

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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Gather us Home.

ONWARD, speed onward, O time in your flight,
Bring the glad morning when all will be light;
Chase the dark shadows of life far away,
Ope to our vision the life-giving day.
Our journey is ending; O Lord, this we know,
And light is still marking our path as we go,
Yet we are halting, and fear lest we stray,
Take us, and lead us, and save us, we pray.

Boldly, and fearlessly, would we engage,
Conquer, or press, all our foes in their rage;
Many, disdainful and proud, though they be,
Still we are strong, O our Saviour, with thee.
Proudly we'll raise thy bright banner on high,
Let the broad pennant spread out in the sky,
Firm is it fixed, and will gallantly wave,
Long o'er the ship of the "Mighty to save."

Joys are before us, and hope still is true,
The glories of Heaven rush on to our view;
And as we near them transcendentally sweet,
Seem the bright paths to our wandering feet.
When shall we tread them? be patient, my heart;
Wait for the summons from earth to depart;
Watch for the lightning that shineth from far—
Ready to rise to his fiery car.

Troubles are coming, the winds must obey
The voice of the angel, his hand cannot stay;
The legions of earth from their corners arise,
The heft of the battle's in sight of the prize;
Yet we will not fear in war's dread alarm,
Trusting Jehovah's omnipotent arm,
He is our covert, a shield for our breast,
And gives us for aye from our enemies rest.

Flames are above him, beneath him, around,
With glad hosannas the heavens resound;
But to the wicked his arrows are sped,
His storm-cloud of vengeance has burst on their head;
Salvation has come! blessed God, we will cry,
Thy praise shout and sing as we pass through the sky,
And when we reach the delectable shore,
Our hearts will be tuned to his praise evermore.

D. H. LAMSON.

Olivet, Mich.

Sermon, Number Three.

The Name "Jesus."

BY J. MATTESON.

"Thou shalt call his name Jesus." Luke i, 31.
Names represent things and objects. Without names we should be unable to locate ourselves in space or time. They originate from God, and even the stars "he calleth . . . all by their names."

There is something truly wonderful in the fact that a few letters meeting our eyes, can bring before us a clear idea of a person who lived six thousand years ago, or events that then transpired. Or bring persons who are now living many thousand miles off, near before us. Abel, and David, and Peter, and Paul are all still speaking. And even the words of Job have been

printed in a book, so that we may be instructed by the patience of that just man. The names of Abraham, Elijah, Daniel, and John bring before us faith, piety, devotedness and love. Sweet memories are connected with all these. But above every name that was ever named in Heaven or upon earth, the name Jesus connects with it everything that is sweet and lovely.

Let us consider, 1. The person to whom the name Jesus is applied. 2. The memories clustering around this name. 3. The power of the same.

1. The person to whom applied. On this we find many conflicting opinions among men. But the word of the Lord is clear and definite on this subject as well as all other subjects. It is generally and justly applied to the son of Mary, born at Bethlehem. But who is he? Is he only the son of Mary? Is he not also the only begotten Son of the living God? Did he exist before this world? Is he co-equal with the Father? Let us hear the inspired testimony. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . He was in the world, and the world was made by him, and the world knew him not. . . . And the Word was made flesh and dwelt among us. . . . John bare witness of him, . . . he was before me." John i. And the Saviour himself testifies, "Before Abraham was, I am." John viii, 58. Yet he is not the self-existing, only true God, but he is the Son of God. And it has pleased the Father to bestow upon him all power, glory, wisdom and excellency, and to send him to this lower world to redeem his fallen creatures, that all may honor the Son, even as they honor the Father. "All power is given unto me in Heaven and in earth." Matt. xxviii "Who is the image of the invisible God, the first-born of every creature. For by him were all things created, . . . and he is before all things. For it pleased the Father that in him should all fullness dwell." Col. i. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. This may easily be harmonized with the oneness of the Father and the Son, for this unity is not in person, but in purpose and action. This is most decidedly proved in verse 22, "That they may be one, even as we are one." "There is but one God, the Father, of whom are all things; and one Lord, Jesus Christ." 1 Cor. viii. "There is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. ii. Christ is truly God, for he is born of God; and truly man, for he is born of man. "Thou art my Son, this day have I begotten thee. . . . And again, when he bringeth in the first begotten into the world, he saith, let all the angels of God worship him. . . . Unto the Son he saith, Thy throne, O God, is forever and ever. . . . God, even thy God, hath anointed thee." Heb. i.

That this very person, who was born before every creature, is the same as afterward appeared unto men upon this earth, in the land of Palestine, the beloved apostle John demonstrates beyond all possible doubt. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands handled of the Word of life. . . . That eternal life, which was with the Father, and was manifested unto us, . . . declare we unto you." 1 John i. Compare John i. Again hear the word of the Lord: "The Lord possessed me in

the beginning of his way, . . . before the hills was I brought forth. . . . When he prepared the heavens, I was there. . . . When he appointed the foundations of the earth, then I was by him as one brought up with him." Prov. viii.

Who was it that communed with Abraham about Sodom, that Joshua worshiped when he was by Jericho, that walked in the midst of the fiery furnace with the three Hebrew worthies, that helped the angel against the prince of Persia, when he withstood him one and twenty days, but the Prince of the people of God, the Son of God, "The first and the last, . . . he that liveth and was dead; and is alive forevermore"—Jesus?

The reason why this name is applied to Christ, is plainly given in Matt. i, 21. "He shall save his people from their sins." Pure and holy the earth and its inhabitants came forth from the hand of the Almighty. All was peace, order, and perfect harmony. Every living being seemed to praise the Lord, and everything created reflected his glory. But man fell. The curse came, and rested heavily upon the earth and all its inhabitants.

The Son of God looks down in tender compassion upon the poor fallen race. He says, I will save them, I will die for them, I will pay the penalty of their transgressions. Ten thousand worlds are mine, the peace and glory of Heaven I can enjoy forever; flaming seraphs and mighty angels I can command at my pleasure. On the wings of the morning I can go to the uttermost bounds of creation, escorted by a host of most lovely beings, enraptured by songs of sweetest melody, but I will leave it all. I will go to that dark far off earth; to those rebels who despise me, and my Father and his holy law. I will be poor, despised, forsaken, spit upon, scourged, crucified, and die for those who have hated me.

And he not only promised, but came, and carried out his plan of salvation, in spite of all the united opposition of devils and wicked men. And this he did for you, reader, that you through the means by him provided may be an heir of glory. Oh matchless love! And will you turn away from it? Will you be indifferent? Can you steel your heart against such love? Will you return nothing but black ingratitude? Will you continue to displease him who is now so kindly inviting you to come, who offers full and free salvation? Oh no, say no! he has come to save me, therefore his name is called Jesus. That name I will never, no never forget.

2. The memories that throng around the name Jesus, are so many and so sweet that they afford meditation enough for a poor mortal all his lifetime.

When he enters this world is a heavenly messenger sent to the most prominent kings and emperors, that they must assemble in all their royal splendor, to receive the King of kings in a becoming way? Oh no! He is sent to some poor shepherds in the field. And so interested is the heavenly host in this glorious event that soon a whole multitude is with the angel praising God.

Away, ye vain pleasures of earth, ye giddy halls of mirth, riches, honor, fairy, fleeting dreams! I must go and hear the angels sing. They sing of Jesus, Heaven, glory, good will toward men. That song is for me with the broken heart, and the wounded soul,

and the fearful debt, which I could never pay. Jesus has come. Raise high my expectations. In the very name there is a soothing balm.

There he is in the manger; the loveliest babe that was ever seen upon the earth. Now he is brought into the temple. There is old Simeon waiting for the consolation of Israel. Poor old man. What queer notions he has. He thinks he shall see the Lord's Christ before he dies. He will certainly be disappointed. So says unbelief. But faith clings to the promise. There the child comes. That is he. The Spirit bears witness in my soul. Blessed child. "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

We are also waiting for the consolation of Israel. Scoffers say "fools." But faith clings to the promise. And soon shall we see Jesus, and old Simeon will be there too.

But who is that little child sitting there in the temple? He looks to be about twelve years old. The beautiful ringlets flow gracefully round his neck. A halo of glory appears about his lovely head. His youthful eyes beam with wisdom, as he is both asking questions and answering those gray-haired doctors who sit around him. See the anxious crowd who are pressing near to hear. Hear his answer to his sorrowing father and mother, "Wist ye not that I must be about my Father's business?" He was already then conscious of his holy mission. Friend, be thou also about thy Father's business.

Now we see him surrounded by the multitude, teaching and healing. The blind see, the deaf hear, the lame walk, the lepers are cleansed, the dead are raised, the hungry fed, and none turned away empty. But here is a poor woman from Canaan. She is not so fortunate as to be a child of Israel. But her daughter is sick. She is needy. None can help. She cries unto Jesus, "O Lord, have mercy!" But he does not answer her a word. She fears and trembles, but still she keeps on crying, even so much that it troubles the disciples, and they want to send her away. Finally, Jesus says, "I am not sent but unto the lost sheep of the house of Israel." She blushes. Her heart is sinking within her. Her eyes are filling with tears. Must she go away empty? No, faith will not give up. She cries again, "Lord help me." But again Jesus looks stern. Oh hear that answer, "It is not meet to take the children's bread, and to cast it to dogs." Poor woman didst thou hear it? Thou art nothing but a Gentile dog! Go home, go home, he will not hear thee. She feels herself most wretched and poor. There is not the smallest merit in herself that she can point to. But faith is unconquerable. She admits that she is no better than a dog. "Yet the dogs eat of the crumbs which fall from their masters' table." "Then Jesus answered and said unto her, O woman, great is thy faith, be it unto thee even as thou wilt."

