

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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The Land of Rest.

THERE is a land, we know, of lasting rest and peace; It lies beyond the world's broad battle-field; Beyond the Jordan's dark and sullen stream— Far, far in the depths of yon pure amber sky. We seek that land. It hath been won for us By Him, who dying, vanquished Death and Hell. But as we onward press to reach the holy prize, Dark hosts of sin strive hard to cut us off, And warily beset our paths on every hand. "We wrestle not alone with flesh and blood, But we contend with principalities and powers." Yet, He, the great Captain of our souls' salvation, Will guide us still, though he hath gone before; His name alone, 'bove every other name, Will give us entrance to the world of love. And when we stand before the gate of pearl, And those bright, flaming spirit-sentinels Present their burning weapons to our breast, And, firm, demand the heavenly countersign; By Thy help, tremblingly, we'll speak Thy name— "EMANUEL!"

And joyfully enter then the realms of bliss.

Late wandering through life's wilderness, Oft we grow weary of the toilsome march: But, courage, friends! the night is nearly spent— The never-ending day is close at hand. Soon we'll behold—to us—a glorious dawn— Soon we will see the heavenly mansions rise: There's rest and peace. It hath been won for us.

Sabbath Discussion.

(Continued.)

Second Evening.

ELDER CORNELL'S FOURTH SPEECH.

First, I will notice my friend's denial that there was any penalty to the ten commands before Sinai. I can just as well deny that there is a penalty to "Thou shalt not kill," in this dispensation. I have already shown that sin was imputed to those who broke the ten commands before Sinai. But "Sin is not imputed when there is no law." Temporal death never was the full penalty of the law. The real penalty was and still is eternal death.

The Elder has admitted that if we show that the law as a whole is brought over into the New Testament, we have gained the question. I will now proceed to do that very thing. And 1. The ten commandments alone were a "whole law." Proof: Ex. xxiv, 12. "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give the tables of stone and a law, and commandments which I have written, that thou mayest teach them.

2. This whole law is enforced in the New Testament. James ii, 10, 11. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said, also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

The "whole law" referred to in this text is the one that says, Thou shalt not kill, and, Thou shalt not commit adultery, and the same law said, Remember the Sabbath day to keep it holy.

To show that a law given at Sinai is brought over, we refer to the sermon of Stephen, the martyr, preached this side of the day of Pentecost, when the New Testament was fully in force. Acts vii, 38. "This is he that was in the church in the wilderness with the angel, which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us."

This shows that the "lively oracles" received on mount Sinai were to be "given unto us," Christians. Stephen takes this law to show men their sins in this dispensation: hence, it must be in force. Proof: "Who have received the law by the disposition of angels and have not kept it."

Further proof that the law is still in force is found in Luke xvi, 17. "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Also, Rom. iii, 31. "Do we then make void the law through faith? God forbid: yea, we establish the law."

If the law is not "made void," but "established," by faith, and it is "easier for heaven and earth to pass, than for one tittle of the law to fail," we must conclude that the law, as a whole, is brought over into the New Testament.

My friend reads several verses in Rom. vii, and says this means the ten commandments. Here we agree exactly. But Paul says, We are dead to the law, and Bro. Grant says, We have got through with it, have nothing more to do with it, &c. Now I will commence and read from where he left off, and show that Paul concludes that the law is still in force. Verses 7-12. "What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore, the law is holy, and the commandment holy, and just, and good."

This law must have been in force, else how could it convince Paul of sin, and slay him? Did Paul refuse to have anything more to do with that which was "holy, just and good?" In verse 22, he says, "I delight in the law." Did Paul delight in that which was dead? So we see Paul had not got through with the law; it was binding then, and it is binding still.

My friend next tries to get out of his no-Sabbath dilemma by asserting (without a particle of proof) that the first day is to be kept in honor of Christ's resurrection. But neither Christ nor the apostles have anywhere commanded any man to keep the first day; and Bro. Grant's rule is that what they have not commanded in the New Testament is not binding. Now he knows there is no command for the first day, and yet he says if we don't keep it we "virtually deny the resurrection of Christ." He will keep the first day of the week without its ever being once commanded, but at

the same time refuses to keep the seventh day because it has not been commanded the second time. Would he have God speak louder than he did before?

It is now strangely asserted that the ten commandments were abolished, and all re-enacted but the fourth. Did the Infinite Lawgiver ever enact a law, then abolish it, then re-enact it? Did the All-wise God make a mistake, and put the Sabbath (a mere ceremonial ordinance?) in the midst of the nine moral precepts, and then abolish all of them to get rid of the troublesome Sabbath?!

Let me illustrate the absurdity of such a position. Suppose a man has an incurable sore on his fourth finger. This finger has served him well in the past, but it is of no more use to him. He calls a surgeon, who advises him to have it amputated. He consents to it, and the doctor cuts off all ten of his fingers and thumbs, throws away the diseased finger, and then goes to work to splice on the nine good ones for his future use! Would not my friend cry, O, foolish doctor! And shall we charge God foolishly?

He has once in this discussion applied the old covenant of Hagar, Gal. iv, 24, 25, to the ten commandments, but he now has the old "bond-woman" abolished, and nine-tenths of her re-enacted. He has nine-tenths of the old Hagar of bondage in his own system!

He has quoted authors to prove that the Sabbath did not exist among the ancients, but we have shown that the Sabbath was sanctified at creation, and of course it existed from that time. Let God be true, though all men should be proved liars.

We now propose to let the Scriptures testify as to what was abolished. Eph. ii, 14-16. "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one by the cross, having slain the enmity thereby." Col. ii, 14-17. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Heb. ix, 10. "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

The apostle carefully points out the law that is abolished. To the Ephesians, he says it is "The law of commandments contained in ordinances," which was "enmity." But there was no enmity in the ten commandments. To the Colossians, he describes that which was blotted out as the "hand-writing of ordinances that was against us," which was a "shadow of things to come." But the ten commandments were never against men, neither were they shadows of things to come. To the Hebrews, Paul says, the law which was only imposed until the time of reformation, consisted "only in meats and drinks, and divers washings, and carnal ordinances. Not one of these can possibly refer to the decalogue.

ELDER GRANT'S FOURTH SPEECH.

My friend is getting quite earnest. I admit that the reason for the Sabbath still exists, and that reason is found in Deut. v, 15. They had been in hard bondage in Egypt, needed rest, therefore the Lord gave them the Sabbath. Dr. Gill and others say that Gen. ii, 3, probably refers to what was done in the days of Moses, and that it was probably recorded parenthetically.

I admit that the nine commandments existed in principle before Sinai, and I will now show that they are brought over into the New Testament.

1st commandment. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Matt. xxii, 37, 38.

2d. "Neither be ye idolators, as were some of them: as it is written, The people sat down to eat and drink, and roce up to play." 1 Cor. x, 7.

3d. "But I say unto you, Swear not at all." Matt. v, 34.

5th. "Honor thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth." Eph. vi, 2, 3.

6th, 7th, 8th, 9th and 10th. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Rom. xiii, 9.

If our charge that Christ broke the Sabbath offends the brother, we will take it back and let it stand that the Jews accused him of breaking it.

I admit that the Sabbath was binding on the Jews, and the old covenant was made with the Jews. But we are not Jews, and it was not made for us, surely.

My friend asks, Did God make a mistake when he put the Sabbath into the decalogue? I answer, No. He did not make a mistake, but he did make a new covenant, and left the Sabbath out of it.

I will look at Rom. vii again. I do not deny that this law made known sin and was good. I find no fault with it; it answered its design, and now we may be married to Christ.

ELDER CORNELL'S FIFTH SPEECH.

My friend goes back to Rom. vii, and admits that it refers to the ten commandments. This is all we claim. Paul declares that this law made known his sin; that it slew him, &c. Could an old dead law slay Paul? Bro. Grant makes the first husband in Paul's illustration, the law. I will read it again. "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

Here are three parties—the woman, the husband, and the law. The husband dies, and the woman and the law are left. The law don't bind the woman to the old dead husband. She is at liberty to be married to another man. But the same law that bound her to the first husband now binds her to the second. We cannot possibly, by any rule of language, make the law the first husband. The woman is bound by the law to her husband "so long as he liveth," not so long as the law lives. Paul's application of this illustration is simply this. The first husband was the "old man" of sin, or the "carnal mind," which Paul says is not subject to the law of God, neither indeed can be. Rom. viii, 7. The death of the first husband is "Our old man crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. vi. When we are married to Christ, the second husband, we are "free from sin," instead of being free from obedience to the law. Christ does not give those who are married to him license to break his Father's law.

Dr. Gill and others are quoted, against the perpetuity of the law. If this question is to be settled by the testimony of men, I can give two to his one.

