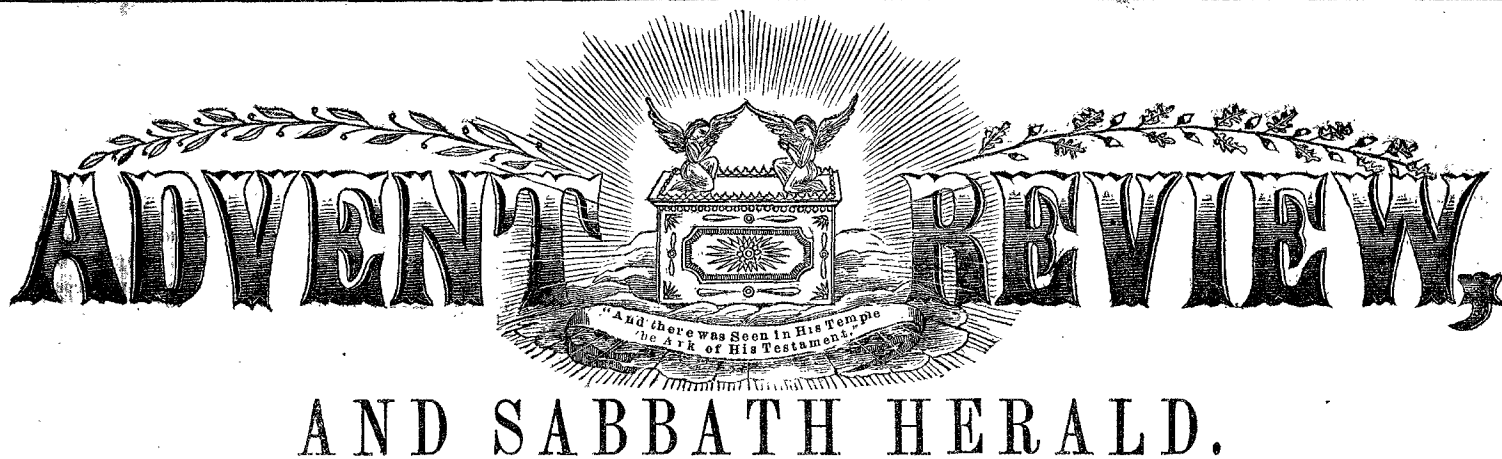


# ADVENT REVIEW,



## AND SABBATH HERALD.

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

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#### The Fellowship of Suffering.

Thy cruel crown of Thorns!  
But where, O Lord, is mine?  
Are there for me no scoffs and scorns,  
Since only such were Thine?

Or, having named Thy name,  
Shall I no burden take?  
And is there left no thorn, no shame,  
To suffer for Thy sake?

Unscourged of any whip,  
Unpierced of any sting,—  
O Lord, how faint my fellowship  
With Thy sad suffering!

Yet Thy dread sacrifice  
So fills my heart with woe,  
That all the fountains of mine eyes  
Well up and overflow.

The spear that pierced Thy side  
Gave wounds to more than Thee.  
Within my soul, O Crucified,  
Thy cross is laid on me!

And as Thy rocky tomb  
Was in a garden fair,  
Where round about stood flowers in bloom,  
To sweeten all the air,—

So in my heart of stone  
I sepulcher thy death,  
While thoughts of Thee, like roses' blown,  
Bring sweetness in their breath.

Arise not, O my Dead!—  
As one whom Mary sought,  
And found an empty tomb instead,  
Her spices all for nought,—

O Lord, not so depart  
From my enshrining breast,  
But lie anointed in a heart  
That by Thy death is blest.

Or if Thou shalt arise,  
Abandon not Thy grave,  
But bear it with Thee to the skies,—  
A heart that Thou shalt save!—*Independent.*

#### Sanctification: or Living Holiness.

BY ELD. D. T. BOURDEAU.

(Continued from Review Vol. xxiv, No. 19.)

##### THE TONGUE.

"THE tongue," says James, "is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." James iii, 5, 6.

This is said of an unsanctified tongue, and shows that though the tongue is a small member yet it exerts a mighty influence. It sustains a relation to and ex-

erts an influence over the whole body. It is compared to bits that we put in the horses' mouths and by which we turn about the whole body; and to a helm by which the mighty ships are turned whithersoever the governor listeth. Verses 3, 4.

Such is the importance that James attaches to governing the tongue that he declares, "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." "If any among you seem to be religious, and bridlenth not his tongue but deceiveth his own heart, this man's religion is vain." Verse 2: Chap. i, 26. And Solomon must have been forcibly struck with the necessity of governing the tongue when he wrote, "Life and death are in the power of the tongue." Prov. xviii, 21.

The tongue, as an instrument of speech, is one of those prerogatives which exalt man above the beast, and was designed by the Creator to express holy and virtuous thoughts. It is an index to the heart; "for out of the abundance of the heart," says our Saviour, "the mouth speaketh." Matt. xii, 35. The use that is made of the tongue indicates the moral condition of the heart, and consequently the character of the whole man; and there are as many ways in which men sin with their tongues as there are in which they sin with their thoughts, tempers and actions.

It is readily seen that the sanctification of the tongue is a vast subject. But we will confine ourselves to some leading principles and thoughts, and to some of the many Bible instructions on the subject.

And first, the tongue is rightly used in speaking of and addressing the Creator with reverence, according to his holy and exalted perfections and our dependence upon him. If we do this from the heart we shall not be guilty of taking God's holy name in vain. We shall realize his goodness and love, and will not be inclined to murmur against him, but will be grateful to him for his dealings with us, and for the least blessing we receive at his hand.

But while the tongue is properly used in speaking of, and addressing, God in a manner compatible with his holy perfections and our dependence upon him, it should speak of, and address, others with respect, according to the relations they sustain to us and the Creator. In speaking of the wrong use of the tongue, James says, "Therewith bless we God, even the Father; and therewith curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." James iii, 9, 10.

It is not a small matter to curse others with the tongue. If we curse our fellow creatures who are made in the image of God and have God for their Father, we offend God, and are not in a condition to bless or exalt him, and he cannot accept a blessing from us. Indeed, he cannot look on any thing that we can say to exalt him as a blessing. What we say of him proceeds from the same heart that leads us to curse those whom he has created, and over whom his care, love and mercy are extended. This is clearly illustrated in the following verses: "Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh." Verses 11, 12.

Cursing is the opposite of blessing, and we can

course others in various ways. And the ungodly are not the only ones that are guilty here. James is here admonishing and correcting his "brethren."

We curse others with the tongue in slandering and backbiting. The unsanctified tongue is said to be full of deadly poison, and its deadly and poisonous influence is felt by others. It would be considered a heinous crime to put a portion of strychnine or arsenic into food prepared for others; but many consider it a light thing to poison the character of others, and injure their feelings by slandering, backbiting or tale-bearing. By these, thousands of innocent characters have been shamefully and maliciously martyred.

Many professed Christians are not guarded enough, and fail on this point. If they are tried with a brother or sister, and see or hear any thing unfavorable about them, they are sure to tell it to others, and perhaps in their tried condition they will put a wrong construction on what they have learned; and if their remarks take and they are not checked, they will tell it to others, and then to others, and so on; and some are not satisfied till they have spread their slanderous reports among the enemies of truth. And then the poor, blinded, deceived souls may think they have done a noble work. But what have they done? They have got the sympathy of some, who will perish with them unless they repent. They have blown on and fed the fire of hatred which they in weakness suffered Satan to kindle in their breasts, till it has grown and kindled a great matter, and others have been set on fire of hell. They perhaps have discouraged weak and well-meaning brethren, who have not sufficient experience to meet their influence, and some of whom may never recover from the shock they have received. They have caused the good way to be evil spoken of, and some may have been shut out of the kingdom. The Spirit and lovers of peace have been grieved, and Satan and his contentious host rejoice.

It is not strange that those who know not God, and the power of his truth, should indulge in slandering and backbiting; but for those who profess to know God and his truth, for professed followers of Jesus Christ, to backbite and slander, is shameful and criminal in the extreme.

But thank God, those sins need not exist in the church of God, if gospel order and discipline are carried out. Says Christ, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone," etc. Matt. xviii, 15-17. Here is the proper course marked out by the Saviour. First go and tell him his fault between thee and him alone. He does not say, go and tell his fault to everybody in the church and to everybody in the world. Those who do this err, and need to be immediately labored with themselves. If those who are tried with their brethren, would go directly to them with their grievances, they would not have so much to say, and much trouble might be saved.

But some will here say, if ever wisdom is needed it is in doing this duty. This is true. But James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him;" chap. i, 5; and he describes heavenly wisdom as follows: "The wisdom that is from above, is first pure, then peaceable; gentle, and easy to be entreated, full of mercy and good fruits,

without partiality, and without hypocrisy." Chap. iii, 17. If every trait of this wisdom were fully examined, and strictly followed, this would be an easy duty to perform.

The following scriptures show how God looks upon slandering, backbiting and talebearing: "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool." "Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes." "Whoso privily slandereth his neighbor, him will I cut off." "For I fear, lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." "Thou shalt not go up and down as a talebearer among thy people. . . I am the Lord thy God." "He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth (or enticeth, margin) with his lips." "Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth." Prov. x, 18; Ps. 1, 20; oi, 5; 2 Cor. xii, 20; Lev. xix, 16; Prov. xx, 19; xxvi, 20.

One of those sins of backslidden Israel over which Jeremiah was grieved, and which ripened Israel to receive the lingering wrath of Jehovah, was slandering. Jer. ix, 1-4. And when David undertakes to describe the man who will abide in the tabernacle of the Lord, and dwell in his holy hill, among other things he says, "He that backbiteth not with his tongue." Ps. xv, 1-3.

