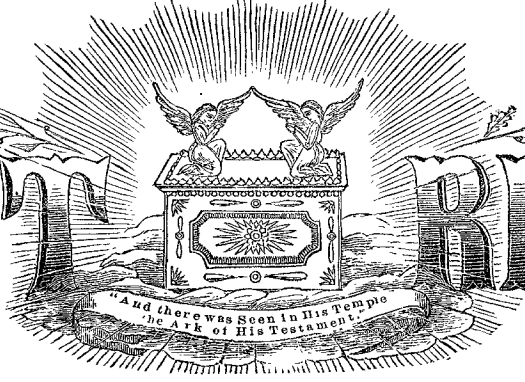


ADVENT REVIEW,



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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Mighty to Save.

O, CHRISTIAN! doth life seem a wearisome way,
At the thought of its toils, art thou filled with dismay;
Dost thou fear in thine own strength its dangers to brave?
Trust thou in Jesus; *He's mighty to save.*

Doth it grieve thee to find that thine own wayward heart
Is constantly prone from thy God to depart,
Fear'st thou it must ever be thus, to thy grave?
No! Christ's thy Redeemer; *He's mighty to save.*

Do thorns strew thy pathway, where once bloomed the flowers,
And darkness its shadow cast o'er thy bright hours?
Forget not thy home is beyond the dark grave,
Trust all in His hands who is *mighty to save.*

Have joys that once bloomed, now faded and fled?
Have loved ones departed to dwell with the dead,
And left thee all lonely, this side the dark wave?
Cling close to the Living One, *mighty to save.*

For soon will thy conflicts on earth be all past,
And thou with the ransomed be numbered at last—
With them sing of victory o'er death and the grave,
Through Christ thy Redeemer, the *mighty to save.*
[American Wesleyan.]

BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

(Continued.)

Preble.—"THE MORAL LAW.—What shall we understand by the term 'moral law?' That 'law of God which prescribes the moral and social duties, and prohibits the transgression of them.' We shall all agree, then, that the *moral law* is distinct or separate from the *ceremonial or ritual law*. Then the question arises, 'Is the old moral law, as contained in the Old Testament, now in force, or is it dead?' That law is 'dead,' or, in other words, it is 'fulfilled,' as I shall presently show. But as it is my only object, at this time, to speak of the moral law as bearing upon the seventh-day Sabbath, and as the law which enjoins the observance of this day is embraced in the fourth commandment, I will first prove that the law is abrogated, or 'dead,' as was alluded to in my last; from the fact that the *penalty* is 'done away,' and of course the law must also be 'done away' which enforced the penalty, which penalty was 'death;' for death was the penalty for the violation of the Sabbath surely. (See Ex. xxxi, 15; xxxv, 2, 3.)

"But, says the objector, is there no law then now in force which relates to the moral and social duties of man with man, and also our duty to God? Certainly, there is the 'MORAL LAW OF THE NEW TESTAMENT;' but that of the Old is 'done away,' as will more clearly appear as we proceed. In Rom. iii, 20-22, we read:

"Therefore, by the *deeds* of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference."

"What law is this here spoken of by the apostle?

Not the *ceremonial or ritual*, but the *moral law*. Then let us start fairly, and always bear in mind that 'by the *deeds*' or works 'of the law there shall no person living be justified in God's sight. We then inquire with the apostle, 'Where is boasting then? It is excluded. By what law? Of works? Nay; but by the *law of faith*. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? *God forbid; yea, we establish the law.*' Rom. iii, 27-31.

"But let us remember that we do not 'establish the law' by keeping the old law of works, 'but by the new 'law of FAITH.' If we observe the old law of works, 'faith is made void, and the promise made of none effect.' 'For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect; because the law worketh wrath; for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.' Rom. iv, 13-16. Thus we see, that the promise made to Abraham, that he should be 'the heir of the world,' (Greek, *kosmos*—habitable globe,) was not through the works of the law, 'but through the righteousness of faith.' 'Therefore, it is of faith, that it might be by grace; to the end the promise might be sure to all the seed.' Amen.

"For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.' Rom. iv, 3-5. 'For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid.' Rom. vi, 14, 15. 'For until the law, sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.' 'Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.' Rom. v, 13, 14, 20, 21. 'Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.' Rom. vii, 4-6.

"Here we reach a point of much interest. Two things in this last quotation require special attention. And first, here we prove positively that the law here spoken of is not the ceremonial, but the 'moral law;' for we see by referring to verse 3, of this same chapter, that the law referred to is that which speaks of 'adultery,' and this sin is the one mentioned in the 'seventh commandment' of the decalogue; and this is what gives us the positive proof that the 'moral law' is the one referred to. And second, we also prove positively, that this moral law is DEAD, as we find in the 6th verse of the last quotation: 'But now we are delivered from the law, THAT BEING DEAD wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.' Amen and amen.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh,

but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.' Rom. viii, 1-4. 'What shall we say then? that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? *Because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling-stone.*' Rom. ix, 30-32.

"Yes, 'they stumbled at that stumbling-stone!' Would to God the stumbling had all been confined to the old Jews! But, alas! too many are still stumbling in the same way, and for the same cause! They love the old law of works better than the new 'law of faith!' And it appears to me that the language of the apostle to the Hebrews will most strikingly apply to such:

"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under-foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. x, 28, 29.

"But, alas! alas! how many are still to be justified by the 'law of works,' instead of the 'law of faith,' through our Lord Jesus Christ. It is a fearful thing for men to trample 'under-foot the Son of God!' as they verily do, who turn aside from his 'law of faith,' the law of the 'Spirit,' the law of 'GRACE!' to follow the old law of works! In the fourth verse I have above quoted from Rom. viii, the apostle says: 'The righteousness of the law' is 'FULFILLED in us, who walk not after the flesh,' or the law, 'but after the Spirit.' Amen."

REPLY.—We were at first disposed to regret the necessity of taking up the time of the reader with such lengthy, and seemingly uncalled-for, quotations and throwing together of scripture, as Eld. P. has given us above, as the only object, or, perhaps, we should rather say, tendency, of their quotation, can be nothing less than to worry the reader into complete bewilderment, on this subject. In another point of view, however, we do not regret it; as they furnish a fair illustration of the fact, that it is impossible for him to quote any large amount of consecutive scripture on the subject of the Sabbath and law, without running against testimony that directly contradicts his own position.

We are gratified to find him admitting "that the moral law is distinct or separate from the ceremonial or ritual." In this he certainly bears away the palm for honesty, over those who would endeavor to create confusion on a point so plain, and confound objects so evidently and essentially distinct. We are no less gratified with his subsequent admission that this moral law is the decalogue or ten commandments. Nor is our gratification lessened when he admits that the seventh-day Sabbath is a part of that law. Here, then, we understand him. The moral law, in distinction from the ceremonial, is the ten commandments, and the Sabbath is a part of that law. But the reader will remember that Eld. P.'s first and greatest reason for giving up the Sabbath, was because it was a type. And, therefore, we now inquire, Does the moral law, "which prescribes the moral and social duties," deal with types? Does it incorporate into itself that which is shadowy and transitory? Do moral obligations differ in different ages? Verily not. Thus his reasoning on the

moral law completely nullifies his argument on the Sabbath as a type.

But this moral law, he says, is dead, or, "in other words, it is fulfilled." He should have remembered that a moral law is not abolished by being fulfilled. A moral law can be fulfilled only by rendering perfect obedience thereto. This is the very meaning, and, we submit, the *only* meaning that the word fulfill can have as applied to a moral law. If it is still contended that fulfill means to abolish, we refer him to Gal. vi, 2:—"Bear ye one another's burdens, and so fulfill the law of Christ." Then if God's law is fulfilled and abolished, and Christ's law is also fulfilled and abolished, pray tell us what there is left? Thus in their zeal to get rid of the Sabbath, men will adopt a course of reasoning which would prove the abrogation of all law! Would it not be better to accept of this institution which God has ever spoken of as his blessed and holy rest-day, which the holy men of the Bible have ever regarded with unfeigned delight, and which is ever represented as made for man, as an institution made to supply his want, and to be one of his greatest blessings; would it not be better, we say, to receive and observe this institution, than to fall into all the inconsistencies which opposition to it uniformly involves, and thus foster skepticism, and strengthen the sinner in his rebellion against the government of Heaven.

