


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."

VOL. XXV.

BATTLE CREEK, MICH., THIRD-DAY, MAY 9, 1865.

No. 23.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Prayer.

How sweet to bow before our God,
And seek protecting care,
To thank him for his mercies past,
In humble, fervent prayer.

In every season of distress,
Or time of deep despair,
How good to trust in Jesus' grace,
And seek relief by prayer.

When blessings off our pathway strew,
And light our burdens are;
We then should give to God the praise,
By grateful, thankful prayer.

Be this the bright, the polar star,
To guide us to the skies,
Until we reach that world of bliss,
Where prayer is changed to praise.

SUSAN MCINTOSH.

Arlington, Wis.

Personal Impressions of Mr. Lincoln.

BY F. B. CARPENTER.

MY DEAR MR. TILTON:

You ask me if I will not write out some incidents of my intercourse with MR. LINCOLN, for *The Independent*. The absorbing interest with which everything relating to him is now read, and will be cherished, must be my excuse, if excuse is needed, for thus placing myself before the public. As you and my personal friends generally know, my relation to the late President was peculiar. Perhaps no one outside of his official family ever enjoyed such unusual opportunities for studying and knowing him. For six months of last year, I was an occupant of the White House, permitted, during the whole of this period, the freedom of his private office at almost all hours—engaged upon a work commemorating what he believed to be the greatest event of his life, and by far the most important of his administration; a work in which, as many will bear me witness, he felt and manifested the deepest interest; for the consummation and perfection of which he invited me to the White House. It is no exaggeration, then, to say, that my opportunities for seeing and knowing MR. LINCOLN were almost unexampled.

Many friends have often urged me to write out for publication, the incidents of these, to me, memorable six months. The obvious reasons which have hitherto stood in the way of this, may be said now to exist no longer, and I hope at an early day to be able to put in permanent form, many reminiscences which would at any time, in connection with the illustrious subject, have commanded popular interest, but which will now be invested with a sacredness which belongs only to the history of the world's martyrs.

Many persons have formed their impressions of MR.

LINCOLN from the stories in circulation attributed to him, and, consequently, suppose him to have been habitually of a jocund, humorous disposition. This was a characteristic side of him, but it was merely the by-play of his nature.

I believe that it was this happy faculty of throwing off care for the moment, that kept him alive under his heavy burdens; but any true discernor of character, looking into that worn and seamed face, would have said at once, "He is a sad, if not a melancholy man."

It has been the business of my life, as you know, to study the human face, and I say now, as I have said repeatedly to friends, MR. LINCOLN had the saddest face I ever painted! During some of the dark days of last spring and summer, I saw him at times when his careworn, troubled appearance, was enough to bring tears of sympathy into the eyes of his most violent enemies. I recall particularly one day, when, having occasion to pass through the main hall of the domestic apartments, I found him all alone, pacing up and down a narrow passage, his hands behind him, his head bent forward upon his breast, heavy black rings under his eyes, showing sleepless nights—altogether such a picture of the effects of weighty cares and responsibilities as I never had seen. And yet he always had a kind word, and almost always a genial smile, and it was his way frequently to relieve himself at such times, by some harmless pleasantry. I recollect an instance told me by one of the most radical members of the last Congress. It was during the darkest days of '62. He called upon the President, early one morning, just after news of a disaster. It was a time of great anxiety if not despondency. MR. LINCOLN commenced telling some trifling incident—which the Congressman was in no mood to hear. He rose to his feet, and said, "MR. President, I did not come here this morning to hear stories; it is too serious a time." Instantly the smile disappeared from MR. LINCOLN's face, who exclaimed, "A—, sit down! I respect you as an earnest, sincere man. You cannot be more anxious than I am constantly, and I say to you now, that were it not for this occasional vent, I should die!"

A large number of those whom he saw every day, came with appeals to his feelings in reference to relatives and friends in confinement, and under sentence of death. It was a constant marvel to me, that with all his other cares and duties, he could give so much time and be so patient, with this multitude. I have known him to sit for hours, patiently listening to details of domestic troubles from poor people—much of which, of course, irrelevant—carefully sifting the facts, and manifesting as much anxiety to do exactly right as in matters of the gravest interest. Poorly clad people were more likely to get a good hearing than those who came in silks and velvets. No one was ever turned away from his door because of poverty. If he erred, it was sure to be on the side of mercy. It was one of his most painful tasks to confirm a sentence of death. I recollect the case of a somewhat noted rebel prisoner, who had been condemned to death, I believe as a spy. A strong application had been made to have his sentence commuted. While this was pending, he attempted to escape from confinement, and was shot by the sentinel on guard. Although he richly deserved death, MR. LINCOLN told Judge Holt in my presence, that "it was a great relief to him that the man took his fate into his own hands."

If the slightest occasion existed for showing clemency, he was sure to improve it.

Judge Bates, in the same conversation referred to above, said that he had often told the President that "he was hardly fit to be intrusted with the pardoning power." "Why," said the Judge, "he can scarcely turn away from the application (if it touches his feelings) of a man, and the tears of a woman are sure to overcome him!"

A touching instance of his kindness of heart occurred quite recently, and was told me incidentally by one of the servants. A poor woman from Philadelphia had been waiting, with a baby in her arms, for three days to see the President. Her husband had furnished a substitute for the army, but some time afterward was one day made intoxicated by some companions, and in this state induced to enlist. Soon after he reached the army he deserted, thinking that, as he had provided a substitute, the Government was not entitled to his services. Returning home, he was, of course, arrested, tried, convicted, and sentenced to be shot. The sentence was to be executed on Saturday. On Monday, his wife left her home with her baby to endeavor to see the President. Said old Daniel: "She had been waiting here three days, and there was no chance for her to get in. Late in the afternoon of the third day, the President was going through the back passage to his private rooms, to get a cup of tea or take some rest." (This passage-way has lately been constructed, and shuts the person passing, entirely out of view of the occupants of the ante-room.) "On his way through he heard the little baby cry. He instantly went back to his office and rang the bell. 'Daniel,' said he, 'is there a woman with a baby in the ante-room?' I said there was, and if he would allow me to say it, I thought it was a case he ought to see; for it was a matter of life and death. Said he, 'Send her to me at once.' She went in, told her story, and the President pardoned her husband. As the woman came out from his presence, her eyes were lifted, and her lips moving in prayer, the tears streaming down her cheeks." Said Daniel: "I went up to her, and pulling her shawl, said, 'Madam, it was the baby that did it!'"

Another touching incident occurred, I believe, the same week. A woman in a faded shawl and hood, somewhat advanced in life, at length was admitted, in her turn, to the President. Her husband and three sons, all she had in the world, enlisted. Her husband had been killed, and she had come to ask the President to release to her the oldest son. Being satisfied of the truthfulness of her story, he said, "Certainly, if her prop was taken away, she was justly entitled to one of her boys." He immediately wrote an order for the discharge of the young man. The poor woman thanked him very gratefully, and went away. On reaching the army, she found that this son had been in a recent engagement, was wounded, and taken to a hospital. She found the hospital, but the boy was dead, or died while she was there. The surgeon in charge, made a memorandum of the facts upon the back of the President's order, and, almost broken-hearted, the poor woman found her way again into his presence. He was much affected by her appearance and story, and said, "I know what you wish me to do now, and I shall do it without your asking, I shall release to you your sec-

ond son." Upon this, he took up his pen and commenced writing the order. While he was writing, the poor woman stood by his side, the tears running down her face, and passed her hand softly over his head, stroking his rough hair, as I have seen a fond mother do to a son. By the time he had finished writing, his own heart and eyes were full. He handed her the paper, "Now," said he, "you have one and I one of the other two left, that is no more than right." She took the paper, and reverently placing her hand again upon his head, the tears still upon her cheeks, said, "The Lord bless you Mr. President. May you live a thousand years, and may you always be the head of this great nation!"

I could multiply these instances—for they were of constant occurrence—but my limits warn me to close. No more sincere tears have fallen during the past week, than those shed by the humble and obscure in every part of the country, who had been, in various ways in contact with that great heart. And many a poor boy, led into error, if not crime, but pardoned in his great compassion, feels to-day that in his death he has lost more than a father. Surely "THE MEMORY OF THE JUST IS BLESSED!"—*N. Y. Independent.*

The foregoing facts and incidents, were contributed by Mr. Carpenter to the *N. Y. Independent*. To these we may appropriately add the following, contributed by the same writer to the *N. Y. Evening Post*.

MR. LINCOLN'S FAVORITE POEM.

To the Editors of the *N. Y. Evening Post*.

I have been urged by several friends to send you the enclosed poem, written down by myself, from Mr. LINCOLN'S lips; and although it may not be new to all of your readers, recent events give it a peculiar interest.

