


ADVENT REVIEW,



And Sabbath Herald.

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

THERE is a land of pleasure,
Where peace and joy forever roll,
'Tis there I have my treasure,
And there I long to rest my soul.
Long darkness dwelt around me,
With scarcely once a cheering ray;
But since the Saviour found me,
A light has shone around my way.

My way is full of danger,
But 'tis the path that leads to God,
And like a faithful soldier
I'll march along the heavenly road.
Now I must gird my sword on,
My breastplate, helmet, and my shield,
And fight the hosts of Satan,
Until I reach the heavenly field.

Jordan shall not affright me
Although 'tis deeper than the grave,
If Jesus stand beside me,
I'll smoothly ride upon its wave.
His word has calmed the ocean,
His word has cheered the gloomy vale,
Oh, may this friend be with me,
If through the gates of death I sail.

Soon the archangel's trumpet
Shall shake the earth from pole to pole,
And the departing Heaven
Shall like a scroll together roll,
Then we shall see the Saviour
With shining hosts of angels come,
To execute his vengeance,
And take his ransomed people home.

Christ's Ministry.

He who will have man's praise, must make up his mind to be man's servant. This is not the way of human nature. As Luther said, human nature would be glorified first without being crucified. It needs to be learned that there is but one way to the crown, namely, the cross; and that through tribulation, self-sacrifice, and self-denial, in Christ Jesus, we must attain the kingdom of Heaven.

Now it is remarkable that society, depraved as it is, responds most nobly to this text. It is a fact evolved in history, and illustrated in the experience of us all, that the man who has had great power, but turned that power to a malignant purpose, has either ceased to be remembered at all, or his name, if remembered, is now shrouded in infamy or discredit. The Domitians, the Neros, the Attilas, the Hilderbrands, provoke no gratitude by the recollection of their names—they are only remembered to be execrated; and the good would not register their names at all, if it were not essential to the continuity of the history of mankind. But, on the contrary, is it not the fact that the discoverer of the cure of some malignant disease, or of some alleviation of the sufferings and agony of the

human frame, is mentioned with gratitude and esteem wherever his name is known? The discoverer of that which makes the mariner's path more certain, and the mariner's shipwreck less disastrous, is recollected with grateful thanks. The philosopher who strikes out in his study a plan for quickening and multiplying the social intercourse of nations and mankind, is still revered. The soldier who turns away the battle from the gate, and risks his own life that its sacrifice may be the broad shield of the country that he loves, is still spoken of with great veneration. The writer of a book that lives where so few live, and that conveys instruction, comfort, delight, and edification to mankind, is still remembered with respect, gratitude, and esteem. Depraved as society is—sadly so, terribly so,—it has yet appreciation enough to see where true dignity is, and gratitude enough to erect monuments and memorials to illustrious worth, whose greatest and chiefest distinction it was, that it was unprecedented usefulness to mankind.

Thus we find, then, that the greatest benefactors of the world, have always been its greatest servants. They are admired by so many, just because they helped so many. The weight and splendor of their fame, is in the ratio of the amount and extent of their usefulness to mankind. It is the illustration of the statement, "Whosoever will be great among you, let him be your minister." Let him catch the spirit, as he wears the mantle and treads in the footsteps, of the great Redeemer, who "came not to be ministered unto, but to minister and to give his life a ransom for many."

And if it be so in the broad field of the world, it is no less so in the narrower but consecrated field of the Church of Christ. The greatest in the history of the Church have invariably been the most useful. They reap, after they are gone, the most splendid harvests of fair renown, who strewed the path on which they trod with the seeds of beneficence, virtue, and love. The servants of to-day will be the masters and models of to-morrow. They who suffered to make men wiser in one age, will be found and recognized as the most illustrious, and the most entitled to renown, when other ages have dawned upon us.

What a beneficent law is this—what a beautiful law! that the man who wants to be great, must reach his greatness through being little; that the man who desires to be famed, must reach the high pedestal of great renown through the strait, the thorny, the arduous, and yet the blessed path of beneficence, and virtue, and love! Does Napoleon, the scourge of nations, stand on the same pedestal, or occupy a parallel niche, with Howard, the philanthropist of humanity? We know he does not. The very names, when sounded in our hearing, provoke conflicting echoes in our hearts. We lament the transit of the one as that of a wild meteor that awed, or of the lightning-flash that smote, mankind. We remember the other as a bright and beneficent visitant, who made earth's weariness less, and life's load lighter; and he has reached so great renown because he descended so deep, and sacrificed so much, in benefiting and blessing mankind.

If, then, my dear friends, we leave this place this night with this great lesson impressed upon your hearts, it will not be in vain that you have come here—that the way to be great is to do good, that the

way to be strong is to bear other's burdens, that the way to increase is to scatter, that the prescription for being rich is, largely and liberally to give; and all experience will testify in the future, what all history demonstrates in the past, that they who have done much, and suffered much, and sacrificed much for mankind, have not been without the sweet reward of satisfaction and repose within, nor altogether without those laurels which grow green and beautiful around the brows of him who has put himself to trouble that others, who deserved it not, might have greater happiness.

Having seen this truth enunciated as a great proposition, we have it embodied and illustrated in the most noble Personation of it—"Even as the Son of man came not to be ministered unto, but to minister." He came not to be ministered unto. He left a throne of inconceivable glory, and came down to a grave, in the world's judgment, of unutterable shame. He left the anthems and the worship of cherubim, for the execration, hatred, and anathemas of the scribes, the Pharisees, the priests, and the multitude of the Jews. In the language of Scripture, "He humbled himself; and though in the form of God, and thinking it no robbery to be equal with God, yet he took upon him the form of a servant." None went so low as the blessed Jesus; therefore none have ascended so high. The depth of his descent is the measure of his grand exaltation. It was because he endured such a cross, that he now wears so brilliant and imperishable a crown. It was because he was the greatest minister of all, that he now receives in Heaven the richest hallelujahs and adorations of all. He came not, it is said, to be ministered unto; and yet he might have demanded it. If any one might have exacted homage, surely it was the blessed Jesus. He consented to degradation—he consented to be a man of sorrows; and, having so consented, he might have demanded upon earth the homage that was due to so vast a humiliation. But, instead of summoning angels from the skies to precede his beneficent march, he was satisfied with John the Baptist. Instead of asking the cherubim and seraphim of the universe to come and attest the greatness of his beneficence, and the splendor of his miracles, he made the dead that he quickened speak for him, and the dumb whose lips he had unsealed, praise him, and the deaf whose ears he had unstopped, listen to him, and the lame whose withered limbs he had restored, leap before him as the roe, and all exclaim, with simultaneous and unmistakable emotion, "Truly this is the Son of God!" One would have thought that when he came to creation, it would have shone perpetually with the light of Tabor, and that some mighty and majestic testimony would have been given to him at every stage,—that an aureole of brightness would have been around him,—that some shekinah, some pillar of cloud by day, and of fire by night, would have constantly preceded him; or that, having made so great a sacrifice, flower, and fruit, and tree, and all bright and beautiful things, would have formed themselves into a couch for so great and illustrious a visitant. But, instead of this, whilst the foxes of the earth had holes, and the birds of the air had nests, He who had thus humbled himself had not where to lay his head.

Again, though he came not to be ministered unto,

yet our sense of his visit as creatures capable of being redeemed by him might have suggested a better reception. But Pilate, instead of using his power to protect him, gave him up to the scribes and Pharisees. The priests, who sat in Moses' chair, instead of recognizing him of whom Moses wrote, shouted, "Not this man, but Barabbas." And the Jews, his own, to whom he came that he might emancipate them from a real yoke, and invest them with a true freedom, rejected, despised, and crucified him. He received no ministration—He came not to be ministered unto as his errand, but the very opposite: in the language of himself, he came "to minister, and to give his life a ransom for many."

Now, if you will look at the history of our blessed Lord, you will see that his whole life was a ministry, and his death itself only a sublimer, grander, and, if possible, a more precious one. If you look at his life, here he feeds the hungry by a special miracle of beneficence and power; there he opens the eyes of the blind, restores the withered limb, unstops the ears of the deaf, unties the tongue of the dumb, and gives to all the hope of the restoration of humanity to all its lost prerogatives, glory, and perfection. There, again he raises a widow's only dead son, and here he quickens the sister's only dead brother. His whole life, a ministry of love—every day, a service and sacrifice for man. On another occasion, he stills the winds, and lays the waves, and gives the earnest to mankind of that day when all winds shall be hushed, and all waves shall be laid, and the earth shall shine again in the splendor of its first dawn. On another occasion, in the hour of his trial, when one would have thought that his only cares would be about himself, he pleads only for his disciples: "Let these go away." And on the eve of his own crucifixion, when the agony of tomorrow must have lain heavy and painful on his heart, he so truly came not to be ministered unto, that he asks no consolations from the height or from the depth; and so truly to minister, that he institutes that beautiful celebrity, the Communion Table, for the consolation of all them that believe. And when he hung upon the cross, in his last agony, so little did he seek to be ministered unto, that, with the exception of the utterance, "I thirst," he sought no relief for himself; and so truly did he come to minister, that, beholding his weeping mother, he bids John take charge of her—not as a goddess for adoration, but as a suffering widow and a childless mother, for comfort and for protection. And in the agony of his last crucifixion, when one would have thought that that grief that was more than any man's, and that sorrow that was bitterer than any one's, would have so overwhelmed him, that he could have no thoughts about any one around, he spoke to the thief upon the cross, and proved the majesty of a present God amid all the suffering of poor man, "To-day shalt thou be with me in paradise." And when he rose from the dead, so little did he come to be ministered unto, that his first anxiety seems to have been, "Go and tell the disciples,"—and because there was one among them that needed the first comfort, because he had been guilty of the greatest offence, he adds, "and Peter,—that I am risen from the dead." And just before he ascended into Heaven, so little did he seek ministration from any, so truly was his life a ministry to all, that he institutes baptism, gives the ministerial commission, "Go and preach the Gospel to every creature," and appends the sustaining and precious promise, "Lo, I am with you alway, even unto the end of the world." We have thus, then, his life, his death, his resurrection, his presence upon earth, all one grand ministry of service to mankind. If, therefore, you wish the lesson I have taught to be consecrated by the noblest precedent, here it is. Let us follow his example; for he has left us that example that we should follow his steps.