I will quote only a few. Dr. Chalmer, speaking of the Sabbath, says, "It stands enshrined among the

moralties of a rectitude that is immutable and everlasting." John Wesley, speaking of the ten commandment law, says, "Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to change." Dr. Albert Barnes, speaking of the same, says, "True piety has respect to all the commands of God, and keeps them." Bishop Hopkins is very earnest against the "Corrupt and rotten notion of the law's abrogation." Alexander Campbell, on the precepts of the decalogue, says, "Which not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality." H. H. Dobney (Baptist minister), of England, speaks of "The moral law, presented to us in the shape of distinct commandments, ten in number, prescribing to each one of us concerning God in the first place, and then concerning our deportment to all our fellow creatures." Dr. Cumming, of England, says, "The law of ten commandments is in its nature unchangeable, and permanent. It was ordained by the Supreme Lawgiver, as the infallible rule of life, to all men, in every age of the world, in all places, under all circumstances, in every nation and generation of men on the earth. Not one jot or tittle of it was ever abolished, nor diminished, nor altered in the least degree, by the change of dispensation from Jewish to Christian." The Encyclopedia of Biblical Literature, on the fourth commandment says: "Its position in the midst of the moral law distinctly points to its perpetual and universal obligation." The Religious Encyclopedia says, "It is wholly a mistake that the Sabbath, because not re-enacted with the formality of the decalogue, is not explicitly enjoined upon Christians." Dr. Thomas Dick, on the fourth command says, "This is a command which never was abrogated, and which never can be abrogated, in relation to any intelligent beings, so long as the creation exists." Dr. Clarke says this law is the "rule of life," even for Christians. Dr. Thomas Scott says, "To imagine that any redeemed sinner should be allowed to disobey it, is absurdity, impossibility, blasphemy."

My friend repeats his denial that the Sabbath originated at creation. If the Sabbath was not known from creation, what was it that suggested to the patriarchs the reckoning of time by weeks. There was nothing in nature to suggest such a division of time. They must have received it from God's original appointment of the week and Sabbath. Josephus remarks: "Moses says that in just six days the world and all that is therein was made, and that the seventh day was a rest and a release from the labor of such operations; whence it is that we celebrate a rest from our labor on that day, and call it Sabbath; which word denotes rest in the Hebrew tongue.—*Antiq., Book I, chap. 1.*

At last my friend has brought forward his code of re-enacted commandments. Let us examine it. For the third commandment he quotes Matt. v, 34, "Swear not at all," but this was spoken about three years before the crucifixion. So that he has the third command re-enacted before he has the ten abolished! He has found where the nine commandments are quoted or referred to in the New Testament, but in no place are they given over upon new authority. They are simply quoted, the same as the prophecies are quoted, upon original authority. Christ enforced his teachings by quotations from both law and prophets. Matt. vii, 12. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

I will now show that the Sabbath is plainly recognized as an existing institution in the New Testament. Proof: 1. Christ honored it as his regular preaching day. Luke iv, 16, 31. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Luke xiii, 10. "And he was teaching in one of the synagogues on the Sabbath.

2. He recognized the existence of the Sabbath law by declaring his acts on the Sabbath to be "lawful," i. e., according to the Sabbath law. Matt. xii, 12.

3. When he was speaking to the disciples concerning the destruction of Jerusalem, which took place in A. D. 70, he recognized the Sabbath as an institution that

would actually exist at that time. Matt. xxiv, 20. "But pray ye that your flight be not in the winter, neither on the Sabbath day." No hint that the Sabbath would be abolished any more than the seasons of the year.

4. Those who had been favored with most of Christ's personal instructions, kept the Sabbath after Christ's crucifixion, "according to the commandment." Luke xxiii, 56.

5. Jesus says, "The Sabbath was made for man." Mark ii, 27. If it was made "for" man, it is not abolished. This is the very best evidence that the Sabbath is not for any particular age or class of people, but for the entire race.

ELDER GRANT'S FIFTH SPEECH.

It seems we have come around together on Rom. vii, I do not deny that the law was alive, and that it slew Paul. If the Sabbath is binding, no one can be a Christian without keeping it. How is it that I receive such great blessings from God, if it is sin to break the Sabbath?

My friend has quoted several authors, but I would ask him whether any one of them believed in keeping the Sabbath?

I do not claim that the ten commands were abolished, and then nine of them re-enacted. "Thou shalt not kill" never was abolished. The nine commands were brought over into the new covenant without change, but the fourth command was left out. The Sabbath is not commanded in the new covenant.

There was nothing in the old covenant to forbid a man's being at variance with his neighbor. The Sabbath was classed with feast days in Lev. xxiii. They had feasts and holy convocations, and the first one was the seventh day Sabbath. Those feasts were all abolished together.

I will now proceed to show from the Scriptures that no man can be justified by the law. Gal. v, 4. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. ii, 16-19. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves, also, are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God." Gal. iii, 19, 24, 25. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

This law was not added in Abraham's time. There is no evidence that Abraham kept the law. It was four hundred and thirty years after the promise to Abraham.

ELDER CORNELL'S SIXTH SPEECH.

It seems that we are progressing. Bro. Grant has admitted "law" in Rom. vii means the ten commands, and now he admits that this law was alive when Paul was converted. If the ten commands were alive, of course the fourth was alive. This is all we claim. Paul says, "I had not known sin but by the law." An abolished law could not have made known sin, hence it is certain that the law was in full force when Paul was converted.

My friend thinks the Sabbath cannot be binding, because he has been so blessed while disregarding it. This is evidently for want of better argument. Does God bless men only when they are right on every point? This argument would prove the soul immortal, consciousness of the dead, and endless misery. Let us try this rule. Bro. Grant goes to a certain place to preach that the soul is not immortal. One of his hearers rejects his testimony, because he has been so blessed while believing the opposite. The Elder replies that his reasoning is not good, for God blesses

men because they are honest, and not always because they have all the truth. They are blessed because they are living out what light they have.

I have not intimated that a man could not be an honest Christian unless he believed in the Sabbath. A man is not condemned until he is enlightened on the truth, and he chooses darkness rather than light.

My friend objects that my authors did not keep the seventh day. So much the better witnesses. They were all keeping, my friends, first-day Sabbath, and yet they dare not deny so evident a truth as the perpetuity of the fourth commandment. President Mahan says, "Testimony in favor of truth from the ranks of its enemies constitutes the highest kind of evidence."

I am astonished at my friend's denial that he has argued in this discussion that the ten commands were abolished. He now says the nine commands never were abolished. I regard this as backing square out. He has argued that the ten commands were the old covenant, which was done away. He has quoted 2 Cor. iii, 7, to show that the law written on stone was done away. He also quoted Rom. vii, and remarked "The law is dead."

But now that he has taken back that position, or rather denied it, he has destroyed his own application of many of his best proof texts.

He says the old covenant did not forbid a man to be at variance with his neighbor. That this is a mistake see Lev. xix, 18. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." The last six commandments of the decalogue are all to prevent any injustice to neighbor.

He says the Sabbath was classed with the feast days, &c. Lev. xxiii. It is true, the seventh day Sabbath is mentioned in the same chapter with the feasts, but in verses 37 and 38 we find they were to keep all those feasts "Besides the Sabbaths of the Lord." Here is a clear distinction made between those days.

Scriptures are quoted to show that no man can be justified by the law. But is the law abolished because it will not justify those who have broken it? The apostle gives the reason why it will not justify. Rom. iii, 20. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." When sinners are justified by faith for their past sins, then it becomes true that "the doers of the law shall be justified." Rom. ii, 13.

In reply to the assertion that Abraham did not keep the law, I will read Gen. xxvi, 5. "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

The law that was added because of transgression, was the remedial law of types and ceremonies. It was the typical law that was the schoolmaster to bring us to Christ. But there is not a word in the decalogue that pointed to Christ. The Sabbath pointed back to creation.

My friend has repeated several times that if we show that the Sabbath is brought into this dispensation, he will yield the question. Very well. I will again refer to Matt. xxiv, 20. Christ taught his disciples to pray that their flight from Jerusalem should not happen on the Sabbath. This was to take place about forty years this side of the crucifixion. They must regard the Sabbath at that time. It is of no use to try to evade this by saying that Christ taught them to pray that their flight might not happen on the Sabbath, because he foresaw that the Jews would have the gates locked, and would not let them out on that day. If the gates were locked so that they could not flee on the Sabbath, what need was there of praying that their flight should not happen on that day?

ELDER GRANT'S SIXTH SPEECH.

My friend says it was the "ceremonial" law that was added because of transgression. The Bible does not say one word about a ceremonial law.

Eph. ii has been quoted to show what law was abolished. He says this cannot refer to the ten commands because there is no "enmity" in that law. If that fourth precept is now binding, every man must put out his fires and suffer. This would be enmity enough, surely.

He quotes Col. ii, 16, for his ceremonial Sabbaths, but we find Paul also speaks of "holy days." Was not

the weekly Sabbath a holy day? No scholar will deny that Col. ii, 16, includes the seventh-day Sabbath.