Eld. P.'s reasoning that the law is abolished, because the penalty of death is not now inflicted, has been sufficiently refuted already. His "moral law of the New Testament," we shall call for in due time. We venture to predict that it will puzzle him somewhat to find it. He goes on to show that the law is abolished, because Paul says, in Rom. iii, 20, &c., that "by the deeds of the law shall no flesh be justified in his sight." But let it be particularly noticed, that Paul does not say that the law cannot under any circumstances justify a person, but only that the circumstances in which the world is now, are such that none can be justified by the law in the sight of God. And what are those circumstances? He fully states them in the verse before. Verse 19: "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law, there shall no flesh be justified in his sight." Two facts are brought out by this testimony, which should be held in continual remembrance: they are, first, that the moral law is binding not upon the Jews only, but upon "all the world;" and every mouth is stopped, and all the world becomes guilty by its transgression; and, second, that *therefore* no flesh can be justified by it. Here it is as plain as language can make it. The word, *therefore*, denotes a conclusion drawn from some preceding facts. The facts are that all the world have transgressed the law, and become guilty. Therefore they cannot be justified by the law; for the law cannot justify its transgressors; yet if we understand Eld. P., he finds fault with the law, and considers it an evidence that it is "done away," because it will not justify the guilty! A law that would justify its own violation! What would such a law be good for? Think of it. It would nullify itself, and be only an evidence of supreme foolishness on the part of the lawgiver. Amid all the weaknesses and short sightedness of human counsels, they have never yet been marked by any such folly as this; and we can only add, May the Lord have mercy on those who will not receive his law, because it is *not* stamped with imperfection far exceeding anything that ever yet attached to human enactments!

But will Eld. P.'s moral law of the New Testament justify the transgressor? If it will, for what purpose has Christ shed his blood? And if it will not, why does he object on that ground to the moral law of the Old Testament?

Great stress is laid on the expression, "Justified by faith, *without* the deeds of the law." Rom. iii, 28. We would ask those who so confidently use this to prove the law abolished, Does the expression, "without the deeds of the law," signify that a person can be justified while living in violation of the duties enjoined in the moral law? If it does not, then we are in no wise released from the law by that expression; and if it

does, then do you make Christ the minister of sin, and grant the wicked a license for his wickedness.

Should the inquiry be raised how we would apply Paul's language, the answer is not difficult: The law requiring perfect obedience, we, having transgressed it, can never by our future obedience make up for our past transgressions: for no man can ever render more than perfect obedience, and perfect obedience only meets the present requirements of the law. Hence, in spite of all that we can do, our past transgressions stand against us, and the law demanding the death of the transgressor, or, in other words, the wages of sin being death, we are irrecoverably lost, unless we lay hold on the sacrifice of the Saviour, and avail ourselves of his freely-offered righteousness to supply our past lack. 1 Cor. i, 30. Doing this, our past offences are forgiven, and we are accounted righteous, that is, as though we had always been obedient. This is the relation that law and gospel sustain to each other. By the law is the knowledge of sin, says the apostle; and by the gospel is brought to view the remedy, or the good news of a way of escape, by justification from our transgressions, through the blood of Christ. Hence, our justification and salvation depend wholly on Christ, and we receive these "without the deeds of the law," that is, the deeds of the law not being taken into account, as we have transgressed the law, and so forfeited all claim to justification on that score. But yet the conditions on which justification through Christ is suspended should not be lost sight of. The first of these is repentance. "Repentance toward God." Acts xx, 21. It is the law of God men have transgressed; hence, repentance has to do with God. Sin, as defined by the apostle, 1 John iii, 4, is the transgression of the law. True repentance is not a lip confession merely, it is also to cease in our lives from doing those things which constitute sin; in other words, to turn to a faithful observance of the law.

Now, putting the definition in place of the term repentance, the proposition can be stated thus: The first condition of justification through Christ, is a faithful observance of the law. Hence, we hear the apostle declaring, Rom. ii, 13, that the doers or observers of the law shall be justified, plainly implying that no others can be entitled to that blessing. And we also understand him when he says in the last verse of chap. iii, "Do we then make void [καταργέω, annul, abrogate, destroy,] the law through faith [or by this system of justification through Christ]? God forbid; yea, we establish the law."

On this point Eld. P. seems to have become somewhat bewildered. He says, "But let us remember that we do not 'establish the law, by keeping the old law of works, 'but by the' new 'law of faith.'" The question at once arises, Of what law is Paul speaking? What law is it, which is not made void but established through faith? Is it Eld. P.'s "new law of faith"? If so, the text will read like this: "Do we then make void the law of faith through faith? God forbid; yea, we establish the law of faith!" This, it seems to us, borders hard on nonsense. Nor can we avoid making nonsense of the Apostle's language, except by taking the ground that the law of which he here speaks, is something outside of the New Testament, which he is laboring to show is not made void by the faith of the New Testament. It can apply to nothing else but the moral law of the Old Testament. At any rate, it is the law of which he so fully speaks in the preceding portions of the chapter, which is binding upon all the world, which all have become guilty by transgressing, and by which, therefore, no flesh can be justified.

Eld. P. speaks of the moral law of the Old Testament as "the old law of works." Query: Does not his "moral law of the New Testament" require the same number and the same kind of works? We venture to say that it does; or, in other words, that he has every one of the ten commandments in his new system, not even excepting the Sabbath, only observing it on another day. Then is not his law just as much a law of works as the old? Where is the difference, so far as the works are concerned? And is there either reason or consistency in thus distinguishing between objects which in all their outward particulars are identical, and bestowing opprobrious epithets upon one, while the other is lauded to the heavens?

We now come to Rom. vii, 1-6. Scarcely ever do we read an exposition of this portion of scripture by an opposer of the law, without being pained at the amount of unnatural effort expended to wrest and pervert this language of the apostle. Somehow it must be made to teach, according to their programme, that the law is abolished, though the apostle designed no such thing, as a few words will suffice to show. Under the figure of marriage, Paul represents the condition of a person before and after conversion. In the illustration are four things, the woman, the law, the first husband, and the second husband to whom she is at liberty to be married after the first husband is dead. In the case illustrated there are also four things: the sinner represented by the woman, the moral law, represented by the law of marriage, something to which the sinner is bound, represented by the first husband, and Christ, represented by the second husband. In the illustration the husband dies, and then the woman is free to marry another. In the case of the sinner, that also which is represented by the first husband dies, and that alone. Now, it will be seen, the whole question is, What constitutes the first husband? Do you say it is the law? Then you violate Paul's illustration; for in that he makes the husband distinct from the law, and it is the husband, not the law, that dies. And again, if you say it is the law that has died, then you make the law the first husband, and represent Paul as teaching the following pitiful absurdity: The sinner is bound by the law to the law as long as the law lives; but when the law is dead, and there is nothing to show or condemn his sin, then he is ready, all reeking with moral pollution, to be received to the bosom of his Saviour!

Again we recur to the question on which the whole controversy of Rom. vii turns, namely, What constitutes the first husband? We have seen what unparadonable confusion it introduces into Paul's figures to call it the law. What then shall we call it? Answer: That which dies when the sinner is converted. And what is that? It is what St. Paul so often speaks of as the "old man," the "body of sin," the "carnal mind." And this is always represented as being "crucified," "destroyed," and "put off," when the new man is put on. The sixth of Romans is introductory to the seventh. The reader is requested to examine it in this connection. Paul there gives us a discourse on conversion and baptism. He represents the sinner as slain by the law, or dead to sin, the old man crucified, and the body of sin destroyed: then he is ready to be buried with Christ by baptism, and rise to walk in newness of life. See the following scriptures, where the putting off of the old man, and the putting on of the new, or the release from the first husband and the union with the second is described. Eph. iv, 22-24; Col. iii, 9, 10; Rom. vi, 6. Then to illustrate his subject, Paul introduces the figure used in chapter vii, a woman bound by the law to her husband, and not being allowed to marry another till her first husband was dead. Now, mark the conclusion to which he comes through this illustration: Is it that the law is dead? No; but "wherefore, my brethren, *ye*, also, are become dead to the law by the body of Christ." Verse 4.

"But," says the objector, "do we not read in verse 6, 'But now we are delivered from the law, *that* being dead *wherein* we were held?' and does not the word, *that*, refer to the law, and show that the law is dead?" By no means. The expression, *that* being dead, does not refer to the law. Turning to the Greek Testament, we find the word from which that expression comes, to be ἀποθανόντες. Did this word refer to the law, it should be in the genitive singular, the word law, just before it, being in that case and number; but it is in the nominative plural, and therefore refers to the word *we*: *we* are delivered from the law, *we* being dead to that, &c. The margin of our English version has the same reading, which is a literal rendering of the Greek. But even if we take it as it stands in the text, our opponents cannot make out of it what they claim; for the expression is qualified by the words, "wherein we were held." Wherein were we held while in sin? Not in the law, surely; but in a state of condemnation, or inseparably united to our old man of sin. This must die before we can be free from it. And the expressions, *that* being dead, or *we* being dead to that, are synonymous expressions; but the Greek forever set-

ties the question that it cannot refer to the law. Therefore, look at it in whatever light we will, Rom. vii contains no intimation whatever that the law is in any degree relaxed, or we in any wise released from its claims. Rightly understood, there is a beautiful harmony in the illustration that Paul here uses, and the seventh of Romans becomes a strong citadel, not for those who would have the law abolished, but for those who "delight in the law of God after the inward man," and who esteem the "commandment holy, and just and good."

