

Advent Review,

AND SABBATH HERALD.

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

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS
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SECRET PRAYER.

THERE is a power above all earthly power,
The power of secret prayer;
The soul's relief in sorrow's darkest hour,
Its refuge from despair.

O, what a boon, to steal away alone,
When earth no help can bring,
And offer our petitions at the throne
Of the eternal King,

Who listens graciously to our appeals,
Who all our anguish knows,
And more than any temporal father feels
Compassion for our woes;

To whom our prayer no studied language needs,
No form, so chill and dead;
Who listens to the contrite heart that pleads,
When not a word is said,

Who makes his face to shine—who fills the mind
With hope and calm delight,
And in whom all who put their trust, shall find
Life's hardest fortune light.

Boston Journal.

DUTY IMPERATIVE.

It seems as though we sometimes too lightly regard the imperative obligations of duty. We profess to be in the service of the King of kings. (God's commands are equally binding upon all whether they profess or not to obey them). By duty here, we mean the service we are required to render our King whether directly to him or to our fellow men and thus indirectly to him. Now how is it that we come to consider his commandments so lightly as to think it a matter of anything less than the greatest importance whether we do them? Does any subject of an absolute earthly monarch esteem the slightest requirement of his sovereign of little importance? Does he not earnestly note, and with the greatest promptness perform the least expression of his will? Why is it that we are less attentive to him in whose hand our breath is, and whose are all our ways? Would it be a light thing for those exalted beings who stand in the presence of God day and night, and cry "holy, holy, holy," to transgress the least of his requirements? And are we higher than the angels that their master and ours can complacently bear more from us than from them? How dare the least of his subjects as far as our knowledge extends, raise the puny arm of rebellion?

Why is it our obedience is so imperfect? I will tell you. It is because we serve him by faith, and it is much easier or more natural rather, to live by sight than by faith; but are the Lord's requirements the less binding because the Lawgiver is invisible? By no means. The time

is at hand when the unseen will manifest himself in great power and glory. Could we see the lips and hear the voice of his awful majesty which once shook the earth as he gave his ten commandments; could we see and hear for ourselves as he indicates to us each of our duties, think you we should be slothful or negligent about performing them? His existence is just as real, his power just as terrible as though we could actually behold him. His goodness ever preserves and is all about us. Oh the ingratitude of our half-hearted duties! God is perfection itself; and the service rendered him should be equally perfect. Our slightest deviations from entire obedience to the divine will, cost the sufferings of Jesus. How is it then that we are led to look upon the smallest of our duties as insignificant?

May God help us to be perfect men and women in Christ Jesus. This can never be until we follow our Saviour undeviatingly; and he kept all his Father's commandments; not only the written letter of the law, but the spirit also, which embraced all the particular duties classed under the ten great heads. Never can we be accepted of God while we knowingly, under any pretense whatever, violate the least of his requirements. Let us cultivate a conscience void of the least offense toward God and man, and not think it beneath our dignity to notice and to the best of our ability perform all God's will. Beneath us! to render the slightest service to him who made and sustains all things according to the ordering of his own will? Unspeakable privilege to obtain his favor by any and every means. God help us to so abide in him and watchfully perform his will as to become through him worthy of his acceptance and favor.

M. E. S.

DEAR BROTHERS AND SISTERS: Your communications through the *Review* do me good. Don't let us neglect this interesting part of our paper. I have been grieved many times by the excuses I have heard from dear brethren and sisters for not writing more. They say, "Why should I write when others who are more talented and capable of doing more good do not?" Shall we then neglect duty because others do? or refuse to use our one talent because another who has five or ten does not use his? Has God no need of the one talent? Has he so arranged his plan as to use only the wise, the talented of this world in his service, and consequently give them all the reward? Oh no. "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty." Then take courage ye "foolish and weak ones," if such you think yourselves. Do you not know that one talent if placed at God's disposal will effect far more good than ten self directed.

"A word spoken in due season, how good is it." And the Lord can speak such a word through the "foolish" which will be more beneficial than a whole elegant sermon without the Lord's direction. Then let us leave all our powers in his hands and go straight forward, doing whatever our hands find to do with our might whether in public or private, speaking audibly or through the paper. The space in the *Review* is like a little meeting house, designed for the church at large, and those who fill it are representatives of the assembled disciples. Now "forsake not the the as-

sembling of yourselves together as the manner of some is." "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord," &c. Come now, you who have not the privilege of meeting with others of like precious faith, here is a chance for you to receive the blessing God spake by Malachi; and will you who are thus privileged refuse to meet here with the lonely ones, and with those not in your immediate vicinity? Come up to the help of God. Come and put your one talents together and make a broad phalanx against the attacks of the enemies of God and his truth. Place them all in the hands of the Lord. He knows how to arrange the order of defense just right. Let us get the pure love of God burning in our hearts, and then when we speak or write, some rays will gleam through our words into other souls, and God will be glorified. What a blessed employment to glorify a being of such tender compassion and love.

"I love the Lord, I know I do,
I feel it in my soul."

I rejoice that I have such a friend who is not only willing but able to do all for me that I in any way need. My whole heart is his and O such sweet seasons of trust and communion as I enjoy with him. Why he is more to me than thousands of gold and silver, more than all else besides. He is a dear, precious, loving protector and friend, and I wish I had larger capacities, that I might love him more. Blessed Saviour! kind, compassionate Father! I can trust my all in his hands and feel that all will be well.

Beloved friends let us rejoice that "neither death nor life nor angels nor principalities nor powers nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." God help us universally to put on the garments of salvation having "clean hands and pure hearts."

We found the most of the church at Portage standing in the liberty of the gospel, and the church here at Mackford seeking earnestly for freedom, for "holiness without which no man shall see the Lord" (which I believe some enjoy here). May God help them and all the rest of us to become free from the law of sin, and fit to dwell in his kingdom.

"Wake up brother, wake up sister;
Seek, O seek this holy state;
None but holy ones can enter
Through the pure celestial gate."

Mackford, Wis., March 14th. MYRTA E. STEWARD.

LIFELESS CHRISTIANITY.

MR. EDITOR: The *Review* of 24th Nov last, has dropped upon my table; and in looking it over I discover sentiments so nearly corresponding with my own that I should feel hardly satisfied with myself if I neglected at this time to give them my full and hearty approval.

Permit me then as an humble member of our common Father's family to add a word of testimony to the record that is now being made against this popular christianity of the day. Ever since the Christian church was established it has been a source of sorrow to many a heart to know that

their "beautiful Zion" had ceased to be "the light of the world." But not till now has there been so great cause for "mourning over the desolation of Zion." To-day, the voice of weeping and lamentation comes up from a thousand hearts. It is not Rachel weeping by the lowly graves of her children; nor is it the wild wail over the tombs of the mighty dead! But it is the weeping Jesus in agony of soul, bending over the gates of Jerusalem; it is the weeping prophet: "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" It is the stricken, bleeding cause of my Saviour, draped in mourning, and weeping over a desolate and world-besotted church. Who has done it?

"What hast thou done?" comes in thunder tones from the skies. What hast, thou done, or rather left undone, gospel minister, who dare not "speak the truth and shame the devil?" "What hast thou done," professed follower of Christ, who hast smuggled thy body into the church to corrupt and fester, while thy soul fattens on the world? "What hast thou done" professor, who having a place in God's house convertest it into a house of merchandise, appropriating God's means to your selfish ends, "passing by on the other side," "arrayed in scarlet and fine linen," and rolling in luxury, while at your door thousands are famishing for want of bread? "What hast thou done" professor, who dare not speak the truth for fear of shame, nor condemn the wrong for fear of harm? And thou professor in authority, thou who art the guardian and administrator of the law, and who hast made the church a cloak for thy sins, and a covert for thine iniquities, God demands of thee, "What hast thou done?" thou who regardest man's law more than God's, who consentest to wrong as did Pilot, who fain would have washed his dripping hands of innocent blood?

"What hast thou done?" "The voice of thy brother's blood crieth unto me from the ground." Repent, for the ax is laid at the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.

Repent ye churches, for "God is just and his justice will not sleep forever." Elevate the standard of piety; make man's acts, his every day life, the test of Christian character, and not success in accumulating wealth and worldly honors, the standard of virtue and morality. Bring this poor pitiable self up to its manhood, to its God.

Men with manhood in them, religion with a God in it, a church with Christians in it might make head against "principalities and powers," against infidelity, against earth and hell combined roll back the monster evils that darken our land into the pit from whence they come.

Holly, N. Y.

N. W. R.

TOBACCO.

BRO SMITH: I send you the following extract from a farewell address to the convicts in the Wisconsin State prison, it being that part that treats on tobacco. Although we have seen much written on this subject in the *Review*; yet as long as it is used, perhaps it would not be out of place to give this an insertion. A. H. D.]

WHEREFORE I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. 2 Pet. i, 12.

You do not see that the habit of using tobacco is sinful and wrong, and for this opinion you are not so blamable as a debauched public whose practice has led you into this error. Nevertheless the use of this drug is sinful and ungentlemanly as well as dangerous in leading us into society of the vicious and into the commission of acts more manifestly wrong. It is sinful because if the effect of its use is not pernicious, it is at least, useless, and the time employed earning and using the plant should be employed in doing something for the benefit of humanity at large and for our-

selves individually. We have no right to waste an hour of our time; and if we devote it to growing, earning or using tobacco, it is lost, as I think I proved to you before, eternally!