Thus Jesus will still hear every poor soul that comes unto him, be they ever so unworthy. His name is still Jesus. He cannot deny himself. He suffered in the garden. He died on the cross. He suffered for you and for me. He invites all and turns away none. He has power enough and love enough to save all that come unto him. Kind reader, will you stay away?

This is all very well you say, but it is an old story; things passed and gone. So they are passed, it is true. But where is Jesus now? Even now, amid the perils of the last days, while thousands are worshipping at the shrine of mammon, iniquity abounding, and the love of many waxing cold, yes, now more than ever, sweet memories cluster around our Great High Priest in the heavenly sanctuary. He is like a fountain of water in the wilderness, like a cooling rock in the burning desert, to the poor, weary pilgrim. O my soul, forget not his loving kindness. He brought me out from destruction's path. He found me by the wayside, sick and wounded, and cared for me most kindly when all others failed. He soothed my pains, and healed my wounds, and even now will carry all my burdens. He is the same, yesterday, to-day, and forever. Always found by those who seek him. Praise the Lord, O my soul, and all that is within me call upon his holy name.

But you must soon die, and all the enjoyment you have now is only through faith. "Let not your heart

be troubled, ye believe in God, believe also in me. . . . I go to prepare a place for you. . . . I will come again and receive you unto myself, that where I am, there ye may be also." Oh blessed thought! Sweetest of all the thoughts connected with Jesus' name. We have many foes, all trying to destroy us,

"Yet let nothing spoil your peace; Christ will also conquer these, Soon the joyful news will come, Child, your Father calls, come home."

3. The power of the name Jesus is most wonderfully manifested for the good of man and the glory of God. This power did not cease when Jesus left this earth. "Lo I am with you alway, even unto the end of the world." In Acts iii, we have a remarkable instance recorded. There is a lame man in the gate of the temple. Day after day he has been carried there these many years, to prolong a miserable existence by begging. Peter and John are coming into the temple, and Peter, in the name of Jesus Christ of Nazareth, bids him rise up and walk. Now behold the power of that name: "Immediately his feet and ankle bones received strength. And he, leaping up, stood and walked, and entered with them into the temple, walking and leaping, and praising God." Filled with joy, and trying to convince all of his perfect soundness, he not only stood up and then walked, but went on leaping, and praising God. And the apostles confess before the people, "And his (Jesus') name, through faith in his name, hath made this man strong." Neither is this the only instance of such glorious display of divine power upon poor mortals through Jesus' name. "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one." Acts v. Nor is the remnant people left altogether without such manifestations. There are not a few in our ranks who this day can testify to the power of the name of Jesus. Jesus is still with his people. But as we hear of signs and lying wonders being multiplied about us, we feel that we need more of the power of Jesus' name. But this can only be given to such as walk in great humility before God. Oh! for a closer walk with God, that we may realize more of the power of Jesus' name, both individually and as a people.

This same power is also known by the conversion of sinners, and its sanctifying influence upon those who believe. Eighteen centuries have not darkened its glory, or diminished its power. All the blasphemy and insult heaped upon it, serves only to make it sound still sweeter in a believer's ear.

The manifestations of the power of Jesus' name shall never cease. Every soul that loves God must be saved. The last stone in the spiritual temple building must be hewed and put in its place. Then the great corner stone will finish the building. "He shall reign over the house of Jacob forever; and of his kingdom there shall be no end." And just as powerful as Jesus' name has been in the salvation of his people, so powerful it will also be in the destruction of sinners. "As the vessels of a potter shall they be broken to shivers." Not one of them shall escape. "For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." "Let sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." Then every creature which is in Heaven, and on the earth will be heard saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Then redemption will be completed, and the morning stars will again sing together, and all the sons of God shout for joy. Swelled by the happy throng of the redeemed, those songs sound still sweeter, and louder ring those shouts of joy, until the whole universe reverberates the joyful sound with not a single discord. Oh that joy unspeakable, that eternal weight of glory! Reader, will you be there?

My principal method of defeating heresy is by establishing truth. One proposes to fill a basket with tares; now if I can fill it with wheat, I shall defy his attempts.—*Newton.*

A Smoking Minister Emerges from Smoke.

DEAR SIR: I have left off smoking. I could give you, in my own experience, some items that I think must be a little troublesome to the conscience of any smoking minister. I indulged in it till I was thoroughly convinced that it was not only opposed to the refined socialities of life, but that it was detrimental to health, befogging to the intellect, and stultifying to the sensibilities.—I will, however, trouble you with only a few details on its moral bearings. They will do to use against the habit, just as well as they would were they your own personal experience.

Take this text of the Apostle! "If meat make my brother to offend, I will eat no flesh while the world standeth." A very practical text; but I was a smoker, and that habit was opposed to the best Christian sense of my brethren, and even by many who were not Christians, was regarded as a vice. I must waive that subject, lest my people say, "Physician, heal thyself."

I wanted to preach upon the duty of self-denial—a duty that needs often to be urged. But the idea of a smoker preaching such a doctrine was simply ridiculous. That must be delayed then.

The subject of Temperance came up. I felt called to preach upon it; but I could find no sound premise from which to reason, that was not destructive to my peace as a smoking Christian.

I wished to preach a sermon on Benevolence, requiring to save the littles for Christ; but my cigar-bill faced me. I could not well preach in the face of that.

It was my daily prayer that God would cleanse my heart from sin. Conscience would whisper smoking is a sin.

I wished to visit my people; but both my clothes and my breath indicated that I had been smoking. I had a little rather they would not know it; beside, it might be offensive to them. I must stay at home.

I needed two or three hours of vigorous bodily exercise; but I sat down and smoked after each meal, and an hour and a half or two hours of the day were gone. A good smoke requires an hour. I could not spare the time for exercise, and I soon got so that vigorous exercise was irksome; in fine, I grew lazy.

But I forbear. I do not know how others get along with these daily experiences, but I could not endure them longer, and I am no longer a smoker. I relate these experiences to you because I know you have a disposition to trouble people's consciences about this sin so far as you can.—But a sinner knows best how a sinner feels, and the above items may help you. Beside, I owe you this confession, as evidence of approval of your efforts and arguments for reform in this matter.

The Present State of Affairs.

UNDER the above heading, an interesting article appears in an English Monthly, from which the following is a short extract:

The present state of affairs is no easy subject to deal with amidst so many conflicting rumors, and in such a labyrinth of political embarrassments. Yet one thing, and one alone, is clear—that no nation within the limits of the prophetic earth is, at this moment, perfectly settled, much less perfectly secure—or rather there is no nation which is not in such a position, that it might not at a day's notice be involved in war or revolution. The only settled thing is the universal dissettlement of nations; the only thing sure, is that no nation can be sure of one day's peace. Like the forerunners of a tropical hurricane, we see the little clouds fitting here and there "with the rapidity of birds"—while the air below and around us is as calm as death—the storm is high above our heads—when will it rush down?

If we move from North to South, we find Russia at war in Central Asia, advancing to India as surely as the night is stealing on the day. Italy all but bankrupt, yet compelled to maintain her army at its utmost strength—and to prepare for an attack, sooner or later, on Venetia. Bankruptcy, if the army should be kept up much longer—tumult or revolution, inev-

itable, if the army shall be disbanded, or Venetia left permanently under Austria. We need not speak now of Rome or of the Pope, for that subject is before the minds of all the world, and, besides, the time has not come for seeing it in all its outlines and dimensions. Look next to the East and West, and you will find ubiquitous Russia in Central Asia, and at the center of Asiatic centers, Samarcand. India always ready for revolt, America full of confusion, and preparing for war. China, in the furthest east, in a state of permanent rebellion—the remotest western nations of America always in a state of feud. As for Europe itself—every nation and country, except Holland and Portugal, is more or less embroiled either at home, or with its neighbors. Germany is seething like a cauldron; and Spain is always in confusion—as well it may, being the masterpiece of Palmerstonian statesmanship. What real good could come from such a source? In short, “the whole earth sitteth still and is at rest,” and yet all is undermined by subterranean fires—and the subterranean smoke issues out through many a yawning chasm. Christendom has grown hard and dry—Christianity, in man’s vile hands, and under his very feet, has been moulded into idolatry, or trampled into dust! And the weary earth opens her mouth to swallow up the impostor and the imposture. Man is the impostor and man’s Christianity is the imposture, and both shall be swallowed up together. The thick smoke issuing through a thousand chasms, gives warning of the earthquake. * * * * *

Russia struggling on the brink of ruin, with internal difficulties, yet contriving to conquer Central Asia, and to advance to India, at the same time. Italy growing in power and prosperity, yet on the verge of bankruptcy. America longing to fold her arms in peace, yet preparing for war. The Fenians put down under ineffable scorn, yet stronger than ever, and preparing for an outbreak in some unknown direction. An ambitious emperor renouncing all schemes of conquest, and converted in a moment into a kind of President of the Peace Society. Giving up Belgium, giving up the Rhine, reducing his army, reducing even his favorite naval establishments, yet keeping both army and navy just as efficient as before! What an odd combination of apparent tranquility, and real, deep, unfathomable agitation. A calm on the surface, an earthquake shaking the bottom of the deep—a calm on the level of the horizon, a tempest in the heights of the atmosphere. * * * * *

Scripture Patterns of Meekness.

