

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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WELL WITH THE RIGHTEOUS.

"Say ye to the righteous, it shall be well with him." Isaiah iii. 10.

WHAT cheering words are these!
Their sweetness who can tell?

In time, and through eternal days,
'Tis with the righteous well.

In every state secure,
Kept as Jehovah's eye;
'Tis well with them while life endure,
And well when called to die.

Well when they see His face,
Or sink amid the flood;
Well in affliction's thorny maze,
Or on the mount of God.

Well when the gospel yields
Pure honey, milk, and wine;
Well when the soul her leanness feels,
And all her joys decline,

'Tis well when joys arise,
'Tis well when sorrows flow,
'Tis well when darkness veils the skies,
And strong temptations blow.

'Tis well when at his throne
They wrestle, weep, and pray;
'Tis well when at his feet they groan,
Yet bring their wants away.

'Tis well if they can sing
As sinners washed with blood;
And when they touch the mournful string,
And mourn an absent God.

'Tis well when on the mount
They feast on dying love;
And 'tis as well, in God's account,
When they the furnace prove.

'Tis well when Jesus calls,
From earth and sin arise;
Join with the host of ransomed souls,
Made to salvation wise."—Kent.

The Spread of Christianity.

THE progress of christianity during the first years of its existence, is the most triumphant proof of the presence with it and in it of the finger of God. Let us recall some of the interesting facts of its early struggles. Thirty years after the ascension of our blessed Lord we read in the pages of Tacitus, the accomplished Latin historian, who was a Pagan, and hated, not merely tolerated christianity—"This dire superstition," that is, christianity, "was checked for a while, but it again burst forth, and not only spread over Judea, the first seat of mischief, but even introduced itself into Rome. The confessions of those who were seized discovered vast multitudes of accomplices. They were convicted of hatred to the human race." Such is the statement of Tacitus.

Another Roman writer, Pliny the younger,

who was governor of Pontus and Bithynia, writing to his royal master, says, "The number of Christians is so great as to call for serious consultation. The contagion of this superstition has spread, not only through cities, but through all the villages of the country." This was seventy years after the ascension of our blessed Lord, and is a triumphant proof from the mouth of one of its enemies of the rapid spread of the Christian faith, in spite of every obstruction that political ingenuity could devise, or malice could invent.

Justin Martyr, a Christian apologist, who was born in the year 106 says, "There is not a nation, Greek or barbarian, even those who wander in tribes, and live in tents, amongst whom prayers and thanksgivings are not offered, to the Father in the name of Jesus crucified."

Clement of Alexandria, writing in the year 160, says, "The doctrines of christianity are not limited to Judea, but are spread throughout the whole world, into every nation, village, and city, Greek and barbarian."

Thus have we from the mouths of friends and foes, evidence the most irresistible, that christianity spread most rapidly during the first hundred years, after the ascension of our blessed Lord.

Let us ask and answer the question, How did it spread? Was it by the aid of men, by the patronage of princes, by the eloquence of its advocates; or can we trace in its majestic progress, as I believe we can, the finger of God? Let us see what it had to overcome, and what weapons it could or would wield in overcoming; and then, I think we shall conclude that it is impossible to account for the early spread of the Christian faith upon any other hypothesis, than that it was signally sustained, maintained and spread by the presence and power of God.

First of all, it had to overcome the Jew, its earliest, bitterest, and most unrelenting foe. The Jews, we must recollect, were disappointed expectants, and of all the passions that occupy the human heart, disappointed pride is the most bitter and malignant. They expected and prophesied a glorious conqueror; they hoped for emancipation from the Roman yoke, as their supposed only slavery; they believed that the Messiah would lead them to battles, which in every case would be victorious, and enthroned Jerusalem over the nations. Therefore, when he came, and was crucified in their capital; when they found that his emissaries were not princes and nobles, but the poor fishermen of Galilee, and the Jew and Gentile laid low as sinners in the common dust; their resistance became intense, their indignation irrepressible, their spite was keen and inexhaustible, and they left no stone unturned or untouched, that they could throw against the bulwarks and battlements of the Christian faith.