We should never use the tongue in speaking of others in any way to injure them. We should guard against bearing false witness. This is often done unintentionally by exaggerating. It is better to say nothing about the faults of others, than to speak of them in a manner to defame the character. When it becomes necessary to speak of the sins of our fellow creatures, we should show that while we hate sin, we love and pity the sinner. When we are about to speak concerning the faults of others, we should ask ourselves questions like these: Will what I am about to say benefit any one? Will it be rightly handled? Will it benefit the cause? Am I going to speak as I would like to have others speak of me if I were in the same condition?

Evil-speaking is strictly and repeatedly prohibited by the Scriptures; and under the head of evil-speaking, is speaking evil of dignities. Jude 8. The evil of this sin is not realized by all. Some are liable to overlook the sacred position of those whom God calls to help in leading out his people toward the rest that remains for the children of God. Like ancient Israel, they look upon these agents as though the work with which they are connected was merely a human work, and speak accordingly. Some, like Korah, Dathan and Abiram, and a host of others, not realizing the weight and responsibilities of this work, will envy the position of those who are called to it. Num. xvi. They think they are of consequence and that the servants of God take too much upon themselves. They despise dominion, attribute the cause of their trials to dignities, and murmur when they are corrected for their sins. By pursuing this course they despise God, and murmur against him. "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." Luke x, 16.

The fate of Korah, Dathan, and Abiram, and the punishment of others spoken of in the Scriptures, are sufficient to teach us how God regards this sin. But besides this, we have in the backsliding and fall of many within our own recollection, a clear demonstration of God's disapprobation for this sin, and of the necessity of guarding against it.

We curse others with the tongue in speaking angry words, in fretting and scolding. No good has ever resulted from so doing. Angry words, fretting and scolding, have never benefited any one. On the contrary, they have often proved a curse and a source of

much evil. They may overpower and intimidate the fearful for the time being; but they will never reform them. They are destructive of peace, affection, and happiness. Peace and angry words do not exist together, and who can love habitual fretters and scolders with a love of approbation? Such are more dreaded than loved. Even the meek will feel an uneasiness while in the society of such. Though they may bear with, and pity them, they will feel as if among nettles and thistles.

Thousands of families are made miserable and unhappy by irritating words. In many instances, parents fall here. Instead of speaking kind and cheerful words, they complain and fret and scold. As they do this, they are shut up to each others' faults. The husband sees no virtue in his wife, and the wife sees no virtue in her husband. Separation often follows. Many a husband has been driven to the tavern by a fretful and peevish wife, and many a wife has been discouraged and made miserable by a fretful and complaining husband.

But the evil is not confined to the heads of families: the children generally imitate their parents. They do not obey them through love, but through fear and dread, and perhaps to not be annoyed by their fretting and scolding. Some children will conceal from their parents important matters, and tell falsehoods to avoid a scolding. Home has no attractions to such children; and many in discouragement will leave their parents.

Prov. xii, 18: "There is that speaketh like the piercings of a sword: but the tongue of the wise is health." While the unsanctified tongue causes discord, sorrow, gloom, discouragement and death, the sanctified tongue brings peace, joy, light, courage, health and life to those who use it, and to those who eat of its fruit.

It is quite an easy matter to speak pleasant and cheerful words to the meek, to those who always bless us; but it is more difficult to speak words of pleasantness to those who address us with angry words, to such as curse and revile us. But we are expressly commanded to bless them that curse us, to bless and curse not, to not render railing for railing. Luke vi, 28; Rom. xii, 14; 1 Pet. iii, 9. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow in his steps. . . Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." 1 Pet. ii, 21-23.

"A soft answer turneth away wrath: but grievous words stir up anger." Prov. xv, 1. In our intercourse with our fellow-creatures, a spoonful of oil is better than a quart of vinegar. By taking revenge of an injury we are only even to our enemy; but by passing it over we are superior. And a more glorious victory cannot be obtained over another than to return injury with kindness.

Those who give away to anger and speak angry words, manifest real weakness of soul. They may at times think they gain victories over their enemies; but they are overcome by Satan and their own corrupt propensity. They are apt to say things that they would be ashamed of if they were in their right mind. For instance how liable some are to call others fools, devils, etc., when they are angry with them. But Christ shows in what light he views these rash and irritating expressions when he says, "Whosoever shall say to his brother, Raca (or vain fellow, margin), shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. v, 22.

Christ pronounces a blessing upon peace-makers. He says, "They shall be called the children of God." Matt. v, 9. In striving to make peace they imitate their Creator, who has done so much to bring peace into this revolted province, and to reconcile us unto himself. God sacrificed his dearly beloved Son for this object, and can we not deny ourselves a little, by not indulging in angry expressions? Can we not encourage and enforce the principles of peace by a meek and godly conversation?

The tongue is wrongly used in lying, and should be employed in telling the truth. The Lord has spoke nearly and repeatedly on this point, both in the Old

and New Testaments, showing the evil that is caused by lying, and setting forth the awful consequences that await liars, and the advantages and blessings that result from telling the truth.

Lying originated with the Devil, who is the father of lies, and a liar from the beginning. He lied to Eve and beguiled her, and since then, lying has been practiced in many ways, and for various purposes.

But the lying tongue cannot be relied upon. It is ever looked upon with suspicion by the prudent. But it is considered safe to confide in those who are always known to tell the truth. He that sets out to tell a lie is not sensible of the task he undertakes; for he may be forced to invent many more to support it.

Lying is often practiced to get gain. This is seen in buying and selling. It has almost become a universal custom for those who sell to speak too highly of the articles they hold out for sale, and to say little or nothing about their defects, thus making an impression that these articles are worth more than they really are; and for those who buy to undervalue the articles they wish to buy, and to say little or nothing about their qualities, thus conveying the idea that they are worth less than they are in reality.

And just here we would notice the case of Ananias and Sapphira. They sold their possession, and kept back part of the price, and brought a certain part and laid it at the apostles' feet. They lied in trying to convey the idea that they had brought the whole price. But what language was used to convey this false idea? Peter said to Sapphira, "Tell me whether ye sold the land for so much? And she said, Yea for so much." Acts. v. And the fate of Ananias and Sapphira is known to all Bible students.

Doubtless if many at the present time were in the condition of Ananias and Sapphira, and were permitted to live and speak for themselves, they would justify themselves somewhat as follows: Why, I did not lie: I said I sold it for so much. I did sell it for that and something else. But would such be more justified than were Ananias and Sapphira? And will not the punishment of such be as certain as was theirs?

One common way of lying is to attempt to uphold error by the word of the Lord. Those who do this knowingly, or ignorantly when they might have known but refused to know, may be classed among liars. In order to give force to what they say, and make their remarks appear truthful, they must intimate or affirm that the Lord has spoken when he has not spoken; that the Bible says thus and so when it does not.

Cases of lying spoken of in the Bible are sometimes referred to, to prove that guile may be used on certain occasions to bring about a good end; and falsehoods are often told to cover sin. But the Bible nowhere justifies lying. It teaches that we should not do evil, that good may come. None of those who used guile in Bible times were blessed of God for lying; but such as were blessed of God, were blessed for good traits that they possessed; and their lives would shine brighter in the heavenly records if they had not spoken guile.

No consideration should lead us to practice deceit. It is better to frankly confess our sins than to tell falsehoods to cover them, and to lose by telling the truth, than to gain by using guile. Of the holy Pattern we read, "Who did no sin, neither was guile found in his mouth." 1 Pet. ii, 22. And of the last church it is written, "The remnant of Israel shall do no iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. iii, 13. "And in their mouth was found no guile: for they are without fault before the throne of God." Rev. xiv, 5.

The tongue is wrongly used in speaking vain and idle words. "But I say unto you, That for every idle word that men shall speak they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii, 36, 37. If all were duly impressed with the truthfulness of this solemn declaration of the Saviour, vain and idle words would be fewer than they now are. But men will have to give account for their idle words in the day of judgment, whether they realize it or not. By

our words we will either be justified or condemned in that day.

"How careful then ought we to live,  
With what religious fear,  
Who such a strict account must give  
Of our behaviour here."

(To be continued.)

### Genesis, the Wonderful Book.

Yes, the most wonderful book in this wide world of ours. It is wonderful that we should have it at all. So old—only think of it, 3400 years since written. The oldest book known to be in being. Perhaps it is the first! who knows or can know to the contrary? But no matter; old enough, strange enough, and good also. If we go back three or four hundred years, and find the first printed books, how we wonder, and prize them; buy at enormous prices, and keep as great curiosities. We go back a few centuries farther, for early manuscripts of history, poetry and philosophy, and laws, and with great search and cost find a few, and how they are trumpeted, and make long famous the finder, or owner.

