Clergymen vs. Narcotics.

BY B. R. BUSEY.

"Whether ye eat or drink, or whatsoever ye do, do it all to the glory of God!"

How sad the thought, some clergymen
To live as by the Saviour taught,
Yet no good thing would he withhold,
For as they daily walk our streets
In doing good our Saviour passed
To prosecute a suit
And many a pang unsoothed before,
The world without, within, is dark,
And every thing goes wrong.
On! brothers, spur this vital weed,
Which always leads to evil,
Which dwarts, debases, blackens the soul,
And gives it to the devil.

Why Prayer is not Heard.

There are some who are not all interested in this inquiry. They offer no prayer. There is in their case nothing to be heard. They are content with the things which are to be had without asking. Such are in a bad way, and I suspect they sometimes themselves think so. That dependent creatures should habitually and devoutly acknowledge their dependence before God; and that nearly creatures, whose necessities require their constant and almost perpetual prayer, turn every day, and indeed every moment, should ask God to supply them, is too reasonable a thing for men to neglect it, and yet be at perfect peace with themselves.

But to pass from those who never make the experiment of prayer, we observe that some pray without any expectation or care to be heard. To obtain is not their object. Their end is accomplished in asking. They have seen and judged that prayer is a duty owed to God. They therefore pray, that they may discharge this duty; and having prayed, and so done their duty, they are satisfied. Of course such persons obtain nothing. Why should they? If a child of yours should come and ask you for something, from a mere sense of duty, you would say, "very well, you have done your duty, go;" but you would not give him the thing. He did not ask it with any wish to get it. He did not feel his want of it. He meant only to do his duty in asking. It makes very little difference with such what is the matter of their prayer—what petitions they offer. Any thing that is of the nature of supplication will do. It is true, they generally pray for things which are to be had without asking. Such are their object. Their end is accomplished in asking.

But sometimes the desire for the thing requested is real, while the mischiefs is, it is not unreasonable—it is not unreason. This is a common case. The prayer expresses what is desired, but not what is desired on the whole. Many really wish to be religious, and they pray that they may be so, but they do not pray on the whole desire it. They have a strange wish to be something else, and this is incompatible with their being religious. Again, some sincerely desire the progress of the Gospel, but they desire still more to take care of their own: and I suspect they sometimes themselves think so. That dependent creatures should habitually and devoutly acknowledge their dependence before God; and that nearly creatures, whose necessities require their constant and almost perpetual prayer, turn every day, and indeed every moment, should ask God to supply them, is too reasonable a thing for men to neglect it, and yet be at perfect peace with themselves.

A great deal depends on having a petition properly presented. It is all-important to get it into the right hands. A petition frequently falls through inattention to this. If the proper person had been engaged to present and urge it, it would have been granted. This holds true of suits to the throne of heavenly grace. We must ask in the name of Christ. We must put our petitions into his hands, and engage the great Advocate to present and urge them. Him the Father always hears. Even the prayers of the saints need an immense care to be offered along with them to render them acceptable.

To present a petition is one thing. To prosecute a suit is another. Most prayer answers to the former. But successful prayer corresponds to the latter. The children of this world are in this respect wise in their generation. When they have a petition to carry, they go with it to the seat of government, and having conveyed it to the proper channel to the power which is to decide upon it, they anxiously await the decision, in the meantime securing all the influence they can, and doing every thing possible to ensure a favorable result. So should the children of light do. But frequently they just lodge their petitions in the court of heaven, and there let it lie. They do not press their suit. They do not employ other means of furthering it, beyond the simple presenting of it. They do not await the decision on it. The whole of prayer from no deeper source than the understanding, are not heard. They must come from the heart. True prayer always originates in the heart. It is the heart's sincere desire. Or, as another has well described it, "It is a sense of want, seeking relief from God."

But there may be a sense of want, and yet no real desire for that which is asked for. The supply of the want. In that case the prayer, not being sustained by a corresponding desire in the heart, is not heard. There is a conflict here. The lips pray one thing and the heart another. The request is perhaps to be delivered from all sin, but the desire is to be delivered from all but one or two favorite sins. Now it would be strange if God should grant a man's request to the disregard of his desire—that he should attend to the lips rather than the heart, and answer the prayer according to its terms rather than its meaning.