"Amen and amen," exclaims Eld. P., as he reaches the conclusion that the law is "dead." Was it a sense of relief in view of being free from the restraints of law that led to that fervent ejaculation of praise! If so, we are led to fear that the idea of obedience is irksome to him, and that the love through which God designs that all his service shall be prompted, is not found in his heart.

He then quotes Rom. ix, 30-32, which speaks of the Jews following after righteousness, but not obtaining it, "because they sought it not by faith." This he applies to those who keep the seventh-day Sabbath. How shall we account for this? He certainly must know that no Seventh-day Adventist expects salvation through keeping the Sabbath, or any other of the ten commandments; he must know that we rest all our hopes of righteousness and salvation on Christ and him alone; and he must know also, or if not, we can now inform him, that we are not presumptuous or foolish enough to expect justification from our past transgression of the commandments, unless we turn from that transgression, and endeavor for the future to keep those commandments. To claim to be justified from sin, and yet consider ourselves under no obligation to refrain from sin! Who could measure the presumption of such a course, or fathom the degree of insult it is offering to God and his Son, Jesus Christ! As though, because a way has been devised whereby sins can be forgiven, unlimited indulgence is granted us in the future. Eld. P., leave this matter of arguing for, or granting, indulgences, to the "mother of harlots;" it is unbecoming a Protestant and a Christian.

But if we are surprised at his use of Rom. ix, what shall we say to his application of Heb. x, 28, 29? By his quotation of this scripture, he accuses us, because we keep the Sabbath, of treading under foot the Son of God, counting the blood of the covenant an unholy thing, and doing despite to the Spirit of grace!! Thus does he make the keeping of the seventh day the most heinous crime that can be committed against the Son of God! We pause in utter amazement at such an application of scripture. We would here refer the reader again to Waymark No. 2, in which Eld. P. argued that distinction in days was a matter of utter indifference. He represented Paul as teaching that every one might act according to his own persuasion in the matter, whether to observe them or not. It was not long before we came to Waymark No. 3, in which Eld. P. argued that if we did keep the seventh day we should surely be accursed; and now, behold, if we do it, we are treading under foot the Son of God! Did Paul give every man liberty to be persuaded in his own mind whether to tread under foot the Son of God or not? Set this down as Waymark No. 4.

So then the observance of the Sabbath is to subject us to the sorest of God's punishments. How was it under the former dispensation? Their violation of the Sabbath was one reason why God would not bring the generation of Israel that came out of Egypt, into the promised land. Eze. xx, 15, 16. Its violation by their children in the wilderness, was one of the prime causes of their dispersion from their own land. Verses 23, 24. God promised them that Jerusalem should stand forever if they would keep the Sabbath, but if they would not keep it, a fire should be kindled in the gates thereof, which should not be quenched. Jer. xvii, 20-27. And their continued transgression in this thing was the reason why Jerusalem was at length destroyed. See Neh. xiii, 15-22. Thus great blessings were pronounced upon them if they would keep the Sabbath, the Lord declared that his own honor was involved in their observance of it; Isa. lvi, 2; lviii, 13, 14; and curse after curse followed them on account of its violation. But we pass the dividing line between that dispensation and this, and lo, according to Eld. P., the

same acts which before insured the blessing of God, now call down his bitterest curse; an observance which before he esteemed to his honor, he now regards as the highest crime that can be committed against his Son! Cursed there for violating the Sabbath, and blessed here for the same acts! blessed there for keeping it, and cursed here for the same acts! And what a scene would be presented in the Judgment, should we see God in dealing with a race which have ever borne the same relation to him, bestowing upon one class his most benignant blessings for keeping his Sabbath, according to his promise, and turning to another class, and for the very same acts, visiting upon them his fiercest wrath! Elder Preble, is such the character of the God with whom we have to do!

Do you say that in quoting Heb. x, 28, 29, you had reference to such as were seeking justification and salvation outside of Christ? Then, as we have already shown, it has no application to Seventh-day Adventists, and you are simply fighting a man of straw of your own creation. We have gone upon the supposition that you were, according to your avowed purpose, arguing against the observance of the seventh-day Sabbath, against which, unless you acknowledge a departure from the subject, you must have designed the quotation from Hebrews; and this being so, the impartial reader will pronounce our language none too severe.

Rom. viii, 4, is quoted. "The righteousness of the law" is "FULFILLED in us, who walk not after the flesh," or the law, says Eld. P., "but after the SPIRIT." The word, fulfilled, is made emphatic by being put in small capitals, to which we respond, Amen. Righteousness, or a system of right doing, can be fulfilled only by conforming strictly thereto; and this scripture shows that the law is the standard of righteousness. The two verses 3 and 4 together present the idea thus: that the Son of God died for us that the righteousness of the law might be fulfilled in us. Yes, the righteousness of the law must be fulfilled in us; that is, we must attain to the same degree of righteousness as though we had never transgressed the law; but how shall this be done? Never by our own efforts alone; for we have already transgressed, and can never atone for those transgressions as already shown. It can only be done, therefore, through Christ. And as, through the merits of his blood, our past sins are cancelled, and we go on in obedience in the future, we are accounted as righteous as though we had never sinned, and thus the righteousness of the law is fulfilled in us.

How different is this teaching of the apostle from the representation of our opponents that Christ died to abolish the law. Christ does not make us righteous by breaking down God's great standard of righteousness, so that it cannot be shown who is a sinner, but by opening a way whereby our characters can be made to conform to that standard. Eld. P. is again unfortunate in his comments on "the flesh." "Who walk not after the flesh" he says, "or the law." Now if flesh there means law, the text would read, "That the righteousness of the law might be fulfilled in us, who walk not after the law!" But to speak of the righteousness of the law, or the righteousness which the law was designed to secure, being fulfilled by those who walk not after, or according to, the law, or in other words, who are not living in obedience to the law, is absurd.

U. S.

(To be Continued.)

Luther's Prayer for Melancthon.

ON a certain occasion a message was sent to Luther to inform him that Melancthon was dying. He at once hastened to his sick bed, and found him presenting the usual premonitory symptoms of death. He mournfully bent over him; and, sobbing, gave utterance of a sorrowful exclamation. It roused Melancthon from his stupor—he looked into the face of Luther, and said, "O, Luther, is this you? Why don't you let me depart in peace?" "We can't spare you yet, Philip," was the reply. And turning round, he threw himself upon his knees, and wrestled with God for his recovery for upward of an hour. He went from his knees to the bed, and took his friend by the hand. Again he said,

"Dear Luther, why don't you let me depart in peace?" "No, no, Philip, we cannot spare you yet," was the reply. He then ordered some soup, and, when pressed to take it, he declined, again saying, "Dear Luther, why not let me go home and be at rest?" "We cannot spare you yet, Philip," was the reply. He then added, "Philip, take this soup, or I will excommunicate you." He took the soup; he commenced to grow better; he soon regained his wonted health, and labored for years afterward, in the cause of the reformation. And when Luther returned home, he said to his wife with joy, "God gave me my brother Melancthon back in direct answer to prayer."

How to be Happy.

I WILL give you two or three good rules which may help you to become happier than you would be without knowing them.

The first is, "Try your best to make others happy." "I never was happy," said a certain king, "till I began to take pleasure in the welfare of my people; but ever since then, in the darkest day, I have had sunshine in my heart."

My second rule is, "Be content with little." There are many good reasons for this rule. We deserve but little, we require but little, and "better is little, with the fear of God, than great treasures and trouble therewith." Two men were determined to be rich, and they set about it in different ways; for the one strove to raise up his means to his desires, while the other did his best to bring down his desires to his means. The result was, the one who coveted much was always repining, while he who desired but little was always contented.

My third rule is, "Look on the sunny side of things."

Look up with hopeful eyes,
Though all things seem forlorn;
The sun that sets to-night will rise
Again to-morrow morn.

The skipping lamb, the singing lark, and the leaping fish, tell us that happiness is not confined to one place. God in his goodness has spread it abroad on the earth, in the air, and in the waters. Two aged women lived in the same cottage; one was always fearing a storm, and the other was always looking for sunshine. Hardly need I say which it was wore a forbidding frown, or which it was whose face was lighted up with joy.

Every Word True.

IT is a great and prevalent error, that children may be left to run wild in every sort of company and temptation for several years, and that it will be time enough to break them in. This mistake makes half our spend-thrifts, gamblers, thieves, and drunkards. No man would deal so with his garden lot; no man would raise a colt or puppy on such a principle. Take notice, parents—unless you till the new soil and throw in the good seed, the Devil will have a crop of poison weeds before you know what has taken place. Look at your dear children, and think whether you will leave their safety or ruin at hazard, or whether you should not train them up in the way they should go.

ETERNITY.—Eternity has no grey hairs. The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages; but time writes no wrinkles on eternity. Eternity! Stupendous thought! The ever-present, unborn, undecaying, and undying—the endless-chain, compassing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors are but the sunshine of an hour; its palaces—they are but the gilded sepulchres; its pleasures—they are but as bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay. Its way will know no darkening—eternal splendor forbids the approach of night.

IF God deny, no man can bestow; therefore will I look unto the Lord.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 19, 1864.