But here is a book, which at one bound, goes a thousand years before them all, and stands up, and stands out, singly and alone, unless Job be its compeer, challenging the nations and ages for its equal, or its like. If India, China, Nineveh, Babylon or Egypt be as old as they, and their skeptical friends claim, let them bring forth their volumes of law, history, poetry, as the fruit of their long ages of previous government, progress and glory. They should have whole libraries of them, but if not one, if God's Israel alone, if God's prophet alone, of them all, has left his book of history, law and poetry, then, let him and them enjoy the meed of glory fairly belonging to them, without cavil. The oldest book! how venerable! The first book perhaps, ever written and published! how wonderful that it should still live, still be read, still be understood! How many since lost! how many cannot be understood! how many unread that can be! But this oldest, first of all, is still published—in nearly all languages too, and read in nearly all and understood! Wonderful! Through what changes it has come, both from weak friends and many and mighty foes! Proscribed, burned, banished, with its few and despised, and poor and hated friends, it has outlived and triumphed over all. More numerous, powerful, and prized to-day than ever before! It is worthy of it. It is God's book and about God, and his greatest works and plans. It is worthy of it. It is for man's good, his enlightenment, reformation, salvation; body and soul, time and eternity. The first that tells of God and creation in any manner worthy of him, and adapted to human culture. It gives the origin of the race, and its unity, and changes and spread on earth, consonant to reason and known facts. The only one that unfolds the ground of reconciliation to God, and reason for sacrifice to God so common to the race. The first to unfold the seed of hope, and triumph of man over Satan, of grace over sin, and earth's restitution from the curse. Ah more! It solves the source of sin, the cause of the curse on man and earth, and of the Divine Redeemer and bruiser of the serpent. It is wonderful so old a book should contain all this, and more, abundantly more. For it tells of the apostasy of the race, the judgment of the flood, the preservation of a godly seed on earth, and through the flood, by divine love and power. Of the second degeneracy, the origin of nations and languages. Of Nineveh, Babylon, Egypt, Tyre, Persia, Greece. The fate of Sodom and Gomorrah, for an example, and the rise of that singular, and still existent, widest spread and most oppressed people. And more wonderful still, from Abraham, Jacob and Moses, the writer of the book, it gives their history beforehand, most as plainly as we read it now, after 3400 years of fulfillment and facts. Wonderful, that it should give us the unity, infinity, and spirituality, and omnipotence, and omniscience, and goodness, and justice, and truth, and mercy, and long-suffering of a prayer-hearing, sin-pardoning God, loving and blessing the good, and punishing the bad, without respect of persons. In a word, all the attributes of God, all the doctrines and duties of religion, known now, after 3400 years! The Sabbath, marriage,

parental duty, filial obedience, honesty, truth, love, hospitality, benevolence, chastity, monogamy, temperance are involved and exhibited in its pages, and the opposite condemned expressly, as by implication. How much of this is done in the brief biographies of the patriarchs, and the inimitable stories of Dinah, Judah and Joseph; giving life and variety to the sober gravity and brevity of history. And all this so authentically. All this among an uneducated people. It is a great thing to write a book now, after ages of experience, especially one to be read; much more to be by posterity. What to have made one then! Perhaps the very first. To be the pioneer; to discover, invent, and carry out the manufacture of a book, all new, to be read, revered, loved, believed, obeyed, for all ages, nations! This is wonderful. God is its author, Moses the penman only. Salvation of men and the honor of God, its object and result!

And yet, wonderful of all, this author claims nothing of himself, no display, no great I. No evidence of effort, no display of study, no claim to learning, philosophy, or even inspiration. It is all natural, easy, modest, as though nothing extraordinary were in it. No great hard-sounding words of pomposity. All is artless, plain, rational, holy; and has stood the criticisms of friends and foes of all ages, lands, religions, dispositions and abilities. It has not a parallel aside from the others with which it is found. It must be divine. It carries these marks and evidences in itself. Its light is clearly from Heaven and leads thither. Whatever lack of external proof, it has enough within itself to hold its ground, and maintain its way to the end. Sail on, then, little bark, on the river of time, or ocean of society, thou art safe. No storm can overwhelm thee, the Lord gave and keeps thee.

D. I. ROBINSON, in *Advent Herald*.

### The Penitent's Resolve.

How have I strayed; what wanderings made  
From out the narrow way:  
How sad and weary, the desert dreary,  
Has proved for many a day.

In doubt and anguish, I'm left to languish,  
All weary sad and lone:  
Reft of the Spirit the saints inherit,  
Ah where is my white stone?

I will no longer, the desert wander;  
In hopeless sorrow mourn:  
I'll heed the warning, this very morning  
With penitence I'll turn.

O Lord I perish! O Saviour cherish,  
Revive the hope in me;  
Help my endeavor this thrall to sever;  
From Satan's power set free.

Both weak and wicked, yea blind and naked;  
And sunk in poverty,  
In all my weakness, I come with meekness  
And pray for liberty.

J. D. DOWNER.

*Lemonweir, Wis., Jan. 1, 1865.*

### The Joys of the Kingdom.

DEAR BRETHREN AND SISTERS: How ravishing to our longing souls, are the bright celestial visions of the eternal joys to come. Oh, when will the veil be rent, that hides the lovely face of our long absent elder Brother from our gaze? When will we behold him surrounded by the angelic host, descending to the joy of the little flock, to escort them into the heavenly mansions. Oh, what a hope is ours! Have we not great promises, yea, promises more precious to us than the most fine gold, promises that should cause us to rejoice with our heads uplifted, in the blessed hope of soon entering a city, whose builder and maker is God? Yes, dear brethren and sisters, it is our prerogative, while men's hearts are failing them for fear of those things, which are coming on the earth, to lift up our heads and rejoice. Like one of old we can say,—

"Whatever ills the world befall,  
A pledge of endless good we call,  
A sign of Jesus near."

Oh, the news of his coming, is good news to me.

Of all the people in the world, we ought to be the most cheerful, the happiest, the meekest, and the most self-denying. Oh, it is blessed to abide in Jesus, even in this world of trials, and temptations; but how much more blessed, to have confidence, that when he shall appear, we shall not be ashamed before him, at his coming. We are surely a favored people. Our hearts should be filled with praise and thanksgiving. What manner of love the Father has bestowed upon us, that we should be called his sons. And when the earth is restored to its Eden beauty, and all the scattered millions of the Lord's shall at last hear the welcome voice of their dear Saviour, saying, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, then will our joys be complete. May the Lord by his good Spirit fill our hearts with love, and peace, and joy, and finally grant us an abundant entrance into that golden city, the New Jerusalem.

WM. H. WILD.

135 Myrtle Avenue, Brooklyn, N. Y.

### Winning Souls.

A FEW weeks ago a man and his wife, being tenderly admonished by a Christian friend, were persuaded to visit the long-neglected house of prayer. The Spirit of Christ opened their eyes, and they were led to see their need of mercy, and sought and found a God ready to forgive. With thankfulness and love, in conjunction with the friend before alluded to, these new converts sought to bring other careless ones to the sanctuary; and the Lord had been pleased graciously to own and bless these efforts, and two other couples have united themselves with the people of God.

That was a blessed Sabbath when this Christian friend with these six souls, sat at the table of the Lord to commemorate his dying love. O, who can tell the far-reaching results of this simple Christian effort? This friend did no more than every disciple can do. Who can not say to his brother, "Come thou with us, and we will do the good; for the Lord hath spoken good concerning Israel?"

"Would you win a soul to God?  
Tell him of the Saviour's blood,  
Once for dying sinners spilt,  
To atone for all their guilt."

These converts are heads of families, all of them having little children to train up in the "nurture and admonition of the Lord." There are now three more family altars in the world. The world is richer, brighter, and purer for these; and when we can estimate the usefulness of a Doddridge, we may learn how to value pious parental example and instruction.

Dear reader! fellow Christian! follower of Jesus! where is thy brother? Are you earnestly, and prayerfully, and wisely seeking to win his soul? or are you sleeping over his immortal interests?

### The 2300 Days.

"JOSEPH WOLFE states that the Jews of Ispahan and Bochara, possess some ancient manuscripts of the prophetic writings of Daniel in which chap. viii, 14 'reads 2400, instead of 2300 days.' Also that in Adrianople in 1826, he saw an Armenian manuscript of the Bible in Greek supposed to be of the fifth century, and translated by Misrob, in which the same number occurs; and yet this missionary tells us, that 'as the most number of the manuscripts contain 2300,' he adopted that number in his arguments with the Mura at Lucknow. And, indeed, the authorities in favor of this latter number of 2300 days, are so numerous compared with others, 'that there is probably no numeral in the Scriptures the correctness of which may be more entirely relied on.' And as for the Vatican copy, it is affirmed by competent judges, 'that there is not a single manuscript known to be extant, whether in Hebrew or Greek, that sanctions the reading of 2400 days. It rests entirely upon a manifest typographical error of the Vatican edition, taken from the Vatican manuscript; which the Christian edition of Daniel notices, and says that the Vatican manuscript reads 2300 days.—*Shimeall's Chronology*, p. 152.



## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 17, 1865.

URIAH SMITH, EDITOR.

### Who is N. J. A?

We should undoubtedly be considered excusable for not deigning to notice the attacks of our opponents on the Sabbath or any other question, until they can examine our works with sufficient attention to give the initials of their authors correctly.

Mr. I. C. Wellecome in the *World's Crisis* of Jan. 3, 1865, appears to be greatly distressed over a work called the "History of the Sabbath" by N. J. A. and four times in his article the writer of the work is referred to as N. J. A.!! Nevertheless that the reader may see how he endeavors to get over a knotty point in history, relative to the Sunday, we will present the facts.

On pages 204 and 205 of the *History of the Sabbath*, conflicting statements in relation to Sunday are given from Mosheim and Neander. Mosheim's statement is as follows:

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimonies of the most credible writers."—*Maclaine's Mosheim*, cent. 1, part ii, chap. iv, sec. 4.

In opposition to this, Neander states as follows:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect. Far from them, and from the apostolic church, to transfer the laws of the Sabbath to Sunday." "Perhaps at the end of the second century, a false application of this kind began to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Rose's Neander*, p. 186.

That Neander should be made to appear to contradict Mosheim in this statement, the article in the *Crisis* thinks a great perversion on the part of N. J. A. (?) The article is headed, "Wrestling History;" and as the writer has a happy faculty of illustrating his own subject, we will let him speak for himself.

After quoting the statement of Neander, he comments upon it as follows:

"What does the Doctor mean? Those who read N. J. A., and the language with which he has clothed the above extract, are led to think the Doctor asserts that the *Christian observance* of Sunday was only of human origin, and which the apostles and early church did not observe. Does the Doctor teach this? Never. He says, 'The festival of Sunday was always only a human ordinance.' Note this. Well, then he means that the ordinance of the Lord's Supper 'was always only a human ordinance,' does he? If the festival of which the Doctor speaks is the Lord's Supper, then he means this and nothing else."