The circumstances under which this copy was written are these: I was with the President alone one evening in his room, during the time I was painting my large picture at the White House, last year. He presently threw aside his pen and papers, and began to talk to me of Shakespeare. He sent little "Tad," his son, to the library to bring a copy of the plays, and then read to me several of his favorite passages, showing genuine appreciation of the great poet. Relapsing into a sadder strain, he laid the book aside, and leaning back in his chair, said: "There is a poem which has been a great favorite with me for years, which was first shown to me when a young man by a friend, and which I afterward saw and cut from a newspaper, and learned by heart. I would," he continued, "give a great deal to know who wrote it, but I have never been able to ascertain." Then, half closing his eyes, he repeated to me the lines which I enclose to you. Greatly pleased and interested, I told him I would like, if ever an opportunity occurred, to write them down from his lips. He said he would some time try to give them to me. A few days afterward he asked me to accompany him to the temporary studio of Mr. Swayne, the sculptor, who was making a bust of him at the Treasury Department. While he was sitting for the bust, I was suddenly reminded of the poem, and said to him, that then would be a good time to dictate it to me. He complied, and sitting upon some books at his feet, as nearly as I can remember, I wrote the lines down, one by one, from his lips.

THE POEM.

Oh, why should the spirit of mortals be proud?
Like a swift fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust, and together shall lie.

The infant a mother attended and loved;
The mother that infant's affection who proved;
The husband, that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

The hand of the king that the sceptre hath borne;
The brow of the priest that the mitre hath worn;
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes, like the flower of the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen—
We drink the same stream and view the same sun—
And run the same course our fathers have run.

The thoughts we are thinking, our fathers would think;
From the death we are shrinking, our fathers would shrink;
To the life we are clinging they also would cling;
But it speeds from us all, like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come;
They joyed, but the tongue of their gladness is dumb.

They died; aye! they died; we things that are now,
That walk on the turf that lies over their brow,
And make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath;
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
Oh, why should the spirit of mortal be proud?

Necessity is the Mother of Invention.

"In the end of the Sabbath as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

"2. And, behold, there was a great earthquake; for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it.

"3 His countenance was like lightning, and his raiment white as snow.

"4. And for fear of him the keepers did shake, and became as dead men.

"5. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified.

"6. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." Matt. xxviii, 1-6.

To meet the argument (if argument it may be called), in favor of first-day observance, from the fact of the resurrection of Christ on that day, some have asserted that he did not rise on the first, but on the seventh day, i. e., before sun-set on Saturday. To prove this, they take the first part of the text I have quoted above, claiming that the coming of the women to the sepulchre was in the end of the Sabbath, or "late in the Sabbath," and make the "dawn" of the day a little before the going down of the sun. Very well so far. But what the angel says to the women corresponds so exactly with what is recorded by the other evangelists as occurring very early in the morning, that the identity cannot be disputed. What shall be done? It will not do to give up the point that the resurrection took place on the Sabbath, and accept of those translations which render the text, "After the Sabbath" and "The Sabbath being ended," which would harmonize it with the testimony of Mark, namely, "And when the Sabbath was past;" but it must be maintained that the Sabbath was not past. How shall this be done? Divide the text and find two visits to the sepulchre in it, one on the Sabbath, the other the next morning. Thus the angel descended and rolled back the stone, the earth quaked, the Saviour rose, and the keepers shook and became as dead, on the Sabbath; and the next morning this angel, or some other one "answered and said unto the women, Fear not ye," &c. This is very much like the view that the writing of Joshua on plastered stones caused Moses' face to shine forty years before, when he came down from the mount with the tables of stone in his hands.

There is no real difficulty in the text. The renderings I have referred to, which harmonize this testimony with the other witnesses, doubtless convey the true meaning. This too is in harmony with the meaning of the word, dawn, namely, "to begin to shine, to grow light, dawn."—*Greenfield.*

There is not the least probability that the resurrection, in connection with a great earthquake, took place while the Sabbath sun was shining, and nothing be known of it till the next morning, when the women went to the sepulchre expecting to find the Lord's body there. Unless the keepers lay as dead all night, they would have reported the matter to the chief priests before morning. But we are told that as the women left the sepulchre to tell the disciples, "some of the watch came into the city, and showed unto the chief priests all the things that were done." Verse 11. All the circumstances combine to show that the resurrection took place at the early dawn, just before the women came to the sepulchre in the morning. As soon as the watch had recovered from the shock which laid them senseless to the ground, and saw the stone at a distance from the empty sepulchre, they dispatched a part of their number to the chief priests to bear the news of these wonderful occurrences. A candid and sensible examination of the evidences can leave no doubt that the resurrection of our Saviour took place in the morning of the first day of the week, just before the women came to the sepulchre, and that the same shining angel that rolled back the stone and sat upon it, immediately proceeded to tell them the glad news, directing them to go and tell it to the sorrowing disciples.

The day of the crucifixion is another question. If the "heart of the earth" means the tomb "hewn out in the rock," as I think it does, "three days and three nights" back would make the fifth day or Thursday the crucifixion-day. The space of time included would be two whole days and two whole nights, and a part of another day and a part of another night; making the resurrection take place on "the third day," and with this view every text would harmonize. But if he was crucified on Wednesday, and lay in the tomb three times twenty-four hours, he would rise on the fourth, and not on the third day; for the moment the third day ends the fourth begins.

R. F. COTTRELL.

Why I Attend Meeting on Rainy Sabbaths.

[Bro. WHITE: If you deem the following selections worthy of a place in the columns of the Review, I think it may do us, as a people, good. It is good to be zealous in a good cause. The 16th Reason would be a suitable one for some Sabbath-keepers to consider, who work themselves, also their teams, so that they claim that mercy to their beasts demands that they stay at home from meeting. F. MORROW.]

Vernon, Iowa.

1. Because God has blessed the Sabbath-day, and hallowed it, making no exceptions for rainy Sabbaths.
2. Because I expect my minister to be there: I should be surprised if he were to stay at home for the weather.
3. Because, if his hands fall through weakness, I shall have great reason to blame myself, unless I sustain him in my prayers and by my presence.
4. Because, by staying away, I may lose the sermon that would have done me great good, and the prayers which bring God's blessing.
5. Because, my presence is more needed on Sabbaths when there are few, than on those days when the church is crowded.
6. Because, whatever station I hold in the church, my example must influence others; if I stay away, why may not they?
7. Because, on any important business, bad weather does not keep me at home; and church attendance is, in God's sight, very important. (See Heb. x, 25.)
8. Because, among the crowds of pleasure-seekers, I see that no bad weather keeps the delicate female from the ball, the party, or the concert.
9. Because, among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ: true love rarely fails to meet an appointment.
10. Because, those who stay from church because it

is too warm, or too cold, or too rainy, frequently absent themselves on fair Sabbaths.

11. Because, though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well-grounded to bear that. (Luke xiv, 18.)

12. Because, there is a special promise, that where two or three meet together in God's name, he will be in the midst of them.

13. Because an avoidable absence from church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then like Peter, do not know him.

14. Because, my faith is to be known by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Because, such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reasons for such neglect.

16. Because, by a suitable arrangement on the previous day, I shall be able to attend church without exhaustion; otherwise my late work will be as great a sin as though I worked on the Sabbath itself.

17. Because, I know not how many more Sabbaths God may give me; and it would be a poor preparation for my first Sabbath in Heaven, to have slighted my last Sabbath on earth.

Pity.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. ciii, 13.

How consoling is this promise to those who are striving to love and serve God! How cheering to know that although they may be surrounded by temptations, without any earthly friend to sympathize with them, there is One who ever looks in pity and compassion upon them, and imparts unto them strength to endure.

In the same manner does our kind heavenly Father deal with us, as an earthly parent deals with his child. He does not remove temptations out of our way, so that we shall have nothing to contend against; but he imparts to us grace and strength to overcome the obstacles that come in our way, for in every temptation he has promised to make a way of escape.

A child has perhaps done wrong. He may have disobeyed his father's command, and thereby incurred his displeasure. But on reflection, he feels sorry for his disobedience, and goes to his father, confesses his fault, and asks his forgiveness. Will the father answer him harshly, and refuse his request? Oh, no! He pities his erring child, even though he disobeyed his command a short time previous; and when he sees he is truly sorry for what he has done, he freely forgives him, and takes him back to his love and confidence once more.

How consoling, then, should be this promise of the Lord to all the tempted and tried; to think that he condescends to notice the trials that daily beset our pathway, and ever looks with pity and compassion upon us. Should not this lead us to trust him more fully day by day?

SUSAN MCINTOSH.

Arlington, Wis.

Good is the Lord.

BRO. WHITE: I esteem it a privilege to acknowledge through the Review the great goodness of the Lord toward me in my late afflictions; and to express my deep gratitude for the words of sympathy and comfort received from many of God's dear people. It is my firm conviction that my life has been spared in answer to the fervent prayers of faithful brethren and sisters. I feel humbled under a sense of my own unworthiness and of the loving kindness of the Lord, and trust that my afflictions have been for my profit, that I may be drawn nearer to the Lord, and feel more closely united than ever before with his people.