Here is an eternal loss to begin with. But there is another view of it, and that is that it is not only useless but hurtful, inasmuch as it destroys the nervous system, and is the cause of many diseases and prevents the cure of many more. In this opinion I am sustained by physicians of much eminence. Again, by the use of tobacco we infringe upon the rights of others by poisoning the air they are forced to breathe with the smoke of this poisonous plant, rendered still more deleterious by the filthy exhalations from our lungs and mouth. We also sin against the laws of God as well as those of advanced society by rendering ourselves disgusting, dirty, and loathsome to people of refinement in feeling or purity of thought. You have all heard that cleanliness is a virtue next to godliness, but I tell you that cleanliness is a part of godliness. No person can be called godly who is filthy and disgusting both to the eye and the smell; and where is the man or woman who uses this article constantly who does not become so?

"Be ye perfect even as your Father in heaven is perfect," was a precept given us by the purest and holiest of men. So stainless, so spotless, so loving and perfect was this person in all his acts, words and thoughts that he commands the reverence and adoration of the civilized world! Do you think a pure spirit could dwell in a body saturated outside and inside with tobacco juice? And if a spirit is not pure can it be said to approach perfection? I would not wound the reverence of one of you and I do not intend to be irreverent when I remind you that in Jesus of Nazareth is embodied your highest conception of all that is worthy of adoration. Now just imagine that the portrait of this ideal of purity and loveliness was placed before you at this instant in the act of smoking or chewing tobacco. His head enveloped in its offensive fumes, or his beard besmeared with saliva! Does not your sense of propriety revolt at the idea of such a presentation? Would you not turn from such a picture with disgust, and charge it upon some blasphemous infidel that he had painted it to libel the author of your religion, and to bring odium upon his memory and character? There is not one of you who is looking for Jesus to come in the clouds of heaven, and is keeping the commandments of God and the faith of Jesus, but would spurn it from your presence, and would hold the artist who conceived and executed it in deserved contempt and abhorrence. Need I ask you now if you still consider it consistent with Christian purity and morality to use tobacco?

ASK FOR WISDOM.

EVEN among many who do pray regularly, the prayer for wisdom does not, I suspect, form a part of their petitions. Many of us seem to have a confused notion that sense, reason, good judgment, or by whatever name we call our intellectual faculties, are quite distinct from spiritual blessings, and are things too worldly to be named in our prayers. Yet what was Solomon's choice, but an "understanding heart to judge the people?" That is, a sound and powerful mind capable of discerning the truth and the right in the line of his daily duty. Solomon's choice should be our prayer; in St. James' words, we should ask of God to give us wisdom. And as in other points of our conduct, so is it also in this—that by asking God to give us a wise and understanding heart, we confess to ourselves that our opinions and judgment are serious things, for we do not bring mere trifles before God in our prayers; and that, being serious things, they demand our own serious care; that duty and sin belong to them; that as our salvation depends upon our lives, so our lives depend upon our thoughts and judgments; for if we ask ill because we have judged ill, and have judged ill because we took

no pains to judge well, then the sin is not taken away from our act, but remains in it; and the act was an act of what the scripture calls folly, the folly which sees and regards not God. Whatever be our business in life, if we make it a part of our daily prayers to God that he will give us understanding in it; that he will assist our judgments so that seeing what is right and true, we may maintain and follow it in both word and deed, I do not doubt that such prayers will be answered, and that where we now act blindly and carelessly, according to any prevailing feeling or fancy, then we shall act upon the persuasion of our minds, and that persuasion will be, in general, according to the will of God.—*Dr. Arnold.*

ELOQUENT APPEAL OF A CLERGYMAN IN FAVOR OF THE BIBLE.

AMONG a number of speakers present at the semicentennial anniversary of the Pennsylvania Bible society, celebrated at Philadelphia, on Wednesday was the Rev. Dr. Fuller of Baltimore.

He commenced his address with a feeling allusion to the absence of one who had been wont to preside on occasions like this—Rev. Philip F. Mayer, D. D., lately deceased. He then spoke of their duty to the Bible, and said that here in Philadelphia, where the first Sunday-school was formed, and the first Union Bible society established, they should all be found ready to build an altar on which the different sects could bury their enmity and bitterness, an altar over which their children could find an everlasting opposition alike to infidelity and Jesuitism which would prevent the dissemination of the word of God; an altar around which they could all pledge "their lives, their sacred honor, and their fortunes" to sustain the Bible cause. He esteemed it a peculiar honor to be allowed to speak in behalf of the Pennsylvania Bible society on this occasion. He had heard it said that the world was growing worse; yet he had lived in it and saw it growing better. The world was, he thought, a great deal better than it was a hundred years ago, and though he held his opinion of by-gone time he respected this society, notwithstanding it had numbered its fifty years.

It was the wish of his heart, he said, that the patriots and statesmen of this country could be brought to regard the Bible in its true relation to man; in the social and physical liberty it furnishes to him. One of the articles of impeachment brought by infidels against the Bible was, that it no where inculcates true patriotism. Why, what is patriotism? Had Greece and Rome a true idea of patriotism when they built up a nation on the ruins of another? Certainly not. When man is a true patriot he seeks to elevate the standard of public morals; and who performs this work more effectually than the one who distributes the Holy Bible? Infidels may be found teaching their children from this book, and if asked them their reason for so doing, they will answer that they must give them lessons in virtue and morals, and nowhere else can they be found than here!

The speaker then referred to the sublime discoveries made by science, and said, though it had performed many wonders, it had done nothing to reach the disease of the soul and cure it. Philosophy, what can it do? In Greece, where philosophy was most understood, it produced a refinement of manners with a dissolution of morals; it only shows that the Bible alone can elevate the morals of mankind. It had this power once, and it possesses it now. Again, the Bible will do a great deal to strengthen and enlarge the intellect. What book can the human mind be brought into contact with, from which it could obtain such inestimable blessings as this one? If a man would be a historian, let him study the Bible. If it strengthens the intellectual and physical being of man, it follows that it must ever remain the bulwark of our liberty.

He then made a passing allusion to the attempt to exclude the Bible from the public schools of

Baltimore, and referred to the part he took in preventing the design from being carried into execution, and said that just in proportion as the word of God was circulated and preached among the people of any city, that city would flourish. He then spoke of the inspiration of the Bible, and referred to the influence of familiarity in blunting our sensibilities. Such was its effect, said he, that the fireworks of the school-boy attract more attention than the noon day sun. He applied this to the Bible, which, though a direct communication from God, was seldom thought of in this connection. Some persons found it difficult to look at it in this light, but, for himself it had often been a matter of surprise that he had not sent more communications.

We sometimes hear it said that the Bible is the poor man's book, and what joy and consolation does it not bring to his heart? He had often found a poor man living in an humble abode with more spiritual knowledge than he himself possessed. He thought the rich were too busy with their business letters to think of reading the letters of St. Paul, and they were too much engrossed in considering their bad debts to think of their bad deeds. The speaker closed with an earnest appeal in behalf of the society.

THE SIGN OF THE SON OF MAN.

THERE is one prediction that has occasioned not great dispute, but certainly great variety of opinion. It is this: "Then shall appear the sign of the Son of man; some sign that is to usher in the advent of the Son of man. What is it? All I can do is to let you hear the opinions I have gathered, from the earliest writer, Chrysostom, the Archbishop of Constantinople, down to the most recent interpreter of prophecy.

Some say that the sign of the Son of man means simply the advent of the Son of man. But the sign is distinct from the thing signified; and if it be a sign, it surely cannot be what the sign signifies—the advent of the Son of man.

Another class of interpreters believe that this sign is to be the appearance of the glorious and radiant resurrection body of our blessed Lord; and the ground on which they say so is, that "To this faithless generation shall be given no other sign than the sign of Jonah the prophet." What was that sign? Christ's resurrection. And as the sign of Jonah was appealed to by him, so the sign set forth and spoken of by the Son of man will be, these interpreters think, the appearance of the glorious and glorified body of the Son of God. But then this, again seems to me to confound the sign and the substance, or the thing signified, and therefore not a true and natural exposition of it.

The third class of opinions was the most common during the earliest ages of the Christian Church. Almost all the Greek Fathers of the fourth century, and one or two of the Latin Fathers,—and their agreement here is singular, whether it be true or superstitious—Chrysostom and his cotemporaries, almost to a man, think that the sign of the Son of man is to be a gigantic luminous cross that will appear in the firmament covering a space wide as the widest horizon; so brilliant, so overwhelming in its splendor, that no scientific solution, no optical delusion, no resource of astronomy, will be able to explain it or exhaust its meaning.

I do not believe that this is the correct explanation. I state it as an almost universal belief in the fourth century of the Christian era. I think it arose in some degree from that incipient superstitious veneration of the cross which has culminated into the rankest idolatry in the Roman Catholic Church. For, after all, the cross, as a material thing, is nothing; it was a Roman instrument of punishment, and that instrument was used because it was the legal and the prescribed one at the time. It is the moral glory of the atonement that is the cross of Christ. That in which Paul gloried was not the wood on which Jesus hung, but the sacrifice which Jesus made and perfected there.

Others think that the sign will be the approach of an illuminated cloud something like the chariot of fire on which the prophet of old ascended into heaven, careering through the sky, and borne on the willing winds, interpenetrated with beams of intense splendor, the sign of the approach of the chariot-wheels of Him who comes to reign, and whose right it is.