And many a pang unsoothed before,
Course every nerve along,
The world without, within, is dark,
And every thing goes wrong.
On! brothers, spur this vital weed,
Which always leads to evil,
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do not consist in being held of God. The main matter is holding on. How many are induced, by the slightest appearance of repulse, to let go, as Jacob did not? I have been struck with the manner in which petitions are improperly concluded: “And you pretend to some prayer.” So “men ought always to pray, (to God,) and never faint.” Payson says: “The promise of God is not to the act, but to the habit of prayer.” Sometimes prayer is not heard, because not offered in faith. He that offers his prayer to God must believe. Yes, he must “Ask in faith, nothing wavering.”

Isaiah 6:14. Can language be plainer; if Moses had given a command so plain, would not the Jews have kept it? Shall we, without less reason, keep it? How many thousands of Jews than the Jews did the those of Moses? Nay, for “He that despised Moses’ law died without mercy under two or three witnesses,” and there is a “much greater punishment” for those who despise the law of Christ. If we are the “successors of the commandments” of Moses shall be called the least in the kingdom of heaven, will there be much honor for him who breaks one, even admitting it to be the least, of the commandments of Moses, and who, in the presence of honour, descending from the altar, and forgetting that his brother has aught against him; or remembering it, does not go first and seek reconciliation with him, but proceeds to offer his gift, and that is the reason not.

Many a Christian hinders his prayers by indulging in that species of unbelief, which surmises that what he asks is too great a thing for God to bestow on one so unworthy. We all sometimes think that the greatest, the next greatest, the greatest gift, has already been conferred in God’s own Son, and the foundation therein laid for the last. “How shall he not with him also freely give all things?” God having begotten his Son, hath given to all things. Perhaps one brings his gift to the altar, and forgets that his brother has aught against him; or remembering it, does not go first and seek reconciliation with him, but proceeds to offer his gift, and that is the reason not.

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The eating of supper was an ancient oriental custom, and yet the Master instituted a special supper. So neat washing being a custom he nevertheless institutes a special act of the kind, and commands his disciples to observe it, saying, "I have given you an example, that you should do as I have done to you." It is worthy of note that our Lord, unlike the Scribes and Pharisees, who were accustomed to bind heavy burdens, and grievous to be borne, and to lay them on men’s shoulders, while they themselves were not willing to carry them one whit, as it were, for like burdens, in the case of the washing of the feet xix., 24, 25, it does not require of us any harder thing than to follow his example. And what a high privilege that we may "follow his steps," that we may "suffer with Christ," and the writing of the feet! 

Eating a meal at home does not obviate the necessity of the eating the supper instituted on this occasion; for we are commanded, I Cor. xi, 25, to first eat at home the satisfaction of hunger; nor does washing the feet xix., 23, make it necessary. But what a high privilege it is to do so congregationally in obedience to the divine command. 

From the foregoing considerations I conclude, that the feet-washing alluded to in John xiii, is vastly more than "merely an ancient oriental custom." Nor is the observation of it to be called "a voluntary humility," or "will worship," since the word voluntary (from the Latin voluntas, the will,) means what is done from one’s own will, and not from any divine command; and a word rendered obedience, "will worship," (Ωνομασία) is defined by the Greek lexicon in these words—"will or voluntary worship, i. e., invented by men, supererogation,", will-worship or will-worship as it has never yet been proved that man holds an inferior place in the scale of being; and whatever false philosophy may teach, the believer in revelation knows that God watches over the interests of his children with more tenderness than he would not himself, if we could see that—

"To him, no high, no low, no great, no small, he fills, he bounds, connects, and equals all.

In the investigation of this subject I have endeavored to be brief, and to use none but a "Thus it is written" style of argument, not calling in the aid of critical historical study; which the reader is requested to consult. "If ye know these things, happy are ye if ye do them." See Psa. exii, 6; Deut. v, 27; Rev. xxii, 14.

Wesley Jones.
New York, N.Y.
Gospel Banner.

Trust in God.

"Getting all your care upon Him; for He careth for you." Ps. v, 23.

"I will trust in Him; what is man that thou shouldest account him?" Ps. xxxi.