We are referred to Matt. xxiv, 20, for proof that Christ taught the obligation of the Sabbath in the year A. D. 70. It was the custom of the Jews to keep their gates shut on the Sabbath. Christ knew they would be keeping it, and they keep it yet.

I will proceed to give some evidence for the observance of the first day. Barnabas says, "We observe the eighth day with gladness, in which Jesus arose from the dead, and having manifested himself to his disciples, ascended into heaven." Ignatius says, "Wherefore, if they who were brought up in these ancient laws came nevertheless to the newness of hope; no longer observing Sabbaths, but keeping the Lord's day," &c.

It has not yet been shown where Christ commands us to keep the Sabbath. If Christ commands it I will keep it, if I have to freeze in the act.

The commandments of Christ in the New Testament are called God's commandments. 1 Jno. iii, 22, 23. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." Acts xvii, 30. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

The expression, "commandments of God," don't always mean the ten commandments. James ii, 8, "The Royal law," don't apply to the ten commandments, but to "Thou shalt love thy neighbor as thyself."

I repeat, there is no love to God or neighbor in the ten commandments. A man may keep all of them and yet not be saved.

(To be Continued.)

Resurrection of the Dead.

THAT the dead shall rise again, is the universal belief of Christians. As no historic fact was ever more invincibly established than the resurrection of our Divine Redeemer, so no article of our faith is more clear and indisputable than the doctrine of our rising like Him at our appointed time. It is hardly worth while, in this connection, to accumulate proofs and authorities to support what is so generally admitted and believed, and so clearly announced in the Holy Scriptures.

Certainly, no one will deny that the raising of the dead lies entirely within the reach of divine power. No one will say that it is a thing impossible to omnipotence. It involves no contradiction. It is prohibited by no fore-gone law or necessity. It is not rendered impossible by incapacity in the decomposed bodies of the departed for reorganization. God knows each atom, and where it rests. Our substance was not hid from him when we were made in secret. His eye saw it yet being imperfect. All our members were written in his book when yet there was none of them. He has his number for every hair upon each head. Wherever the particles of these dissolving bodies may be scattered or lodged, they lie completely within his knowledge and power. And he who could at the first so attempt the vulgar dust as to constitute a man can also again recover these attempered particles and restore them to their places. If he can bring a new and glorious ear out of the rotting seed, he can also bring a spiritual body out of the corruptible one.

And as the resurrection of the dead is not a thing impossible, so it is not a thing improbable. Faint analogies of it may be traced in the ordinary changes and revolutions beheld in nature around us. Clement, the contemporary and friend of St. Paul, says, "The Lord does continually show us that there shall be a future resurrection. Day and night manifest it. The seed sown in the earth displays it." The day fades and dies. It is buried in sleep, silence and darkness. In the morning it revives, opens its grave of gloom, and rises from "the dead of night." The summer dies, and lies down in its wintry grave. The winds of heaven sigh and weep over it as if they would not be comforted. In the spring, life begins to work again in the buried roots and seeds; the plants and flowers burst out of their dark cerements; and everything ar-

rays itself in newness and glory. The sower goes forth and casts his seed upon the earth. It falls down dry and naked, and in time dissolves. But the great power of the providence of the Lord raises it again from that dissolution; and from the old seed new germs arise, and bring forth fruit. The caterpillar builds himself a tomb, and then lies down in it and dies. But out of the grave of the ugly worm comes forth the butterfly which sallies forth in the sunshine like a living flower. And so there are many things in nature that are repaired by corrupting, preserved by perishing, and revived by dying. And so we behold man, the lord of these things, dying like them, it is but a fair presumption that he will revive again hereafter as we see them revive.

But God has not left us in the school of nature, nor given us over to settle our persuasions upon mere likelihoods. In the glorious record of his word, he has put the doctrine of the resurrection of the dead beyond dispute. Distinct glimmerings of it may be found all through the Old Testament; and it is predicted in the New in language which no one can misunderstand. Paul says there were many saints before his day who "were tortured, not accepting deliverance, that they might obtain a better resurrection." He says that the Jews allowed "that there shall be a resurrection of the dead, both of the just and unjust." The heroic Maccabees hoped for it. The sisters of Lazarus consoled themselves by thinking of it as they lingered at their only brother's grave. Christ explicitly pointed to a coming period, when "they that are in the graves shall hear the voice of the Son of man, and come forth." The great apostle to the Gentiles argued it as a thing demonstrated by the resurrection of the crucified Saviour. It was the great consolation of the noble army of the martyrs. And in every age of christianity it has been cherished as the glad hope by which the believer triumphs over the gloom of corporeal dissolution.

God has also added a seal to this doctrine which cannot be counterfeited. He has actually restored deceased persons to life again. When Elijah prayed for the resuscitation of the dead child of the widow of Sarepta, God heard him, "and the soul of the child came into him again, and he revived." Elisha, in his lifetime, received power to raise the young Shunamite; and the mere touch of his bones caused a dead man to revive and stand upon his feet. When the daughter of Jairus died, Jesus "said unto her, *Talitha cumi*, and her spirit came again, and straightway the damsel arose." When he came "nigh to the gate of a city called Nain, there was a dead man carried out; and he came near and touched the bier, and said, Young man, I say unto thee, Arise; and he that was dead sat up, and began to speak." And not only in the chamber and in the street, from the bed and from the bier, did Christ call the dead to life. His voice was heard with equal effect even in the putrid grave. When Lazarus had been "dead four days," and so long buried that his sisters said, "Lord by this time he stinketh," Jesus "cried with a loud voice, Lazarus, come forth; and he that was dead" and putrid, obeyed and lived again. And the blessed Saviour himself, after being "crucified, dead and buried," took to himself the might of his superior nature, and came forth from the sepulchre, and showed himself to hundreds with many notable signs. In these cases the problem has been solved, and the fact demonstrated forever, that there is such a thing as the resurrection of the dead. Though we may not be able to comprehend the processes by which it shall be effected, we may rest assured that it is no idle dream, no cunningly-devised fable, but a sublime and stupendous reality.—*Last Times*.

A TOUCHSTONE.—By this one mark you may know whether the sins of your lives, be they great or small, are certain proofs of an unconverted heart or not. In every truly converted man, the *main bent of his heart and life is against sin*, and his *chief desire and endeavor are to destroy it*. In others it is not so. Whatever kind of sinning therefore is inconsistent with such a desire and endeavor, will prove that man to be unconverted and graceless who commits it. How far a man's sin is with or against the predominant bent of his own heart and life, he may discern by diligent observation.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 9, 1864.

JAMES WHITE, EDITOR.

The Cause.

We are receiving most cheering news from the Eastern Mission, and are glad to learn that Eld. Loughborough feels that the East is his field of labor at present. His recent tour with Bro. Pierce has been most successful and cheering. May God speed on the work of bringing up the friends of the cause in the East into working order. Bro. Cornell has preached to crowds at Peacedale and Block Island, R. I., and a goodly number are keeping God's Sabbath.

But another favorable symptom of progress is the spirit of opposition that is awaking in the East. Several seem aroused to do what they can to stop the work, and these valiant(?) men generally make their first attack on the views of Mrs. W. The people will certainly receive the impression that these views are of importance to be thus called into notice, and they will read them, and will hear the writer of them speak, if they can have an opportunity. This is all working finely. The Herald of Life and Millennial Harbinger are doing a capital advertising business for us. May God deliver the cause from that dead calm which has so long held it in the East. Let the winds blow, it makes but little difference from what point, and the ship will move onward.

We never cherished the idea that the cause would revive in the East without stirring the elements of opposition. We feared most a spirit of anti-organization, and fanaticism among a class of professed friends of the Sabbath cause. But we are happy to learn that this is dying out, and that there is a reviving among that class of scattered and almost bewildered Sabbath-keepers. May God bless them and give them confidence in the work which is moving along prosperously in the providence of God. Let Sabbath-keepers stand in union, and act in the cause of truth as God has given judgment and ability, and all the opposition from without will serve to advance the cause. We repeat it again, organization is the hope of the cause in the East.

Cheering news comes in also from the West. We are happily disappointed at the present state of unity and activity in the cause, East and West. Under God, brethren, we may accomplish great good if we work, unitedly and vigorously. Now is the time to work, and may God help us.

Publications.

EVERY effort should be made to circulate the Association's publications. The number of Seventh-day Adventist ministers is small. The field is a wide one. Our efforts are scattered over a vast field, and the publications must do a large share of the work. May God bless our preachers, and strengthen them for their arduous labors in their wide field of toil in teaching those who are perishing for want of true knowledge. But the people must read, and will read, if the friends of truth do their duty.