I feel like giving myself anew to the Lord, and devoting the life he has so mercifully lengthened out, to his service. When I review the events of the past few months, I feel to exclaim, Good is the Lord and greatly to be praised.

I have found sympathizing hearts and willing hands to minister to my necessities. May the Lord, who has promised a blessing to those who give even a cup of water, abundantly reward them all.

I feel that I have strong incentives to faithfulness in the cause of God, and by his grace I hope to be numbered with the redeemed when they shall come to Zion with singing and everlasting joy upon their heads.

"Affliction, and sorrow, and death will be o'er;
The saints then unite to be parted no more;
Their loud hallelujahs fill Heaven's high dome;
They dwell with the Saviour, forever at home."

A. M. A. CORNELL.

Portland, Me., March 10, 1865.

Love.

HUMBLE love becomes all things (but sin) to all men, although it delights most in those who are most holy. We may, and ought to set our love of peculiar complaisance upon God's dearest children, upon those who excel in virtue; because they more strongly reflect the image of the God of love, the Holy One of Israel. Where the loving Spirit of the Lord is, there is liberty. In a multitude of words there wanteth not sin, he therefore slow to speak, nor cast your pearls before those who cannot distinguish them from pebbles. Nevertheless, when you are solemnly called upon to bear testimony to the truth, and to say what great things God has done for you, it would be cowardice, or false prudence, not to do it with humility.

Be, then, always ready to give an answer to every one who properly asketh you, a reason of the hope that is in you, with meekness and with fear, with a reverential awe of God upon your minds. They that love God perfectly, are burning and shining lights, and our Lord intimates, that as a candle is not lighted to be put under a bushel, but upon a candlestick, that it may give light to all the house, so God does not light the candle of love to hide it in a corner, but to give light to all those who are within the reach of its brightness. If diamonds glitter, if stars shine, if flowers display their colors, and perfumes diffuse their fragrance, to the honor of the Father of lights and Author of every good gift; if, without self-seeking, they disclose his glory to the utmost of their power, why should we not go and do likewise? Love can never do or suffer too much for its divine Object. Let us, then, be ambitious, like St. Paul, to overcome through sufferings, if need be.

"I love the Lord; he heard my cries,
And pitied every groan.
Long as I live, when troubles rise,
I'll hasten to his throne."

Music and Health.

We would have music generally taught, as it promotes health. It is one of the best remedies for weakness in the chest. It exerts a most favorable influence on delicate constitutions, by imparting vigor to the organs connected with the lungs. Consumption in its earlier stages has thus been cured. Dr Comstock, the author, was once a consumptive and given up to die. The practice of music, joined with elocutionary exercises, was recommended by a physician. He followed the novel prescription, and reaching the secret springs of health, was restored to be useful to mankind.

PROTECTION AGAINST CERTAIN DISEASES.

The German children are proverbially healthy, and one of the causes must be sought in their musical education. All their children are taught in an art as simple as childhood itself. It was once thought that singing at a tender age injured the health by causing the spitting of blood, and led to other pulmonary complaints; but the German Government made the most rigid inquiry, and proved its falsity.

The practice expands the lungs and increases vitality; it strengthens the organs of speech, and banishes pulmonary and bronchial affections. It does still more for children. The organs are disciplined to a healthy power; nay, fortified against the assaults of fatal diseases. Bearing this shield, we need not fear a whole brigade of consumptive ghosts, nor quail in a pitched battle against that dark-visaged foe—Diphtheria.

HOW THE OBJECT IS SECURED.

Art teaches us how to manage the voice for the double purpose of health and melody. The lungs should be filled without violence, if health is the object, for the lungs of consumptives are collapsed; inflation enlarges the compass, admitting more air, and with it more oxygen. Where the lungs are contracted, or the chest is weak, Dr. Fitch recommends expansion by throwing the arms backward and forward, and slowly filling the lungs in the open air. You are aware that in musical practice, the lungs are to be kept full by replenishing between the different sounds. The air-cells thus filled, I repeat, vitalizes the blood, and sends the messenger of health through the veins.

The practice of vocal and instrumental music and elocution, all have the same result. So has also exercise in the open air, which gives English ladies their robust health. American ladies wear paler faces, and are shorter lived.

I have not the least doubt that the practice of music in our common schools would add to the health and happiness of the nation.—*Sel.*

How Knox and Luther Prayed.

DURING the troublous times of Scotland, when the popish court and aristocracy were arming themselves to suppress the Reformation in that land, and the cause of Protestant Christianity was in imminent peril, late on a certain night, John Knox was seen to leave his study, and to pass from the house down into an enclosure to the rear of it. He was followed by a friend; when, after a few moments of silence, his voice was heard as if in prayer. In another moment, the accents deepened into intelligible words, and the earnest petition went up from his struggling soul to Heaven, "O Lord, give me Scotland, or I die!" Then a pause of hushed stillness, when again the petition broke forth, "O Lord, give me Scotland, or I die!" Once more all was voiceless and noiseless, when with a yet more intense pathos, the thrice-repeated intercession struggled forth, "O Lord, give me Scotland or I die!" And God gave him Scotland, in spite of Mary and her Cardinal Beaton; a land and a Church of noble Christian loyalty to Christ and his crown. How could it be otherwise?

So Luther when Germany and the Reformation seemed to be lost, and human help was none; this was the prayer which that second Moses went and laid down at the foot of the eternal throne: "O God, Almighty God, everlasting! how dreadful is this world! behold how its mouth opens to swallow me up, and how small is my faith in thee! If I am to depend upon any strength of the world, all is over. The knell is struck. Sentence is gone forth. O God! O God! O thou my God! help me against all the wisdom of the world. Thou shouldst do this. The work is not mine, but thine. I have no business here. The cause is thine, and it is righteous and everlasting. O Lord, help me. O faithful and unchangeable God! I lean not on man. My God, my God, dost thou not bear? My God art thou no longer living? Nay, thou canst not die. Thou dost not hide thyself. Thou hast chosen me for this work. I know it. Therefore, O God, accomplish thine own will. Forsake me not for the sake of thy well-beloved Son, Jesus Christ, my defence, my buckler, and my stronghold."

But he had not done. Once more the tide of emotion and importunity burst forth, "Lord where art thou? My God, where art thou? Come, I pray thee; I am ready. Behold me prepared to lay down my life for thy truth. For the cause is holy. It is thine own. I will not let thee go; no, nor yet for all eternity! My soul is thine. Yes, I have thine own word to assure me of it. My soul belongs to thee, and will abide with thee forever. Amen! O God, send help! Amen!"

The history of the salvation and sanctification of human souls hitherto, is the history of such praying as this, in spirit, if not in these or any uttered words. Such holy earnestness and familiarity never offends the Father of our Lord Jesus Christ, who through him is the God of all grace and consolation.—*Family Treasury.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 9, 1865.

URIAH SMITH, EDITOR.

A New Champion with New Arguments.

ARGUMENTS against the Sabbath are about exhausted. We expect soon a very different kind of opposition. Yet there is occasionally found one, who either from forgetfulness or ignorance of what has been written on the subject, imagines that this field is yet uncanvassed, or that he has discovered the philosopher's stone by which all the leaden and pewter theories that have so far been devised against the Sabbath institution, are transmuted into genuine gold. And there are still found some, more conspicuous of late years on account of their scarcity, the eccentricities of whose crazy logic lead them so far from the regions of reason and common sense, that they produce something new on the subject; for it is a fact that however unbridled may be the imagination of our opponents, or wild their fancies, they rarely, now-a-days present us with anything that is new or novel.

Time, past, present and future, earth and sea, near and remote, have been pretty thoroughly ransacked in search of arguments against the existence of Jehovah's rest-day. Men have explored the past dispensation and the present, they have gone to the Patriarchs, to Moses and to Christ, to Jews and Gentiles, to pope and pagan, they have called on revelation, reason and history, astronomy and philosophy; they have traversed the earth with electric speed, they have gone to the north pole and to the south, they have leaped from Jerusalem to San Francisco; they have gone around the world with the sun, and back again at the same marvelous velocity, and have performed almost every other conceivable antic in their raving search for some reason to show that the great God made a mistake in giving to the race of man, in the beginning, a hallowed rest-day, as a great memorial of himself and his glorious work.

But a writer has now appeared who is not content with the limited sphere of this earth and the 6,000 years of probationary time, on this question. Bolder or more reckless than his fellows, he leaves time, heaven, earth, the sea and all that in them is, and makes a sublime and magnificent plunge into eternity there to learn that the ten commandments, the decalogue, constitute a law not adapted to this earth, or at least to the gospel dispensation. The article may be found in the Voice of the West of May 2, and the writer, W. Sheldon, appears to be well adapted to make such a perilous leap, being, if we rightly judge, seldom guilty of carrying overmuch ballast.