"Serve God effectually, and care not what any man sayeth." Ps. cxix.

"Let not thine heart be troubled, neither let them of the world trouble thee. 
Whosoever speaks against me, let him speak!" John xiv, 13, 14.

"All things are possible to him that believeth." Matt. xix, 26.
The Sanhedry. (Continued.)

The commissions of Nehemiah and Ezra.

The facts between which we are to decide here, are briefly these: In 457 B.C., a decree was granted to Ezra by the Persian emperor, Artaxerxes Longimanus, to go up to Jerusalem with his posterity, and whatever else might seem good unto them. It emulates, and execute punishment even unto death; in other words, to restore the Jewish state, civil and ecclesiastical, and all the ordinances of that people. Inspiration has seen fit to preface letters to the governors beyond the river, to individually, nothing being said about others' going it is given in the seventh chapter of the book of Ezra. But Nehemiah had permission to go up to Jerusalem. Neh. ii. Fermis-Latrobe.

The occasion of Nehemiah’s petition to the king was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem was also broken down and burned with fire. Neh. i. Whose work were these walls and gates broken? It was a fresh misfortune calling for a fresh call for help. The events which were to mark that termination. Hence if we apply the measuring-stick with which God himself measured, and the accuracy of this can be exactly paralleled by a large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of the modern chronologists, who are no more value than mere guess work. As the seventy weeks must terminate in A.D. 54, unless the seventh of Artaxerxes in the year a.c. 457; and the accuracy of this can be otherwise than the year from the crucifixion forward three and a half years, and the argument is strongest, which dates the seventy weeks from Nehemiah’s commission in the twelfth of Artaxerxes.

2. The occasion of Nehemiah’s petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem was also broken down and burned with fire. Neh. i. Whose work were these walls and gates broken? It was a fresh misfortune calling for a fresh call for help. The events which were to mark that termination. Hence if we apply the measuring-stick with which God himself measured, and the accuracy of this can be exactly paralleled by a large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of the modern chronologists, who are no more value than mere guess work. As the seventy weeks must terminate in A.D. 54, unless the seventh of Artaxerxes in the year a.c. 457; and the accuracy of this can be otherwise than the year from the crucifixion forward three and a half years, and the argument is strongest, which dates the seventy weeks from Nehemiah’s commission in the twelfth of Artaxerxes.

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For emphasis, though not literally till a.d. 70. After three-score and two weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read. And after three-score and two weeks, in the midst of the seventieth week, shall Messiah be cut off and cause the sacrifice and oblation to cease. Now, as the word, midst, hence comes middle, according to abundance of authority which we might produce, if necessary, the phrase is undoubtedly located in the middle of the seventieth week.

It now becomes an important point to determine in what year the crucifixion took place. This question is decided by the following testimony: ‘The Saviour stood in the midst of the week, and for from that point the troublesome times which were to extend the building of the city and wall, did not last seven weeks, or forty-nine years. Reckoning from that day, the six-score and nine weeks, or 493 years, which were to extend to the Messiah, the Prince, bring us to a.D. 59—60; but Jesus was baptized of John in Jordan and the voice of his Father heard from heaven declaring him his Son, in a.d. 37, thirteen years before. Announcing the number of years between the thirty-seventh, which is marked by the crucifixion, is placed in a.d. 44, but the crucifixion took place in a.d. 31, thirteen years previous. And hence the prophecy has all the forms and conditions of a decree from Artaxerxes, extend to a. d. 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. As a promise, it is a failure, a promise which dawns the seventy weeks from Nehemiah’s commission in the twelfth of Artaxerxes.

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many which cannot be easily invalidated."—Ad. Herd.

From the facts above set forth, we see that reckoning the 70 weeks from the decree given to Ezra in the 7th of Artaxerxes, n. c. 457, there is the most perfect harmony throughout. The important and definite evidence of the manifestation of the Messiah at his baptism, the commencement of his public ministry, the crucifixion, and the turning away from the Jews to the Gentiles with the proclamation of the new covenant, all fall in the period of the 2300 years, and like the bright galaxy of messengers of light, cluster around to seek to seal to the prophecy and make it sure.

