



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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No Cross, No Crown.

No cross, no crown! no toil, no gain,
No pleasure but is mixed with pain—
Welcome, thrice welcome, then a mingled cup,
The crown o'ertops the cross when lifted up.

No cross, no crown! no labor, no renown,
No sunshine without cloud, no smile without a frown;
Life's labors and life's sorrows are the cross we have
to bear—
Thank God the crown's in Heaven we shall forever wear.

No cross, no crown! ah yes, but e'en the Holy
Had help to Calvary; so on the road to glory,
We too have One to help us, and we need not halt or
faint,
For with our fears and weakness, he is very well ac-
quaint.

No cross, no crown! then help me, Lord
Self to deny, and lean upon thy Word;
All that both heart and flesh desire,
I yield to do whate'er thou dost require.

No cross, no crown! then hail, all hail,
Whate'er the Master bids, nor shall
Earth's sorrows or earth's glittering toys
Lure my fond eyes from heavenly joys.

No cross, no crown! then let what will betide,
Drive the nails into our hands, and the spear into our
side,
Let men cast us out as evil, and our very name despise,
All hail, all hail, the cross! for the crown's before our
eyes.

BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

(Continued.)

Preble.—"MINISTRATION OF DEATH WRITTEN AND ENGRAVEN IN STONES"—"DONE AWAY."—Can there be any law without a penalty? If, then, the penalty be changed, then is the law abrogated, or 'done away.' But those who contend for the seventh-day Sabbath, are obliged to take the position, that the moral law, as contained in the decalogue, or 'ten commandments,' which was written on tables of stone, is now in full force.

"Death was the penalty for violating the law of the Sabbath. As we read:

"Six days may work be done, but in the seventh day is the Sabbath of rest, holy to the Lord; whosoever doeth any work on the Sabbath day, he shall surely be put to death." Ex. xxxi, 15. And again: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day." Ex. xxxv, 2, 3.

"Is this penalty now in force? No one dare say it is. If they do, then let them go without FIRE! (?) on the Sabbath, or else let them be put to 'DEATH' on Sunday, the first day of the week! If, then, the penalty is 'done away,' or abrogated, then the law is also 'done away,' or abrogated, which required the penalty. But those who contend for observing the Sabbath accord-

ing to 'the letter' of the law, advocate 'death,' even until now. If they ask, why? I answer, 'The letter killeth.' Shall we advocate 'life?' or 'death?' Life, certainly, says the advocate for the seventh-day Sabbath. Then be consistent, and yield to the 'able ministers of the New Testament,' and follow the spirit, and not the letter; 'for the letter killeth, but the spirit giveth life,' as the apostle says: 'God hath made us able ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.' 2 Cor. iii, 6-11.

"What distraction and 'division' those are guilty of who 'preach another gospel,' as those certainly do who advocate the following of the 'letter' as 'written and engraven on stones,' instead of advocating the following of the 'spirit.' 'For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech,' (2 Cor. iii, 11, 12,) and say with the apostle:

"But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i, 7, 9.

"And why will not men take heed, and follow the 'spirit' instead of the 'letter?' For if any one follow the 'letter,' he will surely 'be accursed,' for the 'LETTER KILLETH!' And the apostle would even denounce 'an angel from heaven' with a curse, if he should 'preach another gospel!' My 'great plainness of speech' must be continued so as to say: 'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.' Rom. xvi, 17.

"Did the apostle ever advocate the 'doctrine' of 'the seventh-day Sabbath?' Never. Then those who do advocate it, do so 'contrary to the doctrine' which the apostle preached; and, therefore, if man, or 'an angel from heaven,' 'cause divisions' contrary to the apostle's 'doctrine,' let them 'be accursed!' Thus saith the Scriptures."

REPLY.—The law and the ministration of the law, are two things. Paul, in 2 Cor. iii, is simply contrasting the two ministrations, the former, or Mosaic, and the present, or ministration of the Spirit. And a change of ministration in no wise affects the existence of the law. The fact, therefore, that we are now living under the ministration of the Spirit, has no bearing on the question of the abolition or doing away of the law, further than this: It shows that some law must be still in existence. Without a law there can be no ministration. If there is a ministration, there must be something to be ministered. What law it is of which we now have the ministration of the Spirit, we shall presently show.

"Can there be any law without a penalty?" asks Eld. P., with as much apparent triumph as though that had something to do with the subject. We advocate no law that has no penalty. Death ever was and is the penalty of the violation of the law of God. And hence, we do well to decide carefully, lest by rejecting the Sabbath, we trample upon a portion of that law,

and thus incur its penalty; for the apostle James, speaking of the ten commandments, says, that he who offends in one point is guilty of all.

Elder P. is careful to single out the Sabbath commandment, as one to which the penalty of death was formerly attached. This seems to be a peculiarity with the opponents of the Sabbath. We wish it had not so much the appearance of a design to mislead the uninformed. Why do they pass over the other commandments of the decalogue? for these all had the penalty of death attached to them equally with the Sabbath. Why endeavor to raise an argument against the Sabbath, on account of its penalty, as though that penalty was peculiar to the Sabbath, while at the same time it was common to all the other commandments? For proof that the penalty of death was attached to all the rest of the decalogue, see the following scriptures:—Deut. xiii, 6-10; Lev. xxiv, 11-14; Deut. xxi, 18-21; Ex. xxi, 12; Deut. xxii, 24; Josh. vii, 10-25. Yet Elder P. has every commandment, except the fourth, binding in this dispensation without the death penalty. We might turn upon him his own question, "Can there be any law without a penalty?" How does he have these commandments still binding? When he will tell us, we will tell him how we have the Sabbath commandment still in force; for they all rest upon exactly the same basis.

A word now in relation to the penalty, though it is not essential to a refutation of his argument. The penalty of death, to be inflicted by the magistrate under the former dispensation, was attached to the ten commandments as a part of the civil code of the Hebrew nation. The ten commandments were first proclaimed by the voice of God from Sinai, engraven with his own finger on tables of stone, and deposited in the ark in the most holy place of the sanctuary. As such, they constituted a distinct law. Ex. xxiv, 12; Deut. xxxiii, 2. They were especially "God's law," which all mankind, as subject to the government of God, were bound to obey, and for a violation of which they were answerable at his bar alone. These commands were also incorporated into the civil code of the Jews; and as such, penalties were attached to be inflicted by the magistrate. This penalty doubtless represented the final retribution of the ungodly. When the Jewish polity ceased, these civil penalties, as a part thereof, also ceased. But the real penalty of the law, to be inflicted by the great Lawgiver, has not been set aside. When a man, under the former dispensation, broke the Sabbath, or any other commandment, and was stoned for it, he was punished as an offender against the national constitution, into which these laws were, for the time being, incorporated. But this must not be confounded with the penalty of the law, as it existed independent of that Jewish system. To illustrate: The crime of murder is in some States, at the present time, punishable with death, according to the civil law; but though the criminal may suffer the penalty of this law, he is still answerable for the crime of murder at the bar of God.

There are three gross absurdities which attach themselves to this position of our opponents, that death under the old dispensation was the full penalty of the law of God. 1. It makes God commit into the hands of man, the full penalty of his law, or the punishment of offences committed against himself! 2. When a person was

stoned, he paid the penalty of the law, and in the resurrection, he will be raised, of course, to salvation, for the law has no more claims upon him, he having paid the penalty. 3. If a person, under that dispensation, could elude the vigilance of the laws, and, though he had committed crime, was not detected, in the resurrection he also will be raised to salvation; for no law will be found to demand his punishment. And thus the sinner might offend against God, and yet, if he could escape the short-sighted and uncertain vigilance of man, go free! Was God ever thus slack and loose in his system of government? Let those alone believe it, whose position compels them to that absurdity. Here we detect Fallacy No. 7, in Eld. P.'s reasoning, as he confounds the penalty attached to the commandments as a part of the civil code of the Jews, with the penalty which will be inflicted on their violation, as the moral law of God.

But Eld. P., like all other Anti-Sabbatarians, finds it impossible to pass over this subject without saying something about fires. It is very easy to throw out an objection, and leave it to work its own confusion in the mind of the reader, without attempting to show its direct bearing upon the subject. We shall only reply to this hint thus thrown out respecting the prohibition of fires upon the Sabbath, that it was simply a local and temporary statute. It was not even binding on the Jews after they entered the promised land, but only while they sojourned in the wilderness. Much less have we anything to do with it. See History of the Sabbath, pp. 67-71.