JAMES WHITE, EDITOR.

Organization.

TEN years since, we did not see the necessity of a complete organization of Churches, Conferences, and General Conferences, with Seventh-day Adventists. We have, however, plead for order in the church, as the several volumes of the Review for the past twelve years, testify. But as the cause advanced, the increase of numbers, the demand for efficient labor, and the varied forms of distracting error continually arising, proved to us that order, secured by thorough organization, was indispensable.

But every step in advance has been opposed by our people, which has kindled a continual flame of prejudice and opposition against those who have been fighting the battle in favor of organization. The fact that most of our preachers and leading brethren have, at some time, stood opposed to systematic benevolence, and organization of Churches and Conferences, has given great strength to the friends of disorder, and it is not to be wondered at that there are some who profess the Sabbath, who are arrayed in opposition to the body of Seventh-day Adventists. Is it not rather a wonder that there are so few such persons, when we consider the poor example that has been set before them by those who now enjoy all the blessings of order in the church, not excepting systematic benevolence? We have been happily disappointed in the success of the Eastern Mission, in bringing things into order.

The fact is, all sane and sensible men have become disgusted with the confusion among Eastern Adventists. And it was no use to try to do much in the East till time and events could convince all such. Now we are happy to see so many rally around the standard of order and common sense. There are some who still stand out, and brace themselves against all efforts put forth to unite them with the body. We would help them; but we fear that some of them won't be helped. Yet we should continue our labors and entreaties, and do all we can to save them from that certain ruin to which all such persons are sure to run unless rescued. While we take a firm stand for the right, we should do all in our power to encourage the erring to leave their errors and take the same stand with us. Reforms are not brought about in a moment. Be firm, patient, and kind, and all things will work out right in the end. Do your duty, and trust God for the rest.

Almost all sorts of men and women embrace the Sabbath. The work is then but just begun. Then comes the struggle to live out the commandments of God and the faith of Jesus Christ. Some press on in rapid strides with the body, and grow stronger and still stronger, while others fall back, or fall under some scattering influence. Some love order, and embrace organization as a matter of course as they consider it in harmony with all Heaven, and everything sensible on earth; while others, some of them sons of confusion, unteachable, and possessing a spirit untamable, go in for disorder, and work themselves out from among us as a people, and finally depart from every distinguishing truth held by the body. These things are annoying; but poor souls, they have the hardest of it. Some come back with bitter repentance, while others pass on hardened and blinded to meet a final reckoning.

Organization among our people has proved a perfect success. Not only the good fruits of it, far exceeding our expectations, but the miserably confused condition of those who reject organization, attest its importance. God lives, and the cause is in his hands. He will purify his people. As the purifying work comes closer, as the saints near their reward, we expect to see petty factions multiply to the number of horns on the Pagan beast. But these little drains are all right. Stop them up? Never, lest the entire body become corrupted. Among the greatest blessings to the cause in the past was the raid which the friends of confusion and tobacco made against the Review, visions, &c.,

about the year 1855, which enabled about one in twelve of professed Sabbath-keepers to find their own place, which so relieved the cause, that it entered at once upon a new and glorious era in its progress.

Hope of the Resurrection.

THE following article is taken from a work by Dr. Seiss, entitled *The Last Times*. It treats upon one of the sublimest themes that can occupy the mind of the Christian; and the reader will find it full of hope and consolation for the follower of Christ. Who can read it without feeling new determinations so to live as to attain to a resurrection from the dead?

THERE is nothing so repulsive to our natural instincts as death. There are few people who do not feel a cold shudder creeping through and through them whenever they realize the thought that they must die, and have the coffin-lid screwed down upon their foreheads, and be covered up with clods in the damp, dark ground. But the hope of the resurrection of the just throws a radiance around the death-bed and the grave, and helps to reconcile us to the mysterious change. To a good man the sepulchre is but the gateway to the better world,—the resting-place for the wasted and wearied body previous to going forth into the bliss and honors of a divine and eternal kingdom. Its shades are but a quiet night anterior to an everlasting day. Death is but a sleep, which presupposes a future awakening. "An eternal sleep" is a contradiction in terms,—a miserable solecism,—a mode of speech the very phraseology of which brands the atheistic invention with absurdity. Sleep is but the temporary suspension of animation for the purpose of refreshment and invigoration. It is always succeeded by a waking. And such is death to the Christian. Jesus has transmuted it into a refreshing sleep, from which we shall early arise, in renewed strength and glory, for the scenes and employments of a day which shall have no night. The New Testament nearly always speaks of the departure of the believing as a sleep. Jesus said, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." "The saints which slept," is familiar phraseology to the reader of the Scriptures. "David, after he had served his own generation, fell on sleep." As the first martyr died, Luke said he "fell asleep." Paul comforted the mourning Thessalonians, by assuring them that their pious dead "are asleep,"—only "asleep,"—to be waked to life again when Jesus comes. And so all the saints that have departed this life are said to "sleep in Jesus."

Yes, Christian parent, that child which so suddenly sickened, withered, and faded in your arms, and which with so much sadness you yielded to the cold, dark grave, is not lost and gone eternally. It only sleeps—sweetly sleeps—in the arms of its Maker. You buried it; but you buried it looking for the resurrection of the last day, when it shall awake to be yours forever. Weep not, O daughter, as if that sainted mother whom you last saw dressed for the tomb shall never look upon you again with her wonted love and tenderness. She is thy mother still. She is not dead, but sleepeth. She will awake again, and take you to her heart as fondly as ever. Sorrow not as they that have no hope, O stricken one, mourning over a husband's grave. He has only laid him down to rest in soft slumber. God's eye is on that prostrate, buried form. And when thy loved one's Saviour comes he will shake off his sepulchral covering, and be thy constant friend as in the days gone by.

"Soon shall you meet again,
Meet ne'er to sever;
Soon will peace wreath her chain
Round you forever."

And what a reunion of hearts and exchange of happy congratulations shall crown and crowd that day! What glorious meetings and triumphs will then be celebrated! What devout and anxious hopes shall then be consummated! Then shall Jesus say, "Awake and sing, ye that dwell in the dust;" and they shall obey his call, and rise to praise him forever. Then will the once afflicted saints of every age and clime "stand dressed in robes of everlasting wear." Then shall those

who denied themselves and took up the cross receive their crowns. Then shall the wisdom of their "respect unto the recompense of the reward" be vindicated forever. Then shall God glorify his Son by transforming millions into his glorious image. And "then shall be brought to pass the saying that is written, *Death is swallowed up in victory.*"

Earth, my brethren, has been the theatre of some splendid victories, the fame of which has filled the world and echoed along the corridors of ages. But never has earth beheld such a triumph as that which shall be realized at the resurrection of the just. Then shall be enacted another genesis, more glorious than the first. Then shall be performed another exodus, more illustrious than that which Moses led. Then shall truth triumph over error, and faith over unbelief; humility over pride, life over death, and immortality over the grave. Then shall the cross give way to the crown, and corruption to glory; and from the mold and ashes of every christian's tomb shall come forth an undying form, radiant with the transforming touch of Deity—a dear-bought but sublime and imperishable monument to the resurrection and the life. The graves of the patriarchs shall open. The scattered dust and ashes of prophets, apostles and martyrs shall be gathered. Unknown saints of God that have died in garrets, and cellars, and barns, and dungeons—and lowly and despised poor in Christ who sleep in potters'-fields—shall spring forth from their unnoticed graves in sublimer glory than ever adorned the illustrious Solomon. Precious innocents, whose names were never heard, and lamented children, that molder in their little tombs, and pious afflicted ones, who spent their days in pain secluded from the gay world—all, all shall then forsake their resting-places and shine as the stars for ever and ever. Then shall all the waiting saints, of all lands and ages, mysteriously transferred to the bridal halls of heaven, join in holy fellowship to celebrate with untold joy the sublime epiphany of their redeeming Lord, with all their varied tongues in heavenly concord singing the triumphs of that salvation for which they lived, and hoped, and suffered.

"O, scenes surpassing fable, and yet true!
Scenes of accomplished bliss! which, who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretastes of the joy?"

And what adds to the peculiar joy of some, is that they will never die at all, but shall "be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them." And what a thought is this, that there perhaps are some listening to me now who shall never know by experience what death is! Those of Christ's people who are living when he comes, shall of a sudden feel the thrill of immortality careering through them, and find themselves transported to join the children of the resurrection. Not one of them who truly believe in Jesus shall be left behind. The humblest and obscurest, the lowest with the highest, all shall be taken together. For he shall send forth his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And they shall live and reign with Christ the thousand years. "And so shall we ever be with the Lord." And thenceforward forever shall this song be sung:

"Behold, the tabernacle of God is with men,
And he will dwell with them,
And they shall be his people,
And God himself shall be with them,
And be their God.
And God shall wipe away all tears from their eyes;
And there shall be no more death,
Neither sorrow nor crying,
Neither shall there be any more pain:
For the former things are passed away."