Good examples help very much to illustrate and enforce good rules, bringing them closer to particular cases, and showing them to be practicable. Precedents are of great use in law. If we would be found walking in the same spirit, and in the same steps with those who have gone before us, this is the spirit by which we must be actuated, and these the steps in which we must walk; this is the way of good men, for wise men to walk in. Let us go forth then “by the footsteps of the flock.” We are compassed about with a great cloud of witnesses, who will bear their testimony to the comfort of meekness, and upon trial recommend it to us; but we shall only single out some few from the Scripture.

Abraham was a pattern of meekness, and he was the “father of the faithful.” As he was famous for faith, so was he for meekness; for the more we have of faith toward God, the more we shall have of meekness toward men. How meek was he, when there was a strife betwixt his herdsmen and Lot’s, which, had it proceeded, might have been of ill consequence, for “the Canaanite and the Perizzite dwelt then in the land;” but it was reasonably overruled by the prudence of Abraham. “Let there be no strife, I pray thee;” though he might command peace, yet for love’s sake he beseeches. Every word has an air of meekness, and a tendency to peace. And when the expedient for the prevention of strife was their parting from each other, though Lot was the junior, yet Abraham for peace’ sake, quitted his right, and gave Lot the choice; and the gracious visit which God

gave him thereupon, was an abundant recompense for his mildness and condescension.

Another instance of Abraham’s meekness we have when Sarah quarrelled with him so unreasonably about her maid, angry at that which she herself had done. “My wrong be upon thee; the Lord judge between thee and me.” Abraham might have replied, “You may thank yourself, it was your own contrivance;” but laying aside the present provocation, he replies, “Behold thy maid is in thy hand.” He did not answer passion with passion, that would have put all into a flame; but he answered passion with meekness, so all was quiet. Another instance of Abraham’s meekness we have in the transactions between him and Abimelech, his neighbor. He first enters into a covenant of friendship with him, which was confirmed by an oath, and then (not reproaches him, but) reproves him for a wrong his servants had done him about a well of water; which gives us this rule of meekness, “Not to break friendship for a small matter of difference;” such occasions there are, which they that are disposed to it might quarrel about; but “what is that between me and thee?” If meekness rule, matters at variance may be fairly reasoned and adjusted, without violation or infringement of friendship. This is the example of that great patriarch.

Moses was a pattern of meekness, it was his master grace, that in which, more than in any other, he excelled. This testimony the Holy Spirit gives to him that “the man Moses was very meek, ABOVE ALL THE MEN ON THE FACE OF THE EARTH.” This character is given of him upon occasion of an affront he received from those of his own house; which intimates that his quiet and patient bearing it, was the greatest proof and instance of his meekness. Those can bear any provocations, that can bear it from their own relations. The meekness of Moses, as the patience of Job, was tried on all hands. Armor of proof is sure to be shot at. It would seem that his wife was none of the best humored women; for what a passion was she in about the circumcising of her son, when she reproached him as a “bloody husband;” and we do not read of one word that he replied, but let her have her saying. When God was angry, and Zipporah angry, it was best for him to be quiet. The lot of his public work was cast “in the provocation, in the day of temptation, in the wilderness,” but as if all the mutinies of murmuring Israel were too little to try the meekness of Moses, his own brother and sister, those of no less figure than Miriam the prophetess, and Aaron the saint of the Lord, quarrel with him, speak against him, envy his honor, reproach his marriage, and are ready to head a rebellion against him. God heard this and was displeased; Num. xii, 2, 9; but we do not find that he was moved by it, made any complaint to God, or answer to them, nor a word he said, till we find him praying heartily for his provoking sister, who was then under the tokens of God’s displeasure for the affront she gave him. The less a man strives for himself, the more is God engaged in honor and faithfulness to appear for him. When Christ said, “I seek not my own glory,” he presently added, “but there is one that seeketh and judgeth.” And it was upon this occasion that Moses obtained this good report, “He was the meekest of all the men on the earth.” “No man,” says Bishop Hall, “could have given greater proof of courage than Moses. He confronted Pharaoh in his own court, not fearing the wrath of the king; he durst look God in the face amidst the terrors of mount Sinai, and draw near to the thick darkness where God was; and yet that Spirit that made and knew his heart, said he was the meekest, mildest man upon the earth. Mildness and fortitude may well lodge together in one breast, which corrects the mistake of those that will allow none valiant but the fierce.”

The meekness of Moses qualified him to be a magistrate, especially among a people so very provoking, that they gave him occasion to use all the meekness he had, and all little enough to bear their “manners” in the wilderness. When they murmured against him, arrayed his authority, and were ready to stone him, he resented these provocations with very little of personal application or concern; but instead of using his

interest in Heaven to summon plagues upon them, he made it his business to stand in the “gap,” and by his intercessions for them, to turn away the wrath of God from them.

And yet we must observe that, though Moses was the meekest man in the world, yet, when God’s honor and glory were concerned, no one was more warm and zealous; witness his resentment of the golden calf, when, in a holy indignation at that abominable iniquity, he broke the tables of stone. And when Korah and his crew invaded the priest’s office, he said unto the Lord, “Respect not thou their offering.” He that was a lamb in his own cause, was a lion in the cause of God. Displeasure at sin, as sin, is very well consistent with reigning meekness. Nor can it be forgotten, that though Moses was eminent for meekness, yet he once transgressed the laws of it; when he was old, and his spirit was provoked, he “spake unadvisedly with his lips, and it went ill with him for it;” Ps. cvi, 33; which is written for our admonition; not to justify our rash anger, but to engage us to stand upon our guard at all times against it, that he who thinks he stands may take heed lest he fall, and that he who has thus fallen may not wonder if he come under the rebukes of Divine Providence for it in this world, as Moses did, and yet may not despair of being pardoned upon repentance. [Matthew Henry.

The Pestilence Coming.

Those who have watched the pathway of the Cholera with its dreadful ravages in time past, are persuaded that it will visit us in North America this season. In view of this fact, many wise and judicious counsels have been given to save the people from its power. The following advice is timely and important. There is every reason to expect that the Cholera will be here by the middle of May or the first of June. Its victims will be principally:

1. Those who use intoxicating drinks.
2. Those who are not cleanly in their persons and houses.
3. Those who are irregular in their habits, keeping unseasonable hours, eating irregularly, &c.
4. Those living in filthy, dirty localities.

To prepare for Cholera.

1. Be scrupulously clean in person, bathing the whole body daily, and keeping the entire clothing clean.
2. Clean thoroughly and whitewash your rooms, out-houses, and premises generally.
3. See that no swill, garbage, or other refuse matter is thrown out either on your lot, street, or alley. Clean up thoroughly your whole premises, indoors and out, and set an example of cleanliness to your neighbors.
4. If your landlord refuses or neglects to do his duty in putting his houses and lots in proper order, report him to the Health Officer or your visitor in your district.
5. Abstain from all intoxicating drinks, ale, and beer, as well as whisky.
6. Use simple, wholesome food, thoroughly cooked, avoiding stale vegetables or tainted meats. Do not give way to panic. This will increase your danger. Cholera will in most cases, yield to skillful treatment, if taken in its first stages. Watch for the first symptom, which is usually a diarrhoea. Do not neglect it for a single hour, however mild it may be. Delays are dangerous. Avoid all nostrums and all “Cholera medicines.” Most of them will do more harm than good.

MAN WITHOUT PIETY AND VIRTUE. The true reason why the societies of men are so full of tumult and disorder, so troublesome and tempestuous, is because there is so little of true religion among men; so that, were it not for some small remainder of piety and virtue which is yet left scattered among mankind, human society would in a short space disband and run into confusion; the earth would become wild, and would become a great forest, and mankind would become a beast of prey one toward another.—Tillotson.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 10, 1866.

URIAH SMITH, EDITOR.

Wages Kept Back by Fraud.

A TEACHER of the Freedmen, writing from Portsmouth, Va., to the American Missionary, says:—

"In some respects, this winter has been the hardest for the freedmen, of any since the beginning of the war."

"Perhaps the saddest cry, as well as the most frequent, is that occasioned by unpaid wages. Several tell me they have worked weeks and months, and could not get a cent of their earnings, and did not expect it. Every day brings to my notice many such instances, and there is no doubt that the number of such is very large. What a people is that, who, amid such a pressure and discouragement on every side, still keep heart, looking to Heaven, and struggle patiently on!"

Another one writing from Georgia, says:—

"There has seemed lately to be an unusual influx of poor, destitute people from the country. 'Soon as we made de crop, dey run us off, and gib us nothin,' is the pitiful story they tell of their cruel masters, too well confirmed by their wretched appearance and tattered dress."

As we read these statements, we could but think of the testimony of James, chapter v, 4: "Behold the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped, have entered into the ears of the Lord of sabaoth."