Our publications have been prepared with much labor and care. They are books, pamphlets, and tracts, of thought, presented in a humble and candid style, adapted to the inquiring mind. They are scriptural sermons, though not of the most popular, yet of the highest order. If the many friends of the present truth cannot send the living preacher to their friends, there being so few of them, they can send these sermons with their prayers.

The Review, Instructor, and standard works generally, are offered at old prices, which, before the war, were always considered very low. Almost everything has risen in price; but the publications of the Association stand at old prices. Unless prices should go up much higher, the Association will be able to furnish its publications at old prices. At these prices the friends of truth who cannot send the living preachers forth to preach the word, because the laborers are few,

can send out these printed preachers at railroad speed almost everywhere.

Again, present postal arrangements are very favorable. One-fourth of a pound of tracts and pamphlets can be sent to any portion of the United States for two cents; from one-fourth to one-half a pound for four cents, and so on. See condensed statement of postal law at the head of our publication column. And it may be worthy of note, that for the last three years, since the change of administration, our losses of money by mail have been next to nothing.

The Trustees design to establish repositories of publications at all points where they are needed for the more especial benefit of traveling preachers, who find it convenient to call at these repositories and make up their assortment. The Association pays the common freight, so that preachers can obtain them as cheap at any of these repositories, from Maine to Minnesota, as at the office of publication. There should be from one to a half-dozen repositories in each State, as needed, as general depots, where our preachers can call and get books, or from whom they can receive them by express or otherwise, at Office prices.

We would suggest for the State of Iowa as convenient places of deposit, Waukon, Marion, Richmond, Mount Pleasant or Knoxville. For Illinois, Rockton, Bro. R. F. Andrews, in Whiteside Co., and Princeville. Where Bro. Sanborn may suggest in Wisconsin. And we might here state that this matter should be taken into consideration by State Conference Committees. The location of publications for the Eastern Mission is left to Elders Loughborough, Pierce, and Cornell.

These publication agents should be prompt business men, who are able and willing to devote some time to their agency with little or no pay. Ministers, properly located, with business tact, are the most proper persons.

The Association has never offered to send out its publications on trust to strangers, and it is desirable to trust none but responsible agents, unless it be old and well-tried friends.

Vigorous action on the part of the friends of the cause of present truth, corresponding with the above-named advantages, will accomplish great good in circulating our publications. Money is easily obtained by the farmer, mechanic, and day-laborer. A day's work, a bushel of wheat, or a pound of wool, will buy nearly twice as many publications in 1864, as two years since.

We solemnly believe that the present is the time for the people of God to act. There is an ear to hear, and a desire to read our views, far exceeding any past time. And while the people are calling for preaching and for books, is our time to put forth vigorous efforts to supply the calls. The quota of men for the army from the different States is either full or fast filling, and there will probably be no draft to interrupt the work, and call for means, until after the Presidential election. A more favorable time to spread the truth we never have had, and probably never will have, than the present spring and coming summer.

If the friends of truth ever supply themselves with our publications, and furnish them to their friends, they can do it now when money is so plenty, and they are offered at old prices. Our small tracts should be scattered like the leaves of autumn, everywhere they will be read, at home and in the army. We fear that most of our brethren are asleep on this subject.

We are surprised to witness the lack of interest in the work so carefully prepared for the youth, entitled, Sabbath Readings. It shows a fearful lack of interest on the part of parents for their children. Here is a volume of 400 pages, neatly bound, with the choicest moral and religious lessons for the youth, offered, post-paid, for the small sum of 60 cents, yet we venture to say that not more than one-third of our Sabbath-keeping families are provided with it.

Again, we recommend to our friends such helps as Cruden's Concordance, the Bible Dictionary, Bible Atlas, Fables of Infidelity, Nelson on Infidelity, &c., for sale at this Office. Also we believe that the Prophetic Chart, with the Key, which is now ready, and the Law of God Chart, are among the most important publications offered to our people. If our friends ever expect to furnish themselves with these helps, now is their most favorable time.

Are the Dead Conscious? No. 10.

As THOSE texts which speak of the death and burial of our race, give no intimation that any part of man is exempt from death or escapes going into the grave, so texts which speak of the resurrection, represent men as coming forth from the grave and not from any other place; and also teach that but for the resurrection they are utterly lost.

Says Jesus, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Jno. vi, 39, 40.

The last day is the day of the coming of Christ and the resurrection of the just. The idea conveyed by the text is, that if Christ should fail to raise up his people in that day, they would be lost. If the popular teachings were true—if the soul can exist independent of the body—the salvation of the saints is not dependent on the resurrection; and it would not be a loss worth mentioning should the mortal dust never be gathered up again. But the Bible knows nothing of a human soul existing without the body, but makes the salvation of the dead, and their everlasting life, wholly dependent on the resurrection. Every one which seeth the Son, and believeth on him, may have everlasting life, and "I will raise him up at the last day."

"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. iii, 3, 4.

When we hear the apostle say to living men "Ye are dead," we understand him as using a figure of speech. What then is the meaning of this figure? He does not mean to say that his Colossian brethren were dead in trespasses and sins; for they had had a resurrection from that death. He says to them in the preceding chapter, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Verse 13. He does not mean to say that they were "dead to sin," for when they became dead to sin, they became "alive unto God through Jesus Christ our Lord." Rom. vi, 11. There should be no resurrection from that death—they should forever remain dead indeed to sin. There is no life to sin "hid with Christ in God." The Colossians had found that they were dead in sins; that in consequence of this they were exposed to literal death; for "the wages of sin is death"—"sin, when it is finished, bringeth forth death." They had died to sin by repentance, and had been literally buried in water to signify this, and had been raised from the watery grave as a sign that they were risen again, and not to their former life of sin, but to a new life of obedience in Christ. They had been planted in the likeness of his death and raised in the likeness of his resurrection, that they might "walk in newness of life." Rom. vi. Hence the apostle says "If ye then be risen with Christ." &c.

All this is to signify something real. And what is it? It is this: Our natural life, derived from Adam is forfeited by sin. It is irrecoverably lost and consequently if we enjoy a future and everlasting life, it must be derived from Christ the second Adam, who is a life-giving spirit. We are now prepared to understand the meaning of the figure: "Ye are dead," &c. Their literal life had been forfeited,—it was unconditionally and irrecoverably lost; for sin had entered into the world, and death by sin. We say of the culprit condemned to die, he is a dead man. When God sent his plagues upon the Egyptians and the first-born in every house was slain, the living cried out in despair, "We be all dead men." Ex. xii, 33. So Paul could say to those who were risen with Christ by faith, Ye are dead—your life was forfeited when Adam sinned, and death has passed upon all. But still you have life in prospect. Though it is not received, yet it is secure; it is hid with Christ in God. When will this new life be given? When Christ who is our life shall appear. Then ye will be living men—ye will appear with him in glory.

The Colossian brethren to whom Paul wrote, yielded up the life, which they derived from Adam, eight-

een hundred years ago. But they have not received the life which Christ is to give them, and will not till Christ appears in his glory. It is not till then that the promise becomes due. If they are living souls now, whence do they derive their life? Not from Adam; for that being forfeited, is lost forever. Not from Christ; for the time has not come when that hidden life is to be given. The only conclusion is, they are destitute of life, and will be, till the Life-giver comes.

R. F. COTTRELL.

Report from Bro. Snook.

I LEFT home on a tour of quarterly meetings, Jan. 14. Arrived at, and began meetings in, Pilot Grove on the 15th. We were pleased and greatly encouraged on meeting a much more general turn out than we had expected. The meetings continued to the close of the following Tuesday evening, and the interest was on the increase to the close. We preached eight sermons to large and deeply interested congregations, had several prayer and social meetings, and one most excellent communion season. Great union of hearts and mingling of tears characterized the solemn occasion.

This was one of the best meetings ever enjoyed by us in this State. The book sales speak loudly of the interest. I started with a supply of books for the whole tour and so great was the demand that I sold almost out in this meeting. On Sunday we sold to the amount of \$36.10 and before we closed the meetings the whole amount taken was \$44.35. Two came out and embraced the truth and a number of others are deeply interested and investigating. One was baptized. God is blessing this church. They have been faithful in times of trial. They show their zeal by doing. They have built a good, respectably-appearing, house of worship without using or diminishing their s. b. fund. And now the fruits of their labor appear,—the Lord is adding to their numbers and they are onward to victory. May he ever bless and lead these dear brethren and make them a light to reflect his glory in the community in which they live.

From here we went to Washington and preached once to the little flock of that place. We were happy learn that they are still striving for a home in the better land and rejoice in believing the truth.

The 22d, we met with the brethren of Liberty church and with a general turn out from some other points. This was a meeting of interest and encouragement but not so much as it might have been, as there was a general uneasiness on the part of Brn. who had come a distance, which was occasioned by a sudden departure of the snow, leaving them mostly mud to go home in. This church is growing and exerts a good influence, and there is a gathering to the Lord among them. They have done well since they were organized and by being humble faithful and teachable, as we believe they will, we trust that God will bless them much.