He lays out his work in the close of his first paragraph as follows: "If the decalogue is a perpetual law, it would not only bring the Sabbath commandment into this age, but carry it into the deathless age, with the entire decalogue. Now let us by way of experiment, apply several component parts of this law on the tables of stone, to the age of immortality, and thus learn the result of this claim." He then quotes "Thou shalt not kill," and says that this could not apply in that age, as they could not kill each other if they should try it! Neither could the second commandment apply there, as there will be no iniquity to be visited upon the children, and no persons be found there to hate God. And as in that world "they neither marry nor are given in marriage," there will be no sons and daughters upon whom to enforce the Sabbath; and he asks, "Will there be lawless strangers occasionally within our gates, in the future world, over whom we must exercise our control to prevent them from breaking the Sabbath? Will we there, as heads of families, have 'sons' and 'daughters,' under our authority, for whose encroachments upon the Sabbath we shall be held responsible?" And as there will be no stealing there, nor committing adultery, nor coveting of a neighbor's wife, so it is claimed the commands touching these points could not be applicable in that age. These, says Mr. S., "are some of

the absurdities growing out of the claim that the decalogue was given as a law to be perpetuated without end, which claim is made for the purpose of making it appear that the seventh-day Sabbath is still in force, and is to be in force through eternity."

Having thus laid out his premises to his own unbounded satisfaction, apparently, how does he reason from them? Thus: The ten commandments not being arranged for the eternal state, they are not a perpetual law; and if they are not a perpetual law, they become obsolete at the introduction of the deathless age; and if they could become extinct there, they could become extinct before that time, and therefore they did become extinct and cease to exist—at the cross! What marks of astonishment could be appropriately attached to such logic as this! Let us try a parallel case: The banks of the Mississippi river do not extend through the Gulf of Mexico to the West Indies, therefore there is no Mississippi river through the Gulf of Mexico; therefore the Mississippi ceases when it reaches the Gulf; and if it may cease then, it may cease further up; and hence it does cease and become dried up—at St. Louis!

But if the commandments do not exist in the immortal state, because the circumstances of that state are such that they cannot apply to them, if this is the reason they do not exist there, as Mr. S.'s position assumes, then the inevitable consequence follows, that the commandments exist, so long as circumstances exist to which they can apply. This is all the eternity we want for the law. We never supposed that God spoke to dead men or to angels, "Thou shalt not covet thy neighbor's wife." But the circumstances of mankind at the present time are notoriously such as would come within the application of the ten commandments, and will be, so long as this dispensation continues. Therefore the commandments now exist, and are binding, on Mr. S.'s own showing, and will exist until at least, the eternal state is ushered in.

Put in another form, his argument stands thus: The commandments are not binding in the future state, because they are not applicable to the circumstances of that state; therefore they are not binding in the present state, notwithstanding they are applicable to the circumstances of this state. In other words, license is taken from the future, to which it is supposed the law will not apply, to discard it in the present, to which it does apply. We think it would be quite as wise to wait till that future state arrives. Inasmuch, therefore, as the circumstances of the present dispensation are such that the ten commandments are fully applicable to them, if they are not now binding, it must be for some other reason than the supposed fact that they will not be binding in the future. The reference, therefore, to the future state is altogether irrelevant. We are amenable to the same God, tempted by the same Devil, exposed to the same sins, and dependent on the same Saviour, as the men of the former dispensation; and if the moral principles by which we are to be governed are different from theirs, let Mr. S. show it; and when he attempts this, it will be time to follow him further on this point.

There is another conclusion involved in the position under notice. If the ten commandments are not a perpetual law, continually binding upon men, because not to be binding in a future state, it follows that whatever can be shown to be binding in that state, is an eternal and perpetual law, binding continually upon men here and hereafter. Now, of the Sabbath, the Lord expressly says by the prophet, that as the *new heavens* and the *new earth* shall remain before him, the seed and name of his people shall remain, and *from one Sabbath to another* all flesh shall come to worship before him. Isa. lxvi, 23. The whole object of Mr. S. against the decalogue is to get rid of the Sabbath; and it is a little singular that he should go forward into eternity for an argument to prove the abolition of that very institution which God expressly declares shall exist throughout all eternity. The Sabbath there meets him, with the same seal of divinity upon its brow which it received from the hand of God at the beginning, and there it is appointed to be co-eternal with the new heavens and new earth. He asks if there will be sons and daughters, upon whom to enforce the Sabbath; if there will be strangers wandering about to come within our gates;

and if we shall have men-servants and maid-servants in that future state. Such puerile questions we leave him to settle with his Bible. We prefer to believe the inspired record that the Sabbath will be there, and that all flesh will come up together to worship upon it before the Lord of hosts. Futile is any effort to overthrow the Sabbath by trying to show that the other commandments will not exist in the future state, so long as the record remains that the Sabbath itself shall be there in all its might and glory. It was a fatal oversight that concealed this point from his view. But nothing could be more appropriate than that a person entering on a blind raid into the eternal state, for the purpose of demolishing the Sabbath, should dash his own brains out, against the very institution which he sought to destroy.

His efforts to show that the decalogue is not appropriate to the gospel dispensation, we defer noticing till another time.

Should Christians Fight? No. 1.

THE Scriptures answer this question very clearly in the negative. Our Saviour, while instructing his disciples in the principles of the gospel institution, says, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" Matt. v, 39. This is a broad and comprehensive command. *Resist not evil.* This is unrestricted and universal. In no case must smiting be returned for smiting. The Christian must not smite in his own behalf; must he do it for the government under which he lives?

When Jesus was about to be betrayed into the hands of sinners, in order that the prediction, "And he was reckoned among the transgressors," might be accomplished, it was necessary to have one or more swords present. Two were found and he said, "It is enough." Two were as good as a dozen. One of them Peter used in defense of his Master, by cutting off the ear of a servant of the high priest. Jesus repaired the injury that had been done, by healing the wound; and turning to Peter he said, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels." Matt. xxvi, 51-53, and parallels. This practical illustration was well calculated to bring to mind and enforce the precept: Resist not evil. Peter must not fight even in the defense of his sinless Master. Must he defend the government under which he lived from the Romans? No; but he might flee. "When ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains."

But, says the objector, it was not a Christian government under which the disciples then lived.

Neither is there a Christian government in the world to-day, unless that is a Christian government which has, during its whole term of existence, tolerated "the sum of all villainies," and is now suffering the judgments of God on that account.

But the Jewish nation was doomed on account of its infidelity and wickedness.

So is every nation under heaven. Jer. xxv, 15-33. Prayer, and not the sword, is the Christian's defense. "Put up the sword;" "Thinkest thou that I cannot now pray to my Father?" And has not the Christian the same Father to whom he may go in time of need? "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." 2 Cor. x, 4.

But has the Christian no obligation of obedience to the civil government, the protection of which he enjoys? He has. Must he not obey magistrates? He must. How far? Just as far as his duty to the Divine law will permit; and no farther.

The church and the state are two; though the distinction does not seem to be very clear in men's minds. But all admit it. Obedience, in one sense, is to be rendered to both by the Christian. In another and higher sense both cannot be served. "No man can serve two masters." This was spoken by authority from which there is no appeal, for he never spake

amiss. Obedience can only be rendered to *one* as supreme, and this is the sense in which a person cannot serve two masters. The Christian chooses to serve the Lord. When he obeys parents, masters or magistrates, he does not become the servant of men; for the Lord requires it, and he does it "heartily, as to the Lord, and not unto men," for he "serves the Lord Christ." Col. iii, 22-24.

But in case human laws conflict with the divine law, which must be obeyed? The choice which we make will tell whose servants we are. The Lord bids us use no forcible resistance; the government requires us to defend it by force of arms. In such case we should be under the necessity of choosing our master, and, if properly enlightened, the path of duty would be clear.

But thanks be to Him who heareth prayer, our civil rulers do not force us to this extremity. We can give money or other service instead of fighting. Do you say, If it is wrong to fight it is equally wrong to pay others for fighting? I reply, We need not pay others to fight for us. But our Master paid tribute and has taught us to do the same. The government can use it to pay soldiers, if it chooses to do so.

The civil magistrate is the "minister of God" to us "for good." If we "do that which is evil, he beareth not the sword in vain." But Christians must be subject, "not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all, their dues: tribute to whom tribute," &c. Rom. xiii. He who has chosen Christ for his master, is a loyal subject of civil government, as far as the "higher law" will permit; but this law says, Resist not evil—put up the sword.

Says the objector, If all were of your mind, our good government would have been overthrown ere this, and we should all now be at the tender mercies of slaveholders, traitors and rebels.

Not so. If all were of my mind, there would be no forced service, neither traitors nor rebels to take up arms against the government. But in God's permissive providence there are oppressors, and rebels; and in his restraining and controlling providence, enough have been found, for patriotism or for pay, to overpower them. For this we give God thanks. It is the answer of our prayers; for the object of the Christian's prayers "for kings and all that are in authority," is, "that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. ii, 1, 2.