Other interpreters think it will be the very star that stood over the manger, which, with greater splendor and brilliancy, and subject to a more universal notice, shall stand over that spot on which the feet of the Son of man shall stand, and where Jew and Gentile shall gather together to praise, to adore, and to worship him. A star of almost supernatural brilliancy hung over the Mount of Olives during the summer of 1857.—Jew and Gentile were powerfully impressed by its appearance; the former thinking it the sign of the Messiah, and the latter the "sign of the Son of man."

Others think that the sign of the Son of man will be the shechinah; that which burned between the cherubim in the holy place; that moved like a pillar of bright flame in the desert before the hosts of Israel: and when this glory shall burst upon the world, the light of the sun, and shining of the moon and the stars will all grow pale in the intensity of that splendor of unearthly brilliancy and glory. It seems to me very doubtful how far these have any foundation in truth.

The most probable (for I can only speak of probabilities) interpretation is, that "the sign of the Son of man" will be the accomplishment of all that has preceded. After the Gospel has been preached us a witness to all nations; after there shall come false prophets, deceptive and delusive in their doctrines, captivating, because teaching a lax morality, putting up pretensions to miraculous powers so plausible that, if it were possible, they would deceive the very elect: after the lightnings begin to burst from the east in increasing splendor to its lair in the distant west; after all these have come to pass, we shall have the sign, or the assurance, that the coming or approach of the Son of man draweth nigh.—*From the Great Tribulation, by Dr. Cumming.*

A Virginia Camp-Meeting.

A CORRESPONDENT of the *New York Tribune* says, that a camp-meeting was held recently in Fairfax Co., Va., and that immediately after the camp broke up, twenty-seven negroes were sold on the ground to some Southern traders! A mother and seven children were among the number. One of the men was on his knees engaged in prayer, when the trader who had purchased him stopped his mouth with his hand and handcuffed him. What a scene on a Methodist camp ground! To what depths are we sinking. Shade of Wesley, pity us! God of mercy, forgive us our great wickedness and deliver us speedily from all complicity with this abomination which maketh so desolate!—*Sel.*

DON'T SLANDER YOUR NEIGHBORS.—No, don't! it's wicked. He may be innocent of the charge alleged against him; you may have condemned him upon circumstantial evidence, and it is never safe to render a decision upon such evidence. Be sure you are right, before you undertake to go ahead. Your neighbor may be poor, and have no friends; if so, by kind words and charitable deeds, make yourself his friend; instead of, by harsh words and arbitrary display of the power with which wealth invests you, crushing an already humble heart, and bringing misery upon one, on whom it would have been just as easy, and far more natural to have bestowed comfort and happiness.

The one upon whom you would vent your malice may be a widow or an orphan—one deprived of her benefactor, or guardian; then be thou a benefactor, and suffer not the breath of calumny to taint the fair fame of an unblemished character. If there remains one feeling of humanity in the bosom of the slanderer, how doubly keen must be

his remorse, when the amount of misery he has occasioned forces itself upon him.

When slanderous reports reach you, whether you believe them or not, don't give them any greater publicity. It is bad enough to talk nonsense, but infinitely worse to talk slander. Don't do it.—*Fort Madison Argus.*

SPEAKING, we suppose, of Methodism in Missouri, the *Central Christian Advocate* says:

"Seriously, Methodism, in many quarters, is becoming a dead letter. The Discipline is unread, and almost unknown; or, if known, is practically ignored. The stated means of grace are neglected, almost abandoned; the class-meetings a figment, and the leader a myth."

If this be so, we should like to know what kind of Methodism they have in the south-west. No wonder *slave-holders* there find a cordial welcome to the bosom of the Church. And to all this may be added the undeniable fact (of which many of our readers may not have been aware) that tens of thousands now in full membership in our western societies, do not *profess* ever to have been converted! They joined as "seeking," were admitted in full membership as such, and are such still. And this practice is fully justified by many western preachers.

DELIGHT THYSELF IN GOD.—O laboring and heavy laden souls, the restlessness which you take so many different ways to alleviate, is occasioned by nothing so much as by the want of God. While you are living without him, all that you do is vanity and vexation of spirit. There is a rest for your souls; but it is not those things which you have been so earnestly pursuing. You seek it from the earth; but the earth says, "It is not me."—You seek it from pleasure, from fashion, from riches, from friendship, from praise, but praise, friendship, riches, fashion, pleasure, each of them say, "It is not me." Ask it from every thing in creation, and everything in creation will say, "It is not me." You must seek it above and beyond creation; for there is no rest for your soul till you come and seek where it is to be found, in the bosom of God's everlasting love.—*Hewitson.*

The Future Of Europe.

THE indications in Europe are again warlike. The dispute between the emperor and the pope has assumed so grave a character, and the Italian people bear themselves so steadily in their opposition to priestly arrogance, that it is thought an appeal to arms furnishes the only method of settling present difficulties. In discussing the question, "Will the Italian war be renewed?" the *New York Evening Post* says:

To answer positively in the affirmative might be going too far, and yet the prospect of a continuance of peace in the peninsular is not only uncertain, but improbable. The treaty of Villafranca, confirmed at Zurich, has proved only an armistice—a mere suspension of hostilities; both parties have since slept upon their arms in view of soon returning to the conflict. The same causes of dispute are still at work, and apparently beyond a settlement except by the sword; even the armies on each side are mustering for a fresh encounter.

HEAVEN.—"There objects are exactly suited to the highest tendencies of the mind. There our social feelings will find uninterrupted enjoyment. Our intellectual faculties will be ever employed on subjects of the utmost sublimity and grandeur. Our moral sentiments will be gratified with an unceasing supply of spiritual beauty. Every desire of the soul, when in heaven, will receive an instantaneous supply. This combination of activity and enjoyment, without weariness or imperfection, constitutes the unequalled superiority of this heavenly felicity."—*Robt. Hall.*

In every place your Father's eye is upon you.

The Review and Herald.

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

BATTLE CREEK, MICH. FIFTH-DAY, MARCH 29, 1860.

DO THE COMMANDMENTS CONFLICT WITH EACH OTHER?

THE fourth commandment requires the weekly observance of the seventh day of the week as a rest-day unto the Lord; but the carnal heart is not subject to that law of which this command is a living precept, and it not unfrequently happens that members of the same family are divided in respect to the manner in which this divine injunction should be treated. It is often the case that the children of a family wish to honor the Lord by having respect to all his commandments, and esteeming his Sabbath a delight, while the parents, reeling under the effects of a deleterious influence brought to view in Rev. xvii, 2, insist upon their observance of the counterfeit Sabbath, instead of the true, either by positive command, or by every influence and artifice which a popish bigotry can devise.

And what is the authority by which they would enforce upon their offspring disobedience to the fourth commandment? It is no less than another commandment of the same code. It is even the next following; the one which commands children to honor their father and their mother. Here, say they, you violate this precept unless you have respect unto our wishes and feelings; and, be careful that you do not break the fifth commandment, in your zeal for the fourth. Thus, they would make the fifth commandment a breast-work from behind which to deal death and destruction upon the fourth. But will the Bible sustain them in any such impious work? Let us see.

It would be a far more serious reflection than we would dare to cast upon the wisdom of the divine Lawgiver, to take a position from which even an intimation might be drawn, that he had given a law, one precept of which could under any circumstances conflict with another. Do our opponents perceive the blasphemy of this their position?

How much then does the fifth commandment call upon us to perform? and under what circumstances may we depart from its letter without infringing its spirit? The New Testament furnishes some very opportune and unmistakable comments upon passages of scripture, which bigotry and error (the former of which usually accompanies the latter) might be tempted to distort into their service. The fifth commandment is a passage in point. Paul in Eph. vi, 2, thus comments on this precept: "Children, obey your parents." Does he stop here? No. This is not left as an absolute and unqualified command. It must be modified. And what is the modifier? It consists of only three small but very important words which read as follows: "In the Lord." The apostolic injunction, then, stands thus: "Children, obey your parents in the Lord;" and as authority for this position, the apostle follows right in with a quotation of the fifth commandment.

A very serious limitation, this, for superstitious and inquisitorial parents. They are to be obeyed in the Lord, and within the limits of this restriction only. Farther than this we are not commanded to accord to their wishes or authority, either indulgence or respect. It is only when their commands are in accordance with the commands of God that we are to do them reverence. God, his word, his authority and his commands, are first and foremost in all things.

The authority of the parent is only delegated. He derives it from God, and the moment he attempts to exercise authority or issue commands which conflict with the great constitution of that Being from whom he derives all his powers, that moment he becomes a traitor and usurper, and forfeits all claims to authority and respect. The parental rule then degenerates to papal tyranny, and should be regarded and treated as such. Parents, in this case, need not be surprised to see their children acting for themselves, according to the dictates of their own consciences. It is not in violation of the fifth commandment that they do this, nor from any want of filial affection; but they are only moving straight along in obedience to that higher law against which their parents have rebelled. And

if such parents feel disturbed and grieved at their course, and complain that their gray hairs will be brought down with sorrow to the grave, let them blame themselves for their distress, and understand that the source of all their troubles is their own sins.

But is it right to take a course to cause trouble and division in families? Ask the Saviour. Did he come to send peace on earth, or a sword? Did he not say that there should be divisions on his account, brother against brother, and friend against friend? Did he not say that a man's foes should be they of his own household? and that if a man would not leave father, mother, brothers and sisters to follow him, he was not worthy of him?