From this point we started in care of Bro. Ben. Auten for points west. The going grew worse and worse but finally after nearly five days hard travel over ice, snow and mud, weary and worn, we arrived at Knoxville and began meetings on the evening of the 29th. Here we met with several brethren from other points but not so many as on former occasions as the going was so bad that nothing but go through determinations, would travel so far to meeting. This was a profitable and good meeting. The Lord was with us in speaking and blessed the testimony to visible and apparent good. A goodly number of outsiders were favorably impressed and we are certain if the truth was lived out here, that there would be additions to the Lord's cause. The brethren here are generally taking hold in greater earnestness and I hope will gain the victory. They have been held back by weights that are now we trust being shaken off. May God bless these dear brethren and help them to live worthy of a home in the kingdom.

We next visited our Reauseau brethren and preached twice and were pleased to find that though there has been a great lack of stability yet there is some living faith among them. We hope to hear good news when we hear from them again. They have had their trials but have been delivered from them and now can

rejoice that they have made some progress toward the kingdom. On the evening of Feb. 3, we began meetings in Sandyville, and lectured up to the 9th. We began under unfavorable circumstances, but had a large congregation which increased in numbers and interest to the close. This church is now in a growing condition and exerts a good and gathering influence. Many that formerly would not hear, now hear with interest. We are certain that if these brethren will but be faithful, humble and prayerful, the Lord will increase their numbers and they will be instruments in saving others.

I next visited the brethren near Eddyville. There we had an interesting and profitable meeting. All the Brn. thanked God and took courage to resume their journey to the kingdom. They have had some severe trials but the Lord has been their deliverer so far and if they will be faithful, he will be, unto the end. On my way home I called and visited the brethren of Liberty again and enjoyed a warm and refreshing time. On Sunday 14th inst. I started for home, and on the evening of the 23d I arrived safely among my family, thankful to meet them once more after an absence of nearly six weeks in which time I traveled over four hundred miles mostly very bad going, preached 38 times, baptized one, sold \$60.00 worth of books and got several new subscribers for the Review and Instructor.

In conclusion I will say that the cause is onward and upward in Southern Iowa, and so far as I know all over the State. The calls for labor are many, and the openings increasing. Never was there a better prospect for success to the truth. Oh may the Lord help us all to be faithful, zealous and whole hearted; to give ourselves altogether to the work that when He appears we may be prepared to meet him with great joy and share in the joys of a home in his everlasting kingdom.

B. F. SNOOK.

Labors in Ohio.

AFTER visiting Gilboa, Leipsic, Lovett's Grove, and Portage, I came to the north eastern part of the State. I held several meetings in various places, mostly for the benefit of those who had received the truth, either in whole or in part. January 17th I preached a funeral sermon in the Disciple house in Bloomfield, Trumbull Co., and commenced lecturing in the same house that evening. These continued till the 27th when the mud became so deep that those most interested could not get out, the roads were almost impassable. I was sorry to be obliged to close thus, for the interest had been good, and I wished to present the reasons of the faith fully. For some time the state of the roads continued such that evening meetings were out of the question. Some of the time I spent in visiting those who were interested, and had the opportunity of partially presenting the truth to some who had never heard. Under the circumstances this was very laborious, so I spent part of the time writing.

Feb. 12th I commenced meetings in Huntsburg, Geauga Co. Strong influences were brought against the meeting so the attendance was small; a very severe storm commencing the 15th prevented meetings most of that week, and after I could resume, it was very muddy in three days time. I gave eight lectures there, with the result, I trust, of some accession to the faith.

First-day, 28th, I attended meeting at Bloomfield, heard the Disciple Elder preach, and on inquiry found he was to be absent for some time, and I made application for the house to preach in on a time specified. They said they would consult and give me an answer in the afternoon. On taking a vote of the church only three voted to let me have the house, and two of them are keeping the Sabbath. Were the power of feeble men equal to their intentions this would appear militating, but I have never yet known the prejudice, bigotry, or intolerance of self-styled reformers to permanently injure the truth. Eleven are now keeping the Sabbath as the result of the meetings there, and the influence is spreading.

Most of the Sabbaths I have met with the church at Orwell Center, as this is central, and nearly all can

meet here on the Sabbath. These meetings have regularly increased in interest and numbers since I came here this winter. Some work that I intended to do this winter I could not possibly do on account of the weather and roads. The people say they never saw such a winter, but this seems to me rather like a customary expression, for I have never seen much different in Ohio. Notwithstanding, the truth is regularly progressing and the general interest increasing.

J. H. WAGGONER.

Orwell, Ohio, Feb. 29.

Report from Bro. Lawrence.

BRO. WHITE: Sabbath, February 20, I met with the church in Shelby. But a few out, on account of sickness. The church there are struggling on for victory.

Last Thursday I came to Memphis. Visited some on Friday. The church met in the evening, at the meeting house, for a conference meeting. A large number were out. Some forty testimonies were given. Bro. E. S. Griggs is here, and assisted in the meetings by his prayers and exhortations. I am happy to report that harmony prevails in the church here, while the enemy is raging without. The ministers have been and are doing all they can to sour the minds of the people against us, by holding up our books to ridicule, especially "Which, Mortal or Immortal," and the visions. But the Lord causes the wrath of man to praise him; for while some of the same cast are delighted with the foaming out of their own shame, others are disgusted with them; and it has a tendency to keep up investigation among the brethren, and also to cause them to press together.

I preached Sabbath. This was followed by an interesting Bible-class, numbering about forty, and a Sabbath-school numbering about thirty scholars.

I preached again in the evening to a large congregation, notwithstanding the darkness and the mud. After this, a unanimous vote was taken, to petition the Conference Committee to appoint and hold the next approaching State Conference with the church in Memphis, and also to dedicate their meeting-house, which is in process of completion. The job of finishing is let to two brethren, and they expect to have it done the first week in May. The work progresses nobly, although the report is currently circulated that Bro. Saulsbury will have to sell his farm to pay for the house, and all that join us will have to deed their property to Mrs. White. Strange that the enemy will beat out his own brains so foolishly.

First-day P. M., the church met to pay in their systematic subscriptions, at which the way was opened for the reception of members, when five gave in their names and were received into membership. We then adjourned to Bro. Philips', where the church for the first time enjoyed the celebration of the ordinances of the Lord's house. We had a solemn, melting time.

I expect to return home to-morrow, then to Lapeer to spend next Sabbath. Yours in hope,

R. J. LAWRENCE.

Memphis, Mich., Feb. 29.

Be Careful.

THERE is one failure which I find among our brethren and sisters in Wis., and which may exist in other places; and I would hereby recommend a speedy reform. Some profess to believe the testimonies which the Lord has so kindly given to correct the erring and turn them from their faults, which he has so clearly pointed out, especially a light trifling spirit among the young and some of the middle aged.

There are some who like to visit with the world and who are naturally great talkers, and talk about almost everything but the truth, and not unfrequently speak evil of their brethren and sisters, and by so doing, James says, become judges of the law, and not doers. James iv, 11.

Paul speaks of many unruly vain talkers in his day, and I am sorry to say that there are some in these last days among the remnant. Again Paul says, Rom. xvi, 17, Now I beseech you brethren mark them which

cause divisions and offences contrary to the doctrine which ye have learned and avoid them.

Have you not been taught brethren both by the Bible and the testimonies to press together and be united and love each other and all speak the same thing? James iii, 16, says, Where contention and strife is there is confusion and every evil work. I do hope that all such persons among the remnant will soon become converted or leave our ranks. I recommend therefore a careful and prayerful reading of the testimonies and Bible and a thorough study and application of those truths to ourselves and not some one else, praying that God may sanctify us through them. Amen.

ISAAC SANBORN.

Doings of the Committee for January and February.

WE have received 340 subscribers in the months of January and February, the most of which were obtained by effort and sent in by the following named members of the Committee:

One each—Emily Lawton, E. K. W. Cornell, James Strong, J. S. Wicks, Eveline Cole, M. B. Ferree, J. L. Edgar, Bro. Cartwright, W. F. Crous, P. Strong, A. Thompson, A. M. Gravel, Amanda M. Clater, L. Smith, H. C. S. Carus, E. Calkins, H. W. Decker, John Frank, W. McPheter, A. S. Hutchins, Sarah Robinson, D. Weaver, V. Weed, R. C. Hunnewell, S. Babcock, G. G. Green, Ellen M. Warren, J. Long, H. C. Whitney, E. McAllister, H. Harlow, G. F. Richmond, Joanna Collins, W. Peabody, D. F. Moore, Annette Austin, Lucinda M. Smith, C. Gregory, Mrs. Mary Sawyer, Mary M. Burt, H. C. Blanchard, W. E. Caviness, E. D. Cook, M. Edson, E. M. L. Cory, Polly Keyes, C. Hall, J. Barrows, C. O. Taylor, D. W. Milk, D. A. Smith, M. Salisbury, L. Martin, D. W. Randall, D. A. Waggoner, George Leighton, J. H. Lonsdale, A. M. Preston, H. S. Gurney, L. Lathrop, M. Maynard, C. H. Barrows, W. S. Higley, Jr., N. A. Hitchcock, E. H. Root, Mrs. M. G. Lindsay, J. L. Baker, W. W. Lockwood, F. Kittle, M. B. Smith, Eliza Buckland, R. Sawyer, H. F. States, A. C. Bordeau, W. Romine, J. W. Raymond, J. G. Whipple, Dr. H. S. Lay, B. F. Wilkinson, M. Kunselman, Joseph Clarke, S. Tomlinson, L. Tomlinson, L. B. Lockwood, W. D. Sharpe, I. Ward, J. Matteson, Elbridge G. Rust, C. G. Campbell, M. E. Haskell, J. T. Mitchell.