But what was the result notwithstanding? Thousands upon thousands of these very Jews were converted in a single day. Hebrew prejudices the most inveterate melted before the warm love of the gospel. The granite heart of the Jew, like Horeb's rock, when touched by the Rod of Jesse, broke into springs of beneficence, and love, and sympathy; and the most unconquerable of all the unconquerable tribes of the earth repented of

their first cry, "Crucify him," and joined in the deepening swell of multiplying nations, "Hosanna in the highest!" Now how, I ask, was it that this religion, the origin and development of which the Jew thoroughly knew, the facts of which he was perfectly master of,—a religion which blasted his fond hopes, lowered his national pride, and placed him upon a level with the humblest tribes of the Gentiles—how was it that this religion so rapidly subdued his proud heart, so melted his obdurate nature, that the Jews became the most successful preachers of that Christ, whom they and their fathers crucified? Was it not the finger of God?

If I look at its progress amongst the Gentiles, I see the same evidence of a divine presence. It was said to be a stumbling-block to the Jew, and it was proclaimed to be foolishness to the Gentiles. A handful of men preaching a religion recently introduced, according to the popular notion, came into collision with the overwhelming force that sustained the religion of the Empire, the worship of Jupiter and Mercury and the gods of the Pantheon. Polytheism had struck its roots deep in the national soil. Its gods and the names of its gods were associated with their weddings, were hallowed by their funerals, and interwoven with the whole history of their domestic and social life. Poets, painters, sculptors, earned their bread by supporting the national faith. Interest, sympathy, patronage, power, eloquence, poetry, satire—all between Caesar himself and the meanest of his subjects, conspired to beat back a religion that they felt would revolutionize the Empire, and render insecure the throne of all the Caesars. And yet, in spite of all this, it made way, and gained converts where it seemed impossible that a single convert should be made to the Christian faith. It was a religion, too, that did not suit fallen nature. To the guilty it proclaimed, "Repent;" to the proud it said, "God resisteth the proud;" to the revengeful, "Love your enemies;" to the greedy, "Lay not up treasures upon earth;" to the rich, "How hardly shall they that have riches enter into the kingdom of heaven;" to the ambitious, "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" to masters, who had half the population as their slaves, "Forbear threatening;" to the slaves, who formed a vast proportion of the population, "Be subject to your own masters for conscience sake;" and told all its converts, "Ye shall be hated of all men for my name's sake. They shall persecute you, and cast you into prison and put you to death." The resistance or treatment it received was just what might have been expected. The dungeon, the cross, the wild beasts—these were the arguments employed by imperial Rome, to put down the religion that Jew and Gentile equally detested. And hence, Tacitus, the Pagan historian, records: "The Christians died in torments. They were nailed to crosses, or sewed up in the skins of wild beasts, and exposed to the fury of dogs, or smeared with combustible materials and used as torches to illuminate the darkness of Rome." This was the treatment Christians then received. And Gibbon, generally an impartial historian says, "If the Empire was afflicted by any calamity; if the Tiber

overflowed, if the earth shook, or if temporary order of the seasons was interrupted, the superstitious Pagans were convinced that the crimes and impiety of the Christians had provoked the divine justice."

I ask, how can you believe that by its own, or by any human power, a religion that repudiated fraud and force, and rolled back the current of morality and belief, and reversed the inveterate instincts of man, made so great progress? It was met by sword, and fagot, and all that ingenuity could suggest, and all that power could achieve, in order to repress and put it down—yet it gained speed at every stage, and attained increasing popularity; it subdued the wills, and conciliated the affections of its bitterest foe,—made converts in the shops of Italy, and proselytes amongst the soldiers of the imperial army,—raised up its advocates from the orators of Rome, penetrated the palace of Cæsar, and literally had its detested symbol at length emblazoned upon the Roman labarum. Is it possible to suppose that such a religion, so opposed, so fitted to humble the proud and to rebuke the sinful, nevertheless spread in the face of all persecutions, using no policy, disdaining fraud, never employing carnal weapons, wielding only spiritual ones—owing to any other presence than a divine one, or that this is explicable on any other hypothesis than that it was the finger of God himself?