Eld. P. continues: "If any one follow the letter he will surely 'be ACCURSED,' for the 'LETTER KILLETH.'" According to his vocabulary, the "letter" is the law with the Sabbath in it, and the "spirit" is the law with the Sabbath left out, or with Sunday in its place. For the law that Eld. P. now has binding, is exactly identical with the decalogue of the Old Testament, except that another day has absorbed the sacredness and clothed itself with the obligations of the Sabbath of the fourth commandment. Hence it is the Sabbath that kills, the Sabbath is the "curse," the Sabbath is the offending member in the old law. This must be so; for if the new is superior to the old, its superiority must consist in those points wherein it differs from the old; and the old must also be faulty in just those particulars; but all the difference there is, as we have seen, is, that the seventh day of the old is set aside, and the first day put in its place. Hence, we repeat, and let it be continually borne in mind, that the Sabbath alone is the object of all the denunciations bestowed upon the law of God. Let the reader bear in mind, while reading the remarks of Eld. P. from this time on, that it is the Sabbath that kills, and it is the Sabbath that is the curse. "If any one follow the letter," says he, "he will surely be accursed." It is now time to refer the reader back to Way-mark No. 2, in which he argued that distinction of days was a matter of perfect indifference; but now it seems it has come to be quite a serious matter; for thereby we become subject to death, and destined to be accursed. And this we will set down as Way-mark No. 3. Paul's language was quoted: "Let every man be fully persuaded in his own mind," and, "He that regardeth the day, regardeth it unto the Lord." Nevertheless, it now seems that though the day is regarded to the Lord, he who does it will be accursed and subject to death. Was Paul willing that every man should be persuaded in his own mind whether to be accursed or not? Was he thus indifferent to the welfare of his readers? And has Eld. P. so soon forgotten his own position?

He continues, "Did the apostle ever advocate the doctrine of the seventh-day Sabbath? Never. Then those who do advocate it, do so contrary to the doctrine which the apostle preached." Eld. P. has announced his purpose to prove that the first day of the week should now be observed. And to anticipate a little, we will ask, Did the apostle ever advocate the doctrine of the first-day Sabbath? Never. Then they who do advocate it, do so "contrary to the doctrine" which the apostle preached; and let such "be accursed." Thus saith Eld. P.'s own version of the Scriptures.

Preble. — "MIDDLE WALL OF PARTITION BROKEN DOWN!—Are christians, under the gospel dispensation, required to go back to the law by which the 'common-

wealth of Israel' were once to be governed? Or are they to come forward; and thus, by reason of Christ, who 'is our peace,' be 'made both one?' Or, in other words, was 'the middle wall of partition' 'broken down,' that the Gentiles might go in where the Jews had been! (?) or were the Jews to come out where the Gentiles were? May all give audience, and let the apostle Paul once more speak:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. 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 body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." Eph. ii, 11-22.

"Yes! thank the Lord Jesus, 'we are builded together for an habitation of God THROUGH THE SPIRIT,' (verse 22,) and not through the 'letter,' or the law. For 'the law worketh wrath,' or 'death,' but the 'Spirit' worketh 'peace,' or 'life.' And thus we greatly rejoice that Christ Jesus hath '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.' Eph. ii, 15.

"In my next I promise to treat upon the subject of the 'Moral Law!'"

REPLY.—In the above extract Eld. P. has so fully answered his own argument, that but very little is left for us to do. To his somewhat ludicrous question, "Was the middle wall of partition broken down that the Gentiles might go in where the Jews had been! (?) or were the Jews to come out where the Gentiles were?" a sufficient reply is found in the scripture he has quoted from Eph. ii, 11-22. Eld. P. would evidently design to convey the impression, however, that the partition wall was broken down that the Jews might come out where the Gentiles were! If so, let us see what they came to. What condition were the Gentiles in, and what blessings and promises did they inherit, when the Jews were permitted, according to this new view, to come out and be partakers with them? The first chapter of Romans describes their condition in all its beauty! It represents them as guilty of every abominable thing that the heart of man, aided by the inspiration of the Devil, could conceive. And the very scripture which Eld. P. has quoted declares them to be without Christ, without hope, and without God in the world. Was the middle wall of partition broken down that the Jews might come out and be partakers with them in these things, that they also might have no hope, and might be without God in the world? Glorious object (!) But our limits forbid us to dwell upon it further. The truth is, the apostle represents just the reverse of this. We have "given audience" with unfeigned delight to the apostle's words; and Eld. P.'s italics are no less gratifying. They are exactly the same as we should have used, were we given to italicising. The apostle sets the matter forth in this clear light: The Gentiles were without Christ, and were aliens from the commonwealth of Israel, and strangers from the covenants of promise; they were afar off; but the middle wall of partition that kept them far off, and separated them from the commonwealth of Israel, was broken down, and hence, (what? the Jews were removed afar off to be with the Gentiles? No; but) the Gentiles were "made nigh" by the blood of Christ; they were through Christ admitted into the commonwealth of Israel, so that Paul could say to such of them as turned to Christ, "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." And why was the way laid open to the Gentiles to join themselves to the commonwealth of Israel? Because Israel had been made the possessors of all the treasures of truth, and the promises of salvation. "To them," says Paul,

Rom. ix, 4, pertained "the adoption, and the glory, and the covenants." Both the covenants, the old and the new, were made with Israel. Such a thing as a covenant with the Gentiles is never heard of in all the Bible; and the only way a Gentile can become a partaker in the new covenant, is to be made a member of the "commonwealth of Israel." The apostle goes on to say, that to them also pertain the service of God, and the promises. All the promises of future blessedness are ours only as we become "fellow citizens with the saints;" and the Saviour declares that salvation itself is of the Jews; John iv, 22; and if we would become heirs of the promises, or according to the promise, we must be Christ's and so Abraham's seed. Gal. iii, 29.

The quotation Eld. P. has given us from Eph. ii, 11-22, is so much to our purpose that we request the reader to give it a second perusal. In connection with it, read also verse 6 of chapter iii, where Paul, in speaking of the mystery of the gospel, says, "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise, in Christ by the gospel."

Paul further illustrates this subject by his representation of the tame and wild olive trees, in Rom. xi. The tame olive tree represents the house of Israel; the wild olive tree the Gentiles. Through unbelief, or their rejection of Christ, some of the members of the household of Israel, or branches of the tame olive, were broken off; and the Gentiles were simply grafted in to supply their place. Did the Gentiles thus become the root, trunk and branches of a new tree? No; but simply branches of the same old olive tree, or members of the commonwealth of Israel.

Many speak and act as though all with which the Jews had ever anything to do, was only worthy of the bitterest contempt. But they have reason rather to thank God that such a people as the Jews ever lived, chosen at first because found faithful when all others had turned to idolatry, to preserve a knowledge of the living God, and of his truth in the earth, and to be the instruments through which the blessings of the gospel should be bestowed upon us. Among the advantages which we receive through them, Paul enumerates also "the giving of the law." Through them the moral law is transmitted to us, and we therewith receive the Sabbath—not the Sabbath of the Jews, but of Him who is the God of the Gentiles also. u. s.

(To be Continued.)

Character of Spiritualism.

NOTHING can be more damaging to the claims of Spiritualism than the character of its revelations. Indeed, it is difficult to treat this subject with gravity. Here are ten thousands of people professing to hold intercourse with the inhabitants of another world. They possess the faculty of summoning the spirits of departed men of ancient as well as modern times, and the highest class mediums can converse with these spirits, and convey their utterances to the public. It is no more than reasonable to expect that with such a facility of intercourse as has thus been opened up, we should by this time have learned something respecting the other world; or at least, assuming that such communications may be forbidden—that the spirits may not be permitted, like the ghost in Hamlet, to unfold the secrets of their prison-house—we should have expected to receive some sentiments worthy of the reputation of the illustrious men who have been of late so frequently deprived of their celestial repose. The utter absence of dignity, of novelty, of consistency in the ten thousand answers which have been rapped out from the spirits, is, to say the least, not calculated to enhance the credit of the witnesses. The internal evidence is all against them. There is only one point in which the spirits generally agree, namely, that the other world closely resembles our own; yet even this statement is not supported by the character of the communications received, which exhibit an amount of imbecility, bad grammar, and inanity, very different from the vigorous, common-sense talk of the average of people in their daily life. How is it that the three million mediums in the Northern States have not been able to get a scrap of information from the spirits re-

specting the plans of the Confederate commanders? How is it that not one of them discovered the whereabouts of Gen. Lee, or of Stonewall Jackson, and prevented their pouncing on the Northerners unawares? How is it that not a single secret crime has been brought to light, or offender brought to justice? How is it that the spirits are so destitute of moral courage as invariably to coincide with the religious and political opinions of the parties who seek their intercourse; so that when a Universalist inquires as to the condition of the departed, he receives for answer that all are happy, and that "the burning gulf, with all its horrible imagery, exists only in the traditions of men, and in the fitful wanderings of a distracted brain;" while Calvinist mediums "receive much injury to their health from the infernal stenches and effluvia," and are "sickened and disgusted by a detestable taste of mixed sulphur, soot and salt, and felt continual burning as from poisoned arrows and the stings of scorpions?" How is it that the spirits, when attempting physical feats, can do nothing better than raise a table to an angle of forty-five degrees, or cause chairs to fall over, or lift up Mr. Home's coat-tails as he floats near the ceiling, or make the joints of arm-chairs crack at their masters, or execute a half illegible scrawl upon a piece of paper? Can any noble or elevated feature be pointed out which tends to relieve these ghostly confabulations of their inherent incredibility, or to show that the internal evidence is not hopelessly against them?