But to crown his ministry with its most precious and triumphant feature, he gave his life "a ransom for many." He lived, a ministry to us; he died, a ministry for us; and whether he lived, or died, he "came not to be ministered unto, but to minister, and to give his life a ransom for many." Now, having noticed his life, what are we to understand by the expression, he died "a ransom for many?" Surely,

not a mere example. He was a meek and a patient sufferer; but it was not necessary that a God should become incarnate, that man might have a precedent how purely he should live, and how constantly and meekly he should die. Nor did he give his life as a mere martyr. Many a martyr has suffered great agony, and died most triumphantly; and if we wish to know how martyrs can die for Christ's sake, every Martyrology records illustrious and noble instances. Jesus did live an example, Jesus did die a martyr; but he did more; he lived a prophet, and he died also a sacrifice, or ransom for the sins of mankind.

Now, is it possible to attach any other meaning to such language as this, "He bare our sins?" I am surprised how anybody can read the Bible, and come to the conclusion that Christ's death was nothing more than the death of a transcendently good man, or, as the Pantheist would say, of an unprecedentedly great man, showing constancy and pureness in life, and constancy and faithfulness in death. If this were all, then apostles preached and evangelists wrote in order to deceive mankind. If they understood their own language, and wished to convey to a Jew by the most unmistakable and expressive phrases, that Jesus died a Sacrifice, they could not have selected more definite, unequivocal, and unmistakable expressions. What am I to understand by this, "He bare our sins?" Just think what the Jew did. He laid his hand upon the head of the victim, and the victim was slain bearing his sins. Would not every Jew understand by the expression, "He bare our sins," the sacrificial relationship and character of Christ's death? And again, when John said, "Behold the Lamb of God, which taketh away the sin of the world," that does not carry to us the vivid associations it conveyed to a Jew. When the Jew heard that, he instantly thought of the morning and the evening sacrifice, and he recollected the passover lamb, whose blood, you remember historically shed, sheltered from the destroying angel, and gave protection to the consecrated and happy home. And besides, I believe that when John pointed to Jesus, it was the hour of the day when the Levites were leading the lamb for the morning sacrifice; and thus, John, seeing the typical lamb led to the altar, and seeing the true Lamb standing beside him, said to the Jews, "Turn your backs upon the type; it is the shell, the kernel is not there; it is the shadow, the substance has come. Look not at that lamb any more; but behold Jesus of Nazareth, the Lamb of God, who alone taketh away the sin of the world." Again, what am I to understand by such phraseology as this? "The blood of Jesus Christ cleanseth from all sin." And again: "He is the propitiation for our sins." And again, as the apostle says in the Epistle to the Hebrews, "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean," that is, sacrificial animal suffering or death, "sanctifieth to the purifying of the flesh," so that I can have admission into the outer temple of David, "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge," not the outer man, which the blood of animals did, but "your conscience," the inner man, which the true Sacrifice does, "from dead works to serve the living God?" that is, to be a Levite in the house not made with hands, instead of being consecrated merely to be a Levite in that temple, which was soon to be pulled down, and not one stone to be left upon another.

But if I look at other aspects of the death of Christ, I must conclude that it was different from any other in the New Testament. First, the death of Christ is the burden of all ancient prophecy. You do not read in Isaiah of the death of John the Baptist; there is no prediction of the martyrdom of Paul; but from the first promise that sounded amid the wrecks of Paradise, "The woman's seed shall bruise the serpent's head," to the last promise in Isaiah, "He hath borne our griefs, and carried our sorrows," we have one death singled out and made prominent, and preached, and pressed upon man. Can that death belong to the category of common deaths? Was this the death of a great martyr or a good apostle only? Are we not rational, do we not interpret honestly, when we infer that it was not the death of an illustrious martyr, but

of the only Sacrifice for the sins of all them that believe?

Again, this death, here called "a ransom for many," excites the greatest possible interest in Heaven. It is said that angels desire to look into it; and John opens the door that leads to choirs of the blessed, and enables you to hear the anthem peal that ever swells and never ceases, and in that anthem you ever hear, "Worthy is the Lamb that was slain." And again John says, "I beheld a Lamb just as if he had been slain." Can that, then, be the death of a mere good man, or a great example, that stirs the hearts of ancient prophets; that sweeps, like the breath of heaven, over the hearts of the redeemed; that constitutes the burden of prophecy in the past, and that will be the key-note of the songs and adoration of the blessed, when time shall be no more?

And again, this death of Christ is the substance of all apostolical preaching. Why is it that we are called "Christians," and not "Paulites," or "Peterites?" The answer is plain, Did Paul or Peter die for you? What does Paul say? "God forbid that I should glory, save in the cross of our Lord Jesus Christ." And again, "I preach Christ crucified." This inexpressible magnificence attached to the death of Christ, takes it out of the category of the greatest and the noblest; and it was something so unique, and without parallel, because it was nothing else than what we believe, a ransom for the sins of them that believe.

And then, if you will read the concomitant circumstances of the death of Jesus, you will find something very peculiar. The earth split, the rocks rent, the dead rose, angels came down and returned, and came and returned again. All nature seemed struck; all creation shuddered to its core. This never happened at any other death. Why was this? Because all these things were meant to mark out distinctly that the death of Jesus was not that of a patient martyr, but of an atoning victim for the sin of mankind.

What a blessed thought, that we are justified, not by anything done by us, but by something done for us; that we have not to work our way to Heaven, but to accept Heaven already paid for; that we are ransomed, if we are believers! The Devil, sin, the world, have no right to us. We are ransomed; the price has been paid for us; the mark of God is on our brows; the seal of his adoption is on our hearts; the mortgage is gone; the slave is freed. Jesus gave his life a ransom for all that believe.

Thus then he illustrates by a precious truth the obligation he has stated in connection with another. Thus he came not to be ministered unto, but to minister unto us in his life, and to die a ransom for all that believe. How great are our obligations to the Son of God! You are not your own; you are bought with a price. How great, I say, are our obligations to him, who redeemed us, not with gold, or silver, or any such corruptible thing, but with the precious blood of a Lamb without blemish and without spot.

What are you doing for him? If he has thus ministered to us in life and in death, the least that becomes us is to minister to him. But our ministry is first ourselves. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." And next, wherever you can minister to them that are his, do not do it as a duty, still less as a penance, but do it as a pleasure in responsive gratitude to him who ministered his life and his death to you, that you might live and be happy forever.—*Scripture Readings.*

The Grave. What servants shall we have to wait upon us in the grave? What friends to visit us? What officious people to cleanse away the moist and unwholesome cloud reflected upon our faces from the sides of the weeping vaults, which are the longest weepers for our funeral?—*Jeremy Taylor.*

Resisting Temptation. Frequent and fierce is the Devil in his attacks, on all sides besieging our salvation. We therefore must watch and be sober, and everywhere fortify ourselves against his assault; for if he but gain some slight vantage ground, he goes on to make for himself a broad passage, and by degrees introduces all his forces.—*Chrysostom.*

Tobacco.

[Bro. WHITE: The following close and pointed article upon the sin of using tobacco, is taken from a paper devoted especially to temperance, called the "State League," and published at Syracuse N. Y. As I do not remember that I have ever seen it in the Review, I request for it a place in its columns if you deem it worthy an insertion. S. B. WHITNEY.]

IS THE COMMON USE OF TOBACCO A SIN?

An appeal to the 80,000 clergymen in the United States.

"MEN, BRETHREN, AND FATHERS:"

Some of you abhor tobacco, and manfully express your abhorrence; some of you, I regret to say, are abject slaves to it, and are sensible of your bondage; whilst some of you do little more than trifle with the gigantic evil, when brought to your notice.

In my Anti-Tobacco Mission, I often submit resolutions for your action which denounce this habit as pernicious and decidedly sinful. As a resolution was lately under discussion, a titled divine said, "I believe this is an idle, dirty habit, but not a sin in any sense," and his juniors of the Association concurred in this opinion. You generally do not regard it as an offense demanding discipline or pulpit rebuke, but a foolish habit, which may be trifled about with impunity, or gently censured, as suits convenience. And this "Master in Israel" substantially expresses your views, or the views of an overwhelming majority, by calling it "an idle, dirty habit, but not a sin." I assume nothing by treating your views as practically identical, and therefore I raise the issue on this point.

IS THE COMMON USE OF TOBACCO A SIN?

Come, let us reason together, respecting this fashionable evil, as becomes ministers of Christ.

You concede too much, My Brethren, when you say this is an idle, impure habit, and deny its sinfulness. You surely ought to have known that filth and sin have a strange affiliation. God has settled this point, by demanding a cleanly priesthood and people, by making a difference between the clean and unclean, and expressing an everlasting abhorrence of impurity in all forms. How can you maintain the sinless character of this habit, with the Old Testament, with all its rituals and economies, against you, and coming down on your position as an avalanche?