Verily, "blessed and holy is he that hath part in the first resurrection!" Was there ever conceived such a system of grace and glory as that which constitutes the gospel of Jesus? How precious are its promises! How transporting are its hopes! How it meets the vast desires of humanity, and pours consolation into the hearts of the children of sorrow! What is there to compare with it? Atheism, with its eternal sleep, may

stupefy the soul, and render it somewhat callous to the woes of life; but how sad and cheerless is the epitaph which it writes on the tomb! Heathen philosophy, with its transmigrations and feeble guesses, may excite some dull and low concern for futurity; but how gloomy is the destiny which it sets before man! It is only Christianity, with its resurrection and another life, that can at all rouse man into a proper consciousness of his dignity, or satisfy the lofty and mighty aspirations that well up from his heart. This is our glorious hope, the price of which cannot be equalled with gold.

And how devoutly thankful should we then be for what God has done for us and purposed concerning us! How should our hearts soften at the contemplations before us, and swell with emotions of love toward so great a Benefactor! How should we be concerned to find out the will of such a friend, and seek to approve ourselves unto him! How gladly should we set ourselves to do his gracious commands, and to keep his loving counsels! In him is our strength, our hope, and our joy. He is not ashamed to be our God, and surely we should not be ashamed to be his people, "looking for that blessed hope, even the glorious appearing of the great God, our Saviour Jesus Christ." Let us, then, give ourselves to him, body and soul, as a living sacrifice, which is our reasonable service. Let us fully identify ourselves with Jesus, knowing that "when he shall appear, we shall be like him, for we shall see him as he is." And especially, let us not forget that "every man that hath this hope in him purifieth himself, even as the Saviour is pure." He hath prepared for us a city; but "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." It is only "the holy" who shall have part in the first resurrection. "The fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." It is only "unto them that look for him" that "he shall appear the second time unto salvation."—*The Last Times.*

"Festival and Donation.

"You are respectfully invited to attend a Festival and Donation at the ——— house in ———, on Tuesday evening, Feb. 9, 1864, for the benefit of Rev. ——— and family. Committee of Arrangements, ———. Receivers, ———. Barron's Band will be in Attendance. Tickets one dollar and fifty cents for a Gentleman and Lady."

Such was the invitation; and the circumstances being favorable, it was a splendid affair. The Pastor of the Universalist Church, for whose benefit the festival was got up, had felt it his duty, nearly a year since, to accept of a captain's commission in the army and go to the defense of his country, and leave his charge as lambs among wolves; but, according to their theory, there is no danger of their being devoured; but, on the contrary, all the wolves are finally to be converted into sheep.

This union of the military with the sacerdotal, in the character of the person, conspired, in two ways, to make the festival and donation a splendid one.

1. Because his liberal pay as captain in the army places him and his family above want; and the people are always more free to give to those who are not in want. Had it been for the benefit of some widowed mother and her fatherless children who were in real need, perhaps a few widow's mites would have been bestowed.

2. Because it united patriotic enthusiasm with religious zeal, and made it full as much a military, as a religious affair.

Besides these considerations, the band and the assembly-room held out the strongest inducements to the lovers of pleasure. Thus not only religion and patriotism were appealed to, but the love of worldly pleasure was bribed to the support of the minister, and made to pay some respect, at least, to what are called holy things.

The largest hotel in the village was crowded. And under the influence of such an exciting occasion, not

only the one dollar fifties, but the V's and X's rolled into the treasury.

One incident connected with this affair is worthy of note. It illustrates the tendency of the present age to lay aside sectarianism and party considerations, and to unite in their "labors of love" upon all popular occasions. I relate this incident, and then I am done. A good Methodist lady, who had labored all the live-long night at this festival, in preparing the sumptuous feast and in "clearing up" and "putting things to rights," on being questioned concerning it, said she did it all cheerfully and freely, seeing it was for the support of the gospel! and she felt as much in the way of her duty, as she ever did in going to a prayer-meeting. Surely we are living in 2 Tim. iii, 1-5.

R. F. COTTRELL.

Report from Bro. Snook.

BRO. WHITE: I write again to inform you of my labors in this good cause, knowing that you are always glad to hear of our success.

March 4-6, I held meetings with the church in Fairview. Our audiences were good considering the circumstances. The brethren were much comforted and edified by the preaching of the blessed word. We had a good meeting. These brethren realize to some extent that we are not to go to the kingdom without trials; but the Lord has been with them so far, and I trust will be unto the end.

The 25th-27th inst. I spent with the brethren at Palestine. We were truly happy to see each other. I was rejoiced to learn that they are holding on to the faith. We had very good meetings, but not large congregations, as the going was very bad. There are many in this community who desire yet to hear, and we still hope that good may be done, and others embrace the truth.

April 1-4, I spent with the brethren composing the Pilot Grove quarterly meeting. There was not so general a turn-out as before, but very good considering the bad going. This was truly a joyful meeting to us all. The many tearful eyes did but testify to the out-gushing of the love of God shed abroad in the heart.

On Monday we baptized four. The cause is still onward to victory here, and the Lord is helping his people to live out the truth and the result is, souls are gathering and preparing for the coming of Christ.

Iowa is now a good field for labor. Our churches are trying to arise with the message. A visit from Bro. and sister White to our churches would do vast good, and such a visit is universally desired by us all.

I am now at home, awaiting better going, as it is not practicable to travel with one horse now. I feel very anxious to be engaged in this good work, and feel that

"Whether many or few,
All my days are his due.
They shall all be devoted to him."

My prayer is that God may bless us all and save us when Jesus comes.

B. F. SNOOK.

Report from Bro. Cornell.

BRO. WHITE: Since coming to Maine I have given thirty lectures in two new places. But the going has been bad most of the time, and strong prejudice existing, so that my audiences have been small. Some \$15.00 worth of books have been taken, thirteen have subscribed for the Review and two for the Instructor. Meetings are now established in a new place, and some twelve or fifteen have decided to obey the truth. There is a brisk investigation going on which I trust will decide several more. Many are reading their Bibles. Over 50 copies of the Assistant have been taken. One man said he had not read the Bible so much in four years, as he had during these lectures.

I find enough to do here. I cannot fill half the calls for labor in new fields. The harvest is great, and time is short. May the Lord send more laborers.

M. E. CORNELL.

Palmyra, Maine, April 11th.

Good works will never save you, but you can never be saved without them.

Report of Quarterly Meetings in Ohio.

BRO. VAN GORDER met according to appointment with the church at Green Spring, January 16 and 17, 1864. Churches in the vicinity were well represented, and all felt interested to assist in the good work, and with their testimonies and prayers, each helped in making the meeting interesting and profitable; and God, true to the promise, gave us of his good Spirit, and all were strengthened and encouraged to persevere. Fourteen dollars' worth of books and charts were sold.

On the following Sabbath and first-day January 23 and 24. Bro. Van Gorder met with the brethren at Townsend in Quarterly Meeting which increased in interest until the close. There was a good attendance from churches in the neighboring towns. Much interest was manifested, and cheering spirited testimonies warm from the heart, and the powerful influence of God's Spirit gave us good evidence that we had not met in vain; and tears of joy and holy devotion freely flowed.

Jan. 30 and 31 Bro. Van Gorder attended a meeting at Columbia. The roads were very muddy making it difficult for those at a distance to attend. Thus some were much disappointed in being deprived of the privilege of this meeting. Brn. Byington and Ginley of Michigan made us glad with their presence, and encouraging words; and the testimonies of all testified to their devotion to the truth, and their willingness to assist by every means in their power in building up the cause.

On the next Sabbath Bro. Van Gorder met with the brethren and sisters in Jackson, Sandusky Co. Roads muddy. None were present from a distance except Bro. Jos. Clarke, who brought news of sickness in Bro. Van Gorder's family, and the meeting was closed on Sabbath evening. Few were present, as the church is few in numbers there, and the brethren judged it expedient not to hold meeting first-day, as it was necessary for Brn. Van Gorder and Clarke to return home immediately.

The church in Jackson are still holding on to the third message, and love the truth, and are still pressing on. We love them much. Bro. Hodgson has had constant sickness in his family for months, and he and his family were still feeble at the time of the meeting. Brethren will remember this little band in their petitions to the throne of grace. Although our meetings there closed so abruptly on Sabbath evening, yet we feel that it was good for us to be there, and our hearts were cheered to see that that little company are bound for the kingdom.

Feb. 13 and 14 (Bro. Van Gorder being unwell and Bro. O. Mears detained) Bro. Jos. Clarke met with the church in Cass, Hancock Co. The churches in the neighboring towns were well represented. From the first the influence of God's Spirit was manifest, and freedom was felt by all. Special interest was expressed by most present in the future and present prospects of the youth and children, and this was manifestly unpremeditated and spontaneous and heartfelt. We hope the words there uttered will be pondered upon. Quite a number of unbelievers mostly youth were present, whose tears bore witness to the interest they felt.