But perhaps you will say there are elements that will explain its progress of a purely human character as I might suppose, but I will refer to an historian I have already mentioned—Gibbon, an infidel but a very faithful narrator of facts, who assigns what he thinks satisfactory human reasons for the spread of christianity. He was so startled, I may add, with its rapid progress, and felt it to be so much an argument in its favor, that he exhausted his brilliant and inventive mind, in order to find reasons for it without admitting that it was the finger of God. Let us see what the reasons were, and we may depend upon it they are the very best that can be invented to account for a so very extraordinary phenomenon.

First, he says that the progress of this religion is to be accounted for by the "inflexible zeal of the early Christians." In answer to this, we ask, Had the Jews no zeal? We read of their untiring and earnest attempts to repress christianity. Had the Pagans no zeal, who kindled the martyrs' fires, and who made such efforts to repress and put down christianity? We well know that zeal that has not good fuel very soon goes out. Zeal in a bad cause is generally the effervescence of a day, or of a passing hour; but the zeal of Christians seems to have had with the fervor of a passion, the fixity of a deeply-rooted principle; and instead of disposing of our assertion that the finger of God alone explains the progress of christianity, it appears rather that zeal, so pure, so sustained, so unpolluted by any earthly element, must have been kindled from the altar of heaven; and thus what Gibbon regards as a disproof, is a positive proof of the presence of the finger of God.

But the second reason, he says would be, "the more complete manifestation of a future state," which the Christian religion revealed to its followers. I reply, both the Jews and the Pagans believed in a future state. Christianity in this respect could have no pre-eminence. But the future presented in the Polytheistic creed—the Pagan Elysium—was far more powerfully fitted to captivate the depraved nature of man; for he was taught to believe that he would be there admitted into all voluptuous and sensual enjoyments. And therefore, if the prospect of a future state was calculated to make converts, the future state that the Pagans put forward was more fitted, because far more congenial to the natural man, than the sublime, holy, and beautiful heaven, the everlasting Sabbath, the only future rest that Christianity reveals as remaining for the people of God.

And the third cause of the progress of this religion, he says, was "the miraculous powers ascribed to the primitive Christian." To this I answer,

If the miracles done by the apostles were impostures, there were sophists and advocates in Rome admirably able to detect the imposition. But if they were really proofs of a supernatural presence, then the admission of Gibbon is most candid, and it is at the same time most decisive; for a miracle, such as the apostles wrought, acknowledged to be so by the bitterest enemy of our religion, is only another and incontrovertible trace of the finger of God.

The historian says a fourth cause of the spread of this religion was "the pure and austere morals of the early Christians." One rejoices to find a skeptic admitting that the morals of the early Christians were so pure; but we naturally ask, Can good fruit grow upon a bad tree? May we expect pure morals from impure men? Can thieves live honestly? Would liars speak truth? Could men who spent their days in spreading a conscious imposition and a fraud advocate whatsoever things were pure and just; and not only advocate them, but live, amplify, and illustrate them? The supposition is impossible. How hard is the skeptic pushed, in order to get rid of the only solution—"Truly this was the finger of God!"

Another reason assigned by Gibbon is "the union and discipline of the Christian army." We answer, this union of the early Christians was not the result of compression. There was then no person pretending to be the Vicar of Christ; there was no Pope to drill and discipline the Christians into an army. If, therefore, there was union, it was the result of some common inner love and holy principle. Union in evil is a conspiracy; union without clear concord is only coalition; union that is lasting and real must be the growth of common principles, and the reciprocity of common affections and universal love toward a common Lord and Saviour Jesus Christ. The admission, therefore, of the union of Christians is the compliment, if so any one may call it, that a skeptic pays to christianity.