I doubt whether your ground is any more tenable, under the Christian economy. Physical impurity is rebuked in all those passages which bid men crucify the lusts of the flesh, and cleanse themselves of all filthiness. The Apostles were men of common sense, and when they denounced filth, I suppose they denounced sin. Whitefield maintained that cleanliness was next to godliness; and Mahomed, in harmony with Bible sentiments, anathematizes impurity, and in his Fifth Commandment says, Keep the body clean.

Do you know the deadly effects of this drug? That as a narcotic, a cathartic, an emetic, a life-destroyer, chemists place it on the same shelf with arsenic, prussic acid, and poisons the most virulent? Do you know that a few drops, in condensed form, will speedily dispatch man or beast; and that the evidence is painfully conclusive that hosts of "chewers and smokers" die annually by the poison? Many a tobacco sot "dies and gives no sign." He drops dead in the busy walks of life, or he lies down at night and rises not, "till the heavens be no more." Did you know that physicians of profound research, "whose little finger is thicker than our loins," in matters of this sort, pronounce tobacco as decidedly injurious to body, mind, and soul? I beg you, bestow a glance on the pages of Cooper, Bell, Brodie, Paris, of other lands; and on those of Rush, Muzzy, Warren, Twitchell, and Beck, of our own, and no longer trifle with the ravages of this poison.

Tell me, My Brethren, do you see the sad effects of this drug around you? Nothing like Delirium Tremens, Dyspepsia, Consumption, and other ghastly diseases, in this connection? Have you no victims in your churches, who are strangely sottish, dumpish, and devoid of religious sensibility? Have you no friends in the wide circle of friends, loved ones, loved now, who are maniacs, from this source? Have you

no dolts around you, once lively and enterprising, but whose activity is turned into smoke? Alas! you must often see those who are living corpses, long since murdered by this drug, whose epitaph you may write, *Dead but not buried!* I do not pretend that tobacco injures every body alike. Some men have but little to injure. The tobacco-worm and rock-goat are not injured by it, it is said; and 'some men,' says an ingenious friend, "are very-goatish in their nature, and, as the goat prevails, tobacco injures less and less." 'I think said a profound philosopher, "it will injure everybody but a fool!"

The Common Use of Tobacco, like Alcohol, is a violation of the laws of life, and assails Body, Intellect, and Soul.—What right has a man to whip himself into the use of a nauseous, noxious poison, which in time, will blunt the acumen of all his five senses, disturb his appetite, diminish nutrition, muscle, strength, and all his capacities to serve God? Is it not a sin to rob God? What right has man to use a drug which disturbs the healthful action of his mind, disposes it to be irritable at one time and sottish at another, and, in cases sadly numerous, smites it with forgetfulness, idiocy, or outright insanity? Is it no sin to destroy intellect?

What right has a man to enslave his soul? This drug, by narcotizing, deyllitating, and sensualizing the soul, binds it in chains, and makes it an absolute slave. I speak with reverence, if the eye of God sees a slave on earth, in the way of eminence, he is probably made such by the potency of this drug. Is it no sin to enslave the soul?

Man's organic structure, My Brethren, is perfect, for God is its Author. God's will is as manifest in this organism as in the ten commandments. Whoever injures this "divine workmanship," by the use of a deadly thing, plants his will in conflict with God's will. What is this but man striving with his Maker? What is this but rebellion? What is rebellion against God but sin? In your pulpits, many of you ring the changes on the exceeding sinfulness of sin, the world over and elsewhere. But sin is no undefinable phantom. Sin is the transgression of law, written by the finger of God on the whole organism of man, as well as in the Bible; a transgression which usually carries conviction to the soul, unless stupefied by abuse. The common use of tobacco is in all cases a violation of physical law. The victim may or may not have come to a knowledge of this violation; if he has not, with him it is no sin, or merely a sin of ignorance. But the moment he becomes conscious of this violation, the violation is no longer simply physical, but moral; the act becomes a sinning act, a sin, and the actor a sinner. Millions sensualized by this drug are mournfully defective in moral discrimination, but this is not true of all of its devotees.

I knew one who said, "Sir I can hear no more, for all you say on this drug is true, and cuts me to pieces. I have been a slave to it twenty years, and shall die a slave; but, if my son uses it, I will disinherit him!" Here was consciousness of slavery and of sin.

I knew an excellent deacon, who was an inveterate 'chewer,' who, on reading the passage which bids us glorify God, whether we eat or drink, said to his wife, "I cannot glorify God in the use of this poison." He dropped it, once for all, and became a holier and a happier man. Here was the consciousness and renunciation of sin. A ceasing to do evil in one form.

I can name a clergyman who was much enslaved to his snuff; he sometimes reproved a neighbor who was a drunkard. At length the drunkard said to him, "if you will give up your snuff, I will give up my rum." The bargain was made. But in forty-eight hours the clergyman was in perfect anguish for his snuff. He set a spy over the drunkard to watch for his downfall. When told that the fatal cup had passed his lips, he flew to his snuff-box with the fury of a maniac, made himself idiotic, and died a fool! Tell us which was the greater drunkard? Or, as sin is the point in debate, which was the greatest sinner?

The time would fail me to tell of men, Christian men, and Christian ministers, who have renounced this sin as they renounce other sins, and who with rejuvenated health and jubilant hearts, bless God for their escape from these "bonds of iniquity."

You, my Brethren, do not believe the common use of

tobacco is a sin. Your hearers, I can assure you, if properly addressed, would have a different opinion. Let the affinities of this habit be portrayed before them,—its tendencies to Indolence, Poverty, Strong Drink, and Crime,—let them see that the habit does a well man no good, but much harm; that it wastes time, invaluable time; that it squanders a frightful amount of property; that more is paid for it than for education or religion, the army or navy, and they will promptly acknowledge it to be a sin. Beseech your young men "to do themselves no harm." Assure them that this habit tends to make them lank and lean, sallow and sickly, and is a violation of the laws of life, and they will acknowledge it to be a sin. In a fraternal manner, remind some in your church that this drug is their idol; that it has their last thought at night and their first in the morning; that they shorten their prayers in their families and closets to reach it; that they are wretched in prayer meetings without it, and are often much stupefied by it; and they will probably believe all you say, acknowledge the habit to be a sin, and make tearful efforts to relinquish it.

As I now write, I receive a letter from a missionary in the Sandwich Islands, which states that the churches there consider this habit as sinful, demanding discipline, and act accordingly. How long shall churches in pagan lands excel ours in purity of doctrine and practice?

Ah! my Brethren, deal with this sin with half the plainness with which pulpits deal with foibles which should be beneath their notice; beseech men to abstain from this, as a fleshly lust, which wars against the soul; beseech them to present their bodies holy and acceptable unto God, which is not done while thus defiled! Urge upon them the great command to love God with all their soul, and show them that this is not obeyed by the inebriate on tobacco, any more than by an inebriate on alcohol, and your hearers will respect your logic and fidelity, and you will soon see that this habit is a sin; for whole congregations which you address will pronounce it such. This fashionable, all-pervading habit is a GREAT SIN. It is destroying millions of men! It is stealing the march on our whole race; and Turkey, Holland, and Mexico, are going down under its withering power, and God forbid that America should follow in the mournful track!

I devote my time, and my humble acquisitions to the thankless task of calling attention to this evil.

I make no apologies, Brethren, for this boldness of speech. I assail a nauseous, noxious abomination, at war with Christianity and Civilization, and which springs from the depths of heathenism. God of Heaven! deliver churches of Christ from "filthy dreamers, who defile the flesh and spirit" by this polluting drug! Purge, O! purge American Pulpits from this impurity! Then a ministry of less smoke, and more fire, shall assault this iniquity and other iniquities with success, achieve more for the nation, for God—and man.

Yours, fraternally,

GEO. TRASK.

Humility. As it is with respect to all graces, so particularly as to this clothing of humility; though it makes least show, yet come near, and you will see it both rich and comely; and though it hides other graces, yet when they do appear under it, as sometimes they will, a little glance of them so makes them much more esteemed. Rebecca's beauty and her jewels were covered with a veil; but when they did appear, the veil set off and commended them, though at a distance it hid them.—*Leighton.*

Sectarianism. I hate dividing principles and practices; and, whatever others are, I am for peace and healing; and if my blood would be sufficient balsam, I would gladly part with the last drop of it for the closing up of the bleeding wounds of differences that are amongst true Christians.—*Matthew Henry.*

Preaching. The true learning of a gospel minister consists, not in being able to talk Latin fluently, or to dispute in philosophy, but in being able to speak a word in season to weary souls. *Philip Henry.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 30, 1866.

URIAH SMITH, EDITOR.

The Discussion in Portland, Me.

QUESTION. The Seventh-day Sabbath observed by God's people prior to the crucifixion of Christ, is still binding upon mankind. Affirmative, M. E. Cornell. Negative, T. M. Preble.

(Concluded.)

Cornell. If Eld. P. cannot get the Crisis open for the discussion of the Sabbath question, how does he expect we can get it open. We are willing to open our columns; they are not. He has had a long series of articles in our paper, all that he can probably get, unless he can get their paper open for an equally fair discussion. I expected his brother ministers would come right up here and help him, and endorse him, as he has been the leading man among them on the Sabbath question. Eld. C. here made an argument on 1 Cor. xvi, 1, 2, setting forth the teaching of that scripture. Reads a quotation from History of the Sabbath in relation to Justin Martyr, to offset Preble's quotation from that author. Reads Neander's testimony concerning Sunday, Hist. of Sabbath, p. 204. Rallies Eld. P. back to the Bible. Reads Martin Luther's testimony in regard to the fathers, and what Adam Clarke says on the same subject. Hist. Sab. pp. 198-200. You can find testimony in the early church for sprinkling and image worship. My proof that the Scriptures thoroughly furnish a man unto all good works, stands with a host of my other arguments yet unanswered.