With the seventy weeks we are now done; but there remains a longer period and other important event to be reckoned, viz., the 2300 years from the standing of the sanctuary, in the year 457 before Christ, to the proclamation of the new covenant, crucifixion, and the turning away from the Jews to the Gentiles. It is to be observed that, according to the prophecy, this will be the time of the most summary manner the grotesque and gossamer theories of men, however dear they may be to their authors and defenders, is no sooner a thing, than it is done. We have found the decree for the restoration of Jerusalem was made in 457 B.C., as it requires only 1843 years to 2300 B.C., whereas, if the 2300 years commence with 457 B.C., we must have 2300 + 1843 = 4143 years to 2300 B.C. Now, it is evident to all that whatever part of the year any day or any year is, the whole period can be determined. Thus, to A.D. 34, autumn, add 490 years. We have found the year 815 had passed away before the 2300 days commenced, or 1810 years of the 2300. Take 490 from 2300, and there remain 1820 years. We have found that the 2300 days did not commence till the fifth month of that year. Ezra vii, 9. The whole period would therefore extend to the seventh month, autumn, Jewish time, of 1844.

The question respecting the time has now been examined. The first answer returned to the question of our opponents was that the 2300 days have not commenced, because those who take such a position as this, Christians, never!

We have found the decree for the restoration of Jerusalem, and the date at which it went forth; and no system of sophistry exists on earth by which it can be made to appear that the 2300 days did not commence at that point and end in 1844.

The original dates come forth vindicated from every encounter; their armor of defense is not marred or broken, but only polished to a brighter luster, by the magnitude of the fact. The 2300 days have not commenced, because those who take such a position as this, Christians, never!

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mortal as man, and proves too much for them; and as that which proves too much proves nothing, this theory cannot be true.

4. The Bible is very clear on this subject, and teaches that death is the opposite of life, and a returning again to the dust of the ground; Gen. ii, 7. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whom was the breath of life, of all that was in the dry land died. Gen. vii, 21, 22. The entire animal creation is here spoken of as having in common with man the breath of life, or substance of life; and when they died, so did the term death must mean the same when applied to man, that it does when applied to beasts.

We will now give the strongest testimony in the Bible to verify this. In Isa. xiili, 17, "Which brought forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow." In this testimony death is represented as a perfect extinction of life. Nothing can be stronger.

6. We will now show that all that constitutes man, dies also with him.

Argument 1, is founded upon the death of Adam. And here we meet again with the mist and fog of the creeds. The question arises, What kind of a death did Adam die? Did he lose the use of all his senses and organs? Or was he dead in a spiritual sense, and as to his body? Or was his death the consequence which follows, and not a punishment for sin. Punishment for actual sins is in the law he violated, and that on account of his sin all flesh was destroyed, or his substance was destroyed which was upon the face of the ground; both man, cattle, and the creeping things, and the fowl of heaven, and they were destroyed from the earth, and Noah only remained alive, and they were with him in the ark. This testimony proves conclusively that all the animate creation was destroyed, save Noah and those who were with him in the ark. Upon the evidence of this scripture we will frame a syllogistical argument, to which we invite the particular attention of those who do not believe the teaching of the Bible on this subject.

1. Major premise. The immortal soul is a living substance. Orthodoxy.

2. Minor premise. Nothing in the earth of man and beast was destroyed, or in the dry land. Gen. vii, 21, 22. The entire animal creation is here spoken of as having in common with man the breath of life, or substance of life; and when they died, so did the term death must mean the same when applied to man, that it does when applied to beasts.

3. Conclusion. Therefore every immortal soul on the face of all the earth was destroyed, or in the dry land. Gen. vii, 23.

From this argument there is no escape. Immortal soul here goes under the waters of the flood in spite of all the efforts of its advocates to save it. We now submit to the reader whether man can be dead and alive at the same time; whether the word death means one thing when applied to man, and something very different when applied to everything else; whether a man can be two places at the same time.

The Last Days.