Do any of these statements explain the rapid progress of christianity? Is it not much less credulous to infer, that the spread of a religion so pure in its nature, so repressing to the long-cherished lusts and passions of mankind, so fitted to make humble and lowly them who treated these graces as sins, deformities, and crimes; so spiritual in its nature, so resisted by great power, and persecuted by every mode that cruelty could invent, or calumny concoct, was the result of the presence of the finger of God?—Dr. Cumming.

The Poor Washerwoman.

"I DECLARE, I have half a mind to put this bed-quilt into the wash to-day. It does not really need to go either; but I think I will send it down."

"Why will you put it in, Mary, if it does not need to go?" asked her good old aunt, in her quiet and expressive way.

"Why, you see, aunt, we have but a small wash to-day; so small that Susan will get through by one o'clock at the latest, and I shall have to pay her the same as though she worked till night: so—"

"Stop a moment, dear," said the old lady, gently, "stop a moment and think. Suppose you were in the situation poor Susan is, obliged, you tell me, to toil over the wash-tub six days out of the seven, for the bare necessaries of life; would you not be glad, once in a while, to get through before night, to have a few hours of daylight to labor for yourself and family; or, better still, a few hours to rest? Mary, dear, it is a hard, hard way for a woman to earn a living; begrudge not the poor creature an easy day. This is the fourth day in succession she has risen by candlelight and plodded through the cold here and there to her customers' houses, and toiled away existence. Let her go at noon if she gets through: who knows but that she may have come from the sick bed of some loved one, and she counts the hours, yes, the minutes, till she can re-

turn, fearing that she may be *one* too late? Put it back on the bed, and sit down here while I tell you what one poor washerwoman endured, because her employer did as you would to make out the wash." And the old woman took off her glasses, and wiped away the tears that from some cause had gathered in her aged eyes, and then with a tremulous voice related the promised story:

"There never was a more blithesome bridal than that of Ada R——. None ever had higher hopes, more blissful anticipations. Wedding the man of her choice; one of whom any woman might be proud—few, indeed, had a sunnier life in prospect than she had.

"And for ten years there fell no shadow on her path. Her home was one of beauty and rare comfort; her husband the same kind, gentle, loving man as in the days of courtship; winning laurels every year in his profession; adding new comforts to his home, and new joys to his fireside. And besides these blessings, God had given another: a little crib stood by the bedside, its tenant a golden-haired baby-boy, the image of its noble father, and dearer than aught else earth could offer.

"But I must n't dwell on those happy days; my story has to do with other ones. It was with them as it has often been with others—just when the cup was sweetest, it was dashed away. A series of misfortunes and reverses occurred with startling rapidity, and swept away from them every thing but love and their babe. Spared to one another and to that, they bore a brave heart, and in a distant city began a new fortune. Well and strongly did they struggle, and at length began once more to see the sunlight of prosperity shine upon their home. But a little while it staid, and then the shadows fell. The husband sickened, and lay for many a month upon a weary couch, languishing not only with mental and bodily pain, but oftentimes for food and medicines. All that she could do, the wife performed with a faithful hand. She went from one thing to another, till, at length, she who had worn a satin garment upon her bridal day, toiled at the washtub for the scantiest living. In a dreary winter, long before light, she would rise morning after morning, and labor for the dear ones of her lowly home. Often she had to set off through the cold, deep snow, and grope her way to kitchens, which were sometimes smoky and gloomy, and toil there at rubbing, rinsing, starching, not unfrequently wading knee-deep in the drifts, to hang out the clothes that froze even ere she had fastened them to the line. And when night came, with her scanty earnings, she would again grope through the cold and snow to her oft-times lightless and fireless home; for her husband was too sick, much of the time, to tend even the fire or strike a light. And, O, with what a shivering heart she would draw near, fearing ever she would be too late! It is a fact, that for six weeks, at one time, she never saw the face of her husband or her child, save by lamp-light, except only on the Sabbath. How glad she would have been to have had, once in a while, a small washing gathered for her!