Who has said anything about the Lord's Supper? Neander certainly does not in the language above quoted. We might just as well say, "If the festival of which he speaks is Christmas then he means this and nothing else!" But there is no evidence that Neander refers to Christmas, and no more that he refers to the Lord's Supper.

Then what does he mean by the "festival of Sunday"? The article in the *Crisis* answers as follows:

"This festival was a Catholic corruption of Christ's institution of the Supper, and by this corruption, Sunday became a day of feasting, and gaming, and ceremonies, instead of a day of worship and rest."

Indeed! Can the *Crisis* tell us about what time this was brought about, and by what means. And then we would like a little authority for it, just a little to relieve the statement from some of its barrenness; for we shall be excused if we cannot place the most implicit confidence in mere assertions. The festival, then, that Neander refers to, was "a Catholic cor-

ruption of Christ's institution of the Supper!" (?) Let us read Neander's language with this definition. "The Catholic corruption of Christ's institution of the supper, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect! Far from them and from the apostolic church, to transfer the laws of the Sabbath to a 'Catholic corruption of Christ's institution of the Supper!'" Perhaps at the end of the second century, before Catholic corruption existed, the 'Catholic corruption of Christ's institution of the Supper,' began to be considered sinful! Splendid sense this, is it not! But Neander says no such thing. He speaks of the transfer of the laws of the Sabbath to Sunday. He speaks not of the festival of the Lord's supper, but of the festival of Sunday. It is classed with "other festivals." Says the *Encyclopedia Americana*, "Sunday became a weekly holiday in memory of the resurrection, and at the same time a substitute for the Sabbath of the Jews. The division of festivals into classes are very various. They are, weekly, as Sunday." &c. Again it says, "In the most ancient times, we find besides Sunday, only Good Friday, Easter, Whitsunday, and some not very precisely fixed commemorative festivals of certain martyrs, introduced among Christians as holy times." This is what Neander designs to say; that Sunday rests upon the same foundation as all these other festivals, namely upon human authority as ordinances of the church; and it was far from the apostles or the apostolic church to furnish any divine command for Sunday celebration, or any transfer to it, of the law or sanctity of the ancient Sabbath. This is too plain to need further notice. The *Crisis* continues:

"Also, in this time of corruption, the laws which had governed the Jewish Sabbath were applied to the first day, and labor on that day considered sin; which 'was far from the intention of the apostles and apostolic church to transfer.'"

It is here admitted that it was far from the intention of the apostles to transfer to Sunday any sacredness from which it would be considered sinful to work on that day. Then in what does the sanctity of Sunday consist?

In regard to the statement of Mosheim that all Christians were unanimous in setting apart the first day of the week, &c., he says it was founded upon the *express appointment of the apostles*. Now we would like to see that appointment. That is all we have to say. Just show us the appointment. If he found any such thing in the writings of the apostles we can find it there too. If he could not find it there, his assertion is good for nothing.

In the *History of the Sabbath* these statements of Mosheim and Neander are fully tested by a critical and impartial examination of the testimony on which they rest. The best antidote to anything we have yet seen published against either the *History of the Sabbath* or *Both Sides*, is the books themselves. Let them be circulated.

### God Save the Sincere.

As different forms of error and fanaticism have had an influence upon the minds of some of the friends of the Lord's Sabbath, the prayer of those who have stood in the light has been, "O Lord, save the sincere." God hears the prayers of his loyal people. His honest ones, though for a time brought under the deceptive power of error, will, in his own good time, stand in the light and freedom of the truth, and enjoy sweet union with the body.

We would call particular attention to the articles in this number of the *Review* by Brn. Gowell and Davis. All that these brethren needed to help them to the right position was to have the facts in the case set before them. Elder M. E. Cornell, being present at a conference of the disaffected ones in the East, had an opportunity, by the influence and courtesy of brethren Davis, Gowell and others, of stating facts, and exposing the misrepresentations of the leading ones in the faction. This was enough. And this is all that is needed anywhere to fully open the eyes of honest Christian men and women.

The visit of Eld. Cranmer to Portland, it seems, helped in no small degree to expose the deception. Here we wish to state, that the report that Seventh-day Adventists would not receive Eld. Cranmer, because he would not give his property to the cause, is a bold untruth. They never rejected him. The reasons why they hesitated in his case were; first, he seemed too much entangled in the affairs of this life; second, he was a slave to tobacco; and third, they could not see in him sufficient talent, at his age of life, to warrant the supposition that God had called him to the ministry. Probably our factious friends in the East, do not now blame the brethren in Michigan for hesitating in the case of Eld. Cranmer since they have seen and heard him. While the brethren in Michigan were hesitating in the case of Eld. Cranmer, and waiting for evidence that High Heaven had called him to the ministry, he rose against the body, rejected the body, and accepted the leadership of a faction most hostile to the principles of good order taught in the *Review*. At a crowded meeting of Sabbath-keepers at Otsego, Mich., Mrs. W. bore testimony to him relative to his use of tobacco, and his lack of family government; the truthfulness of which he as publicly confessed. Besides this, he has had no testimony from Mrs. W. So much for the leader of the Michigan faction.

These factions do exist, and will exist, unless Seventh-day Adventists let down the standard, crucify the Holy Spirit, and consolidate in one corrupt church. This they will not do. Their course is marked in prophecy. They are the last of the Seven Churches of Rev. ii and iii, hence God will not call his people out from them. But it is theirs to repent and reform, under the force of pure testimony which will continually send out from them factions, who will not be reformed.

The Celesta, Pa., movement by P. E. Armstrong, for a time attracted the attention of a few unstable souls not in union with the body; but that has had so complete an exposure as to lose its power to deceive.

Elder J. V. Himes, without the least provocation on the part of seventh-day Adventists, has done what he could to prejudice the people against them. He, too—a man that they would delight to love and respect for his past labors, were it not for his unjust raid against them the past seven months—joins in the general howl of fanatics and bitter opponents against what they call "the visions."

Eld. Himes visited the church of Seventh-day Adventists at Battle Creek some more than a year since. He preached to the church by invitation, and was treated in every respect with attention and hospitality equal to that enjoyed by the most welcome of their own preachers. This was the general feeling of our people, as far as we were acquainted with the facts in the case, everywhere. And it has been painful to see him abuse himself in his heartless efforts to cruelly stab his best friends.

These men know just where to strike. They have learned that their arguments against the general positions of this people have no more strength upon the public mind than a rye straw; also that they have a reputation for conscientious uprightness as a people wherever known. Their attack is not upon the Sabbath, unless it be some quibble about keeping Sabbath around the world, which stands against Sunday, or the existence of the Sabbath institution in any age, as much as against keeping the Sabbath in 1865. They seldom attack even the position of the perpetuity of the gifts, held by Seventh-day Adventists; for the New Testament fully sustains it. No, they choose to strike where they can best appeal to the prejudices of the people. Hence their contemptible, sneering style of opposition to the visions. But this all works finely for the cause.

1. It gives a certain class an opportunity to show out the spirit of the dragon against the commandments of God and testimony of Jesus Christ, which is in them, covered, otherwise, by professions of Christian fellowship for Sabbath keepers.

2. It keeps beyond the influence of Seventh-day Adventists, a class who can be moved by prejudice sooner than by reason, who, should they join them, would only be a detriment to the cause.

3. It is a kind of advertising, though unpleasant,

which leads many candid people to read and to hear, and thereby they get the truth.

4. Some overact in their bitterness against Seventh-day Adventists, and when sure reaction takes place, it is greatly in favor of their cause. Bro. George Wright of Lapeer, who speaks so frankly in this number, is welcomed back to the hearts of this people. Elder Himes' visit to that place with his tent last summer, probably did more to help Bro. Wright, than all other helps, as he has had an opportunity of contrasting for himself Eld. H's message and its results, with that of the present truth. In fact, we know not that any other means has been employed in his restoration to the church.

The battle goes well. God is with his truth, and can take its bitterest enemies to serve the cause. Let this still be the prayer of those who stand in the light. O God! save the sincere.

J. W.

### Meetings in Mich.

BRO. WHITE:—Our meeting with the brethren in Greenbush, was a season of encouragement to them, and they expressed a determination to move with the body, and do all in their power to make their calling and election sure.

It is truly cheering to meet with this little company, and see the children and youth bear testimony that they love the Lord and his truth, and want to be Christians that they may stand with the remnant on Mt. Zion.

Thursday, Dec. 29. Bro. Barns of Ithica, met us at Greenbush, and took us to his cheerful home, where we had a good opportunity to prepare for our meeting in this place. We have given six discourses here, and had one social meeting. A few of the brethren and sisters from St. Charles were with us on the Sabbath.

On Sunday afternoon we introduced the subject of organization, and after due consideration, the brethren and sisters all expressed a desire by vote to become an organized church.

Tuesday, the 3d inst., they all came together, and an organization was effected. A church of thirty-six members united in covenant to keep the commandments of God and the faith of Jesus. The blessing of the Lord was with us. We can look back to this meeting as a bright spot in our experience; and we pray that the Lord will help us to prove faithful, that we may be saved with his people.

Yours in hope.

I. D. VAN HORN.

### Moving.

THE waves move, the clouds move, the winds move, the earth moves and everything that pertains to it, in its daily and yearly motion; and people move. Indeed, it is fashionable to move.

By saying that people move, I mean that they change their residence; while the waves, the clouds, the winds, and the earth move constantly, yet constantly are at home.