Preble. I should think that my brother was in the negative, trying to disprove everything that I say, testimony of history and all. He has not touched some thirty passages that I have brought up. In regard to the discussion, if the Lord lets me live, and I get money enough to do it, it will be in print before long. I got about one thousand pages prepared in review of History of the Sabbath, but owing to the high price of paper, &c., I have cut it down to 350, and I do not know but I shall cut it down one or two hundred more. Eld. C. refers to 1 Cor. xvi, and says it means to lay by him in store; so say I. I did not bring that up to show that they worshiped on that day, but that they labored on the seventh day. Neander renounced his opinion in regard to Sunday, revised his earliest edition and threw it all away, and declared that he wished that it was burned. The Sabbath is an institution, no work at all about it; so the Bible furnishing unto all good works, is nothing. Eld. P. here returned to his articles and filled out his time by reading.

Cornell. Would like to have Eld. P. remember the main points upon which the question rests, instead of complaining of him as being behind. Refers again to his fundamental arguments, oft-repeated but yet unanswered, because they cannot be answered. Sustains his assertion that Preble declared that those who keep the seventh day Sabbath, crucify the Son of God afresh, &c. The argument is good of the law as well as of the Sabbath. They stand or fall together.

In this speech, Bro. C. introduced another new and conclusive argument based on the style of the sacred historian. Every writer has his style. And it was the style of Luke, the writer of the Acts, when an act was customary on the part of any one, to say that that was his custom, or manner, as shown in the following instance: "And, as his custom was, he [Christ] went into the synagogue," &c. Luke iv, 16. "And Paul, as his manner was," &c. Acts xvii, 2; xviii, 4. Luke is the only one who makes mention of a religious meeting on the first day of the week. It is claimed that Luke meant to teach that the disciples regularly met on that day. Now if this is so, his style would have led him to say that it was their custom or manner. How easily he could have said in Acts xx, 7, "Now upon the first day of the week, when the disciples, as their custom was, had met together to break

bread," &c. And he should have said so more particularly when laying the foundation of a new institution.

Preble. I shall come to the proof that the Sabbath is changed pretty soon, I shall attend to that this evening. There is a battery that will be opened by and by. Goes back again to his article and reads. If we find any testimony of the right to change the law, we have the change. Christ had a right to change the Sabbath, as he was Lord of the Sabbath day. I introduce him as our first witness.

Cornell. Every letter of the New-Testament scriptures was written in this dispensation. The first writer who took up his pen to write, did so about eight years this side of the crucifixion of Christ. It was written therefore after the dispensation had fully commenced, was written by inspiration, and for the men of this dispensation, and as our guide. Therefore the terms of the New Testament are the inspired terms that we are to use in this dispensation. From these premises Bro. C. drew forth another conclusive argument based on the use of the term Sabbath as applied to the seventh day in the New Testament. The seventh day is called the Sabbath fifty-nine times. Inspiration in the N. T. speaks of the first day of the week eight times; but never calls it holy time, nor applies any other title of sacredness whatever. Hence it is entitled to no such distinction. This argument is parallel to one on the immortality of the soul, which Adventists generally consider good; namely, the soul is not immortal because it is never so called in the Bible. So the first day is not the Sabbath, because the Bible nowhere calls it such.

The patriarchs had a commandment for the Sabbath; for Ex. xvi, shows that there was a commandment before Sinai. I admit that the old covenant is done away; but the Sabbath existed before that covenant, and independent of it. Moral laws are commanded because they are binding; but ceremonial laws are binding because they are commanded. Christ's having power to change the Sabbath does not prove that he did it. Let him find the text. Meeting with the disciples does not prove anything; for Christ met with them on other days besides the first day. He met with them for forty days.

Preble. About the word Sabbath he misapprehends a little. It appears that the word Sabbath was the word used by the apostles, though it is not in the English translation. The eight times in which we have the expression, first day of the week, the word is *sabbaton*. It is in the original, and he knows it is there. [After indulging in a few more remarks on points too often introduced already about the patriarchs, no command for 2500 years, first occurrence of Sabbath in Ex. xvi, the right of Christ to change it, Webster's definition of Sunday and Sabbath, and a quotation from Justin Martyr's dialogue with Trypho, the Jew, he said. Now I come to an argument. At this announcement, we expected the before-threatened battery; but instead of bringing out anything new, he only turned back and treated us to some more of his articles.]

Cornell. Right to enact laws does not prove the act. So with the assumed right of Christ to change the Sabbath. Paul says that he kept back nothing that was profitable; then why has he not said something about the change of the Sabbath? Keeping the commandments of God, Sabbath with the rest, is among the good works unto which the Scriptures thoroughly furnish us. The law written upon the heart is God's law, not a new law. Jer. xxxi. Bro. C. here made an argument on the atonement, showing that Christ must plead his blood over the very law that was transgressed in the former dispensation, in order to take away the sin of that dispensation; for the atonement there made was only typical.

Preble. Fills up most of his time in this speech reading again from his articles in the Crisis.

Cornell. Makes an argument on Matt. v, 17, showing the perpetuity of the moral law. Reads from Matt. xv, how the scribes and Pharisees transgressed, and made void the commandments of God by their tradition, showing that Sunday-keeping was an exact parallel to the sin so severely rebuked in the Pharisees.

Preble. When Christ fulfills a law, of course it does

not fail. Fills out his time by reading again from his articles.

Cornell. Refers to the circumstances attending the giving of the moral law. There is a significance to whatever God does. The first tables of stone were broken; Moses prepared the second tables, and God wrote on them the same words that were on the first. It has been thought by some that the breaking of the tables represented the change of dispensations. Moses preparing the second tables represents the sinner preparing his heart for the divine impress. Now what law was written upon the second tables of stone? Answer. The very same law that was written upon the first. So with the sinner's heart: the same law written upon the tables is now upon the Christian's heart. The negative says that the fourth commandment is written upon his heart. Now I want to know how it reads as written upon his heart, and in obedience to which he is keeping the first-day of the week. I ask him to tell us. Eld. C. here introduced an argument in relation to shadow and substance, showing that as Eld. P. holds the Sabbath to be a shadow or type of our future rest, and yet has the Sabbath jogged over from the seventh to the first day, there must be according to his view, a corresponding jog over in the Christian's rest! Introduces the monument argument. Creation is a great monument that God has set up. The Sabbath is the inscription upon it, showing whose power is displayed. Has the monument been torn down and the inscription erased or changed? Christ never took the first-day into his lips.

Preble. The fourth commandment on my heart, reads just as it did in the tables of stone, exactly, word for word. The first day of the week has become the seventh. 1 Cor. xvi, 2, proves that the six working days ended with the seventh day. God never sanctified any particular day except in Gen. ii. Accuses Eld. C. of perverting Matt. v. An answer may be found in Rom. iv; fulfilling the righteousness of Christ. I have shown from the types and otherwise, that the seventh day has been changed to the first day of the week. Now to the word and testimony in relation to this. Reads from Reeve's translation of Justin Martyr and Tertullian, and says, Here are arguments that are worth having. Reads further from Tertullian and Peter Heylyn.

Cornell. If the fourth commandment on Preble's heart reads just as it did on the tables of stone, it means just exactly what it did there. This is all that we claim. Admit that the fourth commandment has come over unchanged and is now written on the heart just as it read on the tables of stone, and we ask no more. Makes a pointed application to Sunday-keeping of the declaration of Solomon, Men "have sought out many inventions;" Eccl. vii, 29; and of the prophet, that they have "hewed them out cisterns, broken cisterns, that can hold no water." Jer. ii, 13.

Preble. Expresses some surprise at the arguments of the affirmative, and after a few scattering remarks on points not new, returns to his quotations from historical authors.

Cornell. Reads a scorching testimony from Heylyn completely rebutting all Eld. P.'s quotations from that author. Asks Eld. P. if God rested on the day of the week he now keeps for the Sabbath; followed by a short argument on the fact that God will not accept of substitutes. We must worship in the way of his own appointing.

Preble. Endeavors to bolster up his construction of Heylyn's testimony. Returns to history, dealing principally with the testimony of Mosheim.

EIGHTH AND LAST SESSION.

Cornell. Takes up Preble's fatal admission that the fourth commandment on his heart reads just as it did in the former dispensation, on the tables of stone, and announces to the congregation, that he is now going to preach a short sermon from Preble's heart, from which he proceeded to give a comprehensive view of the Sabbath question, taking the fourth commandment as a text. Sabbath-keepers know what a mighty fortress of truth can be reared on that foundation. Of course Bro. C. could not complete his examination of the subject in a twenty-minute speech.

Preble. Regrets that so much of his time has been

taken up during the discussion correcting mistakes. Claims that one quarter of it has been spent in this way. Makes a few more remarks on 1 Cor. xvi, 2, and some other points, introducing no new arguments.

Cornell. Continues his sermon from Preble's heart.

Preble. Remarks about there being no commandment for 2500 years from creation for the observance of the Sabbath; yet admits that God might have told Adam how to observe it, and he might have taught it for about a thousand years. Reads from Jones's church history to prove principally that the Waldenses kept the first day of the week.