"One dark winter morning, as she was preparing the frugal breakfast and getting every thing ready before she left, her husband called her to the bedside.

"'Ada,' said he, in almost a whisper, 'I want you to try and get home early to-night; be home before the light goes: do, Ada.'

"'I'll try,' answered she, with a choked utterance.

"'Do try, Ada. I have a strange desire to see your face by daylight: to-day is Friday; I have not seen it since Sunday. I must look upon it once again.'

"'Do you feel worse?' asked she, anxiously, feeling his pulse as she spoke.

"'No, no, I think not; but I do want to see your face once more by sunlight. I cannot wait till Sunday.'

"Gladly would she have tarried by his bedside till the sunlight had stolen through their little window; but it might not be. Money was want-

ed, and she must go forth to labor. She left her husband. She reached the kitchen of her employer, and with a troubled face waited for the basket to be brought. A smile played over her wan face as she assorts its contents. She could get through easily by two o'clock; yes, and if she hurried, perhaps by one. Love and anxiety lent new strength to her weary arms; and five minutes after the clock struck one she hung the last garment on the line, and was just about emptying her tubs, when the mistress came in with a couple of bed-quilts, saying—

"As you have so small a wash to-day, Ada, I think you may do these yet." After the mistress had turned her back, a cry of agony, wrung from the deepest fountain of the washerwoman's heart, gushed to her lips. Smothering it as best she could, she set to again, and rubbed, rinsed, and hung out. It was half-past three when she started for home, *an hour too late!*" and the aged narrator sobbed.

"An hour too late," continued she, after a long pause. "Her husband was dying; yes, almost gone! He had strength given him to whisper a few words to the half-frantic wife, to tell her how he had longed to look upon her face; that he could not see her then, he lay, in the shadow of death. One hour she pillow'd his head upon her suffering heart; and then—he was at rest!"

"Mary, Mary dear," and there was a soul-touching emphasis in the aged woman's words, "be kind to your washerwoman: instead of striving to make her day's work as long as may be, shorten it, lighten it. Few women will go out to washing daily, unless their needs are pressing. No woman on her bridal day expects to labor in that way; and be sure, my niece, if she is constrained to do so, it is the last resort. That poor woman, laboring now so hard for you, has not always been a washerwoman. She has seen better days. She has passed through terrible trials too. I can read her story in her pale, sad face. Be kind to her; pay her what she asks, and let her go home as early as she can." * * *

"You have finished in good time to-day, Susan," said Mrs. M., as the washerwoman, with her old cloak and hood on, entered the pleasant room to get the money she had earned.

"Yes, ma'am, I have; and my heart, ma'am, is relieved of a heavy load, too. I was so afraid I should be kept till night, and I am needed so at home."

"Is there sickness there?" said the old aunt, kindly.

Tears gushed to the woman's eyes as she answered, "Ah, ma'am! I left my baby 'most dead this morning: he will be quite so to-morrow. I know it, I have seen it too many times; and none but a child of nine years to attend him. O! I must go, and quickly." And, grasping the money she had toiled for while her baby was dying, she hurried to her dreary home.

Shortly after they followed her; the young wife who had never known a sorrow, and the aged matron whose hair was white with trouble, followed her to her home, the home of the drunkard's wife, the drunkard's babes. She was not too late. The little dying boy knew its mother. But at midnight he died, and then kind hands took from the sorrowing mother the breathless form, closed the bright eyes, straightened the tiny limbs, bathed the cold clay, and folded about it the pure white shroud; yes, and did more—they gave, what the poor so seldom have, *time to weep*.