Well, why should not people move? If a man is born and bred in a country where there are five or six months of cold weather, and a barren rocky soil to work upon during the scanty summer, and he chooses to search for some more genial clime, let him search. Or, if another has been long under the iron rod of some despotic government, we can not blame him for hoping to find in our vaunted land of liberty, a home in which he may be free to worship God according to the dictates of his own conscience.

Still it is more than possible that the passion for moving may be carried so far as to become a sort of mania; and even conscientious people, that is, people who are conscientious in many other respects, seem to think that it is right for them to sell out and buy again, and move just as often, and sell as often as they please, to go when they please, and where they please, and that God does not care how often they make this change, and that it is the business of no one but themselves.

One thing is certain that when Abraham made an important move, he waited till he was sure of a call.

So Jacob feared when going down into Egypt, lest it might not be in the order of God.

The passion for moving is so great that often whole neighborhoods change in a few years, so that hardly an inhabitant remains who has not changed his place of abode within that time.

But it is better to move than to be discontented, as God has provided a variety of soil and climate, so that all may find what they desire; but it generally happens that those who get addicted to moving, never get quite to the Elysian fields, and so they murmur to the last.

With one the soil is too dry, another has it too moist, and a third has it too hard, another too soft; too flat for a fifth, and too hilly is the complaint of a sixth.

Everywhere are farms changing owners, and houses changing occupants. Well, there is an excitement in this; but alas! how many make a losing bargain! Old friends changed for new untried acquaintances who will have to be tested; and then how much you suffer while waiting! Waiting! yes, waiting to test those new acquaintances, and—well, let people try it. For my part, let me be among mine own people.

One thing, however, if you do move, beware of manifesting your contempt for your new neighbor, however you may think he merits it; and on the other hand, do not be hasty to elevate your own merits to them, or magnify yourself, or your former home and people to them, however much they may merit it. There is policy in this. If you would make friends among strangers, try to be pleased (as far as possible and consistent) with your new associates. Thus will you soonest gain their confidence, and love; and if consistent, you need not lose their esteem, if it is found in any case your new friend is unworthy; for it would do him no good to tell him so; only be careful whom you trust.

Sometimes a move is very well, but the present mania for selling out and moving, may be looked upon with some distrust.

JOSEPH CLARKE.

### My Experience.

BRO. WHITE: I feel that it is a duty that I owe both to you and to the cause, to give you a little of my experience, hoping that thereby some may be benefited. In the month of March 1854, I first made a public profession of religion under the labors of Mr. Carpenter, pastor of the State Street church of this city, and united with that church. I trust I did it honestly in the fear of the Lord. I believed him then, and still believe him to be a humble and devoted servant of the Lord. But soon we were obliged to give him up, he having a call to Brooklyn, N. Y., where he still remains. And as we for some time had no regular pastor, I improved my opportunity of going into other places of worship occasionally. Providentially one evening as I was passing the hall where the Millerites, as I then called them, were holding meetings, my attention was arrested by the voice of one who seemed very earnest in his subject. I ventured to go in out of curiosity and hear for myself. The speaker spoke from Heb. xi, 10, Abraham looked for a city, &c., and to my surprise I was very much interested, and concluded if that was Millerism I wanted to be a Millerite.

From that sermon a new era dawned in my religious experience. Here commenced my investigation of the Bible, one point after another; as for instance the sleep of the dead, the destruction of the wicked, the second personal coming of Christ, &c., though I had previously read Rev. John Cummings' works, of London, and some others on this subject.

The Bible now seemed like a new book to me. I rejoiced in its perusal as never before. It now became a lamp to my feet and a light to my path, and God's people, even the despised Adventists seemed precious to me. But I did not immediately leave my own place of worship to attend the Advent meetings. I went in occasionally when they had preaching, until it seemed more like home than my own meetings, and finally attended their meetings altogether. But I was not to stop here, for the path of the just is as a bright and shining light that shines more and more

unto the perfect day. I was now free from prejudice so that I could hear any one who claimed to preach the gospel. In the summer of 1860, I first heard preaching in regard to the Sabbath. This was a new idea to me; but I thought I would search the Scriptures for myself, as did the Bereans, and see whether these things were so. I felt from the first sermon I heard on it that the seventh-day was the right day, and if so, I must keep it when I was convinced of the fact. But I was slow to learn, and then the cross, if it was so, how could I take it up. And again, the sacrifice I should be obliged to make in my business, closing my dry goods store, and losing a portion of my trade, and more than all the rest, my friends. All these stood in my way; but I remembered the saying of Christ, that unless we are willing to forsake even father and mother, brothers and sisters, houses and lands, and all for his sake we are not worthy of him.

I then tried to believe the no law position, but found that that would not answer, for Paul says, By the law is the knowledge of sin; and John says, Sin is the transgression of the law, and if there was no law there could be no sin; for we could not transgress a law that was abolished or done away. And further, if the law could have been done away there would have been no necessity of Christ's dying; and finally, Christ came to redeem them that were under the law, a particular law. Now as sin is the transgression of the law, even in this dispensation, and if we have a different law to give us a knowledge of sin, from what they had, then it follows that we have no Saviour—for he died for the transgression of only one law.

Well it began to look plain to me and more especially after reading Bro. Andrews' Sabbath History which made the thing look so clear that I could no longer doubt in regard to the seventh-day being the true Sabbath. My objections were now all taken away, and I was like a mariner on the ocean without a compass, yet did not feel ready to act up to my convictions of truth in regard to keeping the day. And what to do I did not know. I did not feel that I could ask God to bless me or seek protection from him so long as I was unwilling to obey him and keep his Sabbath.

But oh! I must drink a bitter cup in consequence of my unwillingness to yield to what I knew to be duty. I must feel the chastening rod of Him who does not willingly afflict, but for our profit. And I have many times since, thought that nothing else would have humbled and led me to take a stand with those, I believe are giving the last notes of warning to prepare a people for translation at the coming of Jesus. Affliction must come. In Aug. 1863, our little Ella, our only daughter, twenty months old, was taken sick, and from the first I felt impressed that she would not recover, and stated my convictions. Medical skill was employed, and every effort made to relieve the little sufferer, but all in vain. Death had marked its victim, and we must give her up to see her no more on the shores of time. Earth had now lost all its charms for me, and for the first time I felt like consecrating myself and my all to the Lord; resolving henceforth to follow him whithersoever he would lead me, according to the best light I could get.

I then commenced keeping the Sabbath of the Bible and from that time to the present have not had a shadow of a doubt in regard to its being the right day, although some tried to influence me to give it up and said I was insane; also that I would think better of it and within six months give it up.

But right here I must say, it was my misfortune to connect myself with a class of Sabbath-keepers who had separated themselves from the body—as I then was unacquainted with those here belonging with the body. In fact I did not know much about the body any way, and what little I had heard was calculated to prejudice me against them and led me to believe they had all backslidden and gone into Babylon again. Well, you see where I was, only hearing one side, and supposing it was all true.

The time came for their first Quarterly Conference after I joined them. Elder Hancock being present, took a prominent position and led off. I can assure you I began to get my eyes open seeing him go through with his Spirit operations as he called them

—swimming in the Spirit, dancing in the Spirit and to cap the climax preach a sermon on the importance of Sabbath keepers' adopting the American costume, which has brought great reproach upon the cause of present truth, although I know a few who wear it, to be humble, devoted and pious souls and who would not understandingly do anything to reproach the cause.

Our next conference was at North Berwick, Me. Here we first learned of another company of Sabbath keepers in the West, who had branched off from the body. Eld. G. Cranmer being their leader. We also learned in regard to the paper called the Hope of Israel. Our company seemed now quite encouraged to think they could have a paper through which to communicate, and several subscribed, myself amongst the number. But it did not come up to my expectations. I was disappointed in many particulars. The zeal and piety of some of its writers seemed to consist in slurring the visions of sister White. Notwithstanding all this, we had got our expectations raised very high in regard to some of them, especially Eld. Cranmer, and at our next conference in North Berwick, concluded to give them an invitation to send a delegate either Cranmer or Dille to our Nov. conference. They accepted the invitation and decided to send Eld. Cranmer. The time drew on for the conference to commence and C. arrived. Well, in the first place we found him addicted to the filthy habit of *chewing tobacco*. He did not heed the injunction of the apostle Paul, 2 Cor. xii, 1, in regard to cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. In the second place he made several false statements, as can be proved in regard to the dealings of the body with some who refused to submit to order and discipline and about other matters. And in the third place he does not answer Paul's description of a minister, 2 Tim. ii, 15, although he claims to have been in the ministry thirty five years. I know I speak the minds of his best friends here, when I say that every individual without an exception was greatly disappointed in him, and they have no confidence in him. His presence at our conference did more to open the eyes of the deceived than any one could have imagined beforehand; and also struck a death-blow to secession and fanaticism in Portland and vicinity. And a certain individual who has been very zealous amongst the disaffected ones, said to me that he had no confidence in their cause, and had not had for some time.

The heaven was now at work and all began to see that our building was on a sandy foundation, so we did not appoint another conference, and even gave up our meetings. I think nearly all now in Portland and vicinity, are convinced of their error and will profit by past experience.