R. F. COTTRELL.

Meetings in Eastern Mich.

Bro. WHITE: According to appointment I have visited the churches in the eastern district, and I have no discouraging report to make.

The meetings have been a season of rejoicing to me, and, I trust, of profit to the brethren and sisters, and to the cause.

March 24-26, I was with the church at Owasso. We had four profitable meetings with this little band in which all manifested a zeal for the truth, and seemed to take new courage to make their way through to the kingdom. While here, the Lord manifested his willingness to hear, and do for his people by restoring the sick in answer to prayer. We felt to give all the honor and glory to his holy name.

March 27-30, I held meetings in Linden. The brethren and sisters in Tyrone, met with us, they having made arrangements thus, to better accommodate some of their number who do not often enjoy such privileges. Application was made for the meeting-house, which had been built by the people for the use of all denominations, but the Presbyterians who had control of it, refused to let us occupy it. The people were somewhat stirred up by this refusal, and although we were obliged to hold our meetings in a ball-room, yet it was well filled with attentive listeners to the truth. We had good freedom in trying to explain to this people the important place we now occupy in this world's history, and that we should make a wise improvement of the time given us, that we may

be ready to stand before the Son of man. On the whole this was a good meeting. Cheering testimonies were borne by the brethren and sisters, and quite an earnest effort manifested to get nearer the Lord.

April 1st and 2nd, I was with the brethren and sisters at Milford. This little company have been passing through severe trials, which have had a tendency to bring discouragement upon those who may have the truth at heart. The Lord gave freedom in bearing the straight testimony, his spirit rested upon us, and as it moved from heart to heart there was a breaking down before it; wrongs were confessed, and we trust a feeling of union and love once more prevailed in their midst. Oh that the sanctifying influence of the truth might pervade every heart, that our lives might be brought into subjection to the will of God, and we be prepared to act a part in the last work of the message.

April 5-11, I spent in holding meetings with the Oakland church. During the time, I gave six lectures in Rochester. The interest to hear the truth was not the best, yet I trust the meetings were not in vain. The Shelby church have disbanded and united with the brethren at Oakland. We had eight interesting meetings in their house of worship, one a social, in which fifty-two testimonies were borne, in about one hour, to the encouragement of all present. This church is now in a growing condition. May the blessing of the Lord attend them that they may hold out faithful to the end.

April 14-17, I enjoyed a happy season at Memphis. It is truly cheering to meet those with whom we have formed a happy acquaintance, and find them still maintaining an interest, and warm love for the truth. The cheering testimonies that the brethren and sisters gave during these meetings, showed their willingness to do all in their power to obtain a right to the tree of life, by keeping the commandments of God and the faith of Jesus. We were glad to meet our much esteemed brother in Christ, H. S. Gurney, who has lately removed to this place, from Jackson, Mich. He will be a source of strength and encouragement to the cause here, and his talents will be appreciated by all lovers of present truth. At a business meeting of the church, he was chosen by a unanimous vote to occupy the position of Elder. May the Lord give him wisdom and discretion that he may clearly discern his duty, and thus move in the fear and approbation of God.

We look back upon the meetings held with the different churches with feelings of pleasure and satisfaction. We have formed many new and happy acquaintances, and we hope we may all prove faithful, that we may be brought safely through to the kingdom of God. Yours in hope of life.

I. D. VAN HORN.

The Meeting at Lovett's Grove.

THE Ohio Conference held at Lovett's Grove, April 22, and 23, 1865, was well attended, and was by all spoken of as very profitable and interesting.

As we were dependent upon brethren in Michigan for help, we feared that it might be inconvenient for them to send us aid at this time; but to our joy we were favored with the labors of Bro. Cauright, who could not have found a congregation more needy and desirous of his labor; and all felt glad and grateful to him, and to those who arranged matters for us.

The social meetings were good, and much freedom was enjoyed; and they were the more interesting from the fact that delegates, and other brethren and sisters were present from nearly all parts of the State where churches exist, or where there are S. D. Adventists.

Never in Ohio have we had a better Conference than this; and there was evident reason to believe that most of the brethren and sisters in Ohio are overcoming and still striving for the victory; and the assurance was renewed that the Holy Spirit's influence is not withdrawn from us.

One brother and his companion, came a three days' journey to meet with us; and they departed rejoicing in the blessed hope, not regarding time or expense, that they might hear the preached word, and mingle their devotions with the people of God.

With the confidence that the day of the Lord is very near, and with the consoling hope that we shall soon

overcome, the brethren in Ohio have anew girded themselves for the race, and wishing to bear our own burdens, are seeking how and by what means we may sustain the cause.

The Treasurer, Bro. John Mears reports over three hundred dollars s. b. funds on hand of last year's money; and a good amount pledged for the coming year; and with these encouraging tokens, we hope that laborers will be raised up, who will labor in Ohio; and the prevailing prayer and desire of the church seems to be, O Lord revive thy work and raise up laborers for us, and send them forth in power.

J. CLARKE.

Portage, Wood Co., O.

Worse and Worse.

[We give the above heading to the following positions publicly taken by Eld. T. M. Preble on the Sabbath question. By comparing them with his positions as found in Both Sides, it will be seen that at least he has not materially improved in his views of this important subject.—ED.]

Bro. WHITE: Eld. T. M. Preble having become somewhat noted as a champion for Sunday, against the Bible Sabbath, I send you for the Review the following notes of his late sermons in Manchester, N. H., with my reply. The sermons were preached on Sunday, April 16th, and I had an appointment on the following Monday evening. Bro. Wm. C. Gage being present, took notes, and announced that I would review those discourses the next evening. We shall be excused for publishing these notes because Eld. P. claimed that he had new light on the question, and strove hard to make the people hope that he would confirm the word.

When Bro. Gage announced our review, Eld. P. objected, that we had preached much in Manchester on our side of the question, but he had not before given a discourse upon it. Bro. Gage answered that inasmuch as the claim had been set up of a great discovery of "new light," it was best to have it fairly investigated.

In the introduction of my reply, I remarked that as the notes had been taken for me by another, I should not be able to speak so understandingly as if I had heard them myself. This together with the fact that Eld. Preble requested his friends to be present at the review to see that he was not misrepresented, prompted me to read the notes, and ask for any corrections if they were not right. No objection being made I entered upon the review of the notes, of which I can only give a brief outline in dialogue form.

Preble.—The Jewish dispensation was all death, but the Christian is life.

REPLY.—Life and death are held out in both dispensations. It is a mistake that all was death under the first covenant. Deut. vi, 24. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is this day." Deut. vii, 15. "And the Lord will take away from thee all sickness," &c. Deut. viii, 1. "All the commandments which I command thee this day shall ye observe to do, that ye may live," &c. Also in verse 3: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." This last is endorsed by our Saviour in Matt. iv, 4, and is brought over as the rule also of this dispensation. God never was the author of an "all death" dispensation. The wages of sin always was, and still is death, while in all ages those who kept God's law had the promise of life. Compare the above scriptures with Matt. xix, 17; Rom. viii, 6, 7; Rev. xxii, 14.

Preble.—God never sanctified the seventh day of the week. Reads the last part of the fourth commandment.

REPLY.—That God did sanctify the seventh day is certain, from the reading of the whole of the commandment. Exodus xx, 8-11.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, &c., * * * For in six

days the Lord made heaven and earth, the sea, and all that in them is and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." If God rested on the particular seventh day, then it is certain that he blessed and sanctified the seventh day.

Preble.—The question is important in view of the nearness of the judgment. If we are wrong it is high time that we knew it.

Reply.—We most heartily endorse the above because it is according to the Scriptures. The commandments of God are to be the rule in the judgment. Eccl. xii, 13, 14: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment," &c.

James ii, 11, 12. The apostle quotes two of the ten commandments, and then says, "So speak ye, and so do as they that shall be judged by the law of liberty." That the law of liberty was the law binding in the former age is evident from Ps. cxix, 45: "I will walk at liberty, for I seek thy precepts." Also in verse 165, "Great peace have they which love thy law."

But in the above Eld. Preble does not agree with many of his brethren; for they have decided that it is too late in the day to discuss doctrine; such as the Sabbath, non-resurrection, &c.

Preble.—The Sabbath was not changed by precept, but by the Spirit. The first-day was not sanctified by Christ and the apostles, but by the Spirit.

Reply.—How could the Spirit change the Sabbath and sanctify the first-day, without expressing it in words? If it required express words to institute the Sabbath or seventh-day, it will require as much to change it to another. Would the unchangeable God leave the world to infer the change? The spirit which now says that the Sabbath is changed, must be an evil one; for it does not agree with the word. I remember that when Luther was exposing the men-made doctrines of the papists, they appealed from the written word to the "Spirit." "The Spirit, the Spirit teaches us," was their cry. Luther was so vexed with the absurdity of their course, that he proposed that he would "Rap their spirit on the snout." Now if Eld. Preble's spirit continues to exalt itself above the written word, it may be necessary to try it by Luther's rule, and inflict upon it his penalty.