"It is in the last days perils times shall come." The apostle to the Gentiles lifts the veil of the mystical future, and through the telescope of inspiration looks down through ages of time, when men would be lovers of pleasures, and forlorn, and unthankful, unholy, without natural affection, fierce breakers, false accusers, inconsequent, fierce, desperates of those who are good, traitors, heady, high-minded lovers of pleasures more than lovers of God, a form of godliness, but denying the power thereof." Let us study carefully the specifications here brought to view, and see if such a state of things exists at the present time.

Who is the apostle in this forceful catalogue of evils speaking? Is it of those who are of the synagogue of Satan? those who are reviling in sin and wickedness? who spurn every godly or God-like? No, surely not! He particularizes a certain time and place. This period of time he has in reference to the most inconsistent form of godliness and deny the power thereof. Thessalonica, that it may be more plain to the reader.

A short time since, where I have been living, the Methodists, in order to finish and decorate their house of worship, got up a theatrical exhibition with a regular admissary fee, to which salt and snicker snuck with equal ease. In order to pay up the resident auditorium, they arranged a grand donation party, which terminated in a dance. This is not an isolated instance. When we see those who are the professed followers of Christ, and who use all the arts of the world, and are full of empty forms of godliness, without the power of the Spirit, that we may be meet to be partakers with the saints in light.

Your brother, desiring to be among the called, the chosen, and faithful.

Chas. H. Rogers. Greenfield, Wis.

The Knowledge of Friends after the Judgment.

It seems to be a great query with some whether we shall know our friends after the resurrection, or not. We have a great work to perform in order to prepare ourselves for a residence in that beautiful, golden city, where sin cannot enter, nor anything that worketh unrighteousness. Let us set the standard of Christian perfection high, and labor up to it; through tears, groans, tribulation, and anguish if need be, let us come up to the high standing to which God calls us.

Let us search our hearts, purge out the dross, and bring God to purify us by the refining process of the Holy Spirit, that we may be meet to be partakers with the saints in light.

Your brother, desiring to be among the called, the chosen, and faithful.

Chas. H. Rogers. Greenfield, Wis.
No. 91.

THE REVIEW AND HERALD.

Letters.

From Sister Lamon, Darien, Wis.

Bro. White: Unworthy and unprofitable as I have been, the Lord has thought of mercy toward me. He gives me a sense of my ingratitude to him in the past; and also to his chosen servants who labored faithfully and bravely among the lost and erring, that we may not be hardened, but that we may love their meetings and our prayer that we may thoroughly repent of our sins, may yet become fit for the society of those we love, and a blessing to the cause of truth. When we are encouraged by the testimony of those who have passed through the instrumentality of his people has shown us our true condition. All our sins and troubles that are now upon us have originated from too much associating ourselves with the world. And we would say to those (if any there are) who are doing the same in the words of the angel to sister White, "Cut loose, cut loose," and "Let him that thinketh he standeth take heed lest he fall." Although very much embarrassed now, we do not mean to give up the truth. Satan has tried in every way to discourage us. But our Father says "If the wicked will turn from all his sins that he hath committed and keep all his statutes and do that is lawful and right he shall surely live, he shall not suffer his transgressions that he hath committed shall not be mentioned unto him, in his righteousness that he hath done he shall live." Also "Then will I sprinkle clean water upon you, and ye shall be clean; from all your sins will I cleanse you. And I will give you a new heart, and put a new spirit within you; and I will put my Spirit within you, and will cause you to walk in my statutes, and ye shall keep my judgments, and do them." —Ezek. 36:25, 26.

Bra. W. H. WHITE: Unworthy and unprofitable as I have been, the Lord may yet hope to have me as an overcomer at last. C. E. CHESEBRO.

Yours in hope of life when Jesus comes.

P. M. LAMON.

From Miss Rice, West Union, Iowa.

Bro. White: With some emotion I attempt for the first time to make known my gratitude to the Lord for a knowledge of the truth. It has been but a very short time since I first knew the Saviour. When I looked back upon my past life, and think of the months and years that I have spent in sin and ignorance, I cannot find language to express the gratitude of my heart to the Lord for his kindness to me, who, while I was yet an infant in infidelity, I inquire the question, Why has he not cut me down as a cumberer of the ground? Why has he spared me so long? I love the present truth, and want it deep in my heart. That the Lord would raise up more laborers to proclaim the truth to a sinful world. May the Lord bless Bro. Cornelius. He has sown, and Bro. Snook has watered, and the Lord is now giving the increase. The cause is growing here daily. Some are walking out in the truth; others are investing their time in the work, and they are growing in the truth, and the Lord will use them, and leave our hearts enquiring and searching until death. And why should we not have the same in Iowa? We were finally through the process of God taken over in our wrong course, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. And I will take away the stony heart out of your flesh, and I will give you a heart of flesh." —Ezek. 36:26.