It is astonishing how little respect Spiritualists have for spirits. Mr. Howitt believes that the improvisatori of Italy are all mediums; "they are but the flutes and trumpets through which spiritual poets pour the music and eloquence of other spheres for the occasion." If so, the only conclusion to which we can come is that the terrestrial poets are beyond comparison better than the spiritual, and that any decently educated musician can beat the flutists and trumpeters of the unseen spheres at extempore melody. Indeed, in whatever department their powers are tried, their inferiority to us corporeal beings becomes evident. As Mr. Howitt refers to this objection again and again, he can not be supposed to be indifferent to it; and in truth he ill conceals a little vexation at his friends, the spirits, for not behaving with more dignity. He assures us, however, that they could do a great deal better if they would, and that the reason why their communications are not more worthy of themselves is that the present age is not in a condition to profit by anything higher. "Men sunk in their spiritual condition to the earth, must have manifestations of the earth first, to awake them. For this reason the much-despised and ridiculed physical manifestations have come first, as the *only* ones" (the italics are Mr. Howitt's) "adapted to the degraded physical status of men, many of them imagining themselves peculiarly enlightened and refined."

This degraded type of mankind, we are elsewhere informed, is represented by such petrified men as Faraday and Brewster, who have no more faith than a stone, and whose scientific atheism elings to them like a death pall, and renders them "as utterly disqualified for psychological research as a blind man for physical research." The reason, then, why the revelations of Spiritualism up to the present time have not taken a higher type than the climbing of tables onto ottomans, is not because the spirits are incapable of any thing loftier, but because such babes as the Faradays and Murefisons of our age can at present only have milk administered to them. This explanation is offered in all seriousness and good faith on the part of our author. He does not appear to have reflected how different is such conduct from that of the divine founder of Christianity, with whom he is most anxious to ally the cause of Spiritualism; who, appearing to a generation equally debased, we may presume, with our own, did not think fit to convince them by tricks and empty truisms, but uttered doctrines which as far outshone the wisdom of existing Paganism as his miracles outshone the feats of ancient or modern necromancy.—

London Quarterly.

The Bible.

Oh, friends, if there is one great thing in this world, it is the Bible of God; great in origin, great in thought, great in promise, great in beauty, great in purpose,

great in power, great in its results! It hangs as by a golden cord from the throne of the Highest, and all Heaven's light, life, love and sweetness come down into it for us. It hangs there like a celestial harp; the daughters of sorrow tune it, and awake a strain of consolation. The hand of joy strikes it, and feels a diviner note of gladness. The sinner comes to it, and it discourses to him of repentance and salvation. The saint bends an ear to it, and it talks to him of an Intercessor, and immortal kingdom. The dying man lays his trembling hand on it, and there steals thence into his soul the promise, "This mortal shall put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up in victory."

Where is promise, where is philosophy, where is song like this? *Magnify* the Word of God!—Rev. E. E. Adams.

"God Leads Me Like a Tired Child."

"I HAVE been very happy and peaceful since I came home: foot, and hand, and thought have been busy, but away down in the depths of my being, aside from all this, my soul has sat calm and still *alone with God*. God leads me like a tired child. Don't think I am losing my wits, getting out of myself, but it seems as if he told me so plainly *just what to do, and just what not to do*, in all my little daily ways. It is real to me, I follow it."

I opened again the letter laid by among my treasures and read those sweet words in witness of God's fatherly love and care for one of his young, trustful disciples.

This is not fiction; not a picture set up above our heads as old saints with their holy faces look down upon us; or a leaf from those Christian biographies whose heroes, reckoned most favored of divine manifestation, seem to stand apart from our common-place every-day lives. It is the simple testimony of one who walks as we do in a little sphere, toils as we do in a round of little duties, struggles as we do in matters of little purpose, with none to witness the tear for failure, and none to record the song of success.

Most lives are made up of very small things, too little to be observed outside the immediate circle of doing. But there is often as much real heroism, as much true martyrdom in a life of trifles as in those great experiences which write a page of history, or paint a glory round the likeness of a saint. And God leads us, his little unknown ones, just as much as the saintly worthies we look up to and dare not try to reach.

It is refreshing when at our own level—one whose little joys have brought sunshine to our heart, and whose little burdens we have helped to bear—one with whom we have prayed and taken counsel concerning the relations of our little life to God, utters in heart confidence and peace, "God leads me like a tired child." We are so glad when one of all who grope and yearn, restless and unsatisfied, can say, "My soul has sat calm and still." And when in our little perplexities—not always little to us, since they test the very nerve and fibre of our being—we find that we cannot direct our steps, and cry out for help, it is so sweet to hear another, walking in the same paths, declare, "It seems as if He told me so plainly just what to do, and what not to do in all my little daily ways." We know there is no voice addressing the outward ear, no infallibility of human judgment coming of religious trust, but when in our heart's need, we cast *all* upon our Saviour, we may go forth from the closet with a most sweet assurance of being led aright. The peace, the assurance is away down—below reason, or distrust, or fear—in the depths of our being.

We are often like tired children, and would, oh, so gladly, be led by the hand. Mothers who take up the little ones with soothing words and healing kisses, are as tired and weak as they. God offers such his strength to lean upon, his bosom for sympathy, his communion for rest. For young men and maidens unlearned in self-knowledge, and unskilled in self-guidance, there is a Saviour's proffered hand. And to the weary toilers, more in number and degree than we can name, working often through unrequited tears and pains, there is help in the unseen Friend stronger than the right arm, surer than the practiced eye.

Some one tells me: "But this help you speak of, this

guidance is so intangible—if I could only see the good—if I could realize by any sense a strong and loving presence: if I could ever believe when I speak that I shall receive an answer."

Ah, friend, you are not near enough; Christ has no promises for those who do not reach out and take His hand. Those who have felt its clasp are certain of its power. We have risen in the morning unfit in mind or body for the duties of the day: our Father knows the weakness, and we tell Him of our need, we ask for His sake strength and skill, and feel to say, Thy will be done in me to-day. At night we look back upon what we have endured or accomplished, or the unexpected aid we have received with wonder and thankfulness. Or, we are tried and ask for patience: and our souls are kept in calmness, which means His peace. Or, we wait in painful suspense tidings that may bring sorrow, we are prepared by some diversion of thought or feeling, and are sustained under the saddest mourning. Above all comforts we believe in God—we confide to Him our little simple affairs; in that thought we put off our most painful responsibilities, and feel that in submitting to Him all, there is peace.

This is not for emergencies only—for special seasons of trial and need, but as the young, trusting disciple said, "For all our little daily ways." The leading of the unseen Spirit was real to her, she followed the guidance, and that is why she sat calm and still.

A heart so peaceful cannot be lonely; if alone, it is with God. It cannot be afraid, for His presence is its shield, and if in its human relations it feels pain and sorrow, it is in Him exceeding joyful still.

What we most need is Christ in our daily experience—in the example and testimony of common lives: not Christ alone in the far off glory of the heavens, in the history of world-worshiped saints and martyrs, or altogether in the record of devoted ministers and missionaries. But we want Him where men sow and reap, where they labor in the factory, the mine, the counting-house, the camp, or the court-room, where the women guide the house, and sit by the cradle; where they toil with the needle, the pen, or the text-book; where they entertain society, or wear life away at the bed of sickness. And we want the witness of such as walk with Christ, that His guidance lightens care, and sweetens pleasure, and brings to pain a divine consolation. Their little testimony ingeniously, perhaps unconsciously, given, is not in vain; we feel its influence, and are drawn Christ-ward by its sweet attraction. We thank those we love when they tell our weary hearts, "He leads me like a tired child."—*Advocate*.

TAKING LUNCHEONS.—Of all luncheons, the worst are those taken a short time previous to the hour of rest in the evening. It is the sure way to produce restlessness and sleeplessness at night, and dullness and headache in the morning. It is, indeed, the very worst time in the twenty-four hours for taking food. It is the original cause of those late suppers, which are indulged in by many of the wealthy and luxurious, and which are pre-eminent in the list of indulgences that shorten life. "Cardan observes, that he had conversed with many persons, who had lived to be a hundred years of age, and they all declare to him, that they had made it a rule to eat little at night. It is like loading your horse with a heavy additional burden, after he has been toiling all day, and is weakened by fatigue; or like filling up the mill hopper when the water is nearly run out. People may tell us that they cannot sleep without this luncheon, or supper, just before bed time; but they may rest assured, that a persevering indulgence in it, will ere long bring on that sleep which knows no waking.—*Hx.*

CENSURE no man; detract no man; praise no man before his face; traduce no man behind his back. Boast not thyself abroad, nor flatter thyself at home: if any thing cross thee, accuse thyself; if any one extol thee, humble thyself. Honor those that instruct thee, and be thankful to those that reprehend thee. Let all thy desires be subjected to reason, and let thy reason be corrected by religion. Weigh thyself by thy own balances, and trust not the voice of wild opinion; observe thyself as thy greatest enemy, so shalt thou become thy greatest friend.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 12, 1864.

JAMES WHITE, EDITOR.

Correspondents.

WE have something to say to you, correspondents, and we fear it will make some of you feel unpleasantly; nevertheless it may be duty to tell you some plain facts. But first we would state that after opening your communications they are put into the hands of one who fills your orders for books by mail, then separates them as follows:

Communications designed for the Review are laid aside for Bro. Smith's table; those for the Instructor, for Bro. Amadon's table; those containing business for the Review and Instructor, for Bro. Walker's table, and those letters which require our personal attention are laid upon our table. During the past winter we have received about thirty letters per day, and have not, probably, read more than one in ten of them.

A good proportion of these letters are written for the Review, and of course find their way to Bro. Smith's table. Some of them are written so poorly that it is a waste of time and patience to try to read them. About one in four of them find a place in the Review. Three-fourths are condemned for some one or more of the following reasons: some are written so badly that it is doing the printer injustice to give them to him with the necessary corrections marked upon them. We have to copy them, or lay them aside. We generally do the latter. Others are hastily and carelessly composed. The sentences need to be changed so much that it is doubtful whether the writers would know them in print were it not for their names' being signed to them. These generally get laid aside. Other communications are so very wordy, that ideas are like neighbors in a very new country; that is, far apart. Words are signs of ideas, and every sentence should express one or more of those ideas which possess value.

We wish to state our own experience touching this subject for a few days only. When Bro. Smith commenced his review of Preble, he handed over to us his treasures in the line of doubtful communications, which had been accumulating for the last three months. We did not count them, but presume there were at least two hundred. Bro. Smith had used the best looking, best composed, and best theology, which left our task to supply the paper from what remained rather a dry one. But we were comforted with the thought that Bro. Smith had got rid of the job, and was in this respect free to do another work. We toiled two days, long and sad days they were, over the pile of spoiled foolscap, letter and note, and found some half dozen short articles for the Review, enough to fill about one page. The balance is respectfully rolled up, and placed upon a high shelf in the Office, where there is, probably, enough such matter to fill the Review for months.

Many of the articles would be excellent if they were composed with more care. Others would be used with the greatest pleasure if the hand writing was plain; and still others cannot be used in consequence of poor paper, poor pens, or poor ink. The printer's eyesight is one of his best treasures, and it is abusing him to make him trace lines over poor paper, made by an old scratching pen, occasionally dipped in pale ink. For these evils we offer the following general recipe, which in some particulars will prove a good remedy for them all:

Write only when you have something to say; then express your thoughts as fully and clearly as possible, in fewest words. When necessary, call a council of dictionaries, grammars, and other helps. Write each word so plainly that you could instantly recognize it if it stood disconnected from the sentence to which it belongs. Use good wide-ruled paper, and never write between lines. Obtain the best pens, and first quality of ink. Never copy from books and papers if you can send us the books and papers to copy from, according to your directions, or call our attention to

the page or pages of the books or papers. We may have them in the Office, or can obtain them.

We would earnestly appeal to a certain class to take up the pen, and as often as once a week, write something for the Review. We refer to that class who will follow the above recipe, if they write at all. You may have a doctrine, an item of experience, or an incident of interest, which would make somewhere from two lines to a page of the Review. We intreat you not to hide your light under a bushel, but write out your thoughts, and let the thousands of readers of the Review, be instructed and cheered by them.

Our preachers should write more. They can almost always find time to write an article of some kind each week. Some of them of best minds and experience are miserable writers. A few dollars laid out by them in the purchase of a dictionary and helps on composition, pen, ink, paper, and practice with copy-book before them, would be a splendid investment.

Substitutes.

"ARE not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" 2 Kings v, 12.

So said Naaman the leper, the captain of the host of the king of Syria, when Elisha the prophet had directed him to wash in Jordan seven times, with the promise that in so doing, he should be healed of his leprosy. He was induced, however, to comply with the directions of the prophet, and was cured of his leprosy. But who now believes that, had he taken his own way and gone and washed in those waters of Damascus, he would have been healed? No one. Not because there was any more virtue in the waters of Jordan to cure the leprosy, but because the word of the Lord had bidden him wash there. The virtue, as far as human agency was concerned, was in obeying the word of the Lord.

When Saul, the king of Israel, was commanded to destroy utterly the Amalekites, to leave nothing alive either of man or beast; and he took the notion that it would be a fine thing to save Agag the king alive to grace his triumphant return, and also that it would be a very pious thing to save some of the best of the sheep and oxen, for the purpose of offering a sacrifice to God of that which the Lord had delivered into his hand, and which had cost him nothing, and so have a splendid time of it, the word of the Lord to him was, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." His substitute was not accepted.

It is fashionable at the present day to offer to God a substitute for his holy Rest-day; and the remark is often heard, "I believe it makes no difference what day we keep, if one is kept as it ought to be." Are not Abana and Pharpar better than all the waters of Israel? Is not the work of redemption greater than the work of creation? Is not the claim of the day of the resurrection to our observance, greater than that of the Sabbath? may we not rest on it and be accepted?

The only reason why Naaman could not wash in the waters of Damascus and be clean, was that the Lord had not commanded him to do so, but had told him to wash in the Jordan. So the reason why resting on the first day of the week, or any other of the "six working days," is not acceptable to God, is because he never commanded it; but, on the contrary, he has commanded us to rest on the day on which he rested, namely, the seventh day.

It is bad enough to neglect to do what God has commanded us, without insulting him to his face by offering him a substitute. "Be astonished O ye heavens at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. ii, 12, 13.

R. F. COTTRELL.

THE man who carries a lantern in a dark night can have friends all around him, walking safely by the help of its rays, and he not defrauded. So he who has the God-given light of hope in his breast, can help on many others in this world's darkness, not to his own loss, but to their precious gain.

The Good Works of the Gentile Church before Ordained.

"FOR ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii, 10.

There can be no good works aside from the keeping of the commandments or law of God; otherwise the law of the Lord would not be perfect. But the good works which the Ephesians and other Gentile churches were required to practice in Christ Jesus, were not the requirements of some new law, something newly ordained for their observance, at the introduction of the Gospel dispensation; but they were those which God had before ordained, that all who obey the gospel should walk in them. When the apostle John wrote "a new commandment" to his little children, he did not abolish the old commandment. Instead of this, he is careful to confirm the old commandment before speaking of the new. He says, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." He would have his brethren distinctly understand, that though, in a certain sense, he wrote a new commandment to them, the old one—the word that had come down to them from the beginning—was not abolished, but was in full force and had an undisputed claim to their obedience.

R. F. COTTRELL.

A Brief Experience.

ABOUT the time the Sabbath question began to be agitated among Adventists, I was invited in company with another man, to prepare myself to oppose the spread of the supposed error. And having listened to a great deal of anti-sabbatarian preaching, and believing that somehow or other the Sabbath had been abolished or remodeled, I did not know which, I consented to oppose it. I had no compunctions of conscience, neither did it occur to me that never having heard the other side, perhaps I was prejudiced and therefore had better wait until I had heard. I engaged to oppose. After investigating the question several days, as I was one evening seated in my chair leaning against the wall meditating upon it, all at once like an electric shock a thought in the form of a well defined question presented itself to my mind. The question was, Will you teach and grant to others the right to violate the fourth commandment, when you yourself cannot show that you have a right to break it? The thought was sickening, I saw at a glance that I could not answer the challenge. I saw that I could not show a single reason for breaking it myself, and therefore it would be presumption in me to say to others, Break it. And in the time that it takes to tell it, the resolve was formed and the answer came, No, I never will! I never will grant to others a right which I do not possess. And although I did not embrace the Sabbath until sometime after it had been discussed, I was convinced that all the argument against it was public opinion, and all the objections those of personal interest; yet as the fourth commandment was one of God's precepts, given at the same time and in the same manner, and clothed with the same sanctity as the other nine of the decalogue, I then and there resolved that until I could find an undoubted right for breaking it myself, I never would teach others to do so. And having never found such a right, I never have taught others to disregard the fourth commandment. Man's rights are derived rights, they are the rights of creatures. To teach the Sabbath as a duty only, is unfair. It is not only a duty but a privilege—a right guaranteed by the Creator to all his creatures—beasts of burden as well as man. The duty of resting and the right to rest, are inseparably connected. You cannot have one without the other. Man's right to rest is founded on two facts, that the Sabbath is sacred as a day of rest. If it is thus sacred it is our duty to observe it. If the Sabbath exists at all it exists as divinely ordained—sacred as a duty, and equally sacred, a right. If the right to rest is perpetual so is the duty.

And where is the man, however much filled with his no-Sabbath, no-law sentiments, who would have the boldness to say to all that labor and toil in the great

tread-mill of time, Sirs, you have no right to rest? There is no more courage to say this than there was on the part of the priests, the scribes and elders to say that the baptism of John was of man, for fear of the people. And it is a matter of doubt if there are any who are willing to shoulder the responsibility of saying in so many words, *Resolved*, that as the fourth commandment is abolished, therefore men have an undoubted right, not only to disregard it themselves but to teach others also. There should be no doubts, no quibbling in this matter. Either the Sabbath as a divine ordinance does or does not exist in this age. If it does, then have the courage to say yes, certainly by all means. It ever has existed, and always will exist, both in this world and in the world to come.

Those who advocate the perpetuity of the Sabbath and the fourth commandment use the strongest terms of which they are capable. And if the Sabbath is as great a burden, and to teach it as great a heresy as the no-Sabbath and no-law advocates seem to teach, why not say so? Why not use language that admits of no double meaning? But some how or other there seems to be a general impression, if not a settled conviction in the minds of all, that man's physical, moral and religious well-being demands a Sabbath. And all are willing to have one. And as the fourth commandment of the decalogue is the only one that recognizes a weekly Sabbath, no one objects to its sacredness and perpetuity, provided that it is applied as they wish to have it. I judge that this is the case from the fact that the most bitter opponents of the Sabbath never have a word of objection to offer against the preaching of the perpetuity of the ten commandments, provided the fourth is not applied to the seventh day. And they have not one word of fault to find, or criticism to offer against the almost universal use of the term Sabbath, if it is applied to the first day of the week. From this it would seem that all the opposition against the Sabbath as a divine institution, and the fourth commandment as a moral precept, is not a matter of principle, but a matter of personal interest. Kind reader, look at this matter, and ask yourself whether you have any right to live in opposition to the fourth commandment, or to teach men to do so. E. GOODRICH.

Edinboro, Pa.

A Chilling Influence.

THE influence of a cold, heartless christianity upon the world is now being manifested in all the walks of public and private life, in its cringing, shuffling maneuvers for wealth and fame, and all the world calls precious.

This we expect from the nominal church, but not from those who profess faith in the present truth.

See, there is a little band of believers who are overcoming the world through faith in those precious truths which are fitting up the people of God to withstand the temptations of the last days, a family who have long had a name as S. D. Adventists come among them: hope and joy fill all hearts because that voice of experience is now to be heard among them, and they will now have help.

Alas, the chilling influence. Instead of help, the young converts whose hearts were pulsating in their first love of the truth, are bowed down, and grief and sorrow instead of joy, bickering instead of peace, and the seed of distrust and doubt are plentifully sown. Alas, who has blighted the fair flowers of innocence, hope and faith? What hand can hinder or stay the evil?

Again a young and faithful and loving company set out on the journey to that land where all is holiness and peace, and love, they have just got the truths from lips burning with love to God and his holy word; they see the truth in its beauty, they expect great things from a people who for years have experienced the sanctifying truths of the word of God as brought to light in the third message, they are filled with astonishment at the strong and impregnable positions held by this people; they enter upon a new life; the Bible never seemed so beautiful, so clear, so interesting. Their eyes are now upon those who for years have been under the influence of these truths. What do they find? Are they disappointed? Do they ever

find coldness where they expected to find hearts glowing with love to God? Do they always find the love of God where they had looked for it? Are they ever chilled with the lukewarmness of those they expected to find zealous?

Am I, are you, dear brother, clear in this matter? Have we so lived that as new and hoping bands were brought into the light, they could see a reflection of the truth in us? Alas, for one I mourn in deepest sorrow, that my own course has not always been such as to give joy to such young and hoping converts; bitter tears, bitter thoughts arise, to think that such young, confiding, hoping hearts should be disappointed, as they look in vain for that perfect stature of men in Christ they had hoped to find.

Of late this consideration has taken deeper hold of my mind than ever before. Shall we fulfill the hopes of the young convert, who in the fervor of his first love forms high and exalted opinions of his more experienced brethren, or shall we blight them in the bud?

Will holy angels commissioned of God, look with calmness upon hopes so blighted, expectations so raised, to be disappointed? What human heart does not bleed at the thought of so frustrating the good work of God? Who does not mourn when the chilling influence of the carnally minded professor is thrown around the young convert, as he first begins his christian course? Who but God can calculate the extent of such an injury over which men and angels weep?

JOSEPH CLARKE.

Sobriety of Ministers.

BRO. WHITE: The following taken from the American Wesleyan, having been perused with interest, I submit to you, hoping it may be interesting to other readers of Review if you think best to insert it. It well illustrates the growing tendency to pleasure-loving in these days. S. B. WHITNEY.

For thirty years a sense of the sacredness of the house of worship has been diminishing under the influence of lectures, so comic, droll, and vulgarly witty, as to keep congregations in roars of laughter, clapping, stamping, and shouting. If the power of habit is such, that a young man cannot go through a ball-room without dancing as he goes, what can we expect of youth, who, at the lecture, are expected to clap their hands, stamp, laugh, and shout with all their might? They will come into the house of worship scuffling, pushing, tripping, laughing, and jesting. They will be disorderly during service, and will go out more like a riot than a religious assembly.

Mr. G. made little impression on the Sunday, because on Saturday evening he had given a lecture in the same pulpit, at the close of which was sung,

"Old Tip's the boy that swings the flail,
And makes the loco's all turn pale,
Hurra, hurra, hurra."

Again, the solemn "Let us pray" on Sabbath morning made little impression, because the last thing the lecturer did on Friday evening before saying "Let us pray" was to sing,

"Do sign the pledge, and I'll marry your daughter,
Then said the deacon I'll drink nothing but water
O that will be joyful, joyful, joyful,
When I marry the deacon's daughter."

Will it be said, that public taste demands such comic lectures and songs? Then taste is vitiated, and we are tending to a state like that of the tenth century, when buffoonery was the popularity of the pulpit. Will it be said that fun was the life of the Washingtonian movement? It may in truth be said, that excessive fun and laughter-provoking drollery, and vulgar wit, ruined that cause, and nearly brought down the whole temperance cause with its ruin. The Washingtonians deserve great praise for their sympathy for the degraded; but in excessive mirth their enterprise evaporated.

You will point me to some erratic revivalist, as comic as a Drury Lane stage, who carries a congregation along in whirlwinds of excitement, laughing, weeping, and laughing again. I have seen him, heard him, and know him. I would rather read Shakespeare; for there is genius, while your revivalist has only low wit. He might act on the degenerate stage of this day, but

Shakespeare would be ashamed of him. Do you tell of his glorious revivals? I have in mind one of them, where he counted one hundred converts, and in two years ninety-nine backslid, and the one who endured, was rooted and grounded in the new life, by some one, only known to God as a revivalist.

How did Christ preach? It would be almost blasphemous to even suppose him using the language of some popular preachers of our time. We almost turn pale to think of Jesus coming into a lecture, when a learned D. D. or Professor has wrought his audience to uproarious laughter.

"No room for mirth or trifling here."

Sin, death, and hell, are grave themes. The judgment is grave, eternity is grave. Treating these themes playfully is the parent of infidelity. Men often say that the minister does not believe, cannot believe, the doctrine he preaches, of endless punishment, while it takes no hold of him. He does not consider the awful meaning of the word eternity, or he cares little for the souls that perish, while he plays with the people at their homes, and plays in the pulpit, "Courting a smile, when he should win a soul." "So did not Paul." Mark his deep seriousness. "For I have not shunned to declare unto you all the counsel of God." And this was done "publicly and from house to house," and with "many tears." He had great heaviness and sorrow, wishing himself accursed from Christ, (crucified,) for the salvation of his countrymen. Read the lamentations of Jeremiah, the fasting, mourning, and weeping of Daniel, for their brethren when they saw the awful consequences of sin. Let the house of devotion be sanctified, the pulpit, the minister, the sermon, the lecture, all be sanctified. Let us open the doors of the sanctuary with devotion, and walk the aisles as on hallowed ground, and silently take our seats, not with salutations, and gossip, but with silent prayer.

"How pleased and blest was I,
To hear the people cry,
Come, let us seek our God to-day!
Yes, with a cheerful zeal,
We haste to Zion's hill,
And there our vows and honors pay."

Likenesses.

MY mind has been somewhat exercised heretofore on the subject of likenesses, and as my attention was again called to the subject by Bro. C.'s, letter in the Review, I concluded to give my reasons and the ground on which I stand with regard to it for the consideration of the brethren.

First I would say that abstract words have a positive meaning, always the same; but they may be so qualified by the sentence or circumstance with which they are connected as to have widely different meanings. For example, to kill is to take life not only of man but of any brute, bird or insect, and the sixth commandment says, "Thou shalt not kill." The sentence does not here qualify the language but circumstances to which it relates evidently do, and no person of common sense would scruple to take the life of beast or insect when necessary.

Now the second commandment says, "Thou shalt not make unto thee any graven image or any likeness of anything." My mind was once quite scrupulous and undecided as to the exact meaning and extent of these words which led to investigation with the following result. 1. Webster defines likenesses to be "resemblance, to be like." 2. Therefore the language must be qualified for one letter is the likeness of another and the commandment does not prohibit the practice of producing letters in writing. 3. If the language must be qualified, what but reason and common sense shall qualify it, reason itself teaches that, not only the production of the likeness of the different letters of our alphabet but also of beasts, birds, buildings, fruits, flowers &c., are harmless, instructive and no violation of the commandment when made for the above purposes. Therefore we must conclude that the commandment forbids the making of such images, and only such, as are made for the purpose of worship. But is not the likeness of a friend, or any beautiful picture liable to gain too prominent a place in the affections? or be the object of worship? Certainly, so

are our friends, our food, our money. One can worship the mammon of unrighteousness, however little he may possess, or he can make a god of his belly. But the proper use of food, or of money is no crime; neither does it tend to crime. The same with likenesses. Besides Ex. xx, 4, the Bible speaks of the same in the following places which are justly subject to the same remarks. See Lev. xxvi, 1; Deut. iv, 16-19; v, 8, 9; Ps. xevii, 7. That the people of this generation have gone to a fearful extreme in making and adoring likenesses and pleasant pictures, is evident. Among other denunciations against the works and men of the last generation, in Isa. ii, we find in verse 16, that the day of the Lord shall be upon all pleasant pictures. May God forbid that our houses should be flooded with them, or our hearts polluted by their worship; but may we know the truth, and may it make us free from sin, error, inconsistency and superstition.

E. W. DARLING.

"Father, Take My Hand."

The way is dark, my Father! cloud on cloud
Is gathering thickly o'er my head; and loud
The thunders roar above me. See, I stand
Like one bewildered! Father, take my hand,
And through the gloom, lead safely home, Thy child.

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions. Fears, a spectral band,
Encompass me. O father, take my hand,
And from the night, lead up to light, Thy child.

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land,
Keep me from wandering! Father, take my hand,
Quickly and straight, lead to heaven's gate, Thy child.

The path is rough, my Father! many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet Thy command
Bids me press forward. Father, take my hand;
Then, safe and blest, lead up to rest, Thy child.

The thron is great, my Father! many a doubt
And fear, and danger compass me about;
And foes oppress me sore. I cannot stand
Or go alone. O Father, take my hand,
And through the thron, lead safe along, Thy child.

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand,
And, reaching down, lead to the crown, Thy child.

The way is dark, my child, but leads to light;
I would not always have thee walk by sight.
My dealings now thou canst not understand.
I meant it so; but I will take thy hand,
And through the gloom, lead safely home my child.

The day goes fast, my child! but is the night
Darker to me than day? In me is light.
Keep close to me, and every spectral band
Of fears shall vanish. I will take thy hand,
And through the night, lead up to light, my child.

The way is long, my child! but it shall be
Not one step longer than is best for thee;
And thou shalt know at last, when thou shalt stand
Safe at the goal, how I did take thy hand,
And quick and strait, lead to heaven's gate, my child.

The path is rough, my child! but O, how sweet
Will be the rest for weary pilgrims meet,
When thou shalt reach the borders of that land
To which I lead thee as I take thy hand,
And safe and blest, with me shall rest, my child.

The thron is great, my child! but at thy side
Thy father walks, then be not terrified;
For I am with thee, will thy foes command
To let thee freely pass; wilt take thy hand,
And through the thron, lead safe along, my child.

The cross is heavy, child! yet there was One
Who bore a heavier for thee—My Son,
My well-beloved. For him bear thine, and stand
With him at last, and from thy Father's hand,
Thy cross laid down, receive a crown, my child.

PRAYER is ever profitable; at night it is our covering; in the morning it is our armor. Prayer should be the key of the day, and the lock of the night. Prayer sanctifies all our actions. He is listed in God's serv-

ice and protection, who makes it his first work to be enrolled by prayer under the standard of the Almighty. He carries an assistant angel with him for his help, who begs his benediction from above; and without it he is lame and unarmed.

"What a Pity!"

EXCLAIMED a lady who was conversing not long since upon the merits of a very respectable neighbor. "She is a good neighbor, kind, and winning in all her ways. I believe she's a Christian, too, and I cannot help loving her; but oh, what a pity, she's an Adventist!" Yes, replied the other, too bad! in a tone which evidently implied that in her estimation, at least, this was a crime so great as to outweigh every other consideration, and sink her many virtues in the dust—they were counted lost in view of this one glaring defect. What a pity! she's an Adventist! And inwardly I could-but echo her words, What a pity! as before my mind's vision arose the vast multitude who, like them, feel if they do not speak it, What a pity!

But why? Truly are the words of the apostle fulfilled before our eyes. The time has already come when they cannot endure sound doctrine. Here, in this so-called Christian age, is a lovely woman, a faithful wife, a devoted mother, a child of God, pitied, because she keeps his commandments, hopes in his word, loves the Saviour, and looks forward with bright anticipation to the time when he will come to take his children home. Ask them if any one of these things are wrong? Oh no, but what a pity! she's an Adventist! Sadly my thoughts ran forward to the time when the seven last plagues will be poured out without mixture of mercy, when there shall be a famine in the land, a famine for hearing the words of the Lord, when men shall cry for mercy and shall not find it, when Jesus, whose coming they now so much deride, shall appear in glory with his holy angels to reap the harvest of the earth, and while those who long for his appearing are caught up to meet him in the air; those, who now look upon them with pity and contempt, will again in tones of utter wretchedness and agony as they view the reward that might have been theirs, exclaim, What a pity! And methinks the angels of God and the happy saints as they witness their just doom and remember that Jesus shed his precious blood that all who would, might have eternal life, will answer the sad wail as it goes up from earth, What a pity! Lord help thy children so to live that no sin may be found against them save that they love thine appearing.

J. A. DAYTON.

Chesaning, Mich.

God Hears Prayer.

In 1805 there was a very distressing drought through most parts of New England; and in none was it more sensibly felt than in the central part of Massachusetts. It threatened the almost entire failure of the potato crop, which at that day was the chief dependence of poor people for subsistence. Berries dried upon the bushes, grass crumbled under the feet of travelers, fields of corn were shriveled and dying, cattle lowed in the fields for fodder, the dew no less than the rain was withheld, wells and streams were in a great measure dry, and those who had no heart to look to Heaven for relief, knew not where to look.

Under these circumstances, the minister and people in a certain town, where the means of living were in less abundance than in other many places, set apart the 31st day of July for fasting and prayer. The day was, in appearance, like most others that had preceded it, clear and warm till toward night, furnishing no indications of a change. The writer of this attended the religious service of the occasion. In the afternoon the minister of the place led in prayer, with deep religious feeling and earnest importunity. After stating the distresses of the people, with humble confession, among other petitions he presented the following, "O Lord God, we beseech thee, let it be known *this very day* that there is a God in Israel who heareth prayer; and let showers of rain descend to refresh the scorched earth. Deny not our request, for the honor of Thy great name."

After taking a little refreshment, I mounted my horse to return home, six or eight miles. Before I had proceeded one hundred rods, the heavens dropped rain; and within one half mile I had to turn in to save myself from a thorough drenching. After tarrying till the rain abated, I passed on, and found the road filled with puddles of water; and this I expected to find even to my own door. But no; when I left the town for which prayer had been offered, I found no signs of rain except a few drops insufficient to lay the dust. Through all the following night repeated and plentiful showers fell upon that favored town; and to that place they were almost entirely confined. In all the neighboring towns the "fleece was dry." As I reached home, and especially when I heard the circumstances above related, the truth was impressed upon my own mind, that the Christian's God was the hearer of prayer.—*Puritan Recorder.*

Looking Unto Jesus.

AN old writer has very justly and forcibly remarked, "As it will raise our endeavor high to look on the highest pattern, so it will lay our thoughts low concerning ourselves. Men compare themselves with men, and readily with the worst, and flatter themselves with that comparative betterness. This is not the way to see our spots, to look into the muddy streams of profane men's lives; but look into the clear fountain of the Word, and then we may both discern and wash them."

"Looking unto Jesus" should be the Christian's motto. In Him he sees the only authoritative standard of devotion; in His life the only full interpretation of the rule of duty. To look at Him abashes spiritual pride, and induces the humblest estimate of self. In looking at Him, we feel the majesty of goodness, and the lustre of His excellence quenches our rush-light of earth as the sun puts out the stars, so that we cannot even discern how one star differeth from another star in glory.

The true Christian aim is not to outshine others, to eclipse their brightness, but to shine in the light of Jesus. Shall the sand grains vie with one another, when all their brightness is but the reflection of the sun? Shall men be content to climb higher platforms than others, when, with eagle wings, they should soar above the earth itself? A sense of present imperfection is a better spur to effort than the proud feeling of comparative superiority. Only as in the light of Jesus we see how deficient we are, shall we be impelled to seek larger measures of grace, and make higher attainments in holiness.—*Maine Evangelist.*

Why Not To-day?

READER, you hope very likely to be a real Christian some time, and fit to go to Heaven. You hope to repent and believe on Christ, and have a good hope before you die. But *why not to-day?*

What is to prevent you? Why should you wait any longer? Why not this day awake and call upon your God, and resolve that you will sleep no longer? I set before you Jesus Christ the Saviour, who died to make atonement for sinners, Jesus who is able to save to the uttermost, Jesus willing to receive The hand that was nailed to the cross is held out to you in mercy. The eye that wept over Jerusalem is looking on you with pity. The voice that has said to many a wanderer, "Thy sins are forgiven," is saying to you, "Come unto me. Go to Jesus first and foremost, if you would know what step to take. Think not to wait for repentance and faith and a new heart, but go to him just as you are. O, awake thou that sleepest, and Christ shall give thee light. *Why not to-day?*

Sun, moon and stars are all witnessing against you; they continue according to God's ordinances, and you are ever transgressing them. The grass, the birds, the very worms of the earth, are all witnessing against you: they fill their place in the creation, and you do not. Sabbaths and ordinances are continually witnessing against you; they are ever proclaiming that there is a God and a judgment, and you are living as if there were none. The tears and prayers of godly relations are witnessing against you; others are sor-

rowfully thinking you have a soul, though you seem to forget it. The very gravestones that you see every week are witnessing against you; they are silently witnessing, "life is uncertain, time is short, the resurrection is yet to come, the Lord is at hand." All, all are saying, Awake, awake, awake! O, reader, the time past may surely suffice you to have slept. Awake to be wise. Awake to be safe. Awake to be happy. And why not to-day?—*Ralc.*

A Hint.

THERE are some hearers who take special delight in telling their minister how much they are pleased with his sermons. And there are some hearers who take equal delight in showing their minister on what points in matter and manner they deem him defective. And both these classes of persons, though they may perhaps mean well, are to a sensitive minister annoyances. Few preachers are the better for being extravagantly commended, and few are profited by homiletical suggestions from those whom they know are incapable of writing or delivering a sermon themselves.

"Let such teach others, who themselves excel,
And censure freely who have written well."

One of the best compliments that was ever paid to a clergyman, was what was once said to Massilon by Louis XVI. "When I hear other preachers, I usually go home praising them; but when I hear you I go home condemning myself." To none but to a faithful preacher could this in truth be said; and the highest and most valued compliment a parishioner can pay a pastor, is to obey the truths which his pastor delivers.

A Poor Man's Wish.

I ASKED a student what three things he most wished. He said, "Give me books, health and quiet, and I care for nothing more."

I asked a miser, and he said "money, money, money."

I asked a pauper, and he faintly said "bread, bread, bread."

I asked a drunkard, and he loudly called for strong drink.

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, wealth, fame and pleasure.

I asked a poor man who had long borne the character of an experienced Christian; he replied that his wishes could be met by Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire three things—first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ.—*Tonawanda Chief.*"

Four Servants of Satan.

Satan has a great many servants, and they are very busy running round, doing all the harm they can. They ride in cars: they follow the soldiers; they do business in the city, they go into the country; they enter houses and break open stores; they visit our schools. Some of their favorite resorts are colleges and academies, where our boys are. Boys, do you hear that?

Indeed, they are very fond of young people everywhere. Some of Satan's servants are "like roaring lions, going about seeking whom they may devour." You are not much in danger from them, because you can keep out of their way. Some are so vile-looking, you would naturally turn from them in disgust; others are such fellows that you would not be seen in their company; and there are still others you would rather keep clear of, without exactly knowing why. You know they are not good, and that is enough. But all of Satan's followers are not so quick to show their colors. Some are cunning, and pretend to be a great deal better than they are, in order to deceive people; and they do deceive people, horribly. It makes my blood run cold to think of it. I know four of them, and some of the mischief which they have done, I found out their names and I want to put you on guard against them, for they are very sly. They will make believe to be your friends. They appear sociable, easy, good-natured and

not in a hurry. They seem to wait your own time, and entice you when you least expect it.

"Oh, we want you to enjoy yourselves," they say, "and not be so particular;" and the arguments they use are very taking; at least, I must think so, since so many of the young listen to them, and are led away by them.

And all, I, believe, because they did not know in the first place who was speaking to them. They were deceived. They did not see it was Satan's uniform they had on. Do you ask for their names? Here they are: "There's no danger." That is one. "Only this once." That is another. "Everybody does so" is the third; and "By-and-by" is the fourth.—*Child's Paper.*

GREAT measures of grace carry with them the greatest evidence of a man's union and communion with God; and the more a man's union and communion with God are evidenced, the more will the soul be filled with that joy which is unspeakable and full of glory, and with that comfort and peace which pass understanding. In great measures of grace, as in a crystal glass, the soul sees the glorious face of God shining and sparkling, and this fills the soul with joy.

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 Sister Penniman.

DEAR BRETHREN AND SISTERS: Thinking it will cheer you to hear something of the progress of truth, I desire to cast my humble testimony in with those who "speak often one to another."

In early youth I made a profession of religion, and for several years lived faithful to my vows, receiving great light and blessings. But for a few years past associations with the world have so engrossed my mind that I had entirely lost the power of godliness, and nearly given up the form thereof, my conscience the meanwhile warning me that if I continued in this state I must be lost.

A few weeks since, Bro. Waggoner came among us, and my husband and self were blessed in being among his hearers. We did not expect to be converted to his faith, but throwing aside prejudice, resolved to investigate the word of truth carefully and prayerfully. With strong desire to know the truth, we could not gainsay the strong arguments enforced by plain scripture, and did not, like some, as soon as we began to see the light, shut our eyes for fear of seeing more; but have pressed on to know the truth, until we feel that we are now rooted and grounded, and by divine aid are resolved to keep the commandments of God and the faith of Jesus.

Many are afraid of being carried away by strange doctrines; but if the plain teachings of the Bible are "strange doctrines," the farther we are carried away by them the better.

I have been greatly blessed this day in following my Saviour down into the liquid grave, and hope by grace to follow his precepts and examples while I live. The scoffs and sneers of the world, and even professed Christians, I expect; but shall I hope to escape better than my Lord, who bore to be scourged and spit upon for me? Nay, verily.

Then let men rage, since thou wilt spread
Thy shadowy wings around my head;
Since in all pain thy tender love
Will still my sure refreshment prove."

Oh, that those who follow Christ at a distance could see and feel how precious and glorious is the light bestowed upon those who forsake all for his sake. How vain and trifling the world looks now. I feel as I never felt before—ready for the coming of my Lord. I would dearly love to meet with the saints below; but

I rejoice in the expectation of meeting you in the air on our way to dwell forever with the Lord. That I may be a faithful witness until that time, may I not, dear brethren and sisters, have your earnest prayers?
In hope.

Bloomfield, Ohio.

ARLINA R. PENNIMAN.

From Bro. Armstrong.

BRO. WHITE: The Review came to hand to-day, and I was truly pained at the remarks made on my last letter. Now if there was any thing offensive in it, I humbly beg pardon. As to my being too fast, you cannot judge unless you had received my first. I sent a short communication over a year ago that was never noticed, and as the second was of a character that demanded a notice, or suspension of the paper, I thought I was entitled to one or the other, and I wrote the third time, but as you state you did not receive it.

I admit I should make some apology, not only for this but also for a letter I wrote to a Bro. Gurney in Jackson, Mich., in which I stated that you were not honest, which statement I gladly recall on the ground that you did not receive the letter and article spoken of,—and will always be glad to make amends for wrong thoughts, or wrong sayings, when convinced of the wrong. We may say many things however, which our readers will understand are only conditionally wrong, as I understand you in charging me with fanaticism, you must truly have a discerning spirit to make it an absolute charge, if that short letter was all you received from me, to judge me by. And if I am to understand it as an absolute charge and you are unwilling to recall your words, I still have the blessed right to appeal to a higher judge in the matter. Again, it seems to me very unaccountable that you should cancel the 40 cents when I am able to pay you. This I cannot allow, and enclose the amount. As to my continued subscription, it is still undecided, I had no idea that other matter must be set aside to make room for mine. But if I am never to be heard, as I never have been before this unpleasant occasion I decline taking the paper. Not by any means that I consider you bound to publish all I choose to send. You certainly have the right to reject what you please, and I also have the right to stop the paper if I think I am not used right, without incurring the necessity for any unkind remarks, especially when I am willing to pay what is due on the paper. If that miscarried letter and article yet comes to hand I hope you will either publish it, or return it at my expense.

If I know my own heart, God will bear me witness, I have no feeling toward you but fervent charity, and would not designedly do you the least wrong. Time is too short to indulge in selfish, unchristian repartee. If we do wrong, let us rebuke in love, and let the past be forgotten.

Yours in Christian love,

P. E. ARMSTRONG.

REMARKS. With pleasure we let Bro. Armstrong speak for himself in the above from his pen. We claim perfect freedom of judgment as to what shall be published in the Review. Let those who think we appeal to the Trustees of the S. D. A. Publishing Association. We shall abide their decision according to the By-laws of the Association. And we allow that each subscriber has the perfect right of judgment as to continuing his subscription for the Review.

We shall be glad to send Bro. A., the Review, because, we think he needs just such a paper, but his continuing his subscription would not make the least difference in regard to publishing his articles.

Obituary Notices.

FELL asleep in Lynxville, Wis., March 7, 1864, after an illness of one week of typhoid fever, Charles T. Rathbun, aged 5 years, 1 month and 15 days, only son of Bro. Jas. and Sr. Minerva Rathbun.

Also March 21, 1864, Adela Josephene, aged 1 year 11 months, and 10 days. They were laid beside their mother to sweetly rest until our glorious life-giver shall appear and bring them from the enemy's land.

MARGARET HELIGASS.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 12, 1864.

General Conference.

THE second Annual Meeting of the S. D. A. General Conference will be held in Battle Creek, Mich., Wednesday, May 18th, 1864, at 9 o'clock A. M. This Conference is composed of delegates from the various State Conferences. Where delegates are not already appointed, the different Conference Committees will see that they are appointed in season. Brethren in those localities where there is no State Conference can also represent themselves by delegates or letter at their discretion.

JNO. BYINGTON, } Gen. Conf.
J. N. ANDREWS, } Committee.
G. W. AMADON, }

Michigan State Conference.

THE Michigan State Conference will hold its fourth annual session at Battle Creek, Mich., Thursday, May 19th, 1864, at 9 o'clock A. M.

All the churches belonging to this Conference, and those who wish to unite with it, are requested to represent themselves faithfully by delegate or letter. Delegates are to be chosen according to the following ratio: "Each church to the number of twenty members or under, shall be entitled to one delegate, and one delegate for every additional fifteen members." Delegates will bring letters showing their appointment. Churches will also be careful to act upon Sec. 2, of Art. iv, of our Constitution, as follows: "It shall be the duty of the churches in this Conference to send a written report to the regular meetings of the Conference of their standing, their losses and additions [of membership] during the year, also the amount of their s. b. fund." Ministers belonging to the Conference will also be prepared to present their individual reports of each week's labor, and expenses. These reports must state the number of meetings held, and where they were held, each week. Churches will also remember Sec. 3, of Art. iii, and notify the Executive Committee at or before the time of the Conference, of "the amount they will give each month during the Conference year for the support of ministers and tent operations, and for such other purposes as may be necessary for the advancement of the cause."