Preble.—The law written with ink is done away, but the ten commands are all in the new covenant, written on the heart.

Reply.—Fatal admission. If the ten commands are all in the new covenant, of course the fourth one is there. If the fourth command is there, it is there without change. For no man can prove a change, when it is not once recorded.

Preble.—The New Testament is silent about the seventh-day except in connection with Paul's labors. He observed it, as he did circumcision to get access to the Jews.

Reply.—When Paul observed an institution merely to have an influence with the Jews, he so expressed it in plain language. Acts xvi, 3: "Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters." Now where is it said, that they observed the seventh day because of the Jews in those quarters? There is not even an inference in that direction in the whole Bible. On the other hand Paul sets a clear distinction between the law of God and circumcision. I Cor. vii, 19: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, is something." Whiting's translation, "or is everything," according to Wakefield.

But is it true that the New Testament is silent about the Sabbath except in connection with Paul's labors? Let us see. Mark ii, 27. "And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Luke xxiii, 56. "And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment." Is the New Testament silent about the Sabbath-day except in connection with Paul's labors?

Preble.—The reason why Christ did not change the Sabbath was because it would give offence to the Jews.

Reply.—I will apply this reason to their query. They say, If the Sabbath is binding, why did not the apostles teach it? Answer. They kept it on the sly, and said as little as possible, for fear of the Gentiles, who observed the Sunday. But is it true that our Saviour was cringing and smoothing his tongue lest he offend the Jews? Read his scorching testimony in Matt. xxiii, 23-33.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." He goes on to call them, "blind guides," "whited sepulchres," "full of hypocrisy and iniquity," "ye generation of vipers," &c. Who can believe that Christ kept back the truth, for fear it would give offence?

Preble.—We find by church history that the change was made from the seventh to the first-day.

Reply.—The learned Roman Catholic finds by church history, that Peter was pope, that the apostles and early Christians prayed to the dead. Those who advocate sprinkling for baptism, give up that it is not expressly taught in the Bible, but they appeal to history. And what heresy, I ask cannot be proved by an appeal to the "Fathers," and to history?

Preble.—God sanctifies the first-day in the place of the seventh, because that was a memorial of the old creation which was cursed, but the first-day is a memorial of Christ's new creation.

Reply.—How can there be a memorial of Christ's new creation when it does not yet exist? A new heavens and earth are to be created out of the old by taking off the curse, but it is yet future, hence the memorial is of no account. And I affirm that it will ever be out of place; for the Sabbath was instituted as a memorial of creation before it was cursed, before the fall, and will answer just as well when the curse is removed. Why not?

Preble.—God has forbidden us to keep the seventh day because it was written with ink.

Reply.—The other nine precepts were also written with ink, and of course they are forbidden to be kept for the same reason. But they were also written on stone by the finger of God, and Eld. P. has said "all ten" were in the new covenant. Then why not keep them?

Preble.—There never was but one kind of law.

Reply.—The ten commands were a whole and complete law set apart from all other laws, whether civil or ceremonial. Ex. xxiv, 12: "And the Lord said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them." We learn from this text, 1. That the ten commands were "a law," not a small portion of a law, but a complete code of itself. 2. It was a law which God had written in distinction from the ceremonial, and civil codes which God did not write. The great Law-giver himself has made the distinction, and we ought to recognize it.

Preble.—The ten commands must be changed because there has been a change of the penalty.

Reply.—Not so. The Jews were broken off because of their unbelief and disobedience, and the Gentiles are grafted on by faith and obedience. That law which regulated the priesthood is changed of necessity, because the priesthood is changed. Heb. vii, 12. But the law of ten commands refer to moralities which do not change with the change of dispensations. The change of subjects does not necessarily change the law. To illustrate: Suppose that the Mormons, being unfaithful to the constitution, should be banished, and a German colony grafted in, to occupy the same territory. Would that change the laws of the United States? The ten commands are the constitution of God's moral government, and are therefore unchangeable. Capital punishment for murder has been abolished in many States; but the law forbidding murder remains the same. The law respecting the penalty can be changed and not affect the law in the least.

Preble.—Visionary women have always dragged in the Sabbath.

Reply.—This is evidently said for effect. Failing in argument, an appeal to the hearers' prejudices is the

dernier resort. The Sabbath is taught in the Bible. The true prophets were its friends. We read of "Miriam the prophetess," "Deborah the prophetess," "Huldah the prophetess," "Anna the prophetess," and the four daughters of Philip which did prophesy. Prophets have visions. Then according to Eld. P. these were "visionary women!" They kept the Sabbath no doubt. No true prophet ever "dragged in the Sabbath;" but they have exalted it, as the "holy of the Lord and honorable." Isa. lviii, 13. If any have true visions of the Lord in these last days, I should expect they would harmonize with the ancient prophets, in regard to the Sabbath.

Preble.—There is no commandment for the first day. But we are to be guided by the Spirit. Those who don't keep the first day are now Sabbath-breakers!

Reply.—If the first day is only commanded by the Spirit, which the wicked do not have, how can they be called Sabbath-breakers? Where there is no law there is no transgression. Eld. P. admits there is no letter for the first day, and the sensual have not the Spirit, and yet are Sabbath-breakers! How is this? Error goes crooked. I never knew a man to oppose the Sabbath without contradicting himself, and outraging reason and common sense.

Preble.—Applies Isa. lviii, 12, 13, to the first day of the week. Sunday needs to be restored. The Catholics have trodden it down and made it a mere holiday, and this is a prophecy of its restoration.

Reply.—But Sunday always was a mere holiday of man. Eld. P. has twice admitted that there is no precept for the first day, and now he applies a scripture to the first day, which everybody knows had reference to the ancient Bible Sabbath. We advise the Elder to find scripture for the institution of Sunday, before he undertakes to prove its restoration. The Scriptures clearly reveal how the ancient Sabbath was divinely instituted, and enforced by the highest law ever given to man. We have also a record of its observance by the disciples, as a Sabbath. They "rested the Sabbath-day according to the commandment," but there is nothing of the kind for the first day. No institution, no law enforcing it, and no record of its observance as a Sabbath-day can be found in the whole Bible.

No doubt my readers will be astonished at the positions now taken by Eld. Preble. The notes were taken by one who is capable, and too conscientious to misrepresent. Still I have no doubt that Eld. P. will complain that he is misrepresented. He complained that Bro. Smith misrepresented him, when he gave every word of his (Eld. P.'s) articles, *verbatim et literatim*. Of course when the reader had both sides in the authors' own language he could judge of all misrepresentations.

We have publicly accepted Eld. P.'s challenge for discussion of the question of the Sabbath, and shall be ready when time and place are agreed upon. Truth will bear investigation. M. E. CORNELL.

Wisdom. No. 2.

By wisdom the prophets warned the people of their sins, and of their captivity in Babylon.

It was through wisdom, that Mordecai overcame Haman, and Esther saved a nation from cold-blooded massacre.

Wisdom also taught Daniel how to save the wise men of Babylon from the tyrannical decree of Nebuchadnezzar, and it was the friendship of wisdom which qualified him to stand in the presence of kings, pre-eminent in statesmanship.

Wisdom gave to Daniel a desire to know of future events; and then she fed the flame, and satisfied his holy desire. She gave him a heart to weep for the desolation of Zion, and then she made known to him the time of her restoration.

Wisdom did more than this. She told him of the end of time, and set up waymarks for inquirers.

Wisdom caused Ezra's heart to glow with love for Zion, and made him a beloved prophet, and ready scribe of the law, and gave him the honor of first leading out in the return from Babylon. Wisdom filled the heart of Nehemiah with courage and devotion, and sustained him in completing the work Ezra begun.

Wisdom taught the prophets to speak of a coming

Messiah; and the wise men listened to the voice of wisdom in noticing the Star in the East, and in coming to the child of Bethlehem, and in neglecting the crafty directions of Herod.

Simeon and Anna discerned the Messiah in the humble babe, and praised God; for heavenly wisdom so instructed them.

By wisdom it was, the apostles obeyed the command of Jesus, and left their avocations to follow one who was despised and rejected of the only visible church of the day.

By wisdom Paul became obedient to the heavenly vision, and suddenly left off persecuting the church, and became its firm and powerful friend and advocate.

By wisdom John wrote the Apocalypse, and by wisdom it is now being made clear, and plain to be understood.

God has given wisdom to his servants, and the vision is now explained to the satisfaction of candid minds.

Why should he not do this? If he gave to the prophets wisdom to prophesy of future events, why should he not give wisdom to understand these events and the prophecies which described them?

Could any one suppose he would omit to finish such a work?

Would God cause his prophets to foretell events, and then allow these prophecies to expire in forgetfulness and neglect?

No; and truly is that prophecy being fulfilled, "The wise shall understand." Dan. xii, 10.

J. CLARKE.

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 Bro. Harmon.