And finally, to those who may yet be disposed to attach great weight to the caution not to break the fifth commandment out of zeal for the fourth, we also will give a caution: Be careful and not break the first commandment out of zeal for the fifth. You are to obey your parents in the Lord, but not before the Lord. In religious matters what God requires comes first; all else is but secondary.

THE LAST OF THE POPES.

THE following striking passage is from *Harper's Weekly* of the 18th ult. It is but a fair expression, perhaps, of the opinion which the wisest entertain in relation to the fate of the Papacy. With the writer we agree that this generation will witness "the overthrow of an institution which claims to date from St. Peter," but we should probably go farther than he in the nature and extent of that overthrow; for we believe it will be no less than to be consumed with the Spirit of Christ's mouth and destroyed by the brightness of his coming. It is, however, but in accordance with prophecy, that human powers should prey upon the "man of sin," the "little horn," and take away his dominion and consume and destroy it unto the end; and this generation shall not pass till all these things be fulfilled.

"Matters stand thus at present. On New Year's eve Napoleon wrote the Pope a wise, calm, and temperate letter, advising him to submit to fate, and to recognize the independence of the Romagna. On New Year's day, Pius, in his speech to the French general, called Napoleon a hypocrite, and all the other hard words he could remember. The world, judging between the two, does not decide in favor of the Pope.

"As we said a few weeks since, the Papacy is a respectable institution, which many wise persons, out of regard for the past, would like to preserve from entire destruction. In his proper sphere the Pope can be of great use to civilization and Christianity. But if he can only be maintained by bombarding cities and slaughtering people who seek their mere rights; if the existence of his spiritual authority be inseparable from the perpetuation of the most loathsome and degrading despotism in Europe; if it is not likely that the generous sentiments which induce men of all religions to feel sympathy for the Pope will stand the test, and our generation will probably see the overthrow of an institution which claims to date from St. Peter."

The following extract from a letter from Italy, reveals a singular tradition concerning the pontiff:

"Apropos of the Pope, there is, and has been for years, a curious tradition in Italy—that Pius the Ninth would be the last Pope, and in illustration of this, I will repeat an anecdote related to me by a friend of mine. Several years ago, in the Pontificate of Gregory XVI, this gentleman was in the Cathedral at Siena looking at the busts of the Popes, which are placed after their deaths in a niche devoted to that purpose. Two empty niches then alone remained. 'Why,' said my friend, 'there is only room for two more busts, you will have to make some niches for those of the future Popes.' 'Oh no, signor,' replied the cicerone, 'they say that after those two we shall never have any more Popes.' Gregory's bust now stands in one of those niches, the other is, I believe, empty."

REFORMERS are always digging away at the same old story. Precisely. It is just what the old tree says to the axe: Don't keep hitting in the same place. But the axe says to the tree, How else shall I get you down?—*Curtis*.

MEETINGS AT TIPTON, IOWA.

SABBATH and first-day, March 10th and 11th, we spent with the friends at Tipton, Iowa. We spoke to the people five times, the last on the immortality question to a large and attentive congregation in Bagley's hall. We enjoyed good freedom, and have reason to hope that there will be several additions to the company of Sabbath-keepers in Tipton as the result of the meetings. It is desired that Bro. Cornell should visit them before tent season, also the church at Lisbon, and attend to the ordinance of baptism in both places.

At this place we learned facts relative to the Episcopalian church which has led to serious reflections. The church is composed of six members—the minister, his wife, their son, now a Sabbath-keeper, and beside the minister's family, one man and two women. They have a house of worship, built with eastern missionary funds, which cost about \$800. And for the two years the minister has labored in his little parish, he has received at least \$300 of missionary funds, making in all \$1100. And there they are, six members all told, and one has become a Sabbath-keeper. The patience and perseverance and liberality of the Episcopalians is astonishing under such circumstances.

Thank God that a far brighter prospect is before us. Not more than \$1000 has ever been expended in Iowa in the cause of present truth. And now there is an army of Sabbath-keepers scattered through certain portions of the State, ready to move out in the cause to far greater victories. Can it be a fact that sectarian bodies do make greater efforts to build up sectarianism, than commandment-keepers do to give the last message to sinners who must soon sink without the truth? It is a fact worthy of serious reflection, that in many cases they do. It should not be so. Ours is a living faith, which calls for tenfold the sacrifice and zeal and persevering efforts of those who labor to make men better with the doctrines of their musty creeds.

We are now at Iowa City, and have found rest at the houses of Brn. Curtis, Carver and Graham. Our meetings for the 17th and 18th are to be in the Universalist church. J. W.

IS THERE ANY LACK?

WHEN we introduce the wants of the cause, we are often met with this question, "Is there any lack?" Many perhaps think there is no lack. Their minds are shut up to their farms and home interests, where there is but little or no lack, and have no time or interest to inquire into the wants of our preachers and of the cause generally.

We have been in Iowa three weeks, and have had eighteen meetings, and no one has said a word to us about our expenses, or given us a dime, excepting \$2.00 given by a sister to Mrs. W. Our expenses up to this date have been \$27.00. And yet the question comes up, "Is there any lack?" But we do not wish to be understood as speaking in our own behalf, but for those who do suffer lack, and for the holy cause of Bible truth.

1. Our poor preachers in the West often lack suitable clothes to make them comfortable, and appear decent. At the time of the deepest mud a few weeks since, Bro. Cornell wore rubbers with holes in the bottoms of them, and has faced the piercing prairie winds with a scanty amount of clothing, much of it thread-bare, darned and mended. He had received only \$5.00 in money since he left the tent last fall. And yet wealthy brethren ask the question, "Is there any lack?" We gave Bro. C. \$20.00 of missionary funds, told him to throw away his old rubbers, and be sure and not allow himself to suffer for anything that money would buy.

But it may be said that some of our preachers do not always lay out money judiciously. This has evidently been true in some cases, and has had a bad influence on the cause in certain localities; but while other evils are being corrected, we may hope that this also will be put away. In no way can a preacher sooner hurt his influence, and dry up his support, than to make a bad appropriation of means put into his hands, or to feed out to dogs (lazy persons) that bread given to feed his children.

2. The cause needs much means at this time to push forward the work. Read Bro. Morse's communication

in REVIEW No. 17, and open your ears, brethren, to the Macedonian cry which comes down from Minnesota, "Come over and help us." We say, let Bro. Ingraham, or Sanborn, or Stewart, have \$100 worth of books, and the Wisconsin tent, and go over in the name of the Lord and help those dear brethren in Minnesota. After \$100 is raised for this mission, then the brethren may inquire, "Is there any lack?"

We are glad to see by Bro. Ingraham's letter that Wisconsin is waking up. Hope the brethren there will get the new tent, and send it out into that State on to new ground. There are some half a dozen preachers in Wisconsin, crippled with home cares, and poverty, yet brethren do not see it, and inquire, "Is there any lack?"

Bro. Brinkerhoof of this State turned aside from pleading law to plead the law of God and the faith of Jesus; but last season was a farmer in order to obtain an honest living. "Is there any lack?" If not, why are God's messengers farming? Why do we not hear the cry go up to the Lord of the harvest to raise up laborers? Is it not because those already in the field are not sustained as they should be? Let these be placed where they can labor to best advantage, then with a good grace can the church send up the cry for more laborers.

Brethren in the West, come up to the help of the Lord, and take a start in the cause of Bible truth. Come up to the help of the Lord against the mighty. And while a special effort is being made by the land poor and moneyless brethren in the West, we are sure that the eastern brethren will also come up to the help of the Lord, and continue to drop into the missionary treasury their liberal free-will offerings. O God, open the hearts of thy people, and bless the means to the rapid progress of the cause of Bible truth, and speed the time when it may be said, There is no lack.

J. W.

TO THE PUBLISHING COMMITTEE.

DEAR BRETHREN: We see in the late numbers of the REVIEW only about seventy or eighty dollars received each week, only a little more than the weekly expenditures. And, this too, after the appeal in the last "Good Samaritan," and after sending out bills to the amount of near nineteen hundred dollars due on the REVIEW. We did expect that one thousand dollars would be sent in immediately.

We have a free list of 400, and a half price list of about the same number; and besides this tax upon the office there is due about eighteen hundred dollars.

We have used our influence to induce hands in the office to work on for reduced wages with the hope that our increased list of paying subscribers would enable the office to pay full wages. But a large list of delinquent subscribers will sink any office rapidly in debt, and we wish to state frankly that we see no better prospect for the poor printers while acting upon our present plan. We therefore cannot, in justice to our own conscience, and to those who have been associated with us in the publishing department, any longer plead for reduced wages. This has been done with the vain hope that an increased list of paying subscribers would very soon enable the office to raise the wages, and make up in part for the past reduction. But we see no improvement, and hope no longer for improvement on our present plan.

We therefore recommend the strict advance pay system. Take no subscriptions for less than one year, and if it be not renewed at the end of the year, discontinue the paper until it is renewed. This plan will not prevent sending the REVIEW free to some, or at half price to the poor, or those who take it a year to investigate. And those who will not report themselves once a year, or seek to be reported to the office once a year we cannot expect to benefit. This plan will save appeals and bills to delinquents, and enable the office to pay full wages, and honest debts.

J. W.

A QUESTION ANSWERED.

[An idea has obtained with some that the smiting of the Image of Dan. ii could not take place till after the 1000 years of Rev. xx, as the gold, silver, brass and iron are to be broken in pieces together, which in their

mind would involve a general resurrection of all the wicked nations which composed those different divisions of the image. It is in reply to a question touching this point that the following remarks are made.—ED.]