While we have been accustomed to apply this to the colored people in their former condition of open slavery, it would seem to be more applicable to their present condition, than to that. Then, of course they could expect nothing but their bare subsistence; but now they are engaged under agreement for wages, and when they have accomplished their work, or as they say, "made the crop," they are "run off" and defrauded of their pay. How intensely applicable is the language of James to this new villainy of the fiendish slaveholders. Let us be thankful that all these cries enter into the ears of the Lord of sabaoth, and that he will avenge them and that speedily. The exhortation James gives the church in connection with this is, "Be patient, therefore, brethren unto the coming of the Lord."

Nine Reasons Against Tobacco-Using.

CHRISTIANS cannot use tobacco,

1. *Because it is a filthy habit, as all will allow.* God has emphatically condemned all uncleanness and filthiness. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Eph. v, 3, 4. "Having therefore these promises, dearly beloved, let us cleanse ourselves from ALL FILTHINESS of the FLESH and spirit, perfecting holiness in the fear of God." 2 Cor. vii, 1.

2. *Because it is contrary to nature.* God never gave any human being a natural taste for tobacco. On its first introduction into the system, nature rallies with all its powers to expel it; hence it produces vomiting, faintness, &c. Some plead, that God never "created anything in vain," and as he has created tobacco, it must be good to use it just as they do. Very well; God created the thistle, the mullein, and the toad-stool, too. Why don't they chew them?

3. *Because it does not glorify God.* As the tobacco-user defiles all around him by his filthy juice, or impregnates the air with its nauseous fumes, can he look up to Heaven and say, "I thus glorify God." No, he would not dare to do it. But the Holy Spirit has said, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x, 31. No tobacco monger can do this.

4. *Because it simply gratifies a lust of the flesh.* The

one uniform reason that tobaccoists give for using it, is, that they have become used to it and love it; it tastes good, and they cannot make up their minds to deny this appetite. But hear the word of the Lord again; "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to FULFILL THE LUSTS THEREOF." Rom. xiii, 14. "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. v, 16, 24. See also Eph. ii, 3; James iv, 3.

5. *Because it is idolatry.* That we may make a god of the appetite, is clear from Paul's language, Phil. iii, 19. Of those who are governed by their appetite, he says, "Whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things." What appetite is more enslaving than that unnatural one for tobacco? None. To gratify this, a man will deny himself of his necessary food and raiment, will let his wife and children suffer want and privation, and will neglect his most pressing business at any time. I have seen all this myself. If a man was out of tobacco three days, and could go at evening to the house of God to worship the Lord, or five miles to the village and get his tobacco, at which place would he be found? At the latter every one knows. Then which god does he love best? the Lord, or his tobacco? "Thou shalt have no other gods before me," reads the first commandment.

6. *Because it is a poison which destroys the health and life of those who use it.* "Tobacco is one of the most deadly narcotics found upon the list of poisons." N. B. Coles, M. D. Abundance of testimony might be given on this point, but it is not necessary here.

7. *Because it defiles the garments, flesh, blood, and brains, of the body, which is God's temple.* "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii, 16, 17. Tobacco penetrates and defiles every fiber in the whole system. Let tobacco-users beware.

8. *Because it destroys the graces of the mind.* The moment a tobacco-user is deprived of his accustomed tobacco, he becomes irritable, peevish, cross, and snappish to all around him. This all know to be true. This is the effect of tobacco. All this is directly opposed to the work of the Spirit. Paul says, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance." Gal. v, 22, 23.

9. *Because it is worse than squandering the means which God has committed to our care over which we are only stewards.* The Scriptures very plainly declare that all we possess is only committed to our care by God, and that we are accountable to him for the use we make of it. See the parable of the talents, Matt. xxv, 14-30. "Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. iii, 9. As the poor man hands out from one to five dollars for his filthy weed, and knows at the same time that his family needs that money, or that he owes debts that he ought to pay with it, can he say that he is honoring God by using his money to gratify his filthy, unnatural, health-destroying appetite? He must be far gone in depravity if he does think so. Thousands of men, whose families are in needy circumstances, whose children are not being educated as they ought to be, "because father is not able to send them to school," and who are giving little or nothing for the cause of Christ, are nevertheless paying from ten to forty dollars per year for tobacco! What a fearful account such will have to settle with their Maker! To such he says, "Wherefore do ye spend money for that WHICH IS NOT BREAD? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. lv, 2.

Many often say to us, "I use tobacco, and intend to, till you show me by the Bible that it is wrong, then I will give it up." Of course we cannot read from the Bible in so many words, "Thou shalt not use tobacco." It was not known in those times. But we do find many of its leading attributes and effects, when used, directly condemned by the Bible.

Hence it is just as plainly condemned by the Scriptures as though it had said, "Thou shalt not use tobacco." D. M. CANRIGHT.

Luther.

THERE was much of genius, much of learning, much of strength, in the elements of this man's usefulness. He was not an intriguing, planning character, for he became, at every important step in life, just what he had never intended to be.

To secure his personal salvation, he left the university, where he stood high as a scholar, and as a man, and entered the cloister, where he sought to find salvation. Finding here dissolute, wicked men, and discovering, too, that retirement did not lessen the evil of his own heart, he had nearly sunk down and despaired of hope of life. In the practice of the rites and ceremonies of Romanism, he sought consolation; but in vain he fasted and did penance, and his physical system was fast sinking into the grave. At this point, God raised up for him a spiritual guide, (for a few lights remained in the gloomy darkness of the Roman church), and pointed out to Luther the distinction between faith and works.

The secret of Luther's difficulty was discovered. Catholicism offered salvation to all who complied with her ritual. Luther had complied with, and fully satisfied the most rigorous exactions of the Catholic masters. He was a most devoted monk, and a rigid ascetic, but all in vain. He still grew more and more burdened with sin. His fellow monks rallied him with scoffs and ridicule, and accused him of associating with the Devil.

Staupitz pointed him away from works, and showed him the grand and fundamental principle of the gospel, justification by faith. Soon light burst in upon the mind of Luther, and his load of sin was gone, and he became free.

This doctrine of justification by faith, was destined to be in the case of this reformer, the dividing sword which should sever him from the Papal church, and afterward, the grand rallying cry, the watchword of the Reformation. Why? Because that if it could be proven that the works of penance, and the varied rites and ceremonies of the Papal church, were ineffectual to salvation; if faith was essential to good works, then Papal indulgences, and the various forms then considered as constituting the life of religion, were at most, but of secondary importance; and such an admission is fatal to Romanism, which is ever confident and assuming.

The infamous Tetzel sold indulgences for future sins, and when the purchaser came to the confessional, and Luther, then a monk, exhorted penitence, the offender insisted upon having full absolution, and to prove that there was no need of further agitation of the matter, presented his indulgence from the Pope, with the receipt of the money. The pardon was full, and what need was there of faith? Thus it was in effect with Rome, her rites, and ceremonies, and decrees, were declared holy and acceptable to God, through the Pope, who clothed his legates with the same power.

Luther had tested the virtue of dead forms in his cell, and found them cumbersome and powerless; the doctrine of justification by faith he had tested, and found it life, and joy, and peace. He stood up and proclaimed to the world and the church, to Tetzel and to his master, the Pope, that no unrighteous man could do a good act; that a man must himself become righteous, that is, have a living faith, before he could do a righteous act; and his repentance must be accompanied with faith, to insure pardon and acceptance.

Rome, to secure her power, denied this doctrine. The mighty reformer sustained it; and Romanism fell. J. CLARKE.

THE worst thing that can be found in all the sins that ever were committed, is the contempt of God's authority. Now, there is as much contempt of the authority of the great God in the commission of little sins, as there is in the commission of great sins.

Report from Bro. Taylor.

THE 20th, we reached Bro. Abbey's in the midst of a heavy snow storm; but found all warm and quiet when once in that pilgrim home. During the remainder of the week we visited different families in Bro. A.'s neighborhood.

The 23d, were sent for to come and pray for Bro. Crumb and family,—his son Joseph being dangerously sick. We had liberty in praying, yet no especial light to ask for his recovery. He continued to fail till the 25th, when he fell asleep. The 26th, we laid him in his quiet, narrow bed, to rest till the trump shall sound. We spoke words of instruction and comfort from Heb. ii, 14.

Our meetings with the church on Sabbath and first-day were those of profit. They were able to see that they had not in all things lived up to their privilege. Some were with us only on the Sabbath, and that brought in the scattering influence, which hindered the work. About six rose for prayers, and resolved to seek the forgiveness of their sins and lead a new life. Some found favor before the meeting closed.

The evening of the 26th, we had a meeting at Bro. Clarke's, about six miles from B., who moved from Jefferson Co., a year ago, where they became interested in the Advent faith, and who of late have taken a decided stand for the truth. The Lord worked for us greatly in turning the hearts of the fathers to the children, and one entire family, seven in all, confessed to each other, and gave themselves anew to God. When we left, we left a happy family, all resolving to meet us on the sea of glass. The Lord used Bro. and sister Brown to help this family, being cousins, and formerly neighbors. We were all blessed together, all happy together, and all shouted together.