But to go back a little. I first saw Vol. 1. Spiritual Gifts at Bro. Davis', N. Berwick, during the first conference, I attended there after I commenced keeping the Sabbath, and so prejudiced was I that I resolved not to read it. I took it up occasionally, and read here and there and was surprised, interested and prejudiced at the same time, but found it so good that I could not keep from reading it. I finally purchased Vols. 1 and 2, of Bro. Loughborough, and read them, and although some tried to prejudice my mind against them, I was instructed and interested. I began to investigate and look at facts on both sides. I could see inconsistencies on the part of some of our number, and the spirit that they exhibited against the body and especially the visions of sister White. Then I could see the union and harmony and system and order that existed among the body. We must take into consideration also that we were dependent on the S. D. A. Publishing Association for publications and all the valuable information that we get on present truth. And more than all this, I was led to look at the sacrifice that Bro. and sister White have made, and others connected with the cause, while opposition has come upon them from every quarter, and they have had discouragements of every kind to contend with, as for instance, the Messenger party, the Hope party, and fanaticism in every shape, and almost everything else that the Devil could invent. But notwithstanding all these things, the cause has moved steadily on, and I am at last fully convinced and

forced to see that God is in the work, and sustaining by his almighty power those who are now joined heart and hand in carrying forward this glorious cause of the proclamation of the third angel's message.

The cause even here in Portland, looks encouraging, and a good class of people seem to be interested under the labors of Bro. Cornell who is giving a course of lectures here. I feel, for one, encouraged, and that the truth is destined to triumph over error and fanaticism.

And here let me say again, that I rejoice in the testimonies of sister White. It seems to me that even those who are prejudiced against them, must see that the fruit of them is good; and we are to know a tree by its fruit.

The truth looks good and I can truly say in the language of the Psalmist, My delight is in the law of the Lord; and in his law do I meditate day and night. Backsliders and cold-hearted professors talk about the Sabbath being a yoke of bondage; but to me it is a delight, the holy of the Lord honorable, and I expect in the glorious future to be fed with the heritage of Jacob, our father.

I feel that I have great reason to rejoice that the Lord has been so good to me, and finally led me to take a stand with his true people. My whole soul is bound up in the prosperity of the cause. May the Lord open the eyes of the careless and indifferent and lead them to humble themselves under his mighty hand that they may be hid in the day of the Lord's anger; and may he abundantly bless all his faithful people and soon reward them with a crown of righteousness that fadeth not away, is my earnest and sincere prayer. Yours Truly, S. B. GOWELL.

Portland, Me., Dec. 30, 1864.

#### My Position.

BRO. WHITE: As I feel that my name as it appears in the "Hope," and my connection with those that are not in union with the body in which the third angel's message has had its rise and attained its present influence and gathering power in the Lord, leads at least to a suspicion that I am not in sympathy and belief with that body, I would say that such is not the fact nor ever has been, with some partial exception, since I first understood the message.

I have moved with those that were not in union with the body because I lived at a distance from those brethren, and such a movement seemed to open the only field of action. But I feel it duty to say that my position has been a continual source of trial from the different views held by the brethren, some of which I could not harmonize with the message and the present work of our High Priest, and from an influence the tendency of which was to undermine confidence in the brethren I had formerly acted with, and to whom we were mainly indebted for what present truth we had, and I had almost said for *all* that was *worth having*.

I have had trial also from some of the gifts as manifested among us. I will speak particularly of the gift of tongues. And while I admit that the gift belongs to the church, and do not condemn every manifestation of it, yet as it has been exercised by those who were wrong themselves, and by those in whom it would fraternize with those who were exercising the gift manifestly under the influence of Satan, I have felt that the shield of experience and a consistent position in present truth was needed.

Feeling deeply these trials and an opportunity offering through the visit of Bro. Cornell among us to try to harmonize the difficulties existing between those with whom I was then moving and the main body, I felt it duty with others to bring about a meeting of both sides and to see how far the difference might be reconciled. Several meetings were held and resulted in uniting seven of us with the body and leaving others favorably disposed.

In conclusion I would say that my sympathies are with those who have borne the burden of the message from its rise; and I would be in that position where I can exert a gathering influence. We have been much blessed by the labors of Bro. Cornell among us. Some have come out on the truth, and others are investigating. May the time be not far distant when there shall be a company here united in gospel order.

In love and hope, thy Bro. in Christ,

O. DAVIS.

North Berwick, Me.

#### Confession from Bro. Wright.

BRO. WHITE: Desiring to remove as far as possible any reproach I may have brought upon the precious cause of truth, by my inconsistent course during the past summer, I wish to say to any and all of my brethren and sisters whose acquaintance and confidence I have enjoyed in by gone days, and who may have learned with grief my departure from the faith, that the Lord did not leave me to apostatize entirely, bless his holy name. I deeply regret my taking a position with those who oppose the truth of God. I ask your forgiveness dear brethren. I am trying to make thorough work in retracing my steps here at home, and I believe my brethren here are fully satisfied and have received me again into their fellowship and confidence.

One month ago I addressed Eld. J. V Himes the following note, requesting him to publish it in his paper. As it has not appeared, and I have received a letter from him since, acknowledging the receipt of my letter containing the note, I conclude he does not intend to publish it. You will confer a favor by giving it a place in the Review. Yours for the whole truth.

GEO. WRIGHT, JR.

For the Voice of the West.  
A NOTE.

BRO. HIMES: After mature reflection and a prayerful consideration of the whole matter, I have decided to identify myself with the S. D. Adventists again, being fully satisfied that they are moving in the opening providence of God. My charging them with entertaining extremely exclusive views, and offering that as a reason for withdrawing from them, as published in your issue of May 21, 1864, I now see was unjust, and calculated to place them in a false light before your readers. I attach no blame to you Eld. Himes. It was wholly voluntary on my part, and it is but just that I should make this matter right through the same medium. For I believe they entertain no views as a body, but what can be clearly established by the word of God. Please publish the above and oblige.

GEO. WRIGHT, JR.

Lapeer, Mich., Dec. 12, 1864.

#### Progressing in the Right Direction.

BRO. J. McMillan writes from Prescott, Wis.: I was born of Presbyterian parents, and educated in all its tenets. Early in life I became a member of the church and am now a ruling elder in good standing in said church. However much I strangled reason and conscience, till about four years ago I was always ready to defend the so-called orthodox creed. Since that time by prayerful study of the Scriptures and history I have slowly but steadily renounced the doctrines of man's natural immortality, Christ's spiritual reign of one thousand years, Endless misery, Infant baptism and the observance of the Pagan festival of the Sun for the Sabbath. Three years of this time I have been in the army, rather an unfavorable life for the Christian; but I am persuaded that God hears the prayers of a soldier as well as of a citizen.

Since I have returned from the army I have talked with my minister and other spiritual guides, but instead of answering objections they treat the matter with ridicule, and talk about "departing from the faith." But my hopes are in another sphere of life.

I have talked with the common people who want to know the truth, regardless of popularity, many of whom admit the reasonableness of all my views, but are not prepared to adopt a religion that they can comprehend.

But there has never been any preaching here on the subject, and the matter is not before the people. The chief object of my writing now is to know if any of the brethren in the ministry could visit this neighborhood and preach a pure gospel. If such could be, I believe with the blessing of God there are many about here that would embrace the whole truth.

If you could advise me either by letter or through the Review, of the prospect of such a visit you would confer a favor. My address is John McMillan, Prescott, Pierce Co., Wis. Hoping to hear from you soon, I am, Yours in Christ.

JOHN McMILLAN.



## 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. 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.

### From Sister Gould.

BRO. WHITE: Having had the privilege of reading the Advent Review, for nearly two years past, and the tone of the paper being such as I had long desired, I wish to add a few lines to its columns. I have never seen but few who have received the third angel's message, except the members of the church of which I am a member, and yet I feel acquainted with many by way of their correspondence in the paper. I have heard preaching by an elder of present truth, two days only. His sermons I highly prized. When but a youth, it was a puzzle to me to know why the first day was kept as Sabbath when the seventh was so clearly pointed out in the fourth commandment, and why the Sabbath did not commence in the evening instead of at midnight. I was sure I could not tell, nor satisfactorily find out, but settled down upon the opinion that probably the clergy were right; until my husband, while laboring in a neighboring town, attended a course of lectures given by Elders Hutchins and Bourdeau, became interested in the truth, and purchased the Sabbath History. He said to me, we are keeping the wrong day for Sabbath. I replied as they all kept Sunday here, I guessed we had better continue to keep the day that others did. I commenced reading the Sabbath History, and in the preface while reading the quotation of Scripture "In vain do ye worship me, teaching for doctrine the commandments of men." I was led to pause and consider its meaning. It implied, I thought, that the commandments of men were liable to be taught, and likely Sunday was one. As I perused the History, I was convinced it was high time for me to reform. I wished to follow the teachings of inspiration, notwithstanding the quietness in our little village on Sunday, the bells ringing for meeting, and the strictness with which I had been brought up to observe it.

We were invited by a brother to attend meetings with the Seventh-day Adventists, the nearest of which were held at West Wilton, where we have occasionally met and enjoyed precious seasons. I wish to do as much as is in my power for the promotion of truth and to live as near the gospel rule given us by our blessed Lord, as possible. I often think of the apostle's language, "What manner of persons ought ye to be in all holy conversation and godliness." How high indeed is our calling, and how exemplary should be our lives; how precious the moments while Jesus is our intercessor. And if our treasures are laid up in Heaven, how rich the promises that the King of glory will come to receive us, and we shall ever be with the Lord and the redeemed throng.

Yours in the love of the truth.

A. W. GOULD.

Mason Village, N. H.

### From Sister Bean.

BRO. WHITE: I feel thankful to my heavenly Father for the Review, Spiritual Gifts, and other reading matter, all of which I find profitable. I often think what a flood of light emanates from the Office at Battle Creek, and is being circulated in every direction through the land. I often fear I don't live up to all my privilege as faithfully as I should. If I do not, what then? Weighed in the balance and found wanting! I cannot endure the thought. So it stimulates me to try to set out anew, and begin every day.

I feel thankful for what I learn of late, with regard to health reform. I have felt ever since I embraced the truth that I for one must use self denial; have felt there was too much time spent, and pains taken in cooking. I am glad there is a reform commenced, and I hope that we as a people shall prove to all, that we indeed are God's peculiar people by all that we do. Whether we eat or drink, may we do all to the glory of God. I think we have the truth, and great will be our condemnation if we do not live up to the light.