The two closing speeches were but the summing up of the arguments advanced on each side.

Thus closed the discussion, having continued through eight sessions of two hours each, giving to the disputants twenty-four speeches apiece. In Eld. P.'s statement concerning Neander, he fell into the following mistake: Neander's testimony concerning Sunday, that Sunday was always only a human ordinance, &c., occurs in his complete history of the first three centuries of the Christian church, translated by Rose. The work to which Eld. P. referred was a subsequent work by Neander, more condensed and general in its character, embracing the entire history of the church to the time of the writer, and translated by Torrey. It was the first volume of this latter work that Neander revised to such an extent as to render a new publication necessary. But the publisher says nothing about his having renounced his views of Sunday-keeping, regretting that they were ever published, and wishing that the books were burned, &c., nor anything of the kind. Eld. P. must have read history through very curiously-colored goggles, to have found room for even such an inference.

The last evening the congregation was much larger than at any preceding session of the discussion. It was before this audience that Bro. C. preached with good effect his sermon from Preble's heart. He showed the utter absurdity of keeping the first day of the week, under the pretense of obeying the commandment which enjoins the seventh. All, no matter how set their prejudices, or bleared their theological vision, must have seen and felt the force of this.

We advertised in the beginning of this report, that we should indulge in no boasting. The reader now has a summary of the arguments before him, and he can judge for himself in what plight Sunday-keeping came out of the encounter.

Close of the Discussion.

This number brings us to the close of the discussion in Portland. From what is written the reader can get a tolerably full idea of the relative strength of the two sides. We are not conscious of having omitted anything essential to a correct understanding of the debate, nor of having set forth anything in a false or colored light. Some of Eld. P.'s bold and reckless assertions can be accounted for only on the ground that as the light in a person becomes darkness, the more presumptuous he grows. And in view of his utterly groundless arguments, it was not without a shudder that we heard him self-confidently declare near the close of the discussion, that he would risk ten thousand souls, if he had them, on the truthfulness of his position. His deception in this matter seems to be complete; and we could but think of the language of Paul, concerning those upon whom there is sent strong delusion that they should believe a lie.

One noticeable feature of the discussion was the attempt on the part of Eld. P. to change the issue to a discussion of the merits of Bro. Andrews' History of the Sabbath; and after this had signally failed, the effort on every possible occasion, to traduce, vilify and throw contempt upon that work. And this feeling is not confined to Eld. P. It is common to all classes of the opposition, especially in the East. The query arises why this work is made the object of so much bitterness. Answer. It is because it is making more Sabbath-keepers than almost any other agency at work. Hence there is an intense feeling all through the no-law, Sunday, pope and pagan combination, that it must by some means be broken down. Where there is great fluttering, it is certain that somebody is hit.

This opposition must be especially gratifying to the author of that History, as it truly is to us. The door is now open for them to test this matter, if they dare step in and risk their cause in fair and open encounter.

A review of this History is announced. A thousand pages were prepared. It is cut down to three hundred and fifty. It will probably be cut down two hundred more, says the reviewer. We shall then, out of the thousand pages, have one hundred and fifty left, in review of a work of three hundred and forty! We often hear the expression, "Coming out of the little end of the horn." It would perhaps be too cruel to say that there is anything that looks like that here.

The points made against the History during the discussion, may be summed up as follows: 1. A few sentences omitted from a quotation from Morer, indicated by dots, and not essential to the idea the author had in hand. 2. The declaration that Neander had renounced his views concerning Sunday, and wished the work containing it burned. In making which assertion it is shown that Eld. P. had in view entirely another work than that from which the author of the History quoted; and even in that work nothing is said about any change of sentiment on the part of Neander. 3. Testimony concerning Dionysius of Soter's time A. D. 170, which Eld. P. erroneously supposed was Dionysius the Areopagite of Paul's time. 4. A construction given to some testimony from Heylyn which was entirely demolished by counter testimony from the same author. 5. An instance where the punctuation in an extract was changed from a colon to a semicolon. 6. A few expressions of contempt, unworthy a high-minded opponent, and which we will not do him the injury to repeat.

Objections to Taking the Review.

An exchange prints the following from one of its correspondents. We imagine they are about such reasons as should be given by those who refuse to take the Review.

"We should have far more hope for a man, both in this world and the other, if he would come out plainly and say, 'I tell you frankly, Mr. Agent, I don't want your paper; it's good enough, I guess, but I am too stingy to take it. I am tied down to the world; I grovel in the dirt; all my thoughts are carnal; and I would rather see my family brought up uncouth and unlearned, than give two dollars for any body's paper. I hope, Mr. Agent, you will eat as small a dinner as possible, and get off from my premises, and never be caught back here with your story about papers, and books, and missions, and Sabbath-schools, and all these modern delusions. I want you and every body else plainly to understand that I don't intend to be bothered with such trash as newspapers, books, and Bibles. They cost money and make folks go decent, and such things don't suit me.'"

A SIGNIFICANT ITEM. The last Independent, under the heading "Installation Declined," has the following:

"A council was called lately at Upton, Mass., to install Rev. S. O. Dyer as pastor of the church to which he has been preaching as a supply. But the council declined the service, on account of the imperfectness of his views with regard to the final state of the wicked. This question needs a thorough theological examination. The best way to deal with it by councils is also an important inquiry."

If straws tell which way the wind blows we judge that the "Rev. S. O. Dyer" is on the right track in relation to the destiny of the wicked. At any rate it is evident that he cannot endorse the popular views on this subject. And we are glad that somebody is beginning to get his eyes open far enough to see that "this question needs a thorough theological examination." If it don't, where is there need of anything? But let it be a common-sense examination, according to the Bible; for popular theology and the Bible, are frequently found now-a-days, to be two very different things.

Report from Bro. Cornell.

OUR new meeting-house at Norridgewock, Maine, was dedicated Dec. 9 and 10. These meetings were interesting and profitable. Many rejoiced with us in the privilege of assembling in so comfortable and commodious a house. The house cost about \$2000, and is in debt only about \$300. The Lord has prospered the work in a wonderful manner.

The work was commenced in a very unfavorable time of the year, and was prosecuted in the midst of much opposition. It was built with free-will offerings, and carried through with harmony and general good feeling. Some of the people who reported that our workmen had quarreled and left the job, and that the building would be only fit for a barn or a railroad depot, must be somewhat astonished to see the best finished house in town, completed in the short space of nine weeks.

This house, will no doubt, be a great benefit to the cause, being located at a central point among the surrounding churches, and friends of the cause.

We have just organized a Sabbath-School with 36 scholars and eight classes, in which much interest is manifested by both parents and children. Next Sabbath we organize a large Bible Class, which we hope will be a blessing. They propose to go through the History of the Sabbath for their first lessons.

We are rejoiced to hear a good report from several places in Maine. New friends are being raised up, and we begin to see fruit of labor that we had supposed was bestowed in vain. It is being gathered after many days. We rejoice in every sign of prosperity in the cause here and in every place; and with good courage we labor on in hope of life.

M. E. CORNELL.

Norridgewock, Me., Jan. 15, 1866.

Real and Glorious Prospects.

WHATEVER depths or difficulties we still anxiously behold lying before us, if we were only in the vigorous exercise of a true and lively faith, we might easily surmount them all, and leave them behind us. For faith substantiates what is hoped for, and evidences the things which are not seen. What is it that makes us tremble? Is it even the waves of death itself? Let us embark only in the sweet promise of the Saviour, "I will come again and receive you to myself," and we have already surmounted these. Is it the storm of temptation? Let us commit the keeping of body, soul and spirit to him who has promised that he will not suffer us to be tempted above what we are able, but will with the temptation also make a way to escape, that we may be able to bear it; and the severest and most violent temptations will thus become powerless to us. Does the remainder of our innate corruptions dismay us so that we are ready to ask, How shall we become perfectly holy? let us reflect that Christ is "made of God unto us wisdom and righteousness and sanctification and redemption." Are we disposed to entertain anxious presentiments of temporal and spiritual troubles? Let us remember that each day is ordered by almighty and everlasting love, and brings with it that measure of the bitter and the sweet, which, according to the judgment of infinite Wisdom, is the most conducive to our true peace and welfare.

What glorious prospects are placed before us, and how real they are to every sincere member of Christ! Those whose hearts are set upon gaining, by Divine strength, a complete victory over their innate corruptions, may rest assured of their final triumph, and say with the Psalmist, "I will behold thy face in righteousness. I shall be satisfied when I awake in thy likeness." Psa. xvii, 15.—Copied for Review from *Elijah the Tishbite* by J. Sawyer.

THE celebrated John Foster thus describes a bigot: "He sees religion, not as a sphere, but a line, and it is a line in which he is moving. He is like an African buffalo—sees right forward, but nothing on the right or left. He would not perceive a legion of angels or devils at the distance of ten yards on the one side or on the other."

The Sinner's Burial.

"So I saw the wicked buried, who had come and gone from the place of the holy; and they were forgotten in the city where they had so done." Eccl. viii, 10.

WRAPT in a Christless shroud,
He sleeps the Christless sleep;
Above him the eternal cloud,
Beneath, the fiery deep.

Laid in a Christless tomb,
There, bound with felon-chain,
He waits the terrors of his doom,
The judgment and the pain.

Oh, Christless shroud, how cold,
How dark, oh, Christless tomb!
Oh, grief that never can grow old,
Oh, endless, hopeless doom!

Oh, Christless sleep, how sad!
What waking shalt thou know?
For thee no star, no dawning glad,
Only the blackest woe!