BRO. WHITE: It is now four years since I commenced keeping the Sabbath. Though I have labored under some trials and discouragements, I think I can truly say that it has been a source of pleasure to me to take and maintain this stand. The weekly visits of the Review have been very instructive and refreshing to me. I wish to acknowledge, however, that I have not been as strong in the faith as I should have been. This is particularly true in regard to the Testimonies to the church. My confidence in these testimonies has been strengthened. I do believe that the Spirit of God is in this work, and I dare not take a position in opposition to it. I regret that I have been so long in coming to this conclusion.

My health and circumstances have been such as to preclude, in a great measure, a thorough and candid examination of this part of our faith. I might also add that the misrepresentations of disaffected ones have contributed, I fear, to prejudice my mind to some extent against these testimonies. I have been slow, too slow, I acknowledge, to come to a settled determination on this important subject. All this I very much regret. Of late I have thought and read more than I had previously done on the question, Are these gifts and testimonies from the Spirit of God? I now wish to acknowledge my firm belief in the perpetuity of spiritual gifts. In the first place the church, especially in these apostate and perilous times needs the manifestation of the gifts, for the purpose of reproof, correction, and guidance. It seems most reasonable and desirable, and necessary that God should manifest himself in an extraordinary manner to his tempted and faithful people, who against the whole current of corrupt and wicked influences in the church, and in the world, are striving to maintain the true standard of holiness, to seek for and restore the old paths, and as a united people journey to the better land. I am not prepared to deny that God has vouchsafed these extraordinary gifts to his people under the third angel's message. It seems to me that no candid person who examines thoroughly the history of this whole movement, the difficulties and obstacles in the way of those who went forth to proclaim this message, the slow and sure progress of the work, and the present position that has been attained after years of patient toil, can deny that the whole work which has from the first been carried on along with the manifestation of the gifts, is the work God, and not of man.

I wish to help and not to hinder in this work. So far as I have by unbelief and waywardness grieved the hearts of God's dear people, I ask forgiveness for

the same. I feel a strong desire to go with the remnant people of God to Mount Zion. I still feel weak. I have contended with many hindrances, and I expect in the future to contend with many more.

The Quarterly Meeting that I have enjoyed with God's dear people in Rochester for the two days preceding this, has been I trust blessed to me. I thank the brethren for their kind encouragement and sympathy. My prayer to God is that I may be delivered from every evil and preserved blameless to his heavenly kingdom.

AUSTEN HARMON.

From Bro. Abbott.

BRO. WHITE: I have a desire to express my heartfelt thanks to God, for all his benefits, and especially for the privilege of meeting with so many of his dear saints, at the Ohio Conference held at Lovett's Grove.

I can truly say that it was good for me to be there. I feel to thank God that I had the opportunity of forming so many pleasant acquaintances with God's dear people. The memory of this season will ever be cherished in my heart until our meeting shall be renewed in the Paradise of God. My joy was heightened to greet so many of the lonely ones that left their homes on a pilgrimage of from one hundred, to one hundred and fifty miles, from different parts of the State, to meet with those of like precious faith.

Our Conference season was one to be long remembered on the account of the presence of the Holy Spirit. The Holy Spirit was efficient in uniting the hearts of God's remnant people, and preparing them for future usefulness in promulgating the message of present truth. I would not forget to tender my thanks to God, for sending Bro. Canright to attend the meeting. The truth dispensed by him was well calculated to arouse God's people to a renewed diligence and energy, and to inspire them to engage in an unceasing warfare against sin in high places; to cut loose from the world, and to be fully consecrated to God. May the Lord bless him and preserve him blameless unto the coming of the Lord Jesus, is my humble prayer.

I can truly say that the Lord did manifest himself to his children at our Conference, and it is a satisfactory evidence to me that it is the commencement of better days in Ohio. Brethren and sisters, pray to this end, that God would pour out his Spirit upon us this coming season with mighty power; that there may be a shaking among the dry bones. Let us implore God earnestly to send efficient laborers into this State, and to give us also a spirit of unremitting labor in his vineyard.

We are living in a solemn and awful time. A time when the judgment is being passed upon the dead, soon to pass upon the living; a time when the doom of many shall be eternally fixed; a time when the loud cry is about to go forth; a time when the last warnings of mercy are being proclaimed to the world. O sinner, fly to Jesus; fly to Jesus for refuge. Hasten greatly.

Brethren and sisters, let us not sleep while precious ones all around us are being lulled by the siren song. I say, let us awake. "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. xiii, 11, 12.

Yours striving for eternal life.

H. ABBOTT.

Wakeman, Ohio.

From Sister Hillard.

BRO. WHITE: For the first time, I write a few words for the Review. It has not been long since I discovered the light and truth of the third angel's message, and also the Bible Sabbath. I have been a member of the Baptist church about forty-one years. During this time, I tried to live the life of a devoted Christian. But never in my life did I see the Bible in its purity and harmony as I have since I heard the doctrine taught by the Seventh-day Adventists. I have been keeping the Bible Sabbath about four months, and I can truly say that I feel as though I was keeping the day set apart by God, instead of the one I formerly kept, set apart by man. Five weeks after I commenced to keep the Sabbath, my husband resolved to go along with me in the path of Bible light and truth. We are now both striving to gain a part in the first resurrection, that we may, with the rest of the redeemed, receive glory, honor, and immortality beyond the grave.

Yours, waiting for the Lord's second appearing.
MARY HILLARD.

Ottawa, Mich.

Religion is like the firmament; the more it is examined, the greater the number of stars which will be discovered; like the sea—the more it is observed, the more it appears to be immense; like fine gold—the more it is tried in the furnace, the greater will be its lustre.

Extracts from Letters.

H. G. Buxton writes from Eagle Point, Ills.: The prize at the end of the Christian race looks precious to me, far more than anything this world can give, because of the real and solid happiness the thought of it gives me, while experiencing the trials and temptations with which our wily foe besets our pathway, while on the road to mount Zion. But thanks be to God who ever thus far has assisted me in gaining the victory. The stirring and sublime events now transpiring among the nations of the earth, when understood by the unerring word of prophecy, indicate that the end is very near, "even at the doors."

Our little church at Elk Horn is on the advance. At our last Quarterly Meeting we enjoyed much of the Spirit of God while listening to the truth, and in obeying the ordinances of the Lord's house. Three were baptized. The health reform is purifying us, both in body and mind. For my part, I am willing, yea, anxious to live out this, or any other reform which God's people will have to make, before they are fitted to reign in his glorious kingdom. Trusting in the strong arm of the Lord, I am determined to deny self, die daily to the world, walk humbly before the Lord, and stand stiffly for his truth while on the earth, that I may be numbered among his "jewels," enter with the "righteous nation" through the pearly gates into the New Jerusalem, and wear the crown of life, even forever.

I have some trials and afflictions, which, at times, seem peculiar; but when I consider that we are "not to it think strange concerning the fiery trial," and that our light affliction is but for a moment, I can "run with patience the race that is set before me;" considering that "many are the afflictions of the righteous, but the Lord delivereth him out of them all." In order to overcome the enemy, we must wrestle Jacob-like, and get the needed blessing. In my own experience, I find that daily secret prayer is the key that unlocks God's great store-house, where we can gain access to the whole Christian armor to defend, and the graces to bedeck, our daily walk.

I desire to make it the main object of my life, to live so that I may persuade my unconverted friends, and those with whom I associate, to keep the commandments of God, and the faith of Jesus.

Oh that the unconverted would "taste, and see that the Lord is good."

Christian Tenderness.

An old writer has truthfully remarked that we may say what we please, if we speak through tears. Tender tones prevent severe truths from offending. Hence when we are most tender at heart, our words are most powerful. Hence one great reason why our words have so much more power during a revival than at other times. Our hearts are more tender then, than they usually are; we feel more, and it is easy for the impenitent to see and feel that our hearts are interested in their behalf. They feel that our words are not mere lip-words, but heart-words.

It is then very hard to exasperate us. Men may rail at us as much as they please, but their railing does not hurt us—it does not bring railing in return. They may treat us as they please, but their unkindness brings tears, and not unkindness in return. It is then easier to drive us to the mercy-seat, than to utter harsh, unkind words.

When we get near to Christ, it makes us tender, and it is then very hard to hurt our feelings. We are then more easily hurt through Christ than through ourselves. We feel indignities which are cast upon Christ; but even they excite in us pity, and lead us to pray for them, rather than utter harsh, unkind words. The further we get away from Christ, the more sensitive we are, the more touchy, the more easy to hurt our feelings, the more easy to exasperate us, and cause us to render railing for railing, harsh, unkind words for unkind words, and to say severe, cutting things.

Obituary Notices.

DIED in Portland, Maine, April 29th, 1865, James Edwin, youngest son of Sr. Martha Stiles, aged 5 years, and 4 months. His disease was dropsy on the brain, of which he suffered much the last two weeks. Last fall Sr. Stiles was called to mourn the loss of her beloved husband, and now she sorrows anew, but is comforted with the hope of soon seeing these loved ones again, beyond the reach of the enemy. Discourse by the writer from 2 Sam. xiv, 14.