Bro. C.: Permit me to notice your question in this manner, as it may thereby aid others who may have come to the same conclusion with you. An answer to part of your difficulty may be found in REVIEW No. 23, Vol. xi, of date April 22, 1858, in an article headed "Smiting of the Image."

A comparison of Dan. ii and vii, must settle this point. The identity of the dream of chap. ii, and the vision of chap. vii, will not be denied by any. What is stated of one will apply to the other. The gold is the same as the lion; the silver the same as the bear; the brass the same as the leopard; and the iron the same as the dreadful and terrible beast. The toes of the image are, of course, the same as the horns of the beast. Chap. vii, after speaking of the destruction of the fourth beast, says: "As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and time." This means that their lives were prolonged after their dominion was taken away; for, according to chap. ii, 35, they are broken in pieces together, and of course the life of one is not prolonged beyond the life of the other. Will the fourth beast be destroyed at the coming of Christ? I think all must allow that it will; but the others will be destroyed at the same time. The difficulty on this question must arise from not considering the fact that the *lives* of these powers continue beyond the period of their *dominion*; but as this is the declaration of the scripture, a resurrection of the nations is not necessary to fulfill the prophecy.

You appear to think that Nebuchadnezzar must be raised from the dead, to be destroyed with the other parts of the image, as he is called the head of gold. But he was the head of gold only as the representative of the empire. The statement of chap. vii, 12 would not apply to him as an individual; for the second part of the image was not developed till "Darius the Median took the kingdom," some time after the death of Nebuchadnezzar. You will perceive that the opposite view would make it necessary for his life to be prolonged after the dominion passed to the Medes and Persians. The scripture shows, not a resurrection from the dead for the destruction, but a prolongation of life till the destruction.

An argument equally conclusive may be drawn from Revelation, and 2 Thess. ii, but the foregoing I deem sufficient.

I do not think that the events referred to in the parable of Luke xix, 11-27, take place after the 1000 years of Rev. xx. Surely Christ, represented by the nobleman, receives the kingdom before his second advent, to which the "return" evidently refers, as his servants are rewarded at his return. But they will be rewarded "at the resurrection of the just."

The way to arrive at the truth, is to compare the various parts of Scripture. Where there is harmony there is truth. May the Spirit of the Lord guide us into it, and sanctify us by it.

J. H. W.

REPORT OF MEETINGS.

SINCE my last report I have held meetings in Ionia, Owasso, Lapeer and North Branch. At Ionia but few came in to hear, probably owing to the fact that the people had become wearied by attending protracted meetings for nearly two months. We had an interesting time however with the church, and some interest was manifested towards the last by the community; but I was obliged to stop for rest, as I had given some forty lectures in about thirty days, and could go no farther without rest. I trust the labor in Ionia will not be lost. Some said they should henceforth keep the Sabbath.

At Owasso, or rather about six miles south of Owasso, I gave sixteen lectures in a new place, and a few came out on the truth. But I could accomplish no very great things there from the fact that the most of the people are Universalists. Perhaps they thought if a man was to be saved any way, it did not make much difference whether he obeyed or not. We had some interesting Sabbath meetings with the brethren and sisters

in this vicinity. Here we saw a brother Jones (cousin of Bro. V. Jones of Monterey), who had lately renounced infidelity and commenced to serve the Lord and keep the Sabbath.

At North Branch we gave five discourses. A few listened with attention, and we trust profit, and those who were in the way seemed encouraged to press on. It was unfavorable for a large meeting for three reasons: 1. Just after we got there, the people had one of the best runs of sap ever known in the country; and as they were mostly poor, they had to improve the time night and day to take care of the sap, that the sugar crop might not be lost. 2. The mud was so deep that it was almost impossible for the people to get out to night meetings; and 3. The only convenient place of meeting, viz., the new Baptist meeting-house, which stands on Bro. Sanborn's land was closed against us. Yet with all these discouraging prospects, and with small congregations, we feel that the visit was not in vain. I am now in Lapeer, where I held a few meetings on my way up to North Branch. I was glad to find that five had come out on the truth since the conference here. I expect to be with the church here over Sabbath and first-day next. I shall then begin to work towards home, where I hope to arrive about the first of May.

J. N. LOUGHBOROUGH.

Lapeer, Mich., March 22, 1860.

MEETINGS IN KNOXVILLE, IOWA.

Bro. SMITH: I commenced meetings in Knoxville on the 7th inst., expecting Bro. and sister White to be here on the 9th. We were very much disappointed in not seeing them; but the wound was partly healed by the arrival of Brn. Snooks and Brinkerhoof, who preached two discourses each, which had a good effect upon the hearers. The brethren were greatly strengthened, and others resolved to go with the commandment-keepers to the city. On the 11th inst. we retired to where there was "much water," and twenty-four obedient souls were buried with their Lord in baptism. Others would have obeyed the Lord, but were prevented by those who had the jurisdiction over them. How I tremble for those husbands in the coming day, who exercise the authority over their wives that cruel tyrant masters do over their defenceless slaves. May the Lord cause husbands, fathers and mothers to see that it is not their prerogative to lord it over the conscience of those who are under their care.

At night, after baptism, about eighty of us assembled at Bro. Walker's to attend to the ordinances. The Lord gave us a rich time. Praise his name!

I thank the Lord that the third angel's message is doing a work which nothing else can do. When I see persons coming in from every part of Babylon, and all speak the same things, and with one mind and mouth glorify God without one discordant note among them, I must say "this is the Lord's doing, and is marvelous in our eyes." How thankful I am that this message has ever saluted my ears. When I see the poor, miserable, sick and blind theories that oppose the truth, my heart is raised in gratitude to God that I was not given up to oppose these precious truths.

Brethren I am yet determined not to give up the struggle until I see the inside of the city. I may fall by the way; but if I do, I shall ever be thankful that the city is cheap enough for those who obtain it.

Amen.

M. HULL.

MEETINGS IN WESTERN MICH.

Bro. SMITH: My last report referred to our labor with the church in Wright, Ottawa Co., Mich. We preached to them five Sabbaths, commencing with the last Sabbath in January. Although a great portion of them live three, five, and some ten, miles from their meeting-house, it was cheering to see how punctual they were to be at their place of worship on the Sabbath morning to hear the preached word, and also the interest they manifested to be established in the present truth, and order of the gospel.

They have adopted the plan of systematic benevolence, and besides their evening prayer-meeting in the week, they meet the first day of every month for prayer and conference, and to set things in order in the church, Sabbath-school, &c. The church selected two

of their brethren for deacons, who were ordained for that office at the close of our meetings. At our last meeting we were blessed with the privilege of uniting in the ordinances of the Lord's house.

During the week some of the brethren were interested in opening new places to hold meetings in. In three of these places we gave some twenty-five lectures. Some came ten or eleven miles from these places to attend meetings in Wright, and declared their determination to keep the Sabbath of the Lord, and go with them to the kingdom; others admitted the Sabbath question was right, and also the near coming of the Lord.

In Lisbon, our last place of labor, several families had become much interested in our series of meetings, but were troubled about getting to meeting on account of the roads' becoming almost impassable for teams. We were disappointed in having to close our meetings at this point of time, but it seemed unavoidable. On our return home we traveled double our distance to reach Monterey by passable roads.

JOSEPH BATES.

Monterey, March 19th. 1860.

FROM BRO. CZECHOWSKI.

SINCE I returned from Vt., I have visited several districts in this vicinity, in Chazy, Mooers, and Champlain, and closed my mission by a general conference in Chazy, last Sabbath and first-day. I feel that I have discharged my duty to the Canadian people in this region. My conscience is clear, and I believe the church is free. My prayer is that the good seed which has been sown may bring forth some fruit unto eternal life. I am much obliged to you for forwarding to me the letter from my sister in Poland. That letter informed me of the death of my parents. My father died seven years ago, my mother three years. How these two trees have fallen, is known only to God. How great is the responsibility of the people here, who hear the voice of God, and will not obey the gospel, or appreciate the present truth! I fear the position of this people, who are now rejecting the light of present truth, will be far worse than that of Sodom and Gomorrah, in that day when all shall be rewarded according to their works, because they reject so much greater light. But I fear more for those Sabbath-keepers who have only a form of godliness, but are destitute of the power thereof. For the half-hearted Sabbath-keeper I cherish hope; but what shall I say of those who have known the way and renounced it? "For it had been better for them not to have known the way of righteousness than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire. 2 Pet. ii, 21, 22.

Your brother rejoicing in hope of eternal life.

M. B. CZECHOWSKI.

TO THE BRETHREN IN OHIO.

DEAR BRETHREN AND SISTERS: The season for active operations with the tent is close at hand, and you all, no doubt, are desiring, and praying, that success may attend the labors of the brethren with the tent, during the coming tent season.

But it is necessary to inform you that an effort will be necessary in order to carry forward the work, by way of raising the funds required for the enterprise. The old tent is unfit for further use, and a new one must be bought for the coming season. Seven hundred dollars have been subscribed for the enterprise, and but little of this has been paid as yet; indeed, it has not been necessary; but it will be very important to raise a good part of this money soon, in order to have the tent and its fixtures in readiness in time for action, so soon as the season will admit. Bro. Waggoner kindly volunteers to labor in Ohio with the tent this season, and he will, if God permit, visit the churches soon, and will receive all funds which may be ready to be paid on subscription.