Feb. 20 and 21 Bro. Van Gorder met with the church at Gilboa, churches in the vicinity being represented. This church has passed through many severe trials, once numbering some 80 or 90 now less than a score: still they press on and amid discouragements, clouds and opposition, they discern the light of present truth. Some of their number have died in the triumphs of faith; some have removed to other parts of the country, whose prayers still ascend for the little company at Gilboa; and others have become fatigued and faint at the straightness of the way and have laid down their armor. Others have openly joined the forces of the enemy and apostatizing have denied the faith. Thus little by little this company have become lessened in numbers.

Still they are not discouraged, for under such a leader as Jesus, they realize that one can chase a thousand and two put ten thousand to flight, and we feel that this meeting has not been in vain.

On the following Sabbath, and first-day Feb. 27 and 28, Brn. I. N. Van Gorder and O. Mears met with the

church at Ayersville, in Quarterly Meeting, some being present from Leipsic.

The bad roads prevented some from a distance coming to this meeting. Here was existing some considerable degree of indifference and coldness, manifested in neglect of prayer-meetings &c. However, thanks to our merciful Heavenly Father, the clouds finally gave way, and blessings descended, and the young moved by a heavenly influence, led the way, and with weeping avowed their determinations to enter upon the path to glory, and now freedom was felt as we celebrated the ordinances of the Lord's house, and we felt an assurance of the presence of the Lord. Brethren at Ayersville, gird on the armor anew. Keep free from the entangling influences of the world around. And to those youth whose words so feelingly signified their intentions, we say, As you read these lines, think of your promises, which you voluntarily and freely made at this meeting, which are recorded in Heaven, and be true to them. So shall you finally have cause to rejoice in the presence of God, and forever remember with pleasure those early vows. Thus will you give joy to all who labor and pray for you.

OHIO CONF. COMMITTEE.

Jesus Our Example.

RELIGION is constantly suffering from the conduct of its professors. They do not put off the old man with his deeds, neither do they put on the new man, which, after God, is created in righteousness and true holiness. They profess to look to Christ as a Saviour, but they do not take Christ for their example. But these things must not be divided. He who died for our sins, set us also an example that we should follow in His steps. Christ alone should be our standard, and likeness to Him should be our aim. We are only so far Christianized as we are like Christ. He says, "Learn of me." Not only learn by my teaching, but learn by my life. Do as ye see me do; act as ye see me act. The life of Jesus is the model after which the Holy Spirit works. As the Spirit of Christ, His work is to conform us to Christ. And under His teaching and assistance, it should be our daily aim to resemble Christ in our temper, disposition, and general deportment. Am I called to suffer? Let me ask, "How did Christ suffer?" and then seek grace to suffer just as He did. Am I called to work for God? Let me ask, "How did Christ work?" and then pray for grace, that I may work just as Jesus did. And so of all the rest, that my life may be a reflection of the life of Christ, and that in my conduct I may in some degree reproduce the conduct of the Lord Jesus. No one can tell how nearly he may be conformed to the life of Jesus, if he makes this his constant prayer and habitual aim. Grace can do wonders, and God giveth more grace. We are not now what we were once, and we may become very much more like to Jesus than we are now. Holy Spirit make us just like our beloved Lord.

VOLTAIRE'S LAST WORDS.—Voltaire was fertile and elegant, his observations are very acute, yet he often betrays great ignorance when he treats on subjects of ancient learning. Madame de Talmont once said to him, "I think, sir that a philosopher should never write but with the endeavor to render mankind less wicked and unhappy than they are. Now you do quite the contrary; you are always writing against that religion which alone is able to restrain wickedness, and to afford us consolation under misfortunes." Voltaire was much struck, and excused himself by saying that he only wrote for those who were of the same opinion as himself. Tronchin assured his friends that Voltaire died in great agonies of mind. "I die for aken by gods and men," exclaimed he, in those awful moments, when truth will force its way. "I wish," added Tronchin, "that those who had been perverted by his writings had been present at his death; it was a sight too horrid to support."—William Seward.

It is nature that teacheth a wise man in fear to hide himself, but grace and faith doth teach him where. Fools care not where they hide their heads. But where shall a wise man hide himself when he feareth a plague coming? Where should a frightened child hide its

head but in the bosom of his loving father? Where a Christian, but under the shadow of the wings of Christ, his Saviour? "Come, my people," saith God in the prophet, "enter into thy chamber, hide thyself." But because we are in danger, liked chased birds, therefore our Saviour giveth His disciples these encouragements beforehand, that fear might never so amaze them, but that always they might remember that whatsoever evils at any time did beset them, to Him they might still repair for comfort, counsel, and succor. For their assurance whereof His "peace He gave them, His peace He left unto them; not such peace as the world offereth, but peace that passeth all understanding!" Peace that bringeth with it all happiness; peace that continueth forever and ever with them that have it.—Hooker.

Our Ransom.

"For ye have sold yourselves for naught, and ye shall be redeemed without money."—BIBLE.

How direct, simple, and beautiful, is this passage from the Bible. Where, out of the Scriptures, shall we look for one of equal truth and beauty? It contains one of the saddest truths that ever forced itself upon the heart, and a promise more precious than gold to poor, sin-burdened humanity. Truly we have sold ourselves for naught. We have forfeited our future interests, fraught with the weight of an eternal duration, for the trifling good of earth-born life. We have sold them for earthly possessions. Houses and lands, costly apparel and gay equipage, have looked brighter to our blinded vision than the "incorruptible inheritance."

The crown of honor, too, has attracted our gaze. For the sake of gaining this how have we employed our energies, and pushed our way on, dreaming that there was no brightness or joy, out of the charmed circle of the world's favor. Perhaps, for this we have turned aside the principles of truth, and narrowed down our minds to suit the customs and practices of men, forgetting that it was written in the Book of eternal truth, "Man looketh upon the outward appearance, but God looketh upon the heart."

Ease, too, allures many to her inglorious bowers, and casts upon her victims such a fatal charm that the realities of the future are insufficient to awaken their dull perceptions. "O, let me sleep," says the ensnared one,—"yonder path, that you say is the way of duty, is rugged and unpleasing. Let me dream on, for my dreams are very beautiful; this bower is pleasant and sunny, and the music of this place is far more agreeable than the scenes of strife and toil to which you would call me." Thus the victim slumbers, dreading to meet the responsibilities apportioned to him, and thus he dies, with the problem of life unsolved, the good that he might have done undone, and the crown of life unwon.

Society, with its present associations, allures many from the right way, and leads them to forfeit their soul's best interests. It ruins the physical health, by its foolish customs and exactions, develops envy, vanity, and superficialness, in the heart, and fails to give the soul that preparation it needs to fit it for its appearance before the tribunal of God. "And ye shall be redeemed without money." The Bible says not ye shall be redeemed without cost, but *without money*. Something far more precious than gold was given for the ransom of men, even the life of the Son of God. Not only did He die for us, but He *lived* for us. He came as a mortal, partook of our nature, our hopes, sorrows, fears, temptations, privations, and sufferings. He had sorrows over and beyond what man suffered, and one source of his sorrows arose from his knowledge of the hearts of men. Did grief pierce the heart of any, even though they were the most unworthy and unnoticed, His sympathy was moved in their behalf. He knew the malice and hatred that actuated the scribes and pharisees as they surrounded Him, apparently interested in His teaching. He knew better than any could tell the prejudice and unbelief with which He had to contend. Our Father often hides from us that knowledge which would give us pain, and leads us in a path unknown to ourselves; but everything was known to the eye of Jesus, and though this knowledge added to

His sufferings, it prepared Him to make a more perfect sacrifice for us. All through his life He was preparing the way for our salvation by his words and acts; and when He closed His eyes in death, it was as a victim, upon whom rested the wrath of an offended God. This was the price that was paid for us. We cannot comprehend it. Ever since that sacrifice was made on Calvary, men have repeated the story of his life and death, yet the theme is new. Faith in the merits of that death is the one bright star that leads the Christian on through this vale of tears, and finally brings him conqueror up to the Throne of God. High and low, old and young, rich and poor, must exercise faith in that one name, in order to gain entrance to the pure and glorious inheritance of the eternal world.

A Rational Skeptic.

MR. H.—, an eminent lawyer of Western New York, who died a few years since in the triumphs of Christian faith, when a student in the office of Judge H.—, was inclined to skeptical views. His moral character was unsullied, but in his ambitious aspirations he cherished that dislike to the gospel which is the hidden source of nearly all infidelity. The eloquent ministrations of the sanctuary failed to remove the deepening gloom of unbelief.

One day, while absorbed in the study of law, his eye rested upon a copy of the Bible lying on the table before him. He paused, and the thought came like the voice of an invisible spectator to his soul—"What if that book is the Word of God?" Then his conscience inquired if he had, with the earnestness and honesty becoming the momentous question, examined its claims to his faith. He was condemned at the bar of that inward judge and monitor, and he resolved to begin a careful perusal of the sacred volume. The duty and propriety of prayer to the "Father of Lights," for illumination, were impressed upon his mind, and for the first time in his life he solemnly entered on the reading of the Scriptures and on closet communication with God. In a few days he became an anxious sinner, and he very soon rejoiced in the love of Christ. He made a full consecration of himself to the Redeemer, in a written covenant copied from Doddridge, and found among his papers after his death, and for more than twenty years was an active, growing Christian. In the court-room and social circle his consistent piety revealed itself, calm and clear, beneath the excitements and pleasures of life.

