of the Spirit and power of religion, having purified ourselves by obeying the truth, and being sanctified by the Spirit, be prepared to work in unison with God's people in the great duties connected with the closing work of probation. A general invitation is extended to all the brethren and sisters to attend this meeting. A special invitation is extended to Bro. and sister White to attend.

Delegates will please come prepared to settle up the pledges of the churches to the end of the Conference year, Oct. 1, that the Conference may be able to meet the demands against it.

A. LANPHEAR, } N. Y.
J. N. ANDREWS, } Conf.
C. O. TAYLOR, } Com.

P. S. As there are but few here to entertain the Conference, it is expected that all who can, will come prepared to take care of themselves as far as possible, by bringing bedclothes, buffalo robes, provisions, &c., for themselves and others. Our houses are generally small, but our barns will make up the deficiency.

Brethren coming to this place will stop at Friendship Station, on the N. Y. & E. R. R., eighty miles east of Dunkirk, and thirty-eight west of Hornellsville. As the meeting will be two and a half miles from the depot, teams will meet the trains on the 12th of Oct. to convey passengers to the meeting.

A. LANPHEAR.

I DESIGN to attend the N. Y. Conference appointed in this week's Review.

J. N. LOUGHBOROUGH.

THE third Quarterly Meeting for the year 1865, of Seventh-day Adventists at Clyde, Ill., will be held Sabbath and first-day, September 23 and 24.

An earnest invitation is extended to scattered brethren and friends of present truth generally, to meet with us, and take part in the services.

Eld. Steward is expected to be present.

G. W. COLCORD, Clerk.

THE next Quarterly Meeting of the Waukon, West Union and Elgin churches, will be held at West Union, commencing Sabbath, Oct. 7. Brethren and sisters are cordially invited to attend. We hope it will be so that one of our ministering brethren may be present.

GEORGE I. BUTLER.

THE next Quarterly Meeting of the Seventh-day Adventist church at Avon, Rock Co., Wis., will commence the last Sabbath in Sept., and hold over first-day. Will Bro. Steward make arrangements to meet with us? Brethren of other churches are invited to attend.

ORVILLE JONES, Clerk.

Business Department.

RECEIPTS.

For Review and Herald.

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

A C Brink 28-13, A Gibson 27-15, W Garbutt 28-1, M Muir 28-1, E Cummings 27-7, J A Strong 27-1, G Stevens 28-1, C L Sweet 27-14, J G Brown 27-19, F Gould 27-13, J B Slayton 27-1, L Harlow 27-1, \$1.00 each.

I Smith 28-13, M A Crary 28-20, F Nelson 28-9, S J Taggart 28-15, W Cousins 28-8, M B Cypers 28-15, M Croft 27-11, G Barrows 28-1, J F Couey 27-18, J Saltsman 28-15, C H Miles 30-1, Mrs G Veder 28-1, W Kelley 28-13, \$2.00 each.

E W Toby 27-15, A McIntyre 27-15, G Washburn 27-15, A McKinney 27-15, H W Otis 27-15, Mrs J Hoxie 27-15, S Anderson 27-15, G P Young 27-15, R Rogers 27-15, J L Taylor 27-15, W W Morton 27-15, J Bobbins 27-15, D S Ames 27-15, Mrs B W Sawyer 27-15, Mrs T F Holbrook 27-15, E F Stevens 27-15, G Farnsworth 27-15, C T Kempton 27-15, J Baker 27-15, J B Brown 27-15, A L Royers 27-15, A J Green 27-15, W M Witham 27-15, J T Ffield 27-15, S G Libby 27-15, Mrs S Nutting 27-15, Dr S Lawrance 27-15, J Bostwick 27-15, H Buffman 26-14, 50cts each.

T E Rathbone 28-15, G W Irons 28-15, J P Wilber 28-15, L Black 28-15, J S Briggs 28-15, Z Wilber 28-15, P Parsons 28-15, J Walton 28-15, Dr J D Dennis 28-15, \$1.50 each.

A Lamb \$2.50, 28-14.

Subscriptions at the Rate of \$3.00 per year

E Churchill \$1.50; 27-1, M J Chapman \$1.50, 28-1.

Books Sent By Mail.

D Chase 70c, S N Haskell 29c, S Breck 17c, W McPheter 39c, J DuBois 25c, A Durfee \$1.25, C N Russell \$1.50, S T Belden \$3.00, S M Abbott 20c, I P Ulrich 60c, T D Gilman 50c, A Gibson 56c, O Nichols 25c, C Leiter \$1.17, J A Strong \$1.50, J Messersmith \$3.00, N Orcutt \$1.25, W C Savage \$1.00, A P Casey \$1.00.

Books sent by Express.

T M Steward, Rockton, Ill., \$49.55. N Fuller, Friendship, N Y. and Erie R. R., \$23.63.

Donations to Publishing Association.

A L Guilford \$40.00.

Cash Received on Account.

A S Hutchins \$12.02, T M Steward \$9.00 D M Canright \$1.50, N Fuller \$5.00.

To Pay Expenses on Draft Publications.

C K Farnsworth \$1.00.

For Bro. Bourdeau.

A L Guilford \$10.00, F T Wales \$5.00.

Michigan Conference Fund.

Church at Hillsdale, \$50.00, J D Morton's family (s b) \$5.00, A B Morton \$2.00, Church at Otsego \$5.00, A J Richmond's family \$3.00, Church at E Thetford \$2.00.

General Conference Missionary Fund.

J Messersmith \$2.00.