Dear brethren, shall the tent committee be crippled? Shall the work lag for want of means already pledged? True, it may be urged the money is not now due; but what if it is not? That was perhaps an oversight on

the part of the writer of the subscription. If we send for a tent at all this season, it certainly should be procured soon; also a good supply of books should be on hand, and paid for, and funds are needed to carry forward the work even now. I would urge the brethren who have subscribed for the cause, to be ready soon to pay their subscriptions; and when Bro. Waggoner visits you (within a week or two of this date, March 19), have what you can ready; if you cannot raise the whole, have a part to pay in now.

I am informed that some three or four hundred dollars will be necessary in order to start the tent, and pay up present indebtedness, and relieve the committee, and those who have labored in the cause. It must be borne in mind that the labors of the committee are entirely gratuitous, and it would be unjust indeed, if they should be obliged to borrow funds for present use, at their own risk, and the necessity and proposal to do so, has prompted this line to you. I feel confident that an earnest effort on the part of the church will relieve the committee, and encourage our dearly beloved Bro. Waggoner. He will go forward with zeal, when he sees the church are truly alive to the times; and I will venture to say that most of us would be very sorry to confine our expenses to the limits that most of the messengers are obliged to do.

Now in order to insure the blessing of God upon the labors of Bro. Waggoner with the tent, let us not only pray for the influences of the Spirit, but bring all the tithes into the storehouse. Thus may we hope, with good reason, for a glorious harvest of souls. Thus we may all have courage to exercise faith in supplicating the mercy of God.

Your unworthy brother.

J. CLARKE.

LETTERS.

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

From Bro. Hardy.

BRO. SMITH: My heart is often cheered by the comforting exhortations of the brethren and sisters scattered abroad; and I wish to add my humble mite to the testimony that the Lord is good. I feel that the message has done great things for me and mine, whereof I am glad; but I see greater victories to gain and more to overcome. I feel thankful to God that I have been enabled to overcome some of my besetments and sins. I do not feel like giving up the struggle till the victory is mine.

The little vine in Caledonia and Gaines is not entirely withered yet. Although we have had some sore trials, we see now that they were for our good. Some think the narrow way is too narrow. Others see a great light in the Age-to-Come, no-Sabbath doctrine, &c. But, thank the Lord, there are a few who yet hold on to the commandments of God and the faith of Jesus. They appear to be rising. Their hearts are becoming united, yea, knit together. Characters are being developed, and we thank the Lord for it. O for self-examination among this little remnant, that we may each be of that happy number of whom the Saviour will not be ashamed when he comes. W. J. HARDY.

Gaines, Mich.

NOTE. The unreasonable and unscriptural views called the "Age-to-Come," are thoroughly shown up and refuted in Bro. Waggoner's late work, entitled, "Kingdom of God," &c.—ED.

Extracts from Letters.

BRO. M. W. PORTER writes from Mantorville, Minn.: "We are beginning to see the truth work in our country, and we are resolved to keep pace with it. O brother Smith, how glad I feel for the truth. If we love and obey it, it makes us free; it makes us love one another so well. As one of those who embraced the truth here a short time since said, He wished the members of the church of which he had been a member, knew just how well Adventists loved each other. How much good the love that was manifested last fall by the brethren and sisters has done me! It speaks louder than words. It tells the pleasing story that the God of Israel is in the camp of his people. It seems as though we all belong to our Father's family. I think we know the meaning of the apostle when he says, 'Love one another with pure hearts fervently.'"

Sister L. I. Belnap writes from Iriquois, Ills.: "In the year 1845 I commenced to serve the Lord. The time of the great expectation of the Lord's coming and judgment being past, and our hopes not realized, I, with others, began to wander from my faith, and soon the cares of life wore off all my enjoyment. I found no peace again until the Sabbath truth came up. As soon as I was convinced that it was the true Sabbath, I commenced observing it as the same. In this I again found peace and enjoyment, such as the world knows not of. Since that time I have been striving to get the victory, and trust I am now on my journey to the city above, and I am determined to conquer though I die. I have had great crosses to bear, even in the congregation of those that profess to be followers of Christ, but by their daily walk and conversation and dress deny him. I am satisfied that God cannot do any more for the churches until they humble themselves and take his laws and commandments for their rule of faith and practice. Their preaching and laboring for the salvation of immortal souls, as they call them, is useless in the condition they are now in. I attended a protracted meeting held by the Methodists, last week, which continued over two weeks. There were no conversions, but seven were taken in on trial. The minister said if they could not get religion in the church, they could not out of it. Oh how much they need the eye-salve, the white raiment, and the gold, before they can accomplish anything to the honor and glory of God. My prayer is, Lord open their eyes that they may see themselves speedily."

BRO. M. O. BUTLER writes from E. Thetford, Mich.: "We have the truth; and my prayer to God is, 'Sanctify us through thy truth, thy word is truth.' I rejoice in the truth, for the truth will make us free if we obey from the heart that form of doctrine delivered us. Being thereby made free from sin, we become the servants of righteousness. Rom. vi, 17, 18. I know by patient continuance in well doing we are to seek for glory honor and immortality and eternal life. Like one of old I can say, When I am weak then am I strong. I put my trust in the living God. He being my helper I can 'run through a troop and leap over a wall.' We have had all sorts of teachers among us. The Protestant Methodists are holding a meeting here, and they think it strange that we do not run to the same excess with them. They cry union, and because we cannot join with them, they say we have a sectarian devil with us. They want us to help them, but we must leave that holy, just and good law at home. I feel to thank God for the truth. The law of God is my delight. Pray for us."

BRO. J. DEMMING JR. writes from Travers de Sioux, Minn.: "I would like to say through the paper that there is a large field open here in Minnesota, and that any one of the messengers carrying the third angel's message will find a welcome at my house while there may be a prospect of doing good. I would like to see one of the messengers once more. It has been almost three years since I have had the privilege of meeting with any of like faith. My place of residence is twelve miles west of St. Peters, on the old Ft. Ridgely road, near the north end of Middle Lake."

Sister P. D. Lawrence writes from Falmouth, Mass.: "If we bring all our tithes into the storehouse God has promised a blessing till there shall not be room enough to contain it. So saith Jehovah. I pray that he may not curse our blessings, and say as in Malachi, Yea I have cursed them already."

"I love to hear from the poor despised ones. They make many rich; for we read, The lips of the righteous feed many; but I am not blest with the sound of their voices either in prayer or praise oftener than once a year. I often think of the poor Jews who hung their harps upon the willows and sat down by the cold streams of Babylon and there wept when they remembered Zion. How could they sing one of the Lord's songs in a strange land. I do not wonder that they could not. 'If I forget thee, O Jerusalem, let my right hand forget her cunning: if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.'

"I am striving to overcome every besetment, and hope God will extract every remaining vestige of the

old man, and clothe me with the new man Christ Jesus. I long to be more like him, that I may reign with him. And to be ready, I must suffer with him, and patiently, too. Those who have the privilege of enjoying the company of God's children, do, I hope, realize and know how to appreciate it, and pity the lonely."

Bro. H. Bonifield writes from Clark Co., Iowa; "The cause is onward in this part of the West, especially in our church. We all feel encouraged since Bro. M. Hull was here last month. We have our meetings regularly at 11 o'clock, and have a good time trying to encourage each other."

Bro. T. M. Steward writes from Wis.: "I have just returned from Black River Co., where I held meetings about five weeks. I felt much blessed in presenting the truth, and I trust some were blessed in hearing; but how many will be blessed in obeying, I cannot tell; neither is it for me to know. I leave it in the hands of the Lord who "doeth all things well." But may God bless his truth to the saving of many souls, is my prayer."

Bro. L. Sheldon writes from Marquette Co., Wis.: "I am becoming more convinced of the truthfulness of the position we occupy. My prayer is that God will speed the message onward, and that I may be more willing and obedient to the truth; that I may be found doing all I can for the spread of this great work."

Bro. E. P. Wilkins writes from West Union, Fayette Co., Iowa: "I have been in this place about three years. The *Review* has been a welcome messenger. I have visited from house to house with the paper in my hand, endeavoring to do what little good I could by reading and praying with and for the people, and God has blessed my endeavors. Some have been reclaimed from a backslidden state, and embraced the Sabbath. The subject of the Sabbath and immortality are being publicly discussed, and great excitement seems to pervade the community. The ministers are trying every means to lull their people with the cry of peace and safety, saying that all things continue as they were from the beginning. Nevertheless there are a goodly number in this section who are investigating. I wish some of the traveling brethren could come this way. The harvest truly is great, but the laborers are few. Cannot Bro. Hull come? If any one should come, come to West Union, Fayette Co., Iowa. Inquire there for brother Lypincott."

Bro. M. M. Hall writes from Hunter's Creek, Mich.: "Bro. SMITH: I was interested in J. Avenell's letter from Lindon, Wis., published in *Review* No. 9, present volume. More than a year ago I was in his situation, and acted as you have suggested. I was Assistant Superintendent of the Sunday School at Hunter's Creek. The Superintendent had disposed of the questions of washing feet, and the Sabbath, pretty much to his liking. Next came the state of the dead. I had long before made up my mind what the testimony was on that point, and resolved that the Bible evidences should be exhibited. I had charge of the Bible Class, and referred to the wonders of Spiritualism, remarking that that brought us to the subject before the School for the day, found in Job xiv, 10. "Man giveth up the ghost, and where is he?" I read texts from the sayings of Christ and Peter, showing that they were not in heaven; also from Peter, that they were not in hell fire: at which point I was interrupted. The doctrines, sentiments or texts were pronounced not orthodox; and I was forthwith requested to resign my place. Not choosing to do so, I was expelled."