Stowe, Vt.

M. BEAN.

### From Bro. Burdick.

BRO. WHITE: The church in this place met yesterday for the purpose of revising their s. b. fund; and although not two thirds of the members were present (all being present, however, I suppose, that could be consistently as we are very much scattered), there was a spirit manifested by nearly all to come up and do our whole duty; and the result is, that our s. b. will be nearly if not quite double what it was last year, perhaps more than double, our membership being the same. Most of the little church here are striving for the kingdom. Pray for us that we fail not.

T. P. BURDICK.

Princeville, Ills.

### From Bro. Shellhouse.

BRO. WHITE: Permit me once more to give in my testimony in behalf of the cause of present truth, the cause I so much love. I feel thankful to the Lord for the third angel's message, and also that he gave me a heart to receive it. I have been striving to overcome my every besetment almost eight years; and it is by the grace of God, that I have overcome many of the vain habits that I have been accustomed to, yet I feel to press on, for I want to be more like my dear Saviour; and if the Lord will, I mean to get ready and be prepared when he comes to go to Mt. Zion with the remnant people of God.

My dear companion, also is striving for the heavenly city. She is nearly deprived of her natural eye sight, yet she can praise the Lord that she has an eye of faith, that she can look beyond this world of afflictions and behold the King in his beauty, and bask in his smiles forever. Blessed hope of immortality at the resurrection of the just. We feel encouraged to press on in company with the faithful, to the glorious city. Bless the Lord, O my soul, for the glorious hope.

I would say that the church in Colon is striving to overcome, and heed the warnings that is presented to us. We are living in harmony and love toward each other. We have our regular Sabbath meetings, and have continued our Monthly meeting the first Sabbath in every month. The last meeting was at my house last Sabbath. We had a good attendance, by brethren from Parkville, Brady, Sturgis and Burr Oak. We had an excellent meeting, all felt a determination to overcome, and go on to Mt. Zion. Our next meeting will be at Parkville the first Sabbath in February. We hope Bro. Byington can be there.

Yours in hope of eternal life.

L. SCHELLHOUS.

Colon, Mich.

## Extracts from Letters.

Sister E. Wilcox writes from Hubbardsville, N. Y.: As we commence another year, I feel under renewed obligations to strive to get nearer to the Lord, and live out his truth more fully, and dedicate myself unreservedly to the Lord. I want to enjoy more of his presence, and more of his sweet Spirit. I want to feel assured that he is mine, and I am his from day to day, and feel that I am growing in grace and in the knowledge of the truth.

Sister C. Baker writes from Raymond, Pa.: I bless God for the light of his glorious truth, which is a lamp to my feet and a light to my path while traveling this weary pilgrimage. Dear brethren and sisters, if we are only faithful, I am satisfied we are near the haven of our eternal rest. And though we have trials and temptations, as most of us do in this dreadful time of war, the blessed Lord has promised to deliver those that put their trust in him. Pray for me that my faith fail not, but that I may be enabled to keep all God's commandments, and have right to the tree of life and enter into the beloved city when Jesus comes.

O. A. Heath writes from Elk Horn Grove, Ills.: I am still trying to obey God by keeping all his commandments and the faith of Jesus. My love for the truth is growing stronger. It cheers my heart when I read the testimonies which are given to us from time to time. How good the Lord is to us. I long for the coming of my blessed Saviour. I am striving to overcome that I may be prepared for an entrance through the pearly gates into the city. I long to be there. I love to hear about the coming of the Lord; for then our sorrows will have an end, and he will receive his faithful people to himself.

Sister R. A. Whysong writes from Indiana: I humbly thank God for the light and knowledge that I have received of the present truth from Brn. Canright and Doty, although I have many persecutions, trials, and temptations to encounter as a consequence. I have been turned away from my father's house for keeping the fourth commandment. But I read, "Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of Heaven." When I think of this promise, and many others, I feel strengthened and encouraged. If I am cast out as a pilgrim and stranger in the earth, God will take care of those who diligently love and serve him. For Christ says that whosoever shall leave father, or mother, or sister, or brother, or houses and lands, for my sake and the gospel's, he shall have an hundred fold now in this time, fathers, mothers, houses and lands, with persecutions; and in the end eternal life. Oh, what a promise is this to those that love the truth and desire to walk therein. Again Christ says, they that love father or mother more than me, are not worthy of me. The Lord help me ever to be faithful, and be at last numbered with that little company of Sabbath-keepers who are patiently waiting for the coming of the Lord when he shall appear.

Sister R. F. Phippeny writes from North Star, Mich.: We have just had a time of refreshing from the hand of the Lord. We have been strengthened by hearing the precious truths of God's holy word preached unto us for a few days past, by Brn. Van Horn and Canright. We were also gratified by being visited by some of the brethren and sisters from St. Charles, last Sabbath and first-day. It seemed pleasant indeed to meet with those of like precious faith; God grant that we may meet in the Eden home of the earth restored, to its original purity and beauty.

We entered into organization at Ithaca, and are now a band of thirty-six, having our names attached to the church-covenant of S. D. Adventists. There are others that were absent on the day of organization, who will probably be added to our number. And now that we are organized into one body, we want the prayers of the brethren and sisters, that we may walk worthily in the sight of God and man, and that we may never falter by the way, but keep God's holy law in all respects.

My faith has grown stronger in hearing the truths of the inspired word of God, as presented by the servants of the Lord. I can indeed believe that holy angels were by their side, guiding and directing them in the work of portraying the thrilling truths that concern us now. It seemed as if we had a foretaste of the joys that will be ours, when we are made immortal. May the Lord be with all those who are engaged in spreading the truth.

Take courage, dear brethren and sisters, for the time is near when we shall see our King in all his glory, and when we shall receive that glittering crown promised to the faithful. Is it not a crown worth striving for? It is a crown that fadeth not away. My heart rises in gratitude to God, when I contemplate the glories he has in store for all his people. And all he requires of us is, obedience to his holy law, and a willingness to do his will. I want to be an overcomer of all evil, and be ready to meet our Lord in the air. Let us be ready that we may have an abundant entrance into the kingdom of God.

Sister C. J. Pearce writes from Richmond, Iowa: I rejoice that I still have a desire to overcome and go through with the remnant to mount Zion. For a year past I have had to strive very hard to keep my mind upon heavenly things. It almost seemed that I should be overpowered; but praise the Lord, I begin to feel free in him once more. I attended the Pilot Grove Quarterly Meeting, and heard Bro. Brinkerhoff give four discourses, which were meat in due season to all. I have renewed my covenant with the Lord, as Jacob of old. Sabbath afternoon we had a refreshing social meeting, in which, seventy-four, in about 60 or 70 minutes, bore testimony to the love of God, and told their determinations to live nearer to the Lord in this coming year, than in the past, and to pay their vows to the Most High. The Spirit of God was there. At night Bro. B. gave a short discourse, and then we attended to the ordinances. We felt the power of the Lord in our midst. May we all keep our vows. I desire to be among the number that shall have their robes washed and made white in the blood of the Lamb, and be waiting for the Lord's appearing.

Wouldst thou advocate a "higher Christian" life? Do it by thine own "walk and conversation"—thus putting to silence the cavils of objectors.

## Obituary Notices.

DIED, of spotted fever in Tompkins, Mich., Jan. 11, 1865, after a sickness of eighteen hours, sister Mary Weed, aged 22 years. Sister Mary has so soon followed her mother, who died last spring. The mourning friends find consolation in the blessed hope believing that they will have part in the first resurrection.

An appointment was left for Bro. Lawrence to preach a funeral discourse in Bro. Weed's district school-house, Jan. 22. H. S. GURNEX.

DIED, at Mauston, Dec. 9, 1864, of heart disease, Bro. P. S. Claffin, aged 48 years, 2 months and 15 days, after a sickness of four weeks. The evening before he died, after worship, we joined in singing the hymn commencing, "Alas and did my Saviour bleed." His lips moved, murmuring the tune, until we came to the last two lines of the last verse, when his voice broke in clear and distinct:

"Here Lord, I give myself away,  
'Tis all that I can do."

Cheerfully he met the last foe. Full of faith he passed the chilling billow, and sweetly sleeps in Jesus. He leaves behind, a wife and six children, besides a large circle of friends and relatives to mourn his loss; but we mourn not as those who have no hope, but live in glad expectancy of meeting him in the glorious immortal kingdom. An appropriate discourse was delivered upon the occasion by Bro. J. R. Goodenough from 2 Sam. xiv, 14.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 17, 1865.

### Note from Bro. Ingraham.

BRO. WHITE: After two weeks' labor in Albany, I closed my lectures. I should have stayed longer, if it had not been for the small pox which was in the vicinity. Four embraced the present truth, and others were interested. As soon as it will be proper, I intend to go back and follow up the interest.

WM. S. INGRAHAM.

### To the Churches of Wis. and Ills.

DEAR BRETHREN: After considering the lack of means in our Conference to supply the demands of the cause, we think it would be best to send all of our S. B. money to the state treasurer of our Conference. Perhaps all of our churches cannot act upon this plan, on account of owing for meeting-houses, or on account of building houses for worship. Such can use their twenty-five per cent; but others can act upon the above plan.

ISAAC SANBORN.

WM. S. INGRAHAM.

### The Lions Chained.

BRO. WHITE: I have been a reader of the Advent Review about three years. I like it the best of any paper I ever took into my hands. I had thought much on many truths the paper advocates before the paper reached me. I believe God prepared me for its reception.