March 3d, found us with the church at Middle Grove, to labor with, and for, them. This people have not all the advantages of some of the other churches. They are so far from any church that they never meet with others of like faith; and then their former experience has not been of the right kind in all respects; and added to that is the sad fact that they have not done as well as they could. We found them at this time in a sad and low condition. The Lord worked for us and gave us good evidence that he was willing to bring this people up, and all felt at the close of the second day's meeting, that they would take an advance step and get nearer to God. Some hearty confessions were made by some, but with others the work was not as complete as it should have been. We remained with them two Sabbaths, and did all we could for their good. We hope they will not lose sight of the individual work they have to do. I am confident that what they have to do for themselves and families, is to get "home religion" deep in their hearts. I pray that they may prosper in all things pertaining to godliness.

Under date of March 30th, Bro. Taylor again writes:

We reached Verona to fill our appointment on the 17th. Met with the most of the church Sabbath evening. Spoke to them a few words of instruction and encouragement; had a season of prayer, in which the Spirit helped in asking the Lord to work for us. He did help, but it was in a way that most present knew not. Many of our people have forgotten, or have failed to come up to the work that is to be done for themselves. They have in some degree felt their poverty, and their lukewarmness, yet have not with zeal repented. This church received in love the plain testimony given, and took hold of the work of overcoming in earnest, and with determination. Some heavy crosses in confession were borne, and I am confident that good fruit will be the result.

The 24th and 25th, we met with the church at Kirkville, and a good free time we had. It was easy speaking, praying, and singing. This church has always been ready for any advance step in the onward march toward the kingdom. We met here Bro. Patten from Clay, Bro. Satterlee and Parmalee from Verona, who added much to the interest of the meeting by their prompt and warm-hearted testimonies. Others, not connected with us in all points of truth, were present, who cheerfully acknowledged that the good Spirit was there; yet I had to mourn in spirit

to see that it did not have the effect on them that it should. They did not see their poverty, darkness, and blindness, as they ought; and as a consequence, will not seek as they should, and in the way that God has pointed out in his word, and was then pointing out by his Spirit, a preparation to meet the coming King. I would still impress on their minds, and I pray that the Spirit may write it indelibly, that past blessings do not suffice for present enjoyments; neither do past duties or labor answer for those that our Master is calling us now to do. It is the work of all, that would sit down with Christ on his throne, to see themselves in the light pointed out by the True Witness to heartily repent, get the love, righteousness and the sweet melting influences of the Holy Spirit, in their hearts.

As a people, there is an advance step in consecration to God and holiness. It is dangerous to remain where we have been any longer. The door must be opened, and Jesus must come in and take full possession of us. A great work is yet to be done for us. We should be in haste to have it done, and should do all on our part to hasten its completion, that the King may come in and examine the guests, and we may be found having on the wedding garment. Mercy, sweet mercy, is lingering around our dwellings, and our hearts; and the long suffering of God is waiting as in the days of Noah. Oh for a waking up and putting on strength! We must do this, or to be spued out will be our portion. Theory will not save us.

C. O. TAYLOR.

Report from Bro. Sanborn.

BRO. WHITE: I commenced meetings Feb. 24, in the town of Gridley, McLean Co., Ill, where I labored one year ago, and left nineteen Sabbath-keepers. The most of them have been faithful. I have just closed another series of meetings among them. For some time previous to my meetings here, the brethren observed every other Sabbath as a day of fasting and prayer, for a revival of God's work in their own hearts, and for the conversion of their neighbors. Their prayers were most signally answered during our meetings. Six were baptized, and a church of twenty-two members was organized. Bro. Wm. H. Slown was ordained elder, under whose faithful watchcare we trust the Lord will build up and strengthen the little band. We had at the close of our meetings a great blessing in attending the ordinances. We also found that much prejudice had been removed from the minds of some, who we trust will soon find their place among the remnant.

From Gridley I went to Pontiac, Livingston Co., Ill., and preached twice with success in breaking down prejudice in the minds of some, and convincing others of the truth; and I pray the Lord to help them to obey before it will be too late. From here I went seven miles west of Pontiac, into the neighborhood of Bro. Stratten to hold meetings, but the weather being very bad we had no meetings, but I spoke to the family of Bro. Stratten about four hours the next day, leaving him convinced that the seventh-day is the Sabbath. I pray that the Lord will help him to keep it.

Also in a neighborhood east of Pontiac, where the Review and publications are circulated and read, I learned that the people are very anxious to hear preaching. I hope to be able to visit these places soon.

After preaching Thursday night in Pontiac, I took the train for Chicago. Got there in time for preaching Friday evening. Preached in all seven times, which created quite an interest in the minds of some, who, I trust, will soon keep the commandments of God and faith of Jesus. At the close of our meetings we went to Camp Douglas, where three were baptized. The hearts of the little band of Sabbath-keepers seemed to be much encouraged. I trust the faithful labors of Bro. Miller and Stevenson will be greatly blessed of the Lord.

I reached home in time to commence meetings in Johnstown Center, March 21, and continued through our Quarterly Meeting. The weather being bad and the roads bad, the attendance was not so large as we had expected; yet we had a very good meeting. Six

were baptized and received into the church, and we are still praying that the Lord may bring others in soon.

Find myself now at home much worn and tired with my past labors. Many pressing calls for labor are still before me. Will my brethren pray that God may direct me?
ISAAC SANBORN.

Report from Bro. Rodman.

OUR Monthly Meeting in South Kingston, R. I. was both interesting and profitable. The reports from different churches were encouraging, showing a steady advance of the truth. The church with whom we met have had much opposition, but the Lord enables them to press on in the work with courage, trusting in the God of truth.

The church at Newshorem reports by letter, that one has moved away, but the Lord has added one in his place to encourage their hearts, and they are pressing together.

The Abington church report that they are striving to overcome. Three have recently been added to their number, decided to be obedient to Heaven's King by keeping all his holy law.

The church in Exeter report a growth in grace, and in the knowledge of the truth. They have meetings every Sabbath, and one evening meeting during the week. The Lord is meeting with them, and blessing as they never experienced before.

The church in Ashaway report a pressing on in the work. Bro. Macomber having moved into the place, they expect to start a Sabbath School soon, and raise the standard in the name of the Lord.

Bro. S. N. Haskel reports the cause in his region—South Lancaster, Mass.—as encouraging; the brethren being full of hope and united to work for God.

The interest in this meeting increased from the commencement; all the brethren expressing themselves as encouraged and confirmed in the present truth; and that the Lord is moving out a people by the third angel's message to prepare for translation. Shall I be among them? Oh for strength and wisdom to continue in the word of truth until we meet the angelic messengers that shall escort us to glory at the bidding of the Captain of our salvation.

Sabbath and first-day, 24 and 25, in Exeter, preached four times. First-day evening organized s. b. Thus we press on.
P. C. RODMAN.

Will It Do.

A MINISTER whom I met the other day, in speaking about keeping the Sabbath, said, "Well, I think that if we keep one day in seven, one-seventh part of the time, it makes no difference what particular day we keep, whether it is Saturday, Sunday, or any other day."

Said I, "God divided time into periods of seven days each, called weeks, has he not?"

"Yes."

"One-seventh part of that time is a Sabbath?"

"Yes."

"One-seventh part of that time God has blessed, has made holy? 'The Lord blessed the Sabbath-day and hallowed it.'"

"Certainly."

"Then one-seventh part of each week is holy time?"

"Yes, of course."

"Then it is not all holy time?"

"No."

"Now suppose that there were seven men, one keeps Sunday, another Monday, another Tuesday, and so on, the week through, each keeping a different day. The seven together, keep the whole time. Is it then all holy time?"

"Why—no,—I suppose not."

"Then they can not all be keeping holy time, can they?"

"It would seem not, from that."

"How much of the time in each week is holy?"

"One-seventh part of the time only, of course."

"But here are seven men keeping seven-sevenths of the time. Some of them must be keeping *unholy* time, must they not?"

"Yes, I suppose they are."

"How many, then, can be keeping holy time?"

"Only one."

"Then the rest are wrong, and he is right?"

"It must be so of course."

"Now to make the application: You keep Sunday and I keep Saturday. Together we are keeping *two-seventh* of the time; but only *one-seventh* is holy time. Hence, one of us must be keeping unholy time; one of us must be wrong?"

"Yes, that seems evident."

"Then the one-seventh-part-of-time-theory will not do?"

He admitted that it would not, and then tried to sustain his Sunday Sabbath by another argument. By the above, we see that it is impossible to sustain the theory that any one-seventh part of time will do, as long as they admit that one-seventh of the time is holy.

D. M. CANRIGHT.

The Coming of Christ.

"It will not be for a thousand years; at least it will not be in *my* day." "The teaching of such a doctrine is false, for Christ says, 'of that day and hour knoweth no man.'" "

So says the objector to our view of the soon coming of Christ and the end of the world. It is but a false endeavor to calm their minds. It will prove a snare to their souls. That day will overtake them as a snare. They are fulfilling the word that says, they shall cry "peace and safety." How terrible will be the consequences. "Sudden destruction cometh upon them, and they shall not escape." That time is coming. The end is approaching. The world is ripening for destruction. Babylon is filling up her cup. Crime is on the increase. There is hardly a paper published, but its pages are full of the recital of crime. "Stupendous robberies," "Daring burglary," "Horrible and fiendish murders."