Two each—J. A. Loughhead, W. Vancil, J. N. Loughborough, S. H. King, Eliza A. Ferrin, Harriet Hicks, Seth Newton, E. A. Dike, A. J. Stover, M. G. Kellogg, E. G. White, N. Blood, E. F. Deboard, Nancy A. Logan, C. R. Austin, Mary Helligass, W. D. Dickinson, E. Goodwin, Ben. Auten, G. S. West, J. Millard.

Three each—A. J. Richmond, R. P. Stewart, E. C. Boaz, L. Marsh, J. Wilson.

Four each—R. F. Cottrell.

Five each—A. H. Clymer, T. M. Steward, Frisbie & Van Horn, Charles Smith.

Six each—B. F. Snook, Isaac Sanborn, N. Fuller.

Seven each—J. H. Waggoner, J. Whitenack.

Fifty each—M. E. Cornell.

There was also quite a number sent in by members of the Committee previous to the 1st of January, before we commenced keeping a list. To such we would return our thanks; as well as to those now reported, and trust that you will not weary in well doing, but continue your well begun efforts until our quota is entirely full. We hope to have the pleasure of again recording your names with many others of our Committee who have not yet reported, in our next monthly report.

E. S. W.

The Slave Martyr.

[BRO. WHITE: The following I copied and offer for the Review from the Tract Journal. S. Ross.]

Recently a colored preacher in the city of Boston, discoursing on the resurrection, and those who were waiting for its morning glory, related the following touching fact. A pious female slave, who would go to the place of prayer and live for Christ always, came under the lash of her brutal master, who declared that he would whip her Jesus out of her. The scourging

was repeated till the young martyr lay gasping in death. The master inquired if she was cured of her love of Christ. Oh, massa, she replied, you haven't touched him yet, you haven't come near him at all; and then she died. The earnest preacher then exclaimed, And she, too, is waiting for the resurrection.

Has not he who was scourged that he might sympathize with his scarred people arisen even now to vindicate them and avenge their blood, demanding stripe for stripe, and wasting the treasures of oppression. Let the church discern God's hand and say, Spare thy people, O Lord, and give not thy heritage to reproach while they do work meet for repentance.

Wonderful Growth and Resources of the United States.

THE following summary of the leading facts in the report of the American Delegate to the International Statistical Congress, at Berlin—Hon. S. B. Ruggles—is worthy of the widest circulation, and will at once gratify and interest the reader:

During the last 60 years, while the population of France has increased but 37 per cent., and that of England 121 per cent. (Prussia increasing 79 per cent. in 45 years), the increase of the United States has been 593 per cent.

The food-producing Western States, embracing an area of 282,134,688 acres, form, says the report, "an immense natural garden, in a salubrious and desirable portion of the temperate zone, into which the swelling stream of population from the older Atlantic States and from Europe has steadily flowed during the last decade, increasing its previous population from 5,403,595, to 8,957,690, an accession of 3,554,095 inhabitants, gained by the peaceful conquest of nature—fully equal to the population of Silesia, which cost Frederick the Great the seven years' war, and exceeding that of Scotland, the subject of struggle for centuries.

"The rapid influx of population into this group of States increased the quantity of the 'improved' land, thereby meaning farms more or less cultivated, within their limits, from 26,680,361 acres in 1850 to 51,826,895 in 1860, but leaving a residue yet to be improved of 230,308,293 acres. The area of 25,146,054 acres thus taken in ten years from the prairie and the forest is equal to seven-eighths of the arable area of England, stated by its political economists to be 28,000,000 of acres.

"The area embraced in the residue will permit a similar operation to be repeated eight times successively, plainly demonstrating the capacity of this group of States to expand their present population of 8,957,690 to at least 30,000,000, if not 40,000,000, of inhabitants without inconvenience.

"The effects of this influx of population in increasing the pecuniary wealth, as well as the agricultural products, of the States in question, are signally manifest in the census. The assessed value of their real and personal property ascended from \$1,116,000,000 in 1850, to \$3,926,000,000 in 1860, showing a clear increase of \$2,810,000,000. We can best measure this rapid and enormous accession of wealth by comparing it with an object which all nations value, the commercial marine. The commercial tonnage of the United States in 1840 was 2,180,764 tons; in 1850 was 3,535,404 tons; in 1860 was 5,358,808 tons.

"At \$50 per ton, which is a full estimate, the whole pecuniary value of the 5,358,808 tons, embracing all our commercial fleets on the oceans, and the lakes, and the rivers, and numbering nearly 30,000 vessels, would be but \$267,940,000; whereas the increase in the pecuniary value of the States under consideration, in each year of the last decade, was \$681,000,000. Five years' increase would purchase every commercial vessel in the Christian world."

The capacity of these States for the production of vegetable and animal food is dwelt upon by Mr. Ruggles with much force. He says: "In the last decade their cereal products increased from 309,950,295 bushels, to 558,000,000 bushels, considerably exceeding the whole cereal product of England, and nearly if not quite equal to that of France. In the same period the swine, who play a very important part in consuming the large surplus of Indian corn, increased in number from

8,536,182, to 11,039,352, and the cattle from 4,373,712, to 7,204,810. Thanks to steam and the railway, the herds of cattle which feed on the meadows of the Upper Mississippi, are now carried in four days through 18 degrees of longitude, to the slaughter-houses of the Atlantic."

He adds:

"It is difficult to furnish any visible or adequate measure for a mass of cereals so enormous as 558,000,000 of bushels. About one-fifth of the whole descends the chain of lakes, on which 1,300 vessels are constantly employed in the season of navigation. About one-seventh of the whole finds its way to the ocean through the Erie Canal, which has been once enlarged for the purpose of passing vessels of 200 tons, and is now under survey by the State of New York for a second enlargement, to pass vessels of 500 tons. The vessels called canal-boats, now navigating the canal, exceed 5,000 in number, and if placed in a line would be more than 80 miles in length.

"A general famine is now impossible, for America, if necessary, can feed Europe for centuries to come. Let the statesman and philanthropist ponder well the magnitude of the fact, and all its far-reaching consequences—political, social and moral—in the increased industry, the increased happiness, and the assured peace of the world."

In regard to the metalliferous deposits of the country, Mr. Ruggles presents some interesting statistics, and concludes with the following paragraph:

"From the documents and other evidences now before the International Statistical Congress, it must be apparent that the metalliferous regions of the United States of America are destined, sooner or later, to add materially to the supply of the precious metals, and thereby to affect the currency of the world, especially if taken in connection with the capacity of the auriferous regions of Russia, Australia, and British America, and the possibility of increased activity in the mines of Mexico."

The concluding reference, in this passage, to the possibility of increased activity in the mines of Mexico, created a sensation among the French delegates to the Congress, who subsequently took occasion to disclaim for France any intention of occupying Mexico permanently.

Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Then they, says the prophet, that feared the Lord spake often one to another. We believe emphatically that we are living in that time. Therefore seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith. Let this department be well filled with lively testimonies of the goodness of God, and the value of his truth.

From Bro. Merry.

BRO. WHITE: I deem it a pleasure to let the brethren and sisters know how we prospered at our last quarterly meeting at Pleasant Grove, Minn. We were happy to see Bro. and sister Morse, of Deerfield, once more, to join our voices in praises to God. We had a goodly number of Sabbath-keepers present. And while we listened to Bro. Morse's discourse on the sanctuary and 2300 days, and his timely admonition for us to awake and gird on the whole armor, and be prepared for that day which is coming upon the world to try them, &c., we felt like pressing forward, and pray that we may be found in that day without spot or wrinkle. We had freedom in praying for the sick at the house of Bro. Crandall. We hope the Lord will bless them, and they be encouraged to press on to the kingdom.