To rocks and hills in vain
Shall be the sinner's call;
Oh, day of wrath, and death, and pain,
The lost soul's funeral.

O Christless soul awake
Ere thy last sleep begin!
O Christ, the sleeper's slumbers break,
Burst thou the bands of sin!

Questions.

BRO. WHITE: Although no sincere professing Christian will raise the question, "Shall we do evil that good may come," yet it is not always so clear what is good and what is evil. Having some doubts on the following points, I will submit them to be considered in the Review:

1. Should a Seventh-day Adventist contribute of the means that God has given him for the support of the popular preaching of the gospel in the absence of any other?
2. Should a Seventh-day Adventist send his children to the Sunday-school, or take part in its management, where there is no Sabbath-school?
3. Should a people professing to be guided by the "law and the testimony," send their children to the Sabbath-school without any authority from the Scriptures for so doing?
4. Should any Christian engage in any worldly pursuit however needful and honorable, that will necessarily break down the family altar, and keep him away from his family for a week at a time?

Yours seeking for the whole truth.

JOHN McMILLAN.

Prescott, Wis.

REMARKS. We publish the above questions, not so much for the purpose of answering them, as of saying to all whom it may concern, that it is out of our power to answer such questions understandingly. We showed these queries at the time they were received to a good brother, who in his short reply so completely covered the whole ground, and so exactly expressed our own mind, that we will give his words. Said he, "I could answer those questions very readily for myself, but I cannot for another." This is so because the answer must very much depend upon circumstances of which we know nothing. We do not know, for instance, the spirit and temper of the community in which you live. We do not know what points are at issue between you. We do not know how such a step as supporting their preaching and sending your children to the Sunday-school would be regarded by them; whether as an act of consistency, or a surrender of your principles. And we do not know what disposition they would have, to take advantage of such steps to use them against you, or to embitter the minds of your children against your faith. All these things, we think, must come into the account, and according to these with the best light he can get, each person must decide these matters for himself.

In regard to the 3d and 4th questions, however, we would say, first, that we think that by all means believers should send their children to Sabbath-school where they have one, until they can find some scrip-

ture against it; and second, in the absence of the husband, it is the duty of the wife (if there is no other proper person), to keep up regular family worship. —ED.

When Shall We Meet Them?

THOSE dear ones, who have fallen asleep in death? Will it be when we lay off this mortal body, and our immortal spirits pass away to Heaven, or the land of spirits? If this is our hope it is a false one; for its foundation is faulty. But when shall we meet them if not at death? Let us listen for a moment to Paul as he is comforting his Thessalonian brethren. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others, which have no hope." He would not have us ignorant concerning those dear ones, those whom we loved so tenderly who have been torn from our embrace by the cruel hand of death; and he would also comfort those who weep, by pointing them to a hope. Are our friends to lie forever in the deep, dark grave? Ah, no. "For if we believe that Jesus died and rose again, even so them also, which sleep in Jesus, will God bring with him."

Are our friends now in Heaven? Shall we look forward to death as the time to meet them there? Again the answer is, No. "For the Lord himself shall descend with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." Then it is to the coming of Jesus we are to look for the reunion of the saints. It is then we shall meet on the fair banks of the beautiful river of life. Then our earthly friendships will be made immortal, and our glad voices unite in singing the songs of Zion. Together we'll tune our golden harps, and cast our crowns at Jesus' feet. Then the glorious music shall resound through Heaven, and the golden arches echo back the mellow notes to ravish our delighted ears. With the Evangelist let us pray, "Even so, come Lord Jesus, come quickly."

Yours, looking for Jesus.

SARAH J. WAKELING.

Merrillsville, St. Clair Co., Mich.

Women, Look Here!

If it were justifiable to use hard words at all, the writer hereof would think it excusable when he hears women complaining of all the ills conceivable, and sees them go into the streets, or out to walk with only thin shoes and thin cotton stockings on their feet, and knows they have no adequate protection for their limbs. But that is not the worst feature. It is far worse to see them send their children out equally exposed. *It is murder in the first degree.* We happen to know some women who have recovered health by learning how to make themselves comfortable—how to clothe their persons so as to keep the temperature of all parts of the body uniform. And we have known scores of poor women who went prematurely to their last rest because they never learned the comfort of being warmly clad. There are plenty of inhuman mothers left, who will sacrifice a child's health in order that she may "look pretty," or look as well as somebody's else child does. There are very few days pass that we do not see illustrations of this criminal vanity that not only make our heart ache, but bitter words come into our mouth. Feeling thus, we want the women who read the Rural to carefully peruse the following from the pen of Dr. Dio Lewis: It is sound common sense. It is truth.

"During the damp and cold season deficient dress of the feet and legs is a fruitful source of disease. The head, throat, and liver are perhaps the most frequent sufferers. The legs and feet are far from the central part of the body. They are not in great mass like the trunk, but extended and enveloped by the atmosphere. Besides, they are near the damp, cold earth. For these and other reasons, they require extra covering. If we would secure the highest physiological conditions, we must give our extremities more dress than the body.

We men wear upon our legs, in the coldest season, but two thicknesses of cloth. The body has at least six. Women put on them four thicknesses under the shawl, which with its various doublings, furnishes several more—then, over all, thick, padded furs: while the legs have one thickness of cotton under a balloon.

"They constantly come to me about their headache, palpitation of the heart, and congestion of the liver. Yesterday one said to me, 'All my blood is in my head and chest. My head and chest go bumpety-bump, and my heart goes bumpety-bump.' I asked, 'How are your feet?' 'Chunks of ice,' she replied. I said to her, 'If you so dress your legs and feet that the blood can't get down into them, where can it go? It can't go out visiting. It must stay in the system somewhere. Of course the chest and head must have an excessive quantity. So they go bumpety-bump, and so they must go, until you dress your legs and feet, in such a way that they shall get their share of blood. In the coldest season of the year I leave Boston for a bit of a tour before the lyceum—going as far as Philadelphia, and riding much in the night without an overcoat; but I give my legs two or three times their usual dress. During the coldest weather, men may wear, in addition to their usual drawers, a pair of chamois-skin drawers with great advantage. When we ride in a sleigh, or the cars, where do we suffer? In our legs, of course. Give me warm legs and feet, and I'll hardly thank you for an overcoat.'

"My dear madam, have you a headache, a sore throat, palpitation of the heart, congestion of the liver, or indigestion? Wear one, two, or three pairs of warm woolen stockings, and thick, warm shoes, with more or less reduction in the amount of dress about your body, and you will obtain the same relief permanently that you would derive temporarily from a warm foot-bath.

"I must not forget to say that a thin layer of India-rubber cemented upon the boot-sole will do much to keep the bottoms of our feet dry and warm."

God Governs—Trust Him.

WHEN Bulstrode Whitlock was embarked as Cromwell's envoy to Sweden, in 1653, he was much disturbed in mind, as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, at length said:

"Pray, sir, will you give me leave to ask you a question?"

"Certainly."

"Pray, sir, don't you think that God governed the world very well before you came into it?"

"Undoubtedly."

"And pray, sir, don't you think that He will govern it quite as well when you are gone out of it?"

"Certainly."

"Then, sir, pray excuse me, but don't you think you may trust Him to govern it quite as well as long as you live?"

To this question Whitlock had nothing to reply; but turning about, soon fell fast asleep till he was summoned to embark.

ALECK STEPHENS, if we may credit a dispatch in the Tribune, has written a letter to some one in Washington, in which he states that the condition and persecutions of Union men in Georgia are at this time vastly worse than during the days of rebellion.

Two things a master commits to his servant's care, saith one,—the child and the child's clothes. It will be a poor excuse for the servant to say, at his master's return, "Sir, here are all the child's clothes, neat and clean, but the child is lost." Much so with the account that many will give to God of their souls and bodies at the great day: "Lord, here is my body; I was very grateful for it; I neglected nothing that belonged to its content and welfare; but as for my soul, that is lost and cast away forever—I took little care and thought about it."—Flavel.

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. Edson.

DEAR BRETHREN AND SISTERS: How truly solemn is the time in which we live! We can see by the signs of the times and the fulfilling of God's word, and what is transpiring before us, that the hour of temptation is just upon us. How fast infidelity and spiritualism are spreading, and sin and wickedness and crime are increasing, and how important it is that we stand upon the truth of God's word, here amid the perils of these last days. We must gird on the whole gospel armor, and have our loins girt about with truth, in order to be prepared to stand, and to be shielded in the hour of temptation, and the time of trouble, which God's people will soon have to pass through.

It does seem that most everything is taught by the professed ministers of the day, but the truth of God's word. I went to a funeral a few days ago at which a Universalist preached; and when he spoke about death, he said that death was natural, that there would have been death in the world if there had been no sin. He said that according to science and geology there was death thousands of years before man was created, and that our Saviour's death was only natural, and at death all was well. Then came the change that man put on immortality. Yet he had just been reading 1 Cor. xv, 21, "For since by man came death, by man came also the resurrection of the dead." They may cry Peace, and say that all is well at death, but give me the word of the Lord for all the popular errors of these times. How thankful we should be for the goodness and mercy of God in letting so much light and truth shine upon our pathway, as it were as clear as the noonday sun. I feel thankful for the goodness of the Lord to me, and for the way that he has led me. We have much to encourage our hearts to persevere and strive to overcome. How thankful should we be for the helps that we have; for the gift of prophecy that is in the church, and for the light that we have on health. How much the Lord is doing for his people to fit them for translation. Let us take hold of this work in earnest. It is time that we were awake and zealous to repent and try to work more faithfully for the Lord. The enemy is at work to deceive all that he can. I feel like striving to overcome, that I may at last, with the people of God stand on Mount Zion.