In my last paper, St. Paul Press, I sum up the following:

"One and a half million of dollars in bonds stolen."
 "Three thousand three hundred dollars obtained from the Central National Bank, through forgery by boys."
 "A union man shot by a returned rebel soldier. The brother of the deceased raising a company, followed him, and overtaking him riddled him with bullets."
 "A man murdered in his own house; his wife supposed to be accessory to the crime." "Discovery of the murderer of the Joyce children." "Horrible affair:—A robber beats a child to death with a *Bible*. Two other children horribly beaten and left for dead."

Add to this terrible record, accidents and losses by conflagrations, steam explosions, rail-road disasters, and the catalogue is full. The heart sickens at the recital. The eyes grow dim at the sight, and we turn in disgust from the scene. No wonder that Jeremiah said, "A horrible thing is committed in the land." Truly, "Wicked men and seducers are waxing worse and worse." And here see a word of blasphemy:

"Dr. Cumming's prediction that the world will come to grief in 1867, is irreverently commented upon by the Augusta (Georgia) Constitutionalist, which says, 'We are firmly persuaded that this will prove to be a "great cry and little wool;" for, shave the pig-headed world as you may, bristles alone fall into the apron of the inspired barber. All this raving about the end of the world, is mere bosh and indigestion. A bad stomach is the origin of a vast deal of the lugubrious religion of our fellow creatures, and Dr. Cumming will do well either to go to a water-cure establishment or sanitary commission, before he dons his ascension robe on the judgment day of 1867. We stake our money on the planet and think it safe.'"

This needs no comment. It is evidently a dive at the whole class of men who teach that the end is near. Thus everything tends to swell the cry of peace. And as these signs thicken around us like clouds before a gathering storm, let us hail them as signs that betoken our deliverance.

HENRY F. PHELPS.

Pine Island, Minn.

To be easily offended, is one of the most indubitable marks of pride.

Pause and Think.

WHAT is your besetting sin?

Do you know?

There is surely one within,
Hidden though;

In each breast one finds a home,
Though 'tis oft concealed with care,
You may think it overcome,
It is ever lurking there,

Pause and think, Pause and think.

Every one has something wrong,

So have you;

Something you have harbored long,
It is so.

Deeply search within your heart,
You will find it hidden there,
Of your nature 'tis a part,
Of its name, though unaware,
Pause and think, Pause and think.

It may be a bitter tongue,

I don't know,

Which would seek a neighbor's wrong,
Is it so?

Have you let it have its say,
Till you feel it is no shame,
When you let it run away,
And traduce a neighbor's name?

Pause and think, Pause and think.

Hasty temper it may be,

I can't tell;

Getting angry every day,
Is this well?

At each slight unguarded word,
Do you let your passions rise?
When your breast by storms is stirred,
Do you hear to reason's cries?
Pause and think, Pause and think.

Do you let pride fill your heart?

Look within:

And contend that fashion's art,
Is no sin?

Do you crave the highest seat,
With a proud and lofty eye,
And the poor refuse to greet,
But with haughty look pass by?
Pause and think, Pause and think.

What if you should love your gold,

This may be:

Hoarding up your sums untold,
Look and see.

You forget the poor to bless,
Cease to wear a quiet mind,
You are seeking happiness,
But you'll seek and never find,
Pause and think, Pause and think.

Self-conceit may puff you out,

Windy words,

No one else, when you're about,
Can be heard;
Ever seeking your own ease,
All must to you wants attend,
All may try your whims to please,
But you'll never gain a friend;
Pause and think, Pause and think.

I could name a hundred more,

This will do:

You may think the list all o'er,
Which have you?

Some one to your garments clings,
Which if you don't cast away,
Will inflict its bitter stings
In the great, the reckoning day,
Pause and think, Pause and think.

C. M. WILLIS.

Charlotte, Mich.

There Will be Two Resurrections.

LET us take a walk in yonder silent graveyard, and muse awhile upon the certainty of death, and the narrow house which is the silent abode of so many of the sons and daughters of Adam. Here we see the graves of the young, the middle-aged, and the old. Those who lived many years upon the earth, and have gone down into their graves with their silvery hair; those, too, who were folded in death's cold embrace while in their prime, while all their powers were active, and in their full development. We see also the graves of the youth, to whom life looked pleasant and desirable, but death cast over them his sable mantle and they sank into the tomb; also the tender infant, a beautiful flower nipped in the bud. And when we

see all this, and permit our thoughts to dwell upon it, and ourselves to realize, that we, too, may some day lie in the cold and silent tomb, how naturally arises in our mind the question, Is this to be our end? Will we never arise from that final resting place? or shall "the dead arise," as it is said.

Is the sleep of the dead an eternal sleep? a sleep that shall know no waking? Death is not such a sleep. Jesus our Saviour will come with his holy angels, and he will look upon the graves of the sleeping saints, and bid them arise, and they shall "wako in his likeness." There will be a great earthquake, and the graves will be opened, and the earth shall shake out the bones, and "bone shall come together to his bone," and the flesh and the sinew shall come upon them, and the Lord shall cause his wind to blow upon them, and the breath of life shall re-animate those bodies, and they will arise a great multitude, and be borne away by angel hands, while the living saints are translated, and caught up together with them to meet the Lord in the air.

But do the wicked never have a resurrection? Yea verily. The rest of the dead lived not again, until the thousand years were finished; then the heavenly city, New Jerusalem, comes down like a bride adorned for her husband, and rests upon Mount Olive, which parts and forms a great plain. Then Jesus and his saints enter into the beautiful city, and with an awful voice he calls upon the rest of the dead, who come forth from their graves to hear the dread sentence, "Depart from me," which, by their own deeds they have brought upon them. Still they are rebellious. They come up on the "breadth of the earth" with the Arch-Deceiver at their head, whose number is as the sand of the sea, and they encompass the city to make war against it and to overcome it. But Jesus and the saints ascend to the top of the city, and the wicked then behold them in all their glory, and realize that they are forever barred from enjoying the bliss of Heaven. Then fire descends and consumes them. Their end is *death, eternal death!* and the fire which consumes them goes on and burns up every remnant of the curse, and earth,

"In Eden robes shall bloom again."

There shall then never be any more death, and sorrow and sighing shall find no place. But throughout its wide extent shall be joy, peace, happiness and love. The righteous shall safely dwell in mansions of light, and live in the bright presence of their King. The Lord will comfort Zion, and restore her waste places, and make her like Eden, like the garden of the Lord, and joy and gladness shall be found therein.

SARAH J. WAKELING.

Merrillsville, Mich.

A Fatal Accident.

BRO. STEPHEN LAWTON of Mackford, Green Lake Co., Wis., aged 49 years, was killed by accident, at Pittsfield, Mass., the 13th inst. He had been East on a visit for several weeks, and was just returning home. He arrived in Pittsfield from the East on the 8 o'clock A. M. train. As it was very dark, he inquired the way to the American House, and was directed. He was soon heard and found upon the ground some eighteen or twenty feet below where he had evidently fallen from the wall near the Rail Road bridge, in North Street, and was horribly mangled, breaking one leg, an arm, and fracturing his skull. He was taken to the American House, medical aid procured, and every thing possible done to alleviate his sufferings, but he died about 10 o'clock, A. M. of the same day. After telegraphing to seven places, they at last found his residence. The heart-rending news reached his wife in Mackford the 16th, when she immediately sent for them to forward the body to her. They did so, and it arrived the 23d. His friends felt relieved to see that he was well cared for and neatly laid out in a respectable coffin, and ready for burial. He looked very natural, with a heavenly smile upon his countenance. Sabbath we attended his funeral, and sought consolation from the text, "The last enemy that shall be destroyed is death." 1 Cor. xv, 26. Sr. Lawton is left a lonely widow in this cold-hearted world, but sor-

rows not as those who have no hope. We have in the life and character of Bro. Lawton, unmistakable evidence of deep-seated, genuine, love-inspiring piety. He was a man respected and beloved by all who knew him. Evidence of this might be seen in the falling tear from a house full of all classes. May it make a lasting impression on their minds. One prominent man (not a professor,) said of him, that he thought no man he knew of was so well prepared to die. May we all live the life of the righteous, that our last end may be like his.

"Dear as thou wert, and justly dear
We will not weep for thee;
One thought shall check the starting tear;
From sorrow thou art free.

"Angels shall guard thy sleeping dust,
And, as thy Saviour rose,
The grave again shall yield her trust,
And end thy deep repose."

T. M. STEWARD.

The Last Sickness and Death of Bro. J. J. Herrick.

DIED, of consumption, in Fairfield, Vt., March 1st, 1866, Bro. J. J. Herrick, aged 32 years, and about eleven months.

Bro. Herrick was converted from the world by the preaching of the third angel's message, by Elder Sperry and others, six years ago the present spring. He heartily embraced the message, and during his subsequent life earnestly endeavored to adorn his profession by practically carrying out in his life as well as in his words, the holy doctrine he professed. In this direction he made rapid progress, and gained the confidence of all who could appreciate moral worth.