First-day we met at the house of Bro. Lull, and after a short discourse on Heb. x, 25, by Bro. Morse, we had our business meeting. I am happy to say that I never have seen more union among brethren. Every one came up to pay on their s. b., to cancel all debts, and begin anew. The whole amount received for the quarter ending Feb. 1, 1864, was \$26,84. Twenty were sent to the State treasury for the missionary fund. We hope that all our churches and brethren will see it

duty to raise a goodly fund, to support the messenger that may be sent us by the General Conference. Take courage, brethren and sisters. Minnesota will not be neglected. Wait patiently on the Lord, and he will send whom he will.

According to Review No. 10, I was happy to learn that I could do something for those whom I dearly love in the Lord, and for the advancement of his cause. I took the agency for our church, which resulted in getting six subscribers for the charts.

In the evening we partook of the ordinances of the Lord's house. Second-day we parted to meet again, if not here, where parting will be no more.

Bro. Morse extended his labors in Winona Co. until to-day. He has now left our home to attend the Oronoco meeting. May God bless and reward him for his timely visit.

Brethren, be faithful and work for the prize which is but a little way ahead. May the Lord help us to gain that prize of great value, is the prayer of

Your brother,

WM. MERRY.

St. Charles, Minn.

From Bro. Hildreth.

BRO. WHITE: We are in this city alone to-day trying to keep the Sabbath of the Lord. The majority of the business, and other leading men of the place, are Catholics, with secession proclivities. A large portion of the population is foreign; and, taken altogether, it is not a pleasant place for a person of our belief. The Catholics have two or three places of worship, one of which is the Immaculate Conception Cathedral, a handsome brick edifice, with the Corinthian style of architecture beautifully displayed inside. One can hardly attend their services without imagining that he is in an idol temple.

After being with Sabbath-keepers so long, it seems hard to be deprived of their society, but what is worse it is difficult to get an opportunity to pray in secret and at the family altar. But we are yet consoled with the thought that God has not forsaken us. Good angels have watched over us. How sweet are the consolations of His Spirit. And how ungrateful am I at times when I do not make him first in all my thoughts and purposes. I remember the brethren at Round Grove. May the Lord bless and prosper them abundantly in spiritual things. Brethren pray for us. I am not as much consecrated to the service of God as I ought to be, but I mean to press on.

Yours striving for the overcomers crown.

D. HILDRETH.

Ft. Wayne, Ind.

Extracts from Letters.

Bro. L. H. Roberts writes from Deerfield, Mich.: I am a carpenter and joiner by trade. I found it necessary last summer to work away from home and went to the village of Croton. I worked five days in a week, and in the midst of scornful professors and indifferent sinners, I rested the seventh day according to the commandment. Luke xxiii, 56.

One man let me work on Sundays when I could without making too much noise. Many threats were made, but I found some that would defend me, so I was not arrested. May the Lord give me courage at all times to face the world.

Since last Spring I have stood alone, my wife observing one day and I another; but thank the Lord, through his goodness she has been convinced and we now keep the Sabbath together. I have often tried to quit smoking but did not succeed. I have indulged in the habit to great excess for nine years. My wife often told me that when I would quit smoking, she would quit drinking tea. So with the beginning of the new year we both made a firm resolve to use no more tea coffee or tobacco. Thank the Lord, we will come off victorious, triumphing over sin and temptation, and finally over death.

Sister M. W. Steere writes from E. McDonough, N. Y.: My way for many months has been dark and clouded, but of late the clouds have been dispersing and the sun of righteousness illuminates and warms up my heart

with love to God. I feel that he leads me on and I want to cast all my care on him, and be sanctified through the truth. The Review is all the Christian communion I have, and it is very dear to me.

My only daughter Maryette, died last June but she died with the seal of God's law upon her, and I trust she is waiting to hear the voice of the Son of God. I am very lonely, but want to know no will but his. Pray for me that I may have a good title to the promised land.

Sister M. Debord writes from Arlington, Wis.: I feel to rejoice in the blessed hope. When I look back on my past life and see how I have lived, my heart is pained within me, but I feel like starting anew to serve my Lord and master. I want to live so that I may meet with joy the Saviour when he comes to make up his jewels.

Cannot some preacher come this way to open the eyes of the people. I think good might be done here. There are several anxious to hear the Adventists preach. This is a good neighborhood. Would be glad to have some one come and give a course of lectures. There are two Sabbath keepers here besides myself. We will help to bear the expenses if some one will come. My heart goes up to God in prayer. Oh may this be a place of true worship. The churches have fallen to a low state in this place. They are engaged in dancing festivals and every thing else that the world delights in.

Sister B. J. Carpenter, writes from Des Moines, Iowa: I am still living in Des Moines. Though all alone in the faith, I can praise the Lord that his grace has been sufficient for me. I have tried to live close to the Lord, tell him all my troubles, and ask him for strength to stand that Satan might not get any advantage of my weakness, and I be lost at last. I do want to be a child of God, to endure unto the end, and be gathered with God's dear children at last.

Sister S. M. Greenman writes from Lockport, N. Y.: It is about six months since I began to keep the seventh day as a rest-day, believing it to be the day which God commands to be kept. I first heard the present truth presented by Bro. Cottrell, and thank God that my ears have been greeted with the sound of this message. I feel willing to suffer with Christ if I may but reign with him. When I look back upon the past and realize what great things the Lord has done for me, the language of my heart is, "Bless the Lord, O my soul, and all that is within me bless his holy name." Oh, the unspeakable love that fills the soul when we do the will of the Lord, and follow his footsteps! Oh, why do we cling to this sinful world so much! I feel to say, Lord wean my affections from it. And may we all get just right in his sight, be clothed with humility and have on the whole armor, for soon our Deliverer will appear.

Sister A. M. Preston writes from Fitz Henry, Ills.: I esteem it a great privilege to be numbered among the children of God, though unworthy. I rejoice in God because he has kept me in the love of the truth. It is my meditation by night and by day; and it is my greatest desire to know the will of God. Brethren and sisters let us beware and not fall into any snare that the enemy will set for us; but let us keep close to Jesus' bleeding side, and remember how he suffered for us, and how many precious promises he has made us. I will by the grace of God, live a Christian life.

Pointed Paragraphs.

WHEN I commenced my duties as professor of theology, I feared that the frequency with which I should have to pass over the same portions of Scripture would abate the interest in my own mind in reading them; but after more than fifty years of study, it is my experience that with every class my interest increases.

WHEN a man becomes a Christian he will not be exempt from tears, from losses, from sickness, cares and death; but he will bear these things with a patience

that the world has not; and he will see, overruling these things, a hand that the world does not see; and he will learn that great problem which Christianity alone solves, that out of evil God is still educating good.

A TWENTY-INCH Rodman gun, the largest ever made, was successfully cast at the Fort Pitt works, at Pittsburgh, on Thursday last. The weight of this monster gun, when finished, will be 115,000 pounds. Its outside length is a little over 21 feet, and its length of bore 17 feet and a half. The successful casting of such a gun, is one of the remarkable facts of the day.

A Christian can lose nothing of importance, unless he can lose his God; but God is his everlasting portion, therefore his complaints are childish.

Special Notice.

TO CORRESPONDENTS.—Please notice the following rules. If you will notice them, you will save our Secretary much perplexity and time.

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be torn off when the letter is opened.

2. Always, in writing to this Office, give your Post Office, State, and County. If your Post Office be one name and your town another, give both, stating which is which.

3. If you wish your paper changed to another Post Office, first state the name of the person, the Post Office, County, and State where it is sent, then the person, Post Office, County, and State where you wish it sent.

Obituary Notices.

DIED in Sandisfield Mass., of diphtheria, Sabrina, aged, three years, one month and fourteen days. Also of the same disease Jan. 28th, 1864, Julia E., aged one year three months and twenty-six days, children of Samuel J. and Julia S. Twing.

Bro. Daniels gave us words of comfort on the occasions, from first Corinthians xv, 51, and Rev. xiv, 13.
S. J. & J. S. TWING.

DIED of typhoid fever at Lynxville, Crawford Co. Wis., Feb. 19, 1864, sister Minerva Rathbun wife of Bro. James Rathbun, aged twenty-seven years and nine months. Sr. R., embraced the truth about five years ago and from that time was faithful in keeping the commandments and living out the faith of Jesus.
L. G. BOSTWICK.

DIED in Vesper, N. Y. Feb. 23d and 24th 1864, our two little boys Eugene Deming, and Elmer King Smith, one aged two years and seven months and the other seven months, after a most painful illness of five days of scarlet fever. We believe that Jesus died and rose again, and that God will bring with him our little ones who sleep in Jesus. Come quickly Lord Jesus.
D. E. & F. S. SMITH.

DIED of chronic abscess and dropsy, Jan. 29, 1864, in West Winsted Ct., after a long and painful illness, our dear sister, Lucy A. Beckley, aged 34 years.

Sr. Beckley embraced the Sabbath twelve years ago last Autumn. She clung to the truth to the last and at the time of her death was enabled to exclaim with the patriarch, "I know that my Redeemer liveth."