Mrs. A. C. Greenfield writes from Stockton, California, Jan. 1860: "Mr. SMITH, Sir, the *Review*, through the agency of a kind friend, found its way to our distant abode, and was a very welcome visitor, and great source of comfort to my husband; but he has need of it no longer. He was a believer in its doctrines. It cheered many an hour that would otherwise have been gloomy during his long illness. Mr. E. G. Greenfield (many of your readers will know the name) died the 12th of Nov. last, aged 59 years. His disease was consumption. He was a very great sufferer for nearly

six years, being confined to the house most of the time. For about three years he was a native of New York."

Sister S. J. Gardner writes from Alto, Mich.: "I would say we are thankful for the privilege of reading the *Review*, and are encouraged and strengthened by the exhortations and epistles from different brethren and sisters in the Lord. O how good to the lonely pilgrim as he breasts the storm of opposition, to take up the *Review*, and therein find something to warm his heart and increase his love to God, to his commandments, and his children. O for more of this love among the remnant!"

Sister L. O. Frink writes from New Buffalo, Mich.: "Beloved brethren and sisters: It is with pleasure I hear from some of you through the *Review*, although we are strangers. It has been a little more than one year since I embraced the present truth. I have much persecution, but it only makes me firmer. As Christians we must expect persecution, but as we look forward to the day when Christ will come and make up his jewels, it strengthens us to bear all our trials. O let us be faithful to God, putting our trust in him who will deliver us at last. When I think how much he suffered for us while here, I feel that I can suffer any thing for his sake. I wish to be humble at his feet, striving to follow on after him."

"The Lord saw fit to afflict me by taking my child from me a little more than one year ago. I felt that it was to draw me to him. I felt that I wanted no more pleasure in sin. I was one of the world, indeed. I delighted in parties, balls, card-playing, &c.; and if there are any who read these few lines that know not the Lord by experimental knowledge, let me entreat you, as I have been on the same road, to turn to God before you travel down to destruction. O turn, turn, for why will ye die?"

"Brethren, let us permit nothing to take us from our lovely Saviour; but fight the good fight of faith that we may at last win the crown of righteousness, and forever be with the Lord."

Sister C. Austin writes from Cambria, Wis.: "I have been thinking for some time that it would be a privilege to tell what great things the Lord has done for me. He has taken my feet from the miry clay of sin and placed them upon the Rock of Ages. It has been about a year since I commenced keeping the Sabbath. Last December I was at Mackford and heard Bro. Sanborn preach. Under his preaching I determined to give my heart entirely to God, to submit myself entirely to him, to give up the world and the things of the world, and take Christ for my portion. My companion and myself were buried with Christ in baptism by Bro. S. There are but three Sabbath-keepers here; but we meet every Sabbath evening for prayer-meeting, and the Lord is with us and blesses us. It seems strange that there are so few who are willing to live entirely for Christ. Some can give up all but Sunday-keeping, some all but tobacco."

Sister Laura R. Hall writes from Perrysburg, Ohio: "I want to say a few words through the *Review* for the encouragement of others who may be afflicted as I have been. The Lord laid heavily his afflicting hand upon me until I was near the grave, and I saw that all earthly aid had failed. It was then I saw that I was not prepared to die, although the grim monster stared me in the face. I could not think of leaving this world unprepared; for as the tree falls so it must lie. I then requested my parents to lay my case before the church at Lovett's Grove. They did so, and one Sabbath after meeting several of the brethren and sisters came in and prayed over me, anointing me with oil in the name of the Lord, according to the apostle's direction; and while they were praying the pain left me, and I was made happy in the Saviour. For the first time I could exclaim, Glory to God! In a few days I was able to do my work. Praise the Lord's holy name for his wonderful works to the children of men! I am determined to keep all the commandments of God and the faith of Jesus."

Sister F. A. Cooper writes from Bath, N. Y.: "The way grows brighter and brighter, and as the kingdom draws nearer my soul expands with hope. Praise the Lord! the land is nearing. The kingdom is about to

be set up and the saints are about to be gathered home. There is rest for the weary and there is rest for me."

Sister P. Conklin writes from Halley Mills, Mich.: "What a consolation there is in keeping God's holy law! I firmly believe that the seventh day is God's holy rest-day, and should not we rejoice that God in his mercy has shown us the light of present truth, shown us the time in which we are living? for I truly believe that we are living in the very last days, and O what lives should we live, who believe that time is so short. How often is my heart heavy and sad when I look at myself and think, should my Saviour come even this year, am I ready, or should I be ready in that time? I want the prayers and sympathy of those who are striving to make heaven their home."

"I can sympathize with dear brethren and sisters in bereavement; for God in his providence has seen fit to call away from me a dear mother and loved sister. How can I give them up? and yet how can I repine? for I know that the Lord does all things well."

Bro. W. H. Fortune writes from Decatur City, Iowa: "I would say that I feel thankful that I have the privilege of reading the *Review*. It is a welcome sheet to me for two reasons: first, I believe it advocates the true principles of christianity, so far as I am able to judge. Second, it contains so many cheering sentiments from different brethren and sisters. I feel as though I could say with the poet,

"For Canaan I've started, and on I must go,
Till all the bright glories of Eden I know;
I've made no reserve, and I'm sure I'll not lack,
While onward I journey and do not draw back."

"It is my earnest prayer that we may all meet in God's everlasting kingdom, where parting will be no more. Paul says, For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. vi, 5. What a glorious promise is this! If we continue in well-doing we have the promise of being immortalized. This should encourage God's children to press forward, knowing that the wages of righteousness is eternal life, and that that life is soon to come."

Bro. S. Hills writes from High Forest, Min.: "About six years ago myself and wife left our church in the State of New York, and came to Madison, Wis., where we remained one year. But just as we were about to leave for Minnesota the Lord sent Bro. Phelps that way who preached in our house on the subject of the four universal kingdoms, briefly noticing the Sabbath question. Those truths were so clearly set forth, and the subject so completely elucidated that we could not, and dared not, resist. Therefore immediately we conferred not with flesh and blood, but united with those who are trying to keep the commandments of God and the faith of Jesus. At first we met with much opposition from ministers and people, but not so much of late; for they begin to learn that fighting the truth of God is like gnawing a file. Many are willing to acknowledge the claims of the Sabbath, and their inability to sustain their theory that all men have immortality; but it is a darling doctrine, and they are loth to give it up."

"Bro. Ingraham, in his labors of love to Minnesota, sought and found us and preached one discourse with us, which makes us feel to thank God and take courage. We feel willing to put all on the altar of the Lord and do what duty demands, as far as we can ascertain what the Lord would have us do."

OBITUARY.

Bro. SMITH: One of my family has been laid away in the cold and silent tomb. A son of 21 years died with consumption. About two months before his death he felt as though God for Christ's sake forgave his sins, and he felt to praise the Lord for his affliction, which was, he felt, the means of his salvation. He died in full faith of having part in the first resurrection.

J. F. HAMMOND.

Lynn, Mass.

Man raises many objections to God's sovereignty, but the great cause of all is, he wants to be sovereign himself.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 5, 1860.

To Correspondents.

P. E. F. The word rendered neighbor in Luke x, 27, is defined by Greenfield to mean, "One near by, a neighbor, fellow-being, any other person." In Matt. v, 43, from the Hebrew, a friend.

"Making Us a Name."

BRO. SMITH: REVIEW No. 18 has come to hand. We have read the remarks of Bro. R. F. C., and are not a little surprised. We now feel called upon to faithfully review this question, and give our views in full. This we will do, providence permitting, as soon as we return home. We hope the remarks of Bro. R. F. C. will not excite prejudice in any minds. We therefore request all to patiently wait till they hear us fully, before making a full decision. But we cannot leave this subject without a few remarks.

1. Babylon signifies confusion, and refers to the confusion of languages of the Babel-builders, and not to their making to themselves a name.

2. We say that the church should not look to the civil arm to be protected in the worship of God. But as our Lord's goods cannot be managed in this state of things only according to the laws of our country, we say it is vain to talk of church property, if the church is not in a position to hold it legally. And if wrong to hold church property legally, how can it be right for individual members to hold property legally?

3. To send out a few hundred dollars' worth of books would not obviate a twentieth part of the difficulty. If we should leave this matter with the Lord, as Bro. R. F. C. says, why not leave the books in his hands at the Office with the other property?

4. The church does not hold property by law as Bro. R. F. C. asserts, if he means the civil laws of our country. Hundreds of men and women have contributed to the Office until there is \$6000 worth of property without one legal owner. Any one of them can by law shut up the Office until they collect the full amount of the donation. And the Devil is not dead.

5. "Leave this matter to the Lord." This is the plea. Well, if the Lord has not left the management of his goods to us, that with them we may spread the truth, then we can leave it with him. But we regard it dangerous to leave with the Lord what he has left with us, and thus sit down upon the stool of do little, or nothing.

Now it is perfectly right to leave the sun, moon and stars with the Lord; also the earth with its revolutions, the ebbing and flowing of the tides, the running of the rivers, the changing seasons, sunshine and rain, heat and cold—we say, "Let us leave these with the Lord." But if God in his everlasting word calls on us to act the part of faithful stewards of his goods, we had better attend to these matters in a legal manner—the only way we can handle real estate in this world.