When the subject of organization was attended to by the church of Enosburg, Bro. Herrick was appointed elder by the unanimous vote of the church. As an elder, he performed his duties faithfully—never absenting himself from meetings, unless hindered by sickness, always leaving his testimony on the side of truth, and frequently watering the truth with his tears. He was choice of his words and was a peace-maker. He delighted to keep pace with the message, and was willing to make any sacrifice for the advancement of the cause.

When troubles and trials assailed the church, we knew where to find Bro. Herrick—on the side of right. If at times he seemed to halt before duty, it was because of his caution and great anxiety to do right. He taught in the Bible Class and Sabbath-School, and felt for, and yearned after the children, whose affections he won, and with whom he was often seen weeping while teaching them the way of life.

But especially did Bro. Herrick's Christian character shine in the furnace of affliction. He was calm and had a rich hope to sustain him. He said he would sleep, as it were, but a moment, and then come up in the resurrection. He felt for sinners, and his interest for the church and the children continued to the last. A few weeks before his death, he requested an interview with the church and children at his own house, which was granted to him on the Sabbath. When prayer had been offered and a few appropriate testimonies given he was brought into the room, and with the marks of death stamped upon his countenance, thanked God for the privilege of seeing the church again, for having had a heart to receive the truth, and for all the blessings he had enjoyed in the message, exhorting the church to persevere to the end. He then briefly addressed the dear children, referring to the comfort he had taken with them, and telling them to be good and meet him in the morning of the resurrection. This was an affecting scene. May it long be remembered by the church of Enosburg.

He said it had been a struggle for him to give up his faithful wife and five dear children, till he had earnestly prayed the Lord to save them by life or by death. Then he was blessed in leaving them under the care of Him who has promised not to forsake the widow and the fatherless. The last time we visited him, he was triumphant in grace, and was absorbed in the closing work of Christ in the sanctuary, in which he felt he had an interest.

On the funeral occasion, remarks were made by the writer from the following words: "He being dead yet speaketh." Heb. xi, 4. D. T. BOURDEAU.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sister Dartt.

DEAR BRETHREN AND SISTERS: Do any of you possess Martha's careful and troubled spirit? Does almost everything in life go contrary to your wishes and feelings? Do you sometimes feel that if your trials were of a different kind, or were directly from the hand of God you could bear them better, but as they are, they are more than you can well bear; and that they are of such an aggravating nature too, that you don't really know as the Lord wants you to bear them in silence?

Thus I have heard people talk, and thus it has been with myself in a measure. But thanks be to God who has given us a perfect remedy in his word for all the ills of this life. The apostle said to the Philippians, Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. Then he adds, that the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ.

I have tried to obey the apostle's injunction, and have experienced the blessedness which is promised. Truly no one who has not obeyed can understand the rest and peace that the soul feels who leaves all in the hands of God, firmly believing that he will do all things well. I love God's blessed word and all of his dear children. I love and highly prize the Review. I love the Testimonies for the church, and cannot see how any one who has a deep and living experience of their own, can doubt their heavenly origin.

AMY E. DARTT.

From Bro. Farrar.

BRO. WHITE: It has been about six years since I commenced to keep the Sabbath of the Lord, and to try to live out the truths of the third angel's message. I can truly say the truth looks more beautiful and harmonious to me to-day than in times past. "The faith of the just will shine more and more unto the perfect day." I want the truth to have a sanctifying influence on my life, I am determined, God being my helper, to overcome all my sins and evil besetments, and to be found without guile in my mouth, that I may be prepared for the coming of Him whose right it is to reign,—even Jesus the Son of the Most High God. None but those who have clean hands and pure hearts, will rejoice at his coming; then he that is "righteous will be righteous still, and he that is filthy shall be filthy still." I want to have all my sins confessed and forsaken, that they may be blotted out while Jesus stands before the mercy seat.

We are living in perilous times; our adversary, the Devil, goes about like a roaring lion, seeking whom he may devour. It is needful for us to ever be on the watch-tower, lest we be taken in his snares. Brethren, pray for me. J. E. FARRAR.
Marquette, Wis.

From Bro. Abbott.

BRO. WHITE: I esteem it a privilege and duty to cast in my mite in favor of God and the truth. I can say with a sincere heart, I love God, I love his truth, I love his scattered and despised children. My love to God has been increased by reading the last number of the Review. I was made to rejoice while reading those soul-cheering testimonies which were recorded there. I ask, what would the remnant people of God do if it were not for this messenger of truth? My prayer to God is, that it may be sustained. Brethren in Christ, let us do what we can to SUSTAIN THE PAPER! The Review is like a ship which has returned from the golden world, laded down with the choicest treasures. It makes its weekly returns, bringing to the hungry, food; to the thirsty, drink.

I would say for the edification of those of like faith, that there are a few in the little church at Wakeman, that are still striving to keep ALL the commandments of God, and the testimony of Jesus. The church here have had many internal trials and conflicts to endure; but I thank God that he has borne with us until the present. Satan has been trying to sift and destroy our small church, but the Lord has been stronger than all our enemies.

We have sustained our weekly and monthly meetings ever since we have been organized, which has been nearly three years. Some of the time we have

not been in as good working order as we should have been, therefore we have not made that progress in the truth, and the divine life that we should have done; but the Lord is bringing us to feel the need of a deeper work of grace in our hearts. My prayer to God is, that he would inspire our every heart with a more ardent zeal. A zeal that will enable us to surmount every difficulty; a zeal that is according to knowledge. I feel as though God's people will soon be called on to the conflict; the time of trouble is not far distant; the mutterings of the approaching storm are already heard; let us raise our united cry to our heavenly Father, to clothe us with the armor of righteousness, and prepare us for the conflict, so that when our leader says, "On to the conflict," that we shall be ready, by the grace of God to enter the engagement, with a full assurance of certain victory.

Jesus is our captain; he will not leave us nor forsake us. Let us prove faithful to him until he comes, and eternal life is ours. The wise men of the east were rejoiced to see that star, that pointed to the redeemer's birth. They were in patient waiting for his coming. We, too, should be patiently waiting for the coming of our Lord. The omens are thickening all around us, of his soon coming.

Dear brethren, let us lift up our heads, for our redemption draweth nigh. Come, Lord Jesus, come QUICKLY!
HIRAM ABBOTT.

Wakeman, Ohio.

Sister A. L. Burroughs writes from West Charleston, Vt.: I feel to praise the Lord for the light of present truth, and for a heart to receive it. It never looked more precious to me than to-day. I believe the unmingled wrath of God will soon be poured out upon the wicked. Dear brethren and sisters, shall we be able to stand in that day? I want to be ready. I want to have on the whole armor of God and have my loins girt about with truth, that I may be shielded in the day of God's wrath. My prayer is, that I may have his Holy Spirit to guide and help me at all times. I love God. I love his holy law, and I love to think and meditate upon it.

"I love to steal awhile away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer."

Bro. H. Hull writes from Princeville, Ill.: I commenced keeping all of God's commandments about three months ago. Soon after I commenced keeping the Sabbath, I came to this place that I might enjoy the society of those of like faith. Here I found friends who greatly encouraged me, and gave me employment. Although I have had strong temptations to turn from the straight and narrow way, I thank God that his grace has been sufficient for me, and that I am still found trying to do his will.

I have never felt like turning back, nor been sorry that I have taken the steps that I have. I desire to keep onward, with my heart fixed on Christ, through whom I hope at last to enter the blissful haven, with all the redeemed of earth.

Obituary Notices.

BRO. WHITE: The following, obituary, should have appeared months ago, but was inadvertently omitted. Please give it a place in the Review and oblige all interested. R. R. YORK.]

Died, in Westbrook, Me., May, 20, 1865, Jennie E., daughter of Bro. N. Atkins, jun., aged 20 years.

She sweetly sleeps in Jesus now;
Her sorrows all are o'er;
A victor's crown will deck her brow,
On Eden's blissful shore.

Then mourning friends, in God rejoice,
For soon the day will come
When you will hear dear Jennie's voice,
In her eternal home.

DIED, in Moscow, Hillsdale Co., Mich., Feb. 26, 1866, sister Befama Philips, in the 67th year of her age. Sister P. embraced the Sabbath and kindred doctrines, under the labors of Eld. J. N. Loughborough and S. W. Rhodes, at Roosevelt, N. Y. She has lived consistent with her faith, and now rests from her labors till the trumpet sounds, to awake to eternal life in the kingdom of God. WM. CARPENTER.

DIED in Wolcott, Vt., Sept. 20, 1865, Azuba, wife of Bro. Hiram Patch, in the 70th year of her age. Though she never made a public profession of religion, she gave evidence of love for the truth for many years before her death, by reading the Review and other Advent publications, and by observing the Sabbath.

A. STONE.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 10, 1866.

THE Sermon furnished us by Bro. Matteson, this week, we number three, commencing our enumeration from Bro. Goodrich's discourse in No. 5, present volume; A Short Sermon on the Fourth Commandment, by Bro. Waggoner, in No. 16, being number two.

Our Yearly Meetings.

SPECIAL NOTICE.

THE meetings appointed in this week's Review, to be held at Battle Creek, May 16-21, are not designed for large gatherings. The arrangement for Monthly or Quarterly Meetings that exists in most of the States, which meetings are designed especially for the religious benefit of the brethren and churches, renders it unnecessary that a large company should assemble at our yearly meetings to be benefited by the religious exercises of the occasion. More benefit can be derived by the brethren and sisters, and less burden be brought upon any one church, by having a number of small meetings in various localities, than by a large gathering at any one place.