Farewell dear sister, sweetly rest,
Low in thy narrow peaceful bed
No more shall grief invade thy breast
Nor pain distract thy weary head.

Our glorious King will soon appear
And call thee from the cheerless tomb,
The blissful morn is drawing near
When he who is our life shall come.

Then may we meet in heaven above,
Where all these partings will be o'er,
There to rejoice in Jesus' love
And dwell with him for ever more.

WM. H. GRAHAM.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 8, 1864.

KEY to the Prophetic Chart, written by Bro. Smith, is now ready. We have printed 3000 copies, and rank it among our very best publications for general circulation.

To Our Friends.

Those who have assisted in disposing of the Charts and other publications have our sincere thanks. The plan suggested is working well, and with improved health, we are cherishing the hope of soon being able to "owe no man anything."

We will send charts with books by Express, charges paid, if the distance does not exceed 1000 miles, when \$20 worth are taken at retail prices. Or \$10 worth if the distance is not over 500 miles.

Prices.

Table listing prices for various items: CHARTS, with Key, a set, by express, \$4.00; Cloth, painted, with Key, 3.50; Bible Dictionary, 1.50; etc.

We have also English and American Bibles of different sizes, note paper and envelopes at wholesale prices, Appeal to the Youth, and Testimony No. 10, which we can send by express with the Charts and books.

We have many more Law than Prophetic Charts, on paper backed with cloth and varnished, and will sell one or both. The cloth are equal, and must be sold in sets.

In another column will be found some important statistics relative to the growth and prosperity of this country in every element that goes to make a great and powerful nation.

Appointments.

A QUARTERLY meeting of the Seventh-day Adventists will be held in Orwell, Ashtabula Co. Ohio, commencing sixth-day at 2 P. M., March 18, and continuing over first-day.

Those who may come via Warren will have to take the stage at Warren Thursday morning. One or more of the Ohio Committee will attend.

J. H. WAGGONER.

PROVIDENCE permitting, I will hold meetings as follows:

- Newport, N. H., Sabbath and first-day, Mar. 19 & 20. Washington, N. H., evenings of " 22 & 23. Peterborough, N. H., Sab. & first-day, " 26 & 27. Manchester, N. N., Tuesday evening, " 29. Haverhill, Mass., Sab. & first-day, April 2 & 3.

J. N. LOUGHBOROUGH.

PROVIDENCE permitting, we will meet with the church in Parkville, Mich., Sabbath, March 12. Burlington, " Sabbath, " 19.

JOHN BYINGTON.

Business Department.

Business Notes.

J Leland: In answer to your first question, Yes; second, No.

RECEIPTS.

For Review and Herald.

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

- Aurila Green 1,00, xxv, 13. J Eggleston 1,00, xxiv, 7. C G Campbell for P B Campbell 0,50, xxiv, 13. J Hostetler 2,20, xxiii, 1. J Millard for E Baker and J Millard each 1,00, xxv, 13. E A Dike 1,00, xxv, 13. E A Dike for J Clement 1,00, xxv, 13. M E Haskell for S B Crosby 0,50, xxiv, 13. L Stiles 2,00, xxv, 1. J T Mitchell 1,00, xxv, 14. J T Mitchell for W A Mitchell 1,00, xxv, 13. J Howell 0,50, xxiv, 13. A T Brooks 0,50, xxiv, 13. E Cordener 0,50, xxiv, 13. I Warner 2,00, xxv, 11. Eliza Smith 0,50, xxv, 17. Mrs R Sawyer for Miss Ann Patten 1,00, xxv, 13. W D Landfair 1,00, xxv, 13. J C Revell 1,00, xxiv, 13. G B Tillson 1,00, xxv, 1. Wm Usher 1,00, xxv, 1. F Nutting 1,00, xxv, 1. J Jenkins 1,00, xxiv, 13. Mrs E D C Green 1,00, xxiv, 13. A S Gillet for C Follet 1,00, xxv, 13. R Marvin 1,00, xxiv, 11. G W Burnham 2,00, xxv, 1. J Cole 1,00, xxiv, 1. L Kenfield 1,00, xxiv, 1. E Cobb 2,00, xxvi, 1. W F Cole 1,00, xxiv, 1. R D Tyson for B C Bates 1,00, xxv, 13. E Merrill for S Merrill 0,50, xxv, 13. W E Price 0,75, xxiv, 14. A G Long for J M Withers 1,00, xxv, 13. P Cornell 1,00, xxv, 1. G Brown 1,00, xxiii, 10. Mary Adderton 1,00, xxv, 1. L Hackett 2,00, xxvi, 7. W Bellamy 3,00, xxiv, 10. O P Rice 3,00, xxiii, 1. Prudence Gay 1,00, xxiv, 1. Mrs A Green 1,00, xxv, 13. C Washburn 2,00, xxv, 13. C Davis 2,00, xxv, 1. T Brackett 1,00, xxiv, 14. W A Mathews 1,00, xxv, 13. M Dains 2,00, xxv, 1. W Dains for S M Dains 1,00, xxv, 13. R F Andrews 1,00, xxv, 13. J Ludington 3,00, xxv, 1. W Chinnock 1,00, xxv, 1. J W Merrifield 1,00, xxv, 13. E Cutts 0,50, xxiv, 11. I J Andrews 2,50, xxiii, 1. A friend for Mrs J B Underwood 1,00, xxv, 13. W P Longmate 1,00, xxiv, 13. E Macomber 1,00, xxiv, 10. A R Mott \$1 on acct. R T Sands 1,00, xxv, 13. S Dodge 1,00, xxv, 13. S D Willis 1,00, xxv, 13. W Taplin 1,00, xxv, 13. W R Mott 1,00, xxv, 13. A D Rose 1,00, xxv, 13. A R Mott 1,00, xxv, 13. Dr J T Buttrick 1,00, xxv, 13. C E Champlin 1,00, xxv, 13. Mrs S W Rose 1,00, xxv, 13. Mrs J C Rose 1,00, xxv, 13. R W Paine 1,00, xxv, 13. Nancy Gibbs 2,35, xxv, 1. Mrs Nancy Ellis 0,50, xxiv, 13.

Books Sent By Mail.

- M M Hostetler 30c. E McAllaster 1,00. M C M Andrews 30c. M Deboard 30c. M Edson 30c. S Babcock 15c. E A Nutting 30. J H Sparks 30c. Mrs W Bedient 17c. L Kenfield 70c. S D Barr 1,00. P Cornell 19c. H H Smith 2,00. C W Osgood 20c. J S Hobart 1,05. M Strout 45c. M J Chapman 30c. L O Stowell 50c. J P Rathburn 85c. A B Williams 30c. Mrs E A Brown 15c. A Hafer 60c. N S Brigham 30c. M Marquart 30c. Thos Patten 30c. Mrs S Gadsby 5c. J G McIntosh 15c. Mrs P W Cottrel 30c. L Dawson 15c. S Myers 60c. J N Wilkinson 60c. S A Martin 30c. Wm Kerr 30c. C L Urquhart 60c. I J Andrews 30c. Thos E Morey 35c. Nancy Gibbs 15c. F M Baagg 45c. Wm A McIntosh 30c. Mrs M E Rust 30c. Thos Hamilton 1,20. B C Chandler 1,27.

Cash Received on Account.

- J H Waggoner \$5,25. J B Frisbie \$10. I C Vaughan 12c. Joseph Bates \$2. W J Hardy \$6,50. P Scarborough, Jr, \$10. A Lanphear \$5. H C Blanchard \$20. H W Decker \$5. J M Foster \$5. P Tabor \$7. Robt F Andrews \$15.

Books and Charts Sent By Express.

- B F Snook, Marion, Iowa, \$60,25. W B Castle, Hillsdale, Mich., \$26,80. A S Gillet, McGregor, Clayton Co., Iowa, \$40,97.

General Conference Missionary Fund.

- Mary A Robinson \$5. H Davis \$1,05. C R Davis \$1. J Davis 25c. M Ricker \$2. C Davis \$1. Ch in Portland \$1. Sister Ferguson \$5. Nancy Gibbs (s. b.) 50c. Mrs R Smalley \$5.

Michigan Conference Fund.

- Received from Churches—Ch at Charlotte \$12. Jackson \$30. Convis \$15. Caledonia \$14. West Plains \$6. Hillsdale \$16. St Charles \$12. Greenbush \$8. North Plains \$5. Oakland \$10. Shelby \$25. Owasso \$5. Chesaning \$9.

Donations to Publishing Association.

- Olive Brooks \$1.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On pamphlets and tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

Table listing various publications with prices and weights. Includes titles like 'History of the Sabbath', 'The Bible from Heaven', 'The Three Angels of Rev. xiv, 6', 'The Kingdom of God', 'The Saints' Inheritance', 'The Sanctuary and 2300 Days', etc.