Bro. White: Unworthy and unprofitable as I have been, the Lord may yet hope to have me as an overcomer at last. C. E. CHESEBRO.

Yours in hope of life when Jesus comes.

P. M. LAMON.

From Sister Crawford, Ophio, N. Y.

Bro. W. H. WHITE: It was in my power to attend a recent meeting here in Ophio, and I was sorely tempted to turn away from the word of God. Satan has tried in every way to discourage us. But our Father says "If the wicked will turn from all his sins that he hath committed and keep all his statutes and do that is lawful and right he shall surely live, he shall not suffer his transgressions that he hath committed shall not be mentioned unto him, in his righteousness that he hath done he shall live." Also "Then will I sprinkle clean water upon you, and ye shall be clean; from all your sins will I cleanse you. And I will give you a new heart, and put a new spirit within you, and will put my Spirit within you, and will cause you to walk in my statutes, and ye shall keep my judgments, and do them." —Ezek. 36:25, 26.

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Elizabeth Crawford.

Gloos, N. Y.

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Bra. W. H. WHITE: Unworthy and unprofitable as I have been, the Lord may yet hope to have me as an overcomer at last. C. E. CHESEBRO.

Yours in hope of life when Jesus comes.
THE REVIEW AND HERALD.

[Vol. xxii No. viii, 1863]

PROVIDENCE, permitting, I will meet with the church at McConnell’s Grove, Wis., the second Sabbath and first day in Aug.
J. B. Goodspeed.

MEETING FOR SOUTHERN Y. N. AND N. PENN.,

We think it advisable before leaving this section, to hold a general meeting in the special benefit of the friends of the cause. We therefore appoint such meeting to be held at Ulysses Pa. Aug. 8 and 9. We request a general attendance. Those who come must come prepared mainly to take care of themselves.

Those who are not able to be present, but are unable to make provision for themselves are requested to come without fail, and provisions will be made for them.

R. Fuller.

Alfred Center, July 13, 1863.

BUSINESS DEPARTMENT.

Jno. Bowes: Your Review has been mailed regularly.

The P. O. address of Elders J. N. Loughborough and Moses Hull, until further notice, will be Newton, N. H., care of H. F. Walford.

RECEIPTS.

For Shares in Publishing Association.

KEVIN, H. M. Hale, 1, 00, xxiv, 2. Marvin Wilber, 1, 00, xxiv, 2. Edwin Spencer, 1, 00, xxiv, 2. W. Shepard, 1, 00, xxiv, 2. R. Barrac» 1, 00, xxiv, 2. H. N. Sage, 1, 00, xxiv, 2. L. Semons, 1, 00, xxiv, 2. R. Burtenshaw, 1, 00, xxiv, 2. J. Wilson, 1, 00, xxiv, 2. L. Thompsons, 1, 00, xxiv, 2. W. Childs, 1, 00, xxiv, 2. R. A. Denston, 1, 00, xxiv, 2. H. Williams, 1, 00, xxiv, 2. Roberts, 1, 00, xxiv, 2. A. W. A. Miller, 1, 00, xxiv, 2. Wm. Nye, 1, 00, xxiv, 2. D. R. Wroe, 1, 00, xxiv, 2. C. M. Chamberlain, 1, 00, xxiv, 2. B. J. Carpenter, 2, 00, xxiv, 20. Rebecca Adams, 2, 00, xxiv, 2. T. Hale, 1, 00, xxiv, 2. S. Sharp for Mrs. P. Hild, 1, 00, xxiv, 2. Mrs. E. Witter, 2, 00, xxiv, 2. J. Witter, 2, 00, xxiv, 2. R. Voorhees, 2, 00, xxiv, 2. W. C. Millard, 1, 00, xxiv, 2. W. E. Wheel- er, 1, 00, xxiv, 2. J. Witter, 1, 00, xxiv, 2. J. E. Witors, 1, 00, xxiv, 2. J. E. Witors, 1, 00, xxiv, 2. Mrs. M. Baldwin, 1, 00, xxiv, 2. L. Bristol, 1, 00, xxiv, 2. J. J. Broun, 1, 00, xxiv, 2. John Barrows, 1, 00, xxiv, 2. J. W. Blake, 1, 00, xxiv, 2. Mrs. Young, 90, xxiv, 14. S. C. Carey, 1, 00, xxiv, 10.