MARSHALL EDSON.

Ashfield, Mass.

From Sister Richmond.

BRO. WHITE: My heart has often been cheered and comforted, while reading the communications from the brethren and sisters, through the Review. And I would gladly add my feeble testimony in praise to God for all that he has done for me. Although we have been called to pass through afflictions, yet we feel to adore the grace that has been sufficient to buoy us up in all our hours of trial. How thankful should we be for the precious light of truth that is shining upon the pathway of the remnant in these last days of peril, and especially in regard to our health. Truly we feel that the Lord has done great things for us. While suffering from disease, we have been trying to follow out the teachings given us in "How to Live," and can say that we have received great benefit therefrom. It seems more and more that the Lord is leading out his people, and I desire ever to be found following in the track of truth, and living so humbly that I may overcome all my sins, and come off conqueror over the powers of darkness.

Your sister striving for the kingdom.

N. D. RICHMOND.

Vernon, Vt.

Extracts from Letters.

Sister M. A. Nugent, of New Orleans, La., writes to a friend from whom she had received books and letters through which she has been led to embrace the truth. From the letter we take the liberty to make the following extract:

I am reading the "Prophecy of Daniel." I cannot express my gratitude to you for sending me those good books. I have never read anything to compare with them. I feel to praise God that although I am deprived of the privilege of being with those of like precious faith, I have those books to read. How often I wish I was where I could be with those of like faith. I am heart-sick of this city, with all its perverting influences, and associations. However I must be submis-

sive to the will of God, and trust he will keep me at all times. I thank the Lord that I have heard this precious truth, and that he ever gave me a heart to receive and love it. I feel to praise God for what he has done for one so unworthy as I am. My prayer is, that his holy Spirit may guide and keep me at all times. I receive the Review and Instructor regularly. They are the best papers I have ever read.

MARY A. NUGENT.

Sister S. A. Snyder writes from Dallas, Pa.: I have been passing through affliction, having been called to lay a loved mother in the grave. But I can look forward to the resurrection when I shall meet her again. It has been about five years since I commenced to keep the Sabbath, and I have never been sorry. I suppose I am the only one in the county of Luzerne, and I do not know that I shall be the means of converting any one; but through the grace of God I mean to hold out; for in keeping the commandments of God there is great reward. With many other lonely ones I can say that the Review is my only preacher; and I could not well do without it.

Sister M. F. Dibble writes from China, N. Y.: It is just one year since I was enlightened in regard to the requirements of the commandments of God, since which time I have been endeavoring to keep them all, to the best of my ability, and I know I have been blest in so doing. Yet I feel that a very close search, and diligent watchfulness are continually necessary that I fail not in the very first short command.

I have stood alone in this place, yet not lonely, while I have had the testimony of both Testaments at hand, the Spirit of God within, the welcome visits of the Review, and other precious works of like faith. I feel to call upon my soul and all within me to praise God for the blessings of the past year. My husband had felt too that I had gone back into Judaism, and had embraced sentiments inconsistent for Christians in this enlightened age. But he was disarmed of all his prejudice at the Nile Conference. Since that time he has been searching for truth, and to my surprise and great joy I found he had resolved to commence with the first Sabbath of 1866, to serve God by keeping all his commandments. We felt that we received the blessing of God while we worshiped, being agreed as touching the law of God. There are others here that seem almost persuaded to embrace present truth. Pray ye that the Lord of the harvest will send laborers into his vineyard.

BRO. A. J. Marsh writes from Tuscarora Center, N. Y.: I have lately removed from Tuscola Co., Mich., where I embraced the third message under the preaching of Brn. Van Horn and Canright. But although now separated from those of like kindred faith it shall not hinder myself and companion from keeping the Bible Sabbath. Though all around us desecrate God's holy day, and trample his law under their feet, we will try to escape the awful denunciations of the third angel's message, live out the present truth, and get ready for the coming Saviour. I hope the time is not far distant when some faithful messenger will come this way.

Obituary Notices.

DIED, at Laporte City, Iowa, Dec. 29, 1865, of typhoid fever, Alice, only daughter of Bro. and sister Leach, aged nine years, ten months, and twelve days. Discourse by the writer, from Psa. cxvi, 15.

Also, died at Laporte City, Iowa, Dec. 11, 1866, Sr. Helen M. Parker, daughter of Bro. and sister Mitchell, aged twenty-seven years, ten months, and fifteen days. Discourse by writer from 1 Thess. iv, 14.

WM. H. BRINKERHOFF.

DIED, at North Star, Gratiot Co., Mich., Jan. 4, 1866, William Barns, aged 46 years. He was sick a little over five days, with the pleurisy and lung fever. He united with the church at Ithaca at its organization, about a year ago. We trust he died in hope of eternal life. He leaves ten orphan children to mourn his loss.

FRANKLIN SQUIRE.

DIED, in Rouse's Point, N. Y., Oct. 24, 1865, sister Margaret Bendon, aged 81 years.

Much good could be said of Sr. B. While she had not the knowledge of reading, she could see that the seventh day was the Sabbath, and commenced keeping it in 1853. She was among the poor of this world, yet rich in faith toward God, and was the first in the vicinity to commence giving weekly donations. She loved the truth, and had great confidence in God, that he would supply all her earthly wants. I expect she will tread the immortal shores. Sermon by D. T. Taylor, subject, Immortality.

C. O. TAYLOR.

PUBLICATIONS.

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

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| The Sabbath of the Lord ; a Discourse by J. M. Aldrich, | 5 | 2 |
| End of the Wicked , | 5 | 2 |
| Matthew xxiv , A Brief Exposition of the Chapter, | 5 | 2 |
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| Sabbatic Institution and the Two Laws, | 5 | 1 |
| Assistant , The Bible Student's Assistant, or a Compend of Scripture References, | 5 | 1 |
| An Appeal for the Restoration of the Bible Sabbath in an Address to the Baptists, | 5 | 1 |
| Review of Fillio , A Reply to a series of Discourses delivered by him in this City against the Sabbath, | 5 | 1 |
| Milton on the State of the Dead, | 5 | 1 |
| Brown's Experience , Consecration—Second Advent, | 5 | 1 |
| Report of General Conference held in Battle Creek, June, 1865, Address on Systematic Benevolence, &c., | 5 | 1 |
| The Sabbath , in German, | 10 | 2 |
| " " " Holland, | 5 | 1 |
| " " " French, | 5 | 1 |
| On Daniel II & VII , in French, | 5 | 1 |
| The Second Advent Faith : Objections Answered, | 4 | 2 |
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| TWO-CENT TRACTS , Institution of the Sabbath—Sabbath by Elihu—Infidelity and Spiritualism—War and Sealing—Who Changed the Sabbath?—Preach the Word—Death and Burial—Much in Little—Truth—Positive Institutions—Wicked Dead, | | |
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The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 30, 1866.

This Week's Review.

It is proper that we open this week's summary with a reference to the article entitled Christ's Ministry. It is taken from Cumming's Scripture reading on Matthew. We read it with intense interest, and transfer it to the columns of the Review that its readers may have the pleasure of its perusal too. A subject of paramount attraction to all Christians, the service and sufferings of our Lord for us, is there set forth in a beautiful, often glowingly eloquent, style, calculated to impress us deeply with the fact that no humility on our part can be too great, nor can we make too many sacrifices nor bear too heavy crosses for One who has done so much for us. If you are becoming weary in your Master's service, read it, and profit by its timely admonitions.

That great and crying abomination of this time, Tobacco, receives good attention in this number. We have heard much about the golden age, brazen age, &c.; but to go abroad and see how almost universally people are besmeared with this sin, one would think we had reached the tobacco age. Taking our seat in the cars at Rochester, to go east, on our recent visit to New Hampshire, we soon found that in the seat front of us a tobacco-mill had been sitting, and the flood of extract of tobacco which he left upon the floor was truly appalling. While there was room in any other part of the train, that seat was declined, people not seeming disposed to float in such doubly-distilled filthiness. At length one man, rather than stand, managed to occupy the place, by turning away his head, and getting up on to the seat, boots and all. Such scenes are common; nor are they confined to railroads. No sooner had we taken a seat in the stage than worshipers at the same nasty shrine appeared. Two young men entered the coach who did not seem to possess any superabundant mental brilliancy which they could afford to tarnish, or have any vitality to waste, in the use of that vile narcotic. Yet their first act was to take an enormous "chew" of the weed, and roll it under their tongue in stupid delight. And in process of time they had a pretty well-defined track of ejected tobacco juice from their lips to the coach window. Reader, if you are any wise afflicted with this habit, don't you fail to read the article; and then—for decency's sake, for your family's sake, for your body's sake, for your soul's sake, and if you are a professed Christian, for Christ's sake, banish tobacco from mouth and pocket.

"Women Look Here." The reason why you are requested to look, will be found in the article under this heading. And we trust that, having looked, you will not be like the one of whom James speaks, who "goeth his way and straightway forgetteth what manner of man he was." Jas. i, 23, 24.

The report from Bro. Cornell will be of interest to the friends of the cause. Pray for the Eastern Mission, that the good hold the truth seems to be taking in that section, may deepen and spread.

A good point against Sunday-keeping will be found in the item headed, "I'll Risk It."

A little increase of matter this week in our Letter department. To very many this is the most interesting portion of the paper; and we would like to devote at least a page in each number to short, pointed, heart-cheering, soul-stirring, letters and exhortations from living, consistent, Christian Sabbath-keepers. Shall we have them?