"O, aunt!" said Mrs. M. with tears in her eyes, "if my heart blesses you, how much more must poor Susan's! Had it not been for you, she would have been too late. It has been a sad yet holy lesson. I shall always now be kind to the poor washerwoman. But, aunt, was the story you told me a true one—all true, I mean?"

"The reality of that story whitened this head when it had seen but thirty summers; and the memory of it has been one of my keenest sorrows. It is not strange that I should pity the poor washerwoman."—*Wesleyan Family Visitor.*

A Word for the Times.

WHILE it becomes all Christians to be fully awake to the things of salvation, and actively engaged in the work which their great Head has assigned them, they are called upon to maintain a calm repose in God, knowing that he sits King forever, and is the wise and able disposer of all events.

The present is felt to be the time of extraordinary agitation and turmoil. The nations are in commotion. From every land we "hear of wars and rumors of wars." The world is fast becoming one vast military camp. All is a troubled sea; and the expectation which some cherish, of the kingdoms of this world learning war no more, seems to be as distant as ever. Instead of peace, and "a universal brotherhood," the cry is heard, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say I am strong."

But while the follower of Christ cannot look with indifference on the belligerent cloud which lowers everywhere, nor without earnestly praying that God will defend the right, yet they are not only to save themselves from the prevailing spirit of war, but also from being unduly agitated by the troubled scene. Jesus, the great leader of the true Israel, is saying, "Peace be unto you." "Stand still, and see the salvation of God." "Be still, and know that I am God: I will be exalted among the heathen; I will be exalted in the earth." "Fear not little flock, it is your Father's good pleasure to give you the kingdom." In view of these gracious words, we may say, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof." What the Saviour said when on earth still holds good: "My Father worketh hitherto, and I work." They are both working for the household of faith. All the wheels of providence and of grace move in harmony, and for one common end, viz., the salvation of the church. As all things work together for her good, so the griefs and turmoils of earth may be regarded as the clouds of dust through which the chariot of God is conveying her into the presence of the King of kings. Though the skies are dark and threatening, yet to the eye of faith they are tinged with an unearthly brightness, telling of the ineffable glory which is behind the cloud, and which is ready to be revealed. As Christians, then, we may "both hope and quietly wait for the salvation of the Lord," for he is a strong tower, and will save his trusting, faithful ones.—*Millennial News.*

A Lost Child Recovered.

An incident occurred recently, at the Eastern district police station, of a very affecting and interesting character. About three o'clock in the afternoon Mr. John W. Frank was passing along Gough, near Bethel street, when a boy about ten years of age met him and asked him for a penny. Mr. Frank handed the boy ten cents, but as he did so, thought he recognized the child, and asked his name, when he replied that it was Dehring. After some further conversation Mr. Frank became convinced that the boy was no other than the lost son of a widowed friend of his; and with this impression he took him by the hand and conducted him to the Eastern police station, when he informed the officers in charge of his suspicion. An officer was despatched for Mrs. Dehring, who hastened to the station. On entering and observing the child, she uttered a shriek, sprang toward him and clasped him in her arms, kissing him passionately, while the tears gushed from her eyes. The boy stood amazed, not exhibiting the slightest recognition. The mother continued her caresses, at the same time asking him if he did not remember her, and referred to incidents to

awaken a remembrance of his home. In a few minutes the boy's countenance changed, tears started from his eyes, and then throwing his arms around his mother's neck, he exclaimed, "You are my mother." On the recognition, Mrs. Dehring appeared to be wild with joy. She wept, laughed, clasped her boy to her breast, and then prayed. The scene was one which those who witnessed it will ever remember, and which awaked within a sympathy which found expression in tears. When about six years of age, the boy wandered from home, and after a diligent search the mother came to the conclusion that he was drowned, and for years mourned his