BOOKS SENT BY MAIL.


For New Charters.
Phoebe M. Lamos, 2, 00, xxii, 2. Ch. at Orleans, Mich., 5. 00, xxii, 1. Martha Rice 1, 00, xxii, 1.

For Bro. Snook.
Seth Newton, 4, 00, xxii, 1. Jacob Berry, 5, 00, xxii, 1. Edward Morse, 6, 00.

Cash received on Account.

General Conference Missionary Fund.

Donations to Publishing Association.
Seth Newton, 5, 00, xxii, 1. Jacob Berry, 5, 00, xxii, 1.

Books sent by Rail Road.
J. B. Lassen, 25c.

For Shares in Publishing Association.
M. Caroline Manly, 200.

The Review and Herald.

BATTLE CREEK, MICH., THURSDAY, JULY 28, 1863.

EDWARD O. WILLIAMS, Publisher.

Section for Southern Y. N. and N. Penn., 1863.

We have a deep interest in the mission of Elders Loughborough and Hall to the eastern States, and are glad to learn that they have a good interest at Newport, N. H. and freedom in the Lord.

A few of these have written, and we have entered their names on the list. All those who want the paper should be glad to learn that they have a good interest at Newport, N. H. and freedom in the Lord.

G. L. the series of questions designed for the use of the Saints, and the general interest of the church, subscribers have been requested to answer them. These questions are now being printed in the Review, and all who want the paper should be able; if not, the brethren should pay for it for them, at half price.

If the Association gives half, these times of high prices for stock sc. it, does the liberal thing. Brethren. Look up your poor, and if they do not receive the Review, send it for them, and pay half price.

Eastern Mission.

We have felt a deep interest in the mission of Elders Loughborough and Hall to the eastern States, and are glad to learn that they have a good interest at Newport, N. H. and freedom in the Lord.

Bro. Loughborough writes July 28th.

"The interest in our meetings has steadily increased from the first. Monday (Sunday) our congregation numbered five hundred and all seemed to be interested. The Lord has been pleased to send a solemn awe seems to be on the minds of the people, and a general conviction that these things are so. We are in the midst of the Sabbath question which brings the interest up still higher. It has raised above every day since the tent was pitched, but still the people come out. Our tent leaks so bad that we told them if it rained in the evening they need not come out. One evening after that, fifty came out through a hard rain, so I spoke to them on the "Christian's hope.""

"Last Sabbath we had a meeting, our first Sabbath meeting. There were over one hundred strangers in. We have given in all thirteen lectures."

"We now regret that the Southern Iowa tent was taken east. A few tents have been purchased. Bro. Loughborough writes on the 18th. "We have sixty tents to mend in the tent, mostly mouse-eaten. The tent is woefully covered with Iowa mud. But we will fix it up as nice as we can. The transportation was $16.54. The ring, tackle, big guys, and tent cut sixty holes to mend in the tent, mostly mouse eaten. We have given in all thirteen lectures."

"We hope to hear cheering news from the eastern mission."

The Meeting at Parkville, Mich.

I learned, too late to change the appointment in last week's Review, that the brethren at Parkville, Colen, Brady, &c., were to have their monthly meeting at Budy, at the time of my appointment for Parkville, and that the brethren of a county of a line from Bro. Department of Brady, I would now say to those brethren that the monthly meeting will be postponed to the first Sabbath in September, and the meeting held in Parkville, Aug. 1, as appointed.

JOHN BUNYON.

Appointments.

Provisional permitting, Eld. John Byington and wife will meet with the brethren as follows—


THE REVIEW AND HERALD.