Truly, "atheism is a crime, rather than a mere intellectual error," and so is all fatal unbelief. The heart is wrong, and the head refuses to receive or seek the light of the Cross. This view of the skeptical and scornful gives fearful import to the prophet's question, "What wilt thou say when he shall punish thee?"

The Splendid Preacher.

RICHARD BAXTER preached as feeling that the truths of God were too great and glorious in themselves to be covered up with the little trappings of human adornments. He would as soon have thought of hanging the rainbow with tinsel. His eloquence was not in rounded sentences. He never preached a sermon to display his scholastic learning or his power of logic; but his aim was ever to win souls to Christ. If fine and elegant sermons are tolerated at all, it is in the press only, when they are to be read as discussion of a subject, and read either as an intellectual exercise or as a discipline of conscience. In the pulpit splendid sermons are splendid sins. They dazzle, and amuse, and astonish, like brilliant fire-works, but they throw daylight on no subject. They draw attention to the preacher instead of the subject. The splendid preacher, like the pyrotechnist, calculates on a dark night among his attendants; and amid the coruscations of the pulpit, his skill and his art are admired and applauded, but Christ is not glorified. If angels weep and devils mock, it is at the pulpit-door of a splendid preacher.—Dr. Jenks.

THE Christian is bound to follow where God leads; but if God lead, he makes a way; and it is generally a flesh-crossing way, a creature-humbling way; just the opposite of what the carnal mind expected.

"I am Debtor."

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

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

When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as thou art,
Love Thee with unsinning heart,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When the praise of heaven I hear,
Loud as thunder to the ear,
Loud as many waters' noise,
Sweet as harp's melodious voice,
Then, Lord, shall I fully know—
Not till then—how much I owe.

Even on earth, as through a glass
Darkly, let thy glory pass,
Make forgiveness feel so sweet,
Make thy Spirit's help so meet,
Even on earth, Lord, make me know—
Something of how much I owe.

Chosen not for good in me,
Wakened up from wrath to flee,
Hidden in the Saviour's side,
By the Spirit sanctified,
Teach me, Lord, on earth to show,
By my love, how much I owe.

Oft I walk beneath the cloud,
Dark as midnight's gloomy shroud,
But, when fear is at the height,
Jesus comes, and all is light;
Blessed Jesus! bid me show
Doubting saints how much I owe.

When the flowery path I tread,
Oft by sin, I'm captive led,
Oft I fall—but still arise—
The Spirit comes—the tempter flies:
Blessed Spirit! bid me show
Weary sinners all I owe.

Oft the nights of sorrow reign—
Weeping, sickness, sighing, pain;
But at night thine anger burns—
Morning comes and joy returns!
God of comforts! bid me show
To thy poor, how much I owe.

M' Cheney.

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 Maxson.

DEAR BRN. AND SISTERS: My heart is full of love and gratitude to God, and I feel that I want to communicate to you, something of my thoughts and feelings. I do not know where to begin the song of praise to my heavenly Father, for his great goodness to me. It seems to me, that had I the tongue of an angel, I could not sufficiently speak forth his matchless goodness, and wondrous love.

Truly, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Praise God, the "perfect day" is fast approaching, and I feel that our pathway does indeed grow brighter and brighter. The light of divine truth encircles it like a halo of glory, increasing in radiance and beauty at every advancing step.

And it cheers my heart as I hear from week to week through the Review, of the steady advancement of God's cause, and that precious souls are flocking to

the glorious standard of truth. God is working for his people, praise to his holy name. And let us remember that "we are working together with him." And let us see to it that we ever have on the whole armor, and are standing at our post of duty.

I bless God for his precious trust. It seems to me that none have so great a reason to be thankful for it, as I. It found me a sad, lone wanderer from the fold of God, and it unlocked the iron bar of despair in my heart, and bade faith and hope enter. And to-day, I look forward with joyful anticipation of soon wearing a victor's crown, and of standing upon the sea of glass and joining in the soul-thrilling song of victory, which none but the 144,000 can learn. I find that the Christian life is indeed a warfare. And many times I get almost weary "striving with my carnal foes." But the arm of divine love has ever been beneath me, upholding and sustaining me in every conflict and sorrow. Oh, I bless God for what he has done for me. Yet I feel deeply, painfully, that I am not what I should be. I long and pray for holiness, and entire consecration to God. The yearning cry of my heart is

"Nearer, my God to thee,
Nearer to thee;
Ev'n though it be a cross
That raiseth me."

Gladly will I welcome the cross, if it will only entwine the tendrils of my heart more closely around the great, loving heart of him "who reigns in light above." Jesus' love is dearer to me than all earthly friends or treasures, and I feel willing to sacrifice everything if I may but gain his favor. Yea, I count not my life dear unto me, if I may but win the love of Him whom I adore.

I feel that I must be more engaged in my Master's cause. I want to be imbued with that sweet spirit of self-denial and devotion which my Saviour possessed. I want more faith, zeal and love. I want

"A soul inured to pain,
To hardship, grief and loss:
Bold to take up, firm to sustain,
The consecrated cross."

It is the greatest desire of my heart to live in such a manner, that the humble, gentle spirit of my Redeemer may shine forth in all my words and actions. But alas, I find too often, "that when I would do good evil is present with me;" and if it was not for the tender compassion of my Saviour, I should, in view of my many sins, sink in despair. But, glory to God, I expect, through the atoning merits of his blood, to be a joyful overcomer, to stand at last with the redeemed, before the dazzling throne of God.

At times I feel almost impatient for Jesus to come and take us home. I want to be free from temptation, sin and danger; and I hail, each day with joy, the setting of the sun, for I feel that I am one day nearer home; nearer

"To our Father's house on high—
To the green fields and the fountains,
Of the land beyond the sky."

Oh, I long to behold that radiant, happy land. I want to view the eternal mansions of our Father's house. Sometimes I look with the eye of faith upon that city fair, and in my imagination stand upon the crystal sea. I tread with joyful feet; the gold-paved streets of the New Jerusalem, and view with rapture, the harps, the robes, the palms, and the crowns. I drink the pure waters from the crystal stream of life, and cull the "never fading flowers" which grow upon its banks. And, there, seated upon his throne of glory, I behold my Saviour and my king. And in imagination I hear from his dear lips, the sweet words, "Well done, good and faithful servant."

What holy rapture fills my soul, as I contemplate that blessed scene. Oh let us take courage, and, with renewed zeal urge our weary feet onward to the Celestial City. It will be but a little while before the joys of Heaven will be ours.

Some of us, I know, feel weak, trembling, and unworthy. But we need not be discouraged, though only the buds of grace appear in our souls. Let us plead with God to bedew them with drops from the "living fountain," to let the sunlight of his love shine upon them, and gradually they will expand into beautiful, perfect flowers of holiness and love.

Oh, let us awake, and consecrate ourselves anew to the service of God. Surely it is death to sleep now. We must watch, fight, and pray or we shall be shaken out.

"Finally, let us be strong in the Lord, and in the power of his might. And when He, who is our life shall appear, we shall have confidence, and not be ashamed before Him at his coming."

Yours in hope and love.

MARY F. MAXSON.

Adam's Center, N. Y.

Extracts from Letters.

Bro, Charles S. Davis writes from Eddington, Me.: We have seen considerable of the fanatical spirit here, but by the grace of God we have overcome it. I was at Hartland and heard Bro. Loughborough, and was glad to hear from the word of the Lord, it being the first preaching that ever I heard on the present truth. It was there I obtained the first and second volume of Spiritual Gifts, a work that should be in every family.

I am striving every day to be made more and more an overcomer that I may stand with the faithful ones on mount Zion.

Sister C. M. Shepard writes from Trenton, Wis.: I feel that we have everything to encourage us to press on in the narrow way. Oh, how bright the light of truth is shining on our pathway. I believe that the loud cry of the third message will soon be heard through the length and breadth of the land, and all the honest and faithful will be gathered in to keep the commandments of God and the faith of Jesus. But the question comes home to my heart, shall I be among the faithful ones? I know there must be a great improvement in my heart and life before I can be prepared to stand before God. We read that as many as are led by the spirit of God, they are the sons of God.

Bro. I. D. Van Horn writes from Jackson, Mich., April 12: I have been having a few meetings of late in my own neighborhood, and the interest to hear is far greater than I expected. Thursday I start for Charlotte, to attend the meeting at West Windsor with Bro. Byington. I yet hope in the Lord, and love the truth.