Second, the circumstances of the Battle Creek church the present season, are not favorable to the entertaining of a large gathering. It is therefore expected that the different meetings will be composed principally of delegates. Provision will be made for all who come in this capacity. It is also specially requested that those who design to come send word to the Office beforehand, that we may know how many to make provision for.

In behalf of the Gen. Conf. and Mich. Conf. Committees, and the Trustees of the S. D. A. Publishing Association. U. S.

To Correspondents.

ARTICLES DECLINED. "Clouds." We would say to the writer, that articles bearing more especially on some point of the present truth, would, we think, be more acceptable to the readers of the Review.

ARTICLES ACCEPTED. Rom. vii.—Experience.—The Lord's Coming.—Memorial of Bro. Bostwick.—Report from Bro. Matteson.—A Question for the Disciples.—An Item upon Order.—Letters of Recommendation.—Put your Children to Bed.—How are we justified?—Lord teach us how to pray.—Presumptuous sins.—Serpent Worship.—Faith.—Articles Declined.

Time Lost.—Old and New Style.

A NEW tract, entitled as above, has just been issued at this Office.

"Time lost," and "Old and New Style," are very frequently urged as objections against the identity of the seventh-day Sabbath. Our brethren should supply themselves with a package of these tracts, that they may be prepared to nail these objections whenever occasion is offered. Price \$1.00 per hundred. J. M. A.

The Seven Trumpets.

WE have just published a thoroughly revised and enlarged edition of this important Tract which has been out of print for some years. This work is a complete exposition of Rev. viii, and ix, and those who wish to be posted on the important subject of the sounding of the Seven Trumpets, will here find the facts—historical and critical—made ready to their hands. It is put up in neat style, the extracts, for the reader's convenience, being placed in smaller type. It occupies 60 pages, and will be furnished for 10 cents. Postage 2 cents. Who wants the Seven Trumpets? J. M. A.

Confession.

BRO. WHITE: I would say to the brethren and sisters who have known my manner of life since I have separated myself from God's people, that I humbly confess my backslidden condition for the past four years, during which time I have found no rest; and whereas I thought that Bro. White was too plain with me at the tent meeting held at North Sutton four years ago, and that Bro. A. C. Bourdeau was out of his place, I now feel free to say that Bro. White was not plainer than my case demanded, and that Bro. A. C. B. was in his place. And I would here ask the forgiveness of Brn. White and Bourdeau for what I have said in regard to them. I would also ask an interest in the prayers of the brethren and sisters that I may recover myself from the snare of the Devil, be fully restored to the favor of God, and be saved at the coming of Christ.

EDWARD SAXBY.

Bakersfield, Va., March 28, 1866.

Boys Using Tobacco.

THE following short article I copy from the Rural American. If it is worthy, please publish.

H. F. PHELPS.

"A strong, sensible writer says a good sharp thing, and a true one, too, for boys who use tobacco. It induces a dangerous precocity. It tends to a softening and weakening of the bones, and it greatly injures the brain, the spinal marrow and the whole nervous fluid.

A boy who smokes early, and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical, as well as mental power. We would particularly warn boys who want to be anything in the world, to shun tobacco as the most baneful poison. It injures the teeth. It produces an unhealthy state of the throat and lungs, hurts the stomach, and blasts the brain and nerves."

Dangers Ahead.

SAYS the New York Daily Herald, of March 12th, 1866:—

"No point in our history has been more dangerous than this; and we may see the real extent of this danger by comparing our position with analagous ones in the history of other nations."

In a late speech of a Senator in Congress, he is reported to have said:—

"The country is alarmed, the people are anxious, and the political atmosphere bodes the coming of no common storm. What can we do to prevent it, and bring back peace to the country and harmony to the party? Is there no common ground on which we can stand? Is there no common standard round which we can rally. . . . If, however, we refuse moderate counsel, the only remedy will be to take the consequences, and they seldom linger long behind the act."

Candid, thinking, observing men, are well satisfied that some great event is at hand.

Appointments.

General Conference.

THE fourth session of the General Conference of S. D. Adventists, will be held in Battle Creek, Mich., Wednesday, May 16, 1866, at 9 o'clock, A. M. The different State Conference Committees will see that their delegates are duly appointed and furnished with credentials. In those localities where there is no State Conference yet organized, brethren can represent themselves by delegate or letter, at their discretion. Let all parts of the field be well represented by delegates or letters. Ministers will remember the amendment of the constitution passed at the last meeting, that all those in the employ of the Conference, make a written report of each week's labor during the Conference year.

By order of the Gen. Conf. Com.

U. SMITH, Secretary.

Mich. State Conference.

THE Michigan State Conference of S. D. Adventists, will hold its sixth annual session at Battle Creek,

Mich., Thursday, May 17, 1866, at 9 o'clock A. M. Let there be a faithful representation by delegates or letters from all the churches. Churches who wish to join the Conference, should also make their wishes known at this meeting. Let all delegates and ministers come prepared to make the various reports to the Conference that the constitution requires.

By order of the Committee,

I. D. VAN HORN, Secretary.

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

THE Seventh-day Adventist Publishing Association, will hold its sixth annual session at Battle Creek, Mich., Friday, May 18, 1866, at 9 o'clock, A. M., to deliberate for the general interests of the Association, elect officers, and transact any other business that may come before the meeting.

By order of the Trustees,

J. M. ALDRICH, Secretary.

PROVIDENCE permitting, there will be a Quarterly Meeting of the Oakland church, Wis., on Sabbath and first-day, April 14 and 15. All who can, are kindly invited to attend. JOHN MATTESON.

Business Department.

Business Notes.

Stephen Pierce: The money was received and duly credited.

Somebody sends \$1.00 to apply on Review. He requests his papers changed from Greenfield, N. H., to Blakeville, N. H. Who is it?

P. L. Ludington: The price of our Hymn Books, Morocco bound, is \$1.25.

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.

M T Farriss 28-1, B Heater 28-18, J McCourt 28-18, B F Hicks 28-14, J Burbridge 26-1, J P Chapman 27-1, F L Parker 26-18, P Gay 27-1, E Overto 28-11, A Powelson 28-9, E E Stillwell 27-1, P H Sickles 28-1, C Johnson 28-19, J Clarke 28-21, M A Carter 29-18, D Stafford 28-19, J G Brown 28-19, V M Gray 28-18, G W Sanford 28-19, O W Coon 28-19, L D Smith 29-1, P M Murphy 27-18, R Tabor 28-19, C E Damon 28-19, S Neal 28-14, A Hayes 29-1, each \$1.00.

W Camp 30-1, S Downs 27-20, J Falkner 27-14, W W Osborn 28-1, S Pratt 29-1, S B Mitchell 29-1, L S Hunting 29-1, A Green 29-14, J Chaffee 29-14, Mrs M Bronson 29-1, E Johnson 28-8, J Wilson 28-11, W A Doyal 29-7, W Coon 29-4, Mrs E A Brown 29-9, L Hooker 28-18, J E Pollard 27-19, J W Simson 28-18, J C Gregory 29-18, F Lawson 30-1, L S Hopkins 29-18, A H Jones 28-9, M A White 29-18, C G Saterlee 30-1, F H Thurlow 27-1, M S Irish 29-19, J H Norton 29-19, D F Moore 30-1, each \$2.00.

Eld James R Irish 28-19, 50cts.
R C Ashley \$3.00, 29-1, F Greenman for S R Powers \$3.00, 30-1, W James \$1.50, 29-1, C R Ross \$4.25, 29-20, W H Slown \$1.25, 28-20, L Johnson \$2.00 in full, B B Francis \$3.00, 28-14.

Subscriptions at the Rate of \$3.00 per year.

Mrs E Chadwick \$3.00, 29-1, E B Gaskill \$3.00, 29-17, R Holland \$3.00, 29-1, N Ruble \$3.00, 29-1.

Books Sent By Mail.

L Johnson 50c, D T Ring \$1.00, D H Winslow 50c, S N Chadwick 90c, G W Newman 40c, J Newman 68c, Mrs L Hermden 58c, Mrs J Pyatt 17c, Mrs A Cronk 17c, S R Powers \$1.12, W James 50c, C C Stanbro \$3.00, G Walling 50c, J M Santee 25c, M E Brown 25c, A J Heverlo \$1.10, S Neal \$2.75, E Berry 25c, A Hayes 50c.

Books sent by Express.

L H Hunting, Osawatomic, Miami Co., Kansas, (Cir. Lib.) \$3.00.

Cash Received on Account.

S Pierce \$4.00, J B Frisbie \$5.00, Eld I Sanborn \$21.50.

Gen. Conf. Missionary Fund.

Ch. at Portland, Me., \$25.00. Ch. at Haverhill, Mass., \$10.00.

Michigan Conference Fund,

Ch. at Fair Plains, \$10.00, Ch. at Orange \$10.00, Ch. at Jackson. \$15.00, Ch. at Hillsdale, \$25.00.

Review Fund.

A Friend of the Cause \$2.15.

To Buy Bro. Cottrell a Home.

J. M. Aldrich \$10. Wm M and J A Graves \$2.00.