After a thorough examination of the Scriptures, I commenced to keep the Lord's Sabbath. At first it seemed a thing impossible. But when I yielded up my will and trusted in God to help me, I found, like Pilgrim, that the lions were all chained. I have truly felt that the Lord was with me. I have many times of late had renewed assurances of my acceptance with him, for which I feel to praise his holy name. I have tried hard to get subscribers for the paper; but each one has an excuse. I am alone, trying to keep the seventh-day Sabbath in this town. I engaged a house last summer in which the Bible message might be preached. I have been watching the appointments ever since. The old meeting-house, and my dwelling house, are all ready. If any brother can come, I want him to bring tracts, and Spiritual Gifts, Vols. iii, and iv. May the Lord come with them and prepare the people to hear.

B. G. ALLEN.

Middletown, R. I.

"KNOWLEDGE SHALL INCREASE."—This was declared to the holy Daniel by the angel of God, more than twenty-four centuries ago. In the "Time of the end, many shall run to and fro, and knowledge shall be increased." Dan. xii, 4. Reader do you not see the fulfillment of this prophecy? Look into every department of society and tell us if this wonderful prophecy is not fulfilled in our day. If so, then the judgment is upon us. Let us be ready.

The Telegraph gave us a list of six murders and attempts at murder which occurred in the city of New York on the 2d inst. We commend that fact to the careful consideration of those who believe that all the world is almost converted, and that the world's millennium is just beginning.

Paul has truly said that "wicked men and seducers shall wax worse and worse, deceiving and being deceived," and that in these days men are "without natural affection," murderers, haters of the truth, &c.

We rejoice to know that these things will soon end, and the reign of the "Prince of Peace" will commence, when in every clime, and under all circumstances,

"Man with man shall be at peace."—*Harbinger*.

A MALTESE CUSTOM.—An American missionary states, that during almost seven years that he resided in Malta, he was witness, every Monday morning, to an affecting and admonitory scene. A man passed through the streets, ringing a bell in one hand and rattling a

box in the other, crying, at every corner, "What will you give for the souls? What will you give for the souls?" The women and children came out of the habitations of poverty and cast their mite into the box. When it is full, it is carried to a neighboring convent, to pay the priests for praying the souls of the dead out of purgatory! Let Protestants be exhorted to "give money for souls" in a far different manner.

### Memory of Wrong.

A RICH landlord once cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterward became a painter, and painted a life-likeness of the dark scene. Years after he placed it where the man saw it. He turned pale, trembled in every joint, offered any sum to purchase it, that he might put it out of sight. Thus there is an invisible painter drawing on the soul a life-likeness, reflecting correctly all the passions and actions of our spiritual history on earth. Eternity will reveal them to every man. We must meet our earth-life again.

### Who is to Blame.

LET the individual who is conscious of religious declension around him, knock first of all at the door of his own heart. Let him review his own religious career, as month after month has developed it. What kind of intercourse has he been maintaining with God? What kind of influence has he been exerting around him upon his fellow men? Let him not inquire what others have done or omitted. Be it, there may have been great wrong elsewhere—has there not been also in his own heart? His chief concern is with himself. He is responsible for no other man's sins. He is best prepared to set about correcting the evils around him, who has done the work of correction most thoroughly in his own heart.—*Recorder*.

### Matt. xxiv, 36.

"BUT of that day and hour no man knoweth" (that is, maketh known), that is, neither man, nor an angel, nor the Son, has permission to make known this secret."—*Horne's Int. Vol. I, p. 197*.

Generals Meade, Rosecrans, Sheridan, Meagher, Sickles, Ord and Gilmore, profess the Roman Catholic faith.

### Calls for Preaching.

FOR THE CONSIDERATION OF MINISTERS ACQUAINTED WITH THE PARTIES, OR THOSE LABORING NEAREST TO THEM.

AURELIA S. COWDREY, Colebrook River, Ct. J. McMILLAN, Prescott, Pierce Co., Wis. See letter in this number.

B. G. ALLEN, Middletown, R. I. See letter in this number.

## Appointments.

PROVIDENCE permitting, there will be a Quarterly Meeting of the Seventh-day Adventist church of Poy Sippi, on Sabbath and first-day, February 4 and 5, in Bloomfield, Waushara Co., Wisconsin. The undersigned will be present.

JOHN MATTESON.

THE next Quarterly Meeting of the Enterprise church, will be held at the Ramer school house, the first Sabbath and first-day in February, the 4th and 5th of the month, 1865. We hope to see brethren and sisters from the neighboring churches in Minn. at this meeting. Will Brn. Morse, Allen, or Bostwick, meet with us on this occasion?

THOMAS H. RISINGER.

THE next Quarterly Meeting of the Seventh-day Adventist church of Hundred Mile Grove, Wis., will be held Feb. 4th and 5th, 1865. We hope to see a general gathering at this meeting. From members of the church, living so far away as to be unable to attend this meeting, we should be glad to hear by letter.

We would cordially invite Bro. John Matteson to be present at this meeting.

N. M. JORDON.

## Business Department.

### Business Notes.

S N Haskell. The money has been received and the paper sent.

I J Howell. Where are C S Howell's and M S V Jenkins' papers sent?

Jas. M Santee. Your letter, enclosing \$3.00 for Books and Review has been received, without heading, date, County or State, or any other mark or sign by which we could determine your whereabouts. Send us your Post Office address, and we will fill your order and enter the proper credit for you on the Review.

C K Farnsworth. Money received.

Who is it? Some one sends us \$2, for "Both Sides," without giving name or Post Office.

### 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.

D W Emerson 26-9, F Lloyd 27-1, J S Kipton 27-6, W L Holmes 27-6, S M Baily 27-6, A McDivitt 27-6, Rev T E Corkhill 27-6, T Kenyon 27-6, J P Jennings 27-1, D Hewitt 26-1, Mary Clark 26-1, Mary Canneff 27-1, L Haynes 25-8, R Collier 26-6, J M Foster 27-1, Lucy A Foster 26-1, L H Hunting 26-11, J Young 26-12, S B McLaughlin 26-6, R Moran 26-1, each \$1. J Butchart Sen. 27-15, C Chaffee 27-1, D W Ronk 27-6, J B Fleager 27-6, Jacob Hare 27-9, T P McReynolds 27-1, J Hamilton 27-6, D M Parker 27-6, W Calkins 27-6, O Coon 27-1, W S Salisbury 26-11, B Salisbury 26-11, Kate Edie 27-6, Ruth Darling 27-6, J Nichols 26-1, Lucretia Green 27-9, Mary Boyles 26-18, J Heald 27-1, I D Van Horn 27-1, Sarah Clark 27-6, B J Carpenter 27-20, L Y Heller 27-8, each \$2. S N Haskell 27-1, I Libbey 26-11, J S Hutchinson 26-11, W Morton 26-11, S G Duscomb 26-11, S Kingman 26-6, O P Woodruff 26-6, J B Blanchard 26-6, L G Bartlett 26-8, Dr E C Green 26-8, each 50c. S Hastings \$2.80 28-1, N Waid \$5.00 27-1, E Losee \$3.00 27-1, D Stambach \$8.00 28-6, N Orcutt \$1.50 27-1, Helen W George \$1.50 27-8, F Moorman 75c 25-14.

#### Subscriptions at the Rate of \$3.00 per year.

John Frank \$3.00 27-7, A J Stover 3.00 27-1, Louisa Mann \$1.84 26-19, S McIntosh \$3.00 27-7, S Rumery \$3.00 27-1, E B Gaskill \$3.00 27-17, C W Lindsay \$3.00 27-9, J M Lindsay \$1.00 27-1, L Schell-hous \$1.50 28-13.

#### General Conference Missionary Fund.

Maria Johnson \$5.00. Church at Owasso, Mich., \$20.00. Church in Manchester, N. H., \$11.33. Church in Boston, Mass., \$6.91. E Temple \$5.00. Church at Victoria, Missouri, \$44.00. Church at Colon, Mich., \$9.00.

#### Cash Received on Account.

H A St John \$1.50, A J Stover 33c, I Sanborn 50c, I D Van Horn 75c, D M Canright \$3.50, R F Cottrell \$10.00, R F Andrews \$20.00.

#### Donations to Purchase a Stock of Paper.

S N Haskell \$2.50, T P McReynolds \$3.50, T P McReynolds for a friend \$4.00, R Loveland \$2.00, A W Smith \$5.00, Catharine Lindsay \$5.00, E B Gaskill \$5.00, S B McLaughlin \$1.00, Emily Wilcox 50c.

#### Soldiers' Tract Fund.

P H Cady \$1.00

#### Books Sent By Mail.

A F Stansell 92c, Mrs L Herrendeen 92c, Mary Foster \$2.75, L L Loomis 10c, L H Hunting \$1, J M Foster 25c, J L Hakes \$1, Eli Johnson \$3, C Howard 14c, M Hutchins 22c, C E Cole 25c, W W Jilz 33c, E H Root 39c, R T Payne 14c, T F Emans 22c, J H Beasley 14c, L Eggleston 14c, J D Hough \$1.37, G J Foster \$1.65, S O Winslow \$1.50, T P McReynolds \$2.25, Francis Nelson 27c, P H Cady \$2.15, W Wetherbee 50c, N Grant \$1.80, S D Smith 66c, M Hutchins 45c, M Hornaday \$2.74, N Ward 50c, S P Nichols 15c, C N Pike 14c, L W Jones 12c, M Gibbs 12c, M M Nelson 38c, L H Russell 22c, A M Gravel 14c, G W Mitchel 25c, J A Smith 22c, F Howe 12c, M C Holliday 25c.

#### Books sent by Express.

Jacob Hare, Mt. Pleasant, Iowa \$17.00, Geo. I Butler, Waukon, Iowa, via. McGregor \$9.00.