M. E. CORNELL.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MAY 9, 1865.

Elder J. N. Loughborough arrived safely in Battle Creek from the Eastern mission-field, Tuesday, May 2. He spoke to the church Sabbath A. M., the 6th, bringing a good report from the East.

Brethren are you remembering the coming Conferences and Association meeting, which are to commence in Battle Creek, the 17th inst. ? And you who are thinking of attending these meetings, are you preparing to come ready to work for the Lord? preparing to bring and receive a blessing? State Conferences east and west, are your delegates chosen and authorized? Churches in Michigan, are you ready with your pledges for the coming year, and reports of your present spiritual standing in this blessed cause? Churches that wish to unite with the Conference, are your petitions prepared? Ministers, are you ready with your reports of labor, and prepared to state the wants and prospects of the cause in your different fields of labor? And you who want help, have you embodied your wants in a definite form to lay before these meetings?

The holding of the winds, in the suppression of the rebellion, outstripping even our faith in the suddenness of its execution, is opening a wide door before us. Let the thousands of Sabbath-keepers whose prayers ascended two months since for the speedy accomplishment of this work, now so signally answered, again ascend that the great Captain of the Lord's host will meet with his people at these meetings.

The Conference.

It is expected that the gathering will be very large. The aged and feeble, who must have comfortable entertainment, had better not come to the meeting, as the means for lodging the crowd, cannot be as comfortable as their wants require.

A special request is made that none bring their children, unless they can return with them the same day, or find lodgings at public houses.

The friends of the cause, who are in sufficient health to enjoy plain fare, and camp-life lodgings, and who have no other object in coming to Conference but the glory of God and the good of the cause, are urgently invited to attend this annual feast of tabernacles.

J. W.

A Scene at Washington.

ONE of the most significant events of these eventful times, is the following account of a sermon preached by a colored man, the son of a slave, in the Hall of Representatives in the capitol at Washington, D. C. It is worthy to be chronicled along side of the fact that a colored lawyer has been admitted to practice in the Supreme Court of the United States, which a few years since, under the inhuman Taney, decided that a colored man had no rights which a white one was bound to respect. What we give below we extract from a communication to the American Missionary, by J. P. Thompson, D. D.

"It was my good fortune to be in Washington on Sabbath Feb. 12th, and to witness the quiet, but sublime inauguration of a Christian Humanity in the Capitol. The simple announcement in the city journals, that Rev. H. Highland Garnet would preach in the Hall of Representatives, told the whole story of these four bloody years. Within the very building where the Fugitive-Slave-Law was passed, where a Senator was stricken down by a ruffian slaveholder, a negro of un-mixed blood, born of a Maryland slave, could preach upon the Political Pharisee, who 'binds heavy burdens upon other men's shoulders, but touches them not with his own finger.'

"I knew that Mr. Garnet would acquit himself well. He had stood in my own pulpit, with a quiet, manly bearing, set off with most immaculate linen. He is a

good sensible preacher, and a true gentleman, having no affection of high-flown rhetoric, and no extravagance of manners. His sermon at the capitol was creditable to his intelligence, and was quite effective for his purpose. Two points were worthy of special note. First his demand that since emancipation had come by necessity, enfranchisement should come by justice. That was exceedingly well put, and the great audience felt it. The other point was, that the sooner the negro should cease to be the subject of special legislation, the better for him and for the country. Give him his rights, give him a fair chance, and leave him to make his own way in the world, without tutelary legislation. Amen to that. Mr. Garnet could here teach even Senators wisdom."

He who waits for repentance, waits for what cannot be had, so long as it is waited for. It is absurd for a man to wait for that which he has himself to do.

Michigan State Conference.

THE Michigan State Conference will hold its fifth annual session at Battle Creek, Mich., Thursday, May 18, 1865, at 9 o'clock A. M.

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

U. SMITH,
JNO. BYINGTON, } Mich. Conf.
R. J. LAWRENCE. } Committee.

General Conference.

THE third Annual Meeting of the S. D. A. General Conference will be held in Battle Creek, Michigan, Wednesday, May 17, 1865, at 9 o'clock A. M. This Conference is composed of delegates from the various State Conferences. Where delegates are not already appointed, the different Conference Committees will see that they are appointed in season. Brethren in those localities where there is no State Conference can also represent themselves by delegates or letter at their discretion.

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

AT the next meeting of the General Conference it is proposed to add to Art. V, of the Constitution two sections, as follows:

Sec. 4. The General Conference Executive Committee shall have power during the intervals between the yearly meetings, to license ministers who may be raised up in mission fields.

Sec. 5. It shall be the duty of the ministers and others in the employ of the General Conference to make a written report to each annual meeting thereof, of their labors each week during the Conference year, or such portion of the year as they may have been in the employ of the Conference.

It is also proposed to amend Article I of the Constitution, which now reads, "This Conference shall be called the General Conference of Seventh-day Adventists," by adding the words, "and shall be composed of delegates from the different State Conferences;" so that the whole as amended shall read, "This Conference shall be called the General Conference of Seventh-day Adventists, and shall be composed of delegates from the different State Conferences."

GEN. CONF. COMMITTEE.

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

THE Seventh-day Adventist Publishing Association will hold its fifth annual session at Battle Creek, Mich., Friday, May 19, 1865, at 9 o'clock A. M.

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

REMARKS. It is hoped that by appointing the business sessions of the Conferences and Association, so early in the week, all business pertaining to the interests of those meetings may be fully attended to before the Sabbath, so as to leave the Sabbath and first-day to be devoted exclusively to religious exercises. It will be necessary that delegates to the General Conference should arrive in Battle Creek as soon as Tuesday or Tuesday night, delegates to the Mich. State Conference by Wednesday, members of the Association, Thursday, while those who come for the religious meetings exclusively, will be expected on Friday. A committee of arrangements will be found at the Review Office, to provide homes for all who come.

GEN. CONF. COMMITTEE.

A Good Decision.

AN ex-slave came into our lines bringing a considerable amount of his master's money in gold. He was arrested, and taken before a court, which decided that a slave could not steal; that being only a chattel, he had no more responsibility than a horse, under slave law. The ex-slave retained the money, and has his freedom too.

Appointments.

THE next Quarterly Meeting of the Seventh-day Adventist church, of Stowe, Vt., will be held at the usual place, Sabbath, May 20. A general attendance of the brethren and sisters from surrounding churches is solicited. Preaching is expected.

FRANCIS GOULD.

Business Department.

RECEIPTS.

For Review and Herald.

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

G A Warner 26-19, C E Chesebro for E Goodeno 29-19, I Carpenter 25-21, S Sumner 27-1, J L Hobart 26-12, Rebecca Deets 28-1, W Willits 26-1, J Smith 27-21, L W Morrison 27-1, M W Porter 26-1, J Van Syoc 29-1, J McGinnis 27-1, M Losey 26-1, each \$1. Geo Clark 26-15 S Smith 27-1, S H Gardner 27-11, O Munn 28-1, Miss E Brown 27-22, Mrs E Hall 28-1, E Dow 27-1, A friend for E Goodeno 31-19, L E Millne 27-1, N G Sanders 27-1, T Newnan 28-11, E M Braden 27-17, M Holland 28-1, L R Chapel 27-23, T V Canright 26-7, each \$2.

M A Fairchilds 26-21, Mary A Guile 26-21, B P Gilpin 26-21, each 50c.

Mrs L E Stevens 63c, 26-14, R L Young 80c, 27-1, O Burt \$1.50, 25-14, Mrs H Smith \$1.50, 27-21, A C Webster \$1.50, 27-21, L M Whitney \$1.50, 27-21, H S Giddings \$3.50, 29-14, L Adams \$3.50, 27-14.

Subscriptions at the Rate of \$3.00 per year.

D Warren \$1.50, 27-1. J Snyder \$3, 27-21. J VanSyoc \$3, 28-1. T Woody \$3, 28-1.

Books Sent By Mail.

J C Revell 50c, J F Roxel \$1.86, W A Morse 17c, M E Reynolds \$2, Mrs L E Stevens \$1.37, E Goodeno \$1, D B Sell \$1.91, M A Fairchilds \$1.50, J A Smith (10 Packages) \$3.75, G W Mitchell 25c, M Edson 13c, D Wolcott 20c, A L Persons \$2.25, H Smith \$1.62, L E Millne 50c, B Sutton 25c, D C Smith 7c, C E Chesebro \$2.28, J S Hoyt 30c, S A Bullock 27c, M Holland 27c, Mrs M Gould \$1.13c, M A Gibson 25c.

Review to Poor.

J A Smith \$5.00.

Cash Received on Account.

J B Frisbie 75c.

General Conference Missionary Fund.

R T Barnard \$10.00.