Bro. R. F. C. would have been very glad of leaning on the civil arm when he was driven from that farm because of a poor title. Bro. Grant, of Roxbury, Vt., embraced the message with his house insured, which soon burned down, and Bro. G. collected the insurance money. Was that wrong? Will Bro. R. F. C. take up labor with Bro. Grant?

We are very sorry that Bro. R. F. C. should speak as he has. There is a class of minds which tend to fanaticism which may become so prejudiced by his remarks as to unfit them for a candid investigation of the subject. But we shall hope for the best.

The above are the thoughts of a moment—the first that came up on our way from Bro. Carver's to Dayton. Hope the matter may rest till we have time to give our views in full. J. W.

Note from Bro. Byington.

BRO. SMITH: Our meetings last Sabbath and first-day at Parkville were very encouraging. The meeting on the Sabbath was at Stony-Ridge School-house, and I understand that arrangements were made so that that house can be had through the summer for meetings on the Sabbath. Thanks to the friends for this favor.

On first-day our meeting was at what is called the Canada School-house, where there was a crowded congregation, who gave good attention to the subject found in Acts i, 11. We left appointments at both the above places for four weeks from that time.

They are expecting Bro. Loughborough at Parkville soon. If not before can he not be there at my next appointment? The little trials in the church in this place are now wholly settled, and the church is moving forward.

Brethren, let us heed the exhortation of James iv, 11: "Speak not evil one of another," and we shall avoid many evils.

JOHN BYINGTON.

Ceresco, Mich., March 15th, 1860.

Note to Bro. Ingraham.

THE Sabbath-keepers at Lynxville, Wis., are solicitous of obtaining the labors of Bro. Ingraham, being anxious to have the church set in order, some wishing to be baptized, &c. Route from Monroe to Lynxville is by way of Warren, Ills., to Dunleith, thence up the Mississippi river to Lynxville, eighteen miles north of Prairie du Chien. Inquire for the writer. The friends will defray expenses and endeavor to do something more.

J. BOSTWICK.

Business Meeting in Deerfield, Min.

BRO. SMITH: By request of the church in Deerfield and Medford I send you the following:

On first-day, Feb. 26th, 1860, the members of the church in Deerfield and Medford met at our house of worship in Deerfield, Steele Co., Min. Bro. A. C. Morton was appointed chairman, and W. Morse secretary. The following resolutions were adopted:

Resolved, 1. That we adopt the plan of mutual benevolence because we believe it apostolic, and the best way to advance the cause of present truth in this new State.

2. That Bro. C. Kelsey be chosen treasurer, and W. Morse be secretary.

3. That each person pay to the treasurer of said society weekly such sums as he or she feels it duty to pay.

4. That the treasurer keep a correct account of the amount received and paid out weekly.

5. That there be a committee of three brethren chosen by the church to whom the treasurer shall be subject to disburse only on the order of said committee.

6. That the secretary and treasurer report monthly to the church the expenditures and the amount in the treasury.

7. That a majority of the members present shall constitute a quorum to transact any business that may come before the society.

8. That Brn. Warren, McMellen and Bartholomew act as the committee to examine and determine the amount to be appropriated to those that may need assistance, and draw all orders on the treasurer for the same.

9. That the proceedings of this meeting be sent to the *Review* for publication.

A. C. MORTON, *Chairman.*

W. MORSE, *Secretary.*

"I AM DEBTOR."

WHEN this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When I hear the wicked call
On the rocks and hills to fall,
When I see them start and shrink
On the fiery deluge brink,
Then, Lord, shall I fully know—
Not till then—how much I owe.

APPOINTMENTS.

THE Lord willing, I will meet with the brethren in conference again, on my return home, at the house of Bro. Weed, in Tompkins, Sabbath and first-day, April 28th and 29th.

J. N. LOUGHBOROUGH.

John Wesley said, "By repeated experiments we learn that though a man preach like an angel, he will neither collect nor preserve a society which is collected, without visiting them from house to house."

Business Department.

Business Notes.

A. Worster: You will find your money receipted in No. 15 of REVIEW, present volume.

G. Stringer: Fifty cents will pay your INSTRUCTOR up to the present time. The account sent you was to the close of the year. We put the other 50c on your REVIEW.

E. Peckham: Your REVIEW is paid up to next vol. The SAMARITAN is 10c a year.

L. Smith: Will send till vol. xvii, free.

L. A. B.: We follow your suggestion.

W. Morse: We think that if the article you mention was thickly rolled up in cotton it would come safely in a common envelope.

S. P. Loder: Your subscription dates from xv,8, making your present payment reach to xvi,8.

S. McIntosh: We appropriate your remittance as you request.

A. Avery: The INSTRUCTOR has been sent till the present time to Mary Perry, Springfield, Mass. It was paid to present volume; and of the remaining three numbers we make no account.

Letters

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

A Worcester, G H Heacox, S C Conrey, S H Marshall, M W Porter, H J Bonifield, N B Jewell, J B Sabin, Wm Osborn, C E Gazin, H Hodgson, J Taber, S Andrews, D Chase, S E A Bagues, A C Morton, S A Bragg, H Grover, R R Cochran, L L Loomis, E Stevenson, D G Dickinson, J Clarke, J H Waggoner, F Judd, L Smith, F T Wales, G Stringer, D McCollins, E C Kimble, A Tuttle, C F Hough, Wm S Lane, Jas White, H S Lay, Mrs V V Jones, E Peckham, G Castle, P E Ferrin, I C Vaughan, C W Stanley, O S Knight, W Haskins, E Magee, Z Scriven, S McIntosh, S M, J Bostwick, I S Chaffee, M V Bennett, Wm Gould, T S Hale, Jno Byington, R Purviance, W Morse, A Smith, B Radabaugh, J N Loughborough, N Chase, J A Hardy, S P Loder, A F Fowler, E Mugford, M Burritt, A C Bourdeau, S I Twing, L Mann, A C Hudson, Mrs J Smith, A J Richmond, C Litter, J Helms, S Tomlinson, F Wheeler, J Bates, O Page, S C Welcome, A Avery.

Receipts.

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

FOR REVIEW AND HERALD.

L Graves 1,00,xvii,1. L Graves (for M Hearn) 1,50,xvii,1. A S 1,00,xviii,1. T Howe 2,50,xvi,1. D Chase 1,00,xvii,14. W W Osborne 1,00,xviii,1. B Sherman 1,00,xvii,18. W Sherman 1,00,xvii,18. A Burton 1,00,xvii,18. H Hodson 2,44,xvii,18. B Gazin 2,00,xvi,1. N B Jewell 0,70,xvi,1. S C Conrey 2,00,xvi,1. A Serns 1,00,xvi,1. D G Dickinson 1,80,xvi,8. H Groves 2,00,xvi,1. Geo Stringer 0,50,xvii,14. Mrs E Stephenson, 2,00,xvii,1. J D Hough 1,00,xvi,1. Mrs V V Jones 1,50,xvi,14. G Castle 2,00,xv,17. S Becket 2,00,xvii,1. A Gleason 2,00,xvi,6. S Hackett 1,00,xiv,11. D Andra 2,00,xvii,18. J Ballard 2,00,xvi,20. C W Stanley 2,00,xvi,18. N Chase 2,00,xvii,1. E Mugford 3,00,xvi,1. R Purviance 0,82,xvi,18. A F Fowler 3,32,xvii,1. B Radabaugh 1,00,xvi,1. A C Hudson (for Mrs B Chapman) 1,00,xviii,1. C Litter 1,00,xvi,18. B Hostler 3,00,xvi,1. E Magee 2,00,xvi,1. J A Hardy 1,00,xvii,11. P Loder 1,00,xvi,8. S Tomlinson 1,00,xvi,18. Mrs J Ansley 1,00,xvi,7. J Helms 2,50,xv,21. J Stephens 2,50,xv,21. I S Chaffee 1,00,xvi,15. J Bostwick 1,00,xvi,1. E Senie 1,00,xvi,19. A J Richmond 1,32,xvi,1. Sr Lane (for B Dewitt) 0,50,xvi,7. Mrs R Houston 0,50,xvi,19.

FOR MISSIONARY PURPOSES.—L L Hutchins \$1.

Books and Accounts.

Books sent since March 8th, 1860. N G Sanders Wis 65c. Wm Barden Mich 60c. H C Whitney Iowa 36c. C Cottrell Ohio 15c. H M Caslar Ohio 15c. S Allen N Y 5c. Eld York N Y 5c. E Wick Ills \$1,25. W W Boydon Mass 27c. P A Rockwell Vt \$1. C H Claggett Md 15c. L Haskell N Y 15c. C Seaward Ind 45c. C F Worthen Vt 15c. Wm Farnsworth N H 54c. Wm Wood Ind 15c. C G Calkins Ohio 15c. H Evans Vt 15c. A L Hart Ct 15c. L Bean Vt 15c. T Bryant jr Me 50c. Wm P Rathbun Wis 30c. G W Newman, Mich 60c. M W Porter Min 15c. D G Dickinson Ohio 10c. S Tomlinson Iowa 30c.

Sold on acct. E Macomber R I \$1. H C Whitney Iowa \$29,80.

Rec'd on acct. Geo Smith \$2. J H Waggoner \$1,55. F Wheeler 60,60. I C Vaughan 50c. C Woodman \$2.