Another convert to the truth from reading our books and papers. See Sr. Nugent's letter. Every time we hear of such a case we feel like saying anew, Send out the publications. We often pray the Lord of the harvest to send forth the living preachers. But here are preachers that we can send forth, able, under the blessing of God, to accomplish untold good. Are we all doing our part? At every stage of the progress of this work much will depend on the publications; and the Office can furnish all that may be needed. The truth must go. The message must be faithfully proclaimed; the pen performing what the preachers cannot. And until more workmen are raised up for the great harvest field, let us see that the publications are doing all they can.

Labor on; for time is ending;
Words of truth to thousands sending,
Pointing souls to ruin tending,
Upward to our rich reward.
Soon with glory beaming o'er us,
While we join in Heaven's chorus,
We shall see the end before us,
Of our labor in the Lord.

Bro. S. B. Gowell, of Portland, Me., has a supply of S. D. A. Publications on hand, and can fill orders from brethren in New England at Office prices.

The total enlistments in the Northern States, during the war, were 2,461,000.

To Correspondents.

LETTERS sent. J. B. Frisbie, J. N. Andrews, Wm S. Ingraham, G. L. Holiday, G. I. Butler.

W. H. B. of N. H. We have been designing for some time to write a few thoughts concerning the 1835 days, and in view of your article, will come to it as soon as possible.

H. F. P. The matter to which you refer was too local to require the publicity of an insertion in the Review.

I. Sauborn. Have forwarded your letter to Bro. Loughborough, as per request.

ARTICLES DECLINED. "An Intruder." We would say to the writer that we appreciate her feelings. And it is for the very reason that she does not want such low intrusive sheets as the "Voice of the East" in her dwelling, that we decline to waste space upon them in our paper.

ARTICLES ACCEPTED. Mighty to Save.—The Hundred Fold.—The Joy of the Cross.—A Little Time of Peace.—Come Unto Me.—This Blessed Hope.—Report from Bro. Blanchard.—Package of Selections from Sr. E. Eaton.—Always in Trouble.

All Told!

"WHAT kind of a Sabbath-keeper is he? He chews tobacco, eats pork, and doesn't pray in his family."

Such was the language, recently, of an observer, concerning a certain person professing to be a seventh-day Adventist. Comment unnecessary.

J. M. A.

"A Bird's-Eye View of the city of Battle Creek" has just been published by a citizen of this place. It is a lithographic print 22x30 inches, showing the location of the Review Office, and other places which might be of interest to our brethren abroad. For a limited time we can furnish them post-paid for \$2.00 a copy to those who may be desirous of obtaining such a view.

J. M. A.

D. C. Topping stops his paper, giving for a reason that he has "joined tother church." We would therefore say to "tother church," whatever illustrious body may be meant by that designation, that they have a member with them who owes for twenty-one numbers of the Review, and who has stopped his paper without paying up.

J. M. A.

THREE more of those "Circulating Libraries" taken. To whom shall the next three be sent?

J. M. A.

"I'll Risk It."

So said a lady, after the claims of the fourth commandment had been presented. Said she, "If we only keep the Sabbath we have always kept holy to the Lord, I'll risk but what we shall come out right." Raising her voice, said she, "I'll risk it! I'll risk it! I'll risk it!!!"

Saying that we will risk a thing, implies that there is some risk in it, which we however determine to brave. I have heard a great many discourses given to prove that every one ought to keep the first day of the week, or, at least, that it would do just as well as to keep the seventh, but I never thought of saying I would risk it to keep the seventh day; for I saw no danger in that direction. But in regard to keeping the first day in its stead, my language always was, I dare not risk it.

R. F. C.

A Request

That those who have the book, "Bible Class," which they do not now use, will mail them to us for the use of our new Sabbath-Schools in the Eastern Mission. They may do much good. Direct to me at South Norridgewock, Maine.

M. E. CORNELL.

Call for Help.

BRO. WHITE: At a Monthly Meeting of the church in Locke, Mich., held Dec. 24, 1865, the church voted that request be made for some one to come and visit the church in this place, as we are in want of help. If some one can come, we will meet him at such place as he may designate. We have had no labor since July last. We are still anxious to hear. We love the truth.

In behalf of the church,

T. T. BROWN, Church Clerk.

Notice.

At a meeting of the Deerfield, Minnesota, church, of S. D. Adventists, convened Dec. 3, 1865, the following resolution was passed:

Resolved, That we consider it to be the duty of all the members of this church to be present at each Quarterly Meeting, if possible, or send a letter to the clerk of the church.

S. W. HICKOK, Church Clerk.

Appointments.

PROVIDENCE permitting, I will meet with the church at Waukon, Iowa, Sabbath and first-day, Feb. 3 and 4.

And at Tafton, Grant Co., Wis., 10th and 11th, as the brethren there may make arrangements. Will some one meet me at Bridgeport on Thursday the 8th, in time to take me to Tafton the same day?

ISAAC SANBORN.

THE next Quarterly Meeting of the Lone Rock church, of Seventh-day Adventists, will be held at Lone Rock, Wis., Feb. 10 and 11. Will Bro. Matteson or Bro. Steward attend this meeting?

JOHN R. GOODENOUGH, Clerk.

Business Department.

SEE PUBLICATION COLUMN INSIDE.

Business Notes.

Letters Written. Charles Hogle, Priscilla Markellie, L. H. Densmore, Mrs. I. G. Soule, C. S. Elliott, C. K. Farnsworth, John L. Edgar, H. L. Hastings, Homer Howe, P. C. Rodman.

SAMUEL ZIN: You wish your papers changed to Sandyville, Iowa. Where from? The \$3.50 inclosed we cannot place to your credit till you inform us where your papers are now sent.

C. TOSH: We do not know where Mary Jane Kay's Review is sent.

DAVID DUTTON: You say, "Forward my paper to Dunham, Washington Co., Ohio, until further orders," and inclose \$2.00 to apply on the same. We will do as you request as soon as you inform us where your paper is now sent.

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.

F. Gould 28-13, L. Harlow 28-1, J. B. Slayton 28-1, M. M. Churchill 28-9, L. H. Determan 28-9, L. J. Walsworth 29-9, G. W. Staats 29-1, A. Wattles, sen. 28-9, P. H. Rupert 29-9, S. S. Post for Eld. Wm. P. Cool 29-9, and H. J. Campbell 29-9, C. K. Farnsworth for M. J. Alving 29-9, C. S. Glover 28-1, S. Cohoon 26-1, E. Seeley 28-1, C. Frantz 29-9, J. Stryker 30-1, J. H. Sparks 29-1, Mrs. M. Stockwell 29-9, J. W. Landes for Mrs. E. Dickson 28-9, and T. R. Walker 28-9, L. Apply 28-1, J. Brown 28-1, W. S. Foote 28-1, M. Rose 28-1, C. Tosh 28-14, each \$1.00.

L. W. Hastings 29-14, W. Moore 28-12, P. Smith 29-1, A. Thomas 29-14, J. Demming jr. 29-17, S. Davidson 28-14, C. M. Holland 29-1, N. T. Preston 29-7, G. F. Richmond 29-1, H. Walzer 28-14, O. Gleason 29-9, J. T. Mitchell 29-14, L. O. Stowell 28-1, J. H. Sparks 29-1, W. Farrar 29-1, H. H. Pierce 29-1, J. Pierce jr. 29-1, M. Colby 28-1, J. M. Dean 29-1, Mrs. P. Birch 28-18, R. Adams 28-3, E. H. Adams 29-8, T. B. Finch 29-1, G. J. Foster 29-1, C. Webster 29-1, M. Foote for Mrs. J. Curmine 29-9, M. A. Brown 29-1, Mrs. N. Caldwell 29-1, N. Crane 28-8, each \$2.00.

Mrs. I. G. Soule \$4.25, 29-9, A. B. Rust \$1.25, 28-7, W. Markley 50c in full, C. Colby \$2.50, 28-13, C. C. Bodley \$3.00, 30-8, H. C. Blanchard \$1.25, 28-7, A. G. Scott \$1.20, 29-9, N. M. Jordan \$4.00, 31-22. J. Kemp for S. B. Griffin 28-9, 50 cts.

Subscriptions at the Rate of \$3.00 per year.

M. Edson \$1.50, 28-1.

Books Sent By Mail.

E. B. Stiffer 25c, J. Demming jr. 75c, A. M. G. Crane 17c, L. A. Baldwin 12c, E. B. Wilcox \$1.00, J. Mulholland 10c, L. A. Bramhall 25c, E. G. Rust 7c, H. B. Hulbert 5c, M. A. Brown 50c.

Books sent by Express.

B. Auten, Pella, Marion Co., Iowa, (Cir. Lib.) \$8.00. H. Howe, Smithport, Pa. via. Olean, (Cir. Lib.) \$8.00. G. L. Holiday, Brodhead, Green Co. Wis., (Cir. Lib.) \$8.00.

Donations to Publishing Association.

W. S. Foote \$5.00, M. Foote \$3.00.

Cash Received on Account.

C. O. Taylor \$3.00, H. C. Blanchard in full, \$3.75, S. H. King \$3.00.

To Pay Expenses on Draft Publications.

S. N. Walsworth \$1.00.

Michigan Conference Fund.

Ch. at Vergenes, \$5.20. E. Van Deusen, \$14.80. Ch. at Eureka and Fair Plains \$50.00.

Gen. Conf. Missionary Fund.

Ch. at Washington, N. H. \$40.00. Ch. at New Ipswich, N. H. \$45.00.