U. SMITH, } Mich. Conf.
JNO. BYINGTON, } Committee.
C. SMITH, }

Annual Meeting of the S. D. A. Publishing Association.

THE S. D. A. P. Association will hold its fourth annual session at Battle Creek, Mich., Friday, May 20, 1864, at 9 o'clock A. M.

At this meeting it is proposed to change Sec. 2, of Art. xii, of the By-laws relative to our Seal, as follows: In 6th line, after the words "to wit," strike out the remainder of the section, and in place thereof insert the following: "In the upper portion from left to right, the inscription, 'S. D. Adventist,' preceded and followed by an ornamental dash, and in the lower portion the words, 'Publishing Association.' In the upper portion of the central ground shall be the words, 'Incorporated May 3d, 1861,' and in the lower portion the words, 'Battle Creek, Mich.'"

JAMES WHITE, } Trustees.
GEO. W. AMADON, }
J. N. LOUGHBOROUGH, }
WILLIAM HALL, }
E. S. WALKER, }
URIAH SMITH, }
I. D. VAN HORN, }

REMARKS. It is hoped that by appointing the business sessions of the Conferences and Association, so early in the week, all business pertaining to the interests of those meetings may be fully attended to before the Sabbath, so as to leave the Sabbath and first-day to be devoted exclusively to religious exercises. It will be necessary that delegates to the General Confer-

ence should arrive in Battle Creek, as soon as Tuesday or Tuesday night, delegates to the Mich. State Conference by Wednesday, members of the Association, Thursday, while those who come for the religious meetings exclusively, will be expected on Friday. A committee of arrangements will be found at the Review Office, to provide homes for all who come.

Let all realize that these are important meetings. A great work is committed to us to spread abroad in the short time now left us, the last message of mercy to a perishing world. The demands of the times call for more than mortal zeal and energy, and the interests of the cause in all its departments is involved in the issue of these meetings. May those who come, come with hearts glowing with love to God and his precious truth, and prepared to do all that man can do to spread its heavenly light; and those who cannot come, can at least pray for us, that the Lord's counsels may be carried out, and his work finally accomplished gloriously in the earth.

GEN. CONF. COMMITTEE.

New work.

"An Appeal to Mothers, Relative to the Great Cause of the Physical, Mental, and Moral Ruin of many of the Children of our Time." Such is the title of a new tract just written by Mrs. White, designed as a warning against one of the greatest and most insidious evils of this age. Parents, to whom pertains the training of children, should have it. The young should also have it, in order to fortify themselves in the ways of purity and right. It will be sent by mail, post-paid, for 15 cents. Eight for one dollar.

Aurora Borealis.

WHEN among the signs of the last days, the Aurora is mentioned as being of recent origin, the scoffer immediately denies this. For the benefit of such, I transcribe from Willard's Abridged History of the U. S. A. p. 143. verbatim.

"A phenomenon singular at the time and not yet satisfactorily explained, alarmed the people of New England in 1719. This was the Aurora Borealis, first noticed in this country, on the night of the 17th of December. Its appearance according to the writers of the day, was more calculated to excite terror than later appearances of the same kind." See the record in all our public journals of the remarkable appearances in the heavens in the autumn of 1859. The prophecy of Joel ii, 30, may it not here be fulfilled, at least in part?

INQUIRER.

Rare Paragraphs.

DUTIES are ours: events are God's.
Solitude shows us what we should be: society what we are.

Recollection is the life of religion.

The grandest operations, both in nature and in grace, are the most silent and imperceptible.

Every man should aim to do one thing well.

If a good man cannot prevent evil, he will hang heavy on its wings, and retard its progress.

It is much easier, safer, and pleasanter, to be the thing which a man aims to appear, than to keep up the appearance of being what he is not.

The way of every man is declaration of the end of that man.

Wisdom prepares for the worst: but folly leaves the worst for that day when it comes.

We treat sensible and present things as realities, and future and eternal things as fables: whereas the reverse should be our habits.

There are but two states in the world which may be pronounced happy—either that of the man who rejoices in the light of God's countenance, or that of him who mourns after it.

Never consider yourself dressed, except you have on the white garment of inward sanctification, the royal robe of Christ's righteousness, the embroidered cloak of a blameless conversation.

Appointments.

THE next Quarterly Meeting for the church in Roxbury, will be holden at my house on Sabbath, the last day of April, 1864, and at the school-house near my residence on Sunday, the first day of May next. Brn. and sisters from sister churches, and scattered ones also, are invited to attend. Those who come on the day previous, from the west, will call at Bro. Kendall's. Those from the east, at Bro. Cram's. Those from the north or south, at my residence. The Brn. Bourdeau are expected. STEPHEN PIERCE.

THE next Monthly Meeting for Central New York, will be held at Roosevelt, the first Sabbath in May.

L. R. CHAPEL.

PROVIDENCE permitting, I will meet with the brethren at Dayton, Green Co., Wis., April 30, and May 1, as Bro. Pratt may appoint.

I will also meet with the brethren in Quarterly Meetings as follows:

Oakland, May 7 and 8.
(Will some one meet me at Ft. Atkinson the 5th?)
Poy Sippi, Waushara Co., May 14 and 15.
(Will one of the brethren meet me at Berlin Station the 12th?)

Marquette, May 21 and 22.
Mackford, " 28 " 29.

All of the above meetings to commence at 7 o'clock Friday evening. Prayer-meeting at 9 A. M. Sabbath morning, and preaching at half-past 10.

ISAAC SANBORN.

Business Department.

Business Notes.

J. B. Sweet. The P. O. address for which you inquire, is Portage, Wood Co., Ohio.

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.

Julia A. Griggs for S. B. Overton 1,00,xxv,14. W. Arthur 1,00,xxiv,14. T. R. Horner 2,00,xxiii,1. C. N. Bowman 1,00,xxv,14. E. E. Bryant 1,00,xxv,14. S. Wright 2,00,xxv,14. D. E. Smith for G. W. Smith 1,00,xxv,14. J. Lamson for S. B. Pike 0,50,xxiv,14. W. Hoff 1,00,xxv,14. H. Pratt 2,00,xxv,19. S. Warner \$1,25 in full of acct. J. Young 1,00,xxv,14. E. Rathbun 1,00,xxv,14. A friend of truth for J. Quincy 1,00,xxv,14. S. B. Gowell for R. Gowell, R. Hamilton and Mrs. M. A. Gilky each 0,50,xxiv,14. S. B. Gowell 1,00,xxiii,21. S. Babcock 2,00,xxvi,1. S. R. Twist 1,25,xxiv,1. R. Holland 1,00,xxiv,16. P. Emmons 1,00,xxv,19. Z. Swearingen 1,75,xxv,1. W. A. McIntosh 3,80,xxix,1. T. Harlow 3,00,xxv,1. A. F. Rathbun 1,00,xxiv,15. H. Merrill for Melissa A. Dayton 1,00,xxv,14. S. Howland 2,00,xxvi,1. F. H. Howland 1,00,xxv,1. Sarah Flanders 1,00,xxv,1. Wm. Mott 200,xxiv,1. A. Olmstead 1,80,xxv,20. W. Gillmore 1,00,xxv,14. J. Leland for Betsey Peabody 1,00,xxv,1. Enoch Hayes 1,00,xxv,17. T. Lane 1,00,xxiv,14. Mrs. P. Bowers 0,50,xxiv,14. Mrs. J. B. Spaulding 0,50,xxv,14. Mills & Losey 1,00,xxv,14. C. H. Clagett 1,00,xxv,14. Warren R. Green 1,00,xxv,1. Mason Sleeper 1,00,xxiv,14. A. C. Woodbury 1,06,xxv,1. Mrs. J. Collins 2,00,xxv,13. M. G. Butler 1,00,xxv,1. C. W. Rogers 1,00,xxv,14. W. J. Hardy 1,00,xxiv,2.

Books Sent By Mail.

Wm. E. Newcomb 25c. R. Baker \$1,50. W. P. Andrews \$2. M. E. Cornell \$1,76. A. C. Bourdeau \$1,76. J. N. Loughborough \$3,65. S. Nichols 30c. S. R. Twist 75c. S. Babcock 30c. Harriet Hearn \$1. A. Monson \$1,15. N. Nichols 30c. H. Pratt 30c. E. Ferren 60c. C. Lunger 60c. J. B. Sweet 30c. N. W. Vincent 70c. D. W. Johnson \$1,35. F. A. Johnson 56c. I. G. Camp 30c. J. P. Rathbun \$2. O. M. Patten 10c. Wm. A. McIntosh 60c. M. J. Palmer 15c. Mary Harlow 30c. G. W. Perry 10c. Mrs. M. T. Scott \$3,75. A. F. Rathbun 45c. A. S. Olmstead 45c. W. Cruzan 15c. W. Mott 45c. S. Pierce \$1. A. C. Woodbury \$1,30. L. Hersey 19c.

Cash Received on Account.

I. Colcord 25c. Wm. S. Higley jr. \$13. S. H. King \$21. W. J. Hardy \$4.

General Conference Missionary Fund.

Brethren in Leslie, Mich., \$5. Wm. Mott 55c.