Bro. P. Chaffee writes from Roosevelt, N. Y.: I will say a word of encouragement for the Roosevelt church. I believe the Lord is helping the church, and the church are trying to help themselves. Yesterday one expressed a desire to return. The prospects are good. Bro. Andrews and Taylor have benefited the church materially, and I hope much more good may be done in the name of the Lord. Remember us.

Obituary Notices.

DIED, in Tompkins, Mich., March 20, 1864, of inflammation of the lungs, sister Eliza M. Weed, wife of Bro. Calvin Weed, aged 58 years, 3 months, and 6 days.

Her disease was such that she was unable to lie down without being suffocated. Her suffering were intense, but she bore them patiently, leaning upon the arm of the Lord for strength. She, with her companion, embraced the present truth about ten years ago. She lived to see the most of her family living in obedience to the commandments of God; and now that she is taken away by the hand of death, they deeply feel her loss. But they mourn not as those without hope; for if faithful, in a little while they will meet her again in the home of the saints. A few remarks were made on the funeral occasion by the writer, to a large company of sympathizing friends, from 1 Thess. iv, 13, 14.

I. D. VAN HORN.

Died, in Warren, Vt., of canker rash, March 24, 1864, Alice Cardell, daughter of John and Sarah Cardell, aged about two and a half years.

S. PIERCE.

DIED, Feb. 29, 1864 with disease of the heart, Bro. Moses Aldrich aged 42 years.

Bro. Aldrich was led to embrace the third angel's message through the labors of Bro. Robert F. Andrews in this place, in the autumn of 1862, since which time he has been a bright and shining light in the church.

On the 2d of March we listened to an appropriate discourse delivered by Eld. Isaac Sanborn from 1 Cor. xv, 22, 23, after which we laid him away in the grave to wait for his part in the first resurrection.

Yours in hope of eternal life. WM. A. DAINS.
Elkhorn Grove, Ills.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 19, 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.

Note.

I NOTICE in my report of meetings at Springfield, Mass., in speaking of the U. S. armory, my report says 8000 hands are employed. I thought I wrote it 3000. That is what it should have been. They now employ 3200.

J. N. LOUGHBOROUGH.

Appointments.

ELDERS J. N. LOUGHBOROUGH and J. N. ANDREWS will hold meetings with the church at Memphis, Mich., commencing in the evening of May 13th, and continuing over Sabbath and first-day.

They will probably hold meetings at different points in Michigan during the month of June.

GEN. CONF. COMMITTEE.

THE next quarterly meeting of the Seventh-day Adventists of Hundred-Mile Grove Church, Wisconsin, will be held May 7 & 8, 1864. We hope to see a general attendance. Will the brethren, as far as may be, come prepared to pay their s. b. dues? Will the Ills. & Wis. State Conference committee send us a messenger to be present at this quarterly meeting?

N. M. JORDON.

THE next Quarterly Meeting for the church in Roxbury, will be held 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.

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.

H. G. Buxton. Your Review has been mailed regularly ever week, we will send again the missing numbers.

H. Starbuck. We were sending your Review to Central City, Colorado Territory, we now change to Salem, Oregon.

J. G. Saxon. We furnish the Review to those who send it to their friends, and to those who take it for the purpose of investigation, at \$1.00 per year.

W. Sell. We can still furnish to new subscribers the back numbers containing the review of Elder Preble's articles on the Sabbath.

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

T. M. Marsh 1,00,xxv,18. J. A. Davis 1,00,xxv,18.
J. W. Davis 1,00,xxv,18. W. W. Davis 1,00,xxv,18.
C. H. Cool 1,00,xxv,18. J. H. Reynolds 1,00,xxv,18.
J. Lumbert 1,00,xxv,18. Margaret Trusler 1,00,xxiii,7.
Geo. Starr 0,50,xxiv,14. E. H. Adams 2,00,xxvii,8.
W. W. Caviness 1,85,xxv,1. T. P. McReynolds 0,50,xxiv,14.
Jane Messersmith 1,00,xxv,14. A friend for Dolly Dadmun 1,00,xxv,14.
Sarah Sargent 1,00,xxiv,14. P. Folsom 2,00,xxiv,1.
A friend for Elder I. D. Stevens and C. H. Staples each 0,25,xxiv,1.
D. W. Rice 2,00,xxvi,1. A. Leper 1,00,xxiii,16.
T. Woody 2,00,xxv,18. Wm. Lea 2,00,xxv,18.
R. T. Payne for I. Monfore 1,00,xxv,18. F. W. Morse 1,00,xxiv,1.
E. H. Adams for Francis E. Adams 1,00,xxv,18, for J. Hyett 0,50,xxiv,18, for Hester A. Dunkerson 0,50,xxiv,14.
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Louisa Cook 2,00,xxv,16. A. L. Gravel for D. A. Crandall 0,50,xxiv,18.
W. Bryant 1,00,xxv,14. David Hull 1,00,xxv,1.
S. T. Belden 2,00,xxiv,1. J. Browhay 1,00,xxiii,20.
L. W. Mason 1,00,xxv,18. A. Olson 2,00,xxvi,1.
D. Griggs for A. Dingman 1,00,xxv,18. A friend for E. G. Wells 0,50,xxiv,18.
J. B. Ingalls 1,25,xxiv,1. E. Morrow 2,00,xxvi,1.
J. Countryman 1,00,xxv,18. S. E. Edwards 1,55,xxiv,8.
W. B. Richards 1,00,xxiii,8. Smith Van Horn 1,00,xxv,18.
D. Dutton 1,00,xxv,18. Catherine Tosh 1,00,xxv,14.
S. Lyon 4,00,xxvi,1. A. S. Gillet for Elder G. Martingdale 1,00,xxv,18.
P. Chaffee 4,00,xxvi,1. A. A. Fairfield for J. Fairfield, Elder E. W. Humphrey, S. Williamson, E. Smith, Elder David Thompson and W. T. Jenkins each 1,00,xxv,18.
T. B. Cowgill 1,00,xxv,1. P. M. Bodley for P. S. Van Houghten 1,00,xxv,18.
J. L. Locke 1,00,xxv,1. W. E. Landon for Ava Hamlin 1,00,xxv,14.
S. W. Todd 1,00,xxv,14. J. Ayers 1,00,xxiii,1.
F. Rousseau 2,00,xxv,17. J. Aldrich 2,00,xxiv,16.
J. L. Kilgore for J. Kilgore 1,00,xxv,14. A. Ridgway for B. L. Tripp 0,50,xxiv,18.
A. C. Morton 0,50,xxi,14. C. G. Daniel for J. Daniel 1,00,xxv,14.
Loretta Canright 2,00,xxiv,1. J. Reynolds 1,00,xxv,20.
N. M. Gray 1,00,xxvii,1. L. M. Sheldon for Mrs. C. K. Rogers 2,00,xxv,14.
E. Dayton 2,00,xxiv,16. H. M. Campbell 0,50,xxiv,18.
Ira Day 3,00,xxiv,1. W. Towle 1,00,xxv,18. Mrs. Ann E. Dyer 1,00,xxv,18.
G. A. Wright 1,00,xxv,18. M. A. Hiestand 2,00,xxv,1.
J. Hiestand for J. Bausman 1,00,xxv,18. E. B. Gaskill 2,00,xxv,17.
E. B. Gaskill for Mrs. Charlotte Spencer 1,00,xxv,18. Mary Jane Daniels 1,00,xxv,18.
H. Jaynes 1,00,xxv,18. Rusha Evans 2,00,xxvii,12.
Jane Messersmith for J. A. Clark 1,00,xxv,14.

Books Sent By Mail.

J. B. Ingalls 75c. A. S. Gillet 60c. C. R. Cromwell \$2,40. L. Schellhouse 25c. S. N. Haskell \$1.
L. H. Priest 50c. P. Alvord 50c. M. N. Jones 12c. M. J. Crosman 13c. Miss L. Russel 30c. Mrs. C. W. Stephens 20c. L. B. M. Laughlin 50c. W. R. Brown 25c. Wm. Sadden 22c. E. M. Prentiss 50c.
H. Smith 35c. F. Burnham \$1. D. Dutton \$1. Mrs. S. E. Tosh 30c. G. W. Brown 30c. P. Chaffee \$2,25.
H. M. Campbell 34c. E. Dayton 25c. L. M. Sheldon 30c. A. A. Sevy 30c. J. Mullin 30c. J. Haber 15c. W. Harris \$1. Mrs. J. Madison 75c. Polly Keyes 55c.

Books Sent By Express.

Benn Auten, Mount Pleasant, Iowa \$9,95. Jno. Bostwick, Rochester, Olmstead Co. Minn. \$11,80.

Cash Received on Account.

J. N. Loughborough \$97,73. W. Morse \$7. J. Clarke \$5. B. F. Snook \$62. H. C. Whitney for Benn Auten \$40,20. R. F. Cottrell \$20. A. Lanphear \$1. I. C. Vaughan \$1,50. H. Nicola \$1,40.

For Bro. Snook.

John Kilgore \$5. Esther Kilgore \$2. Church at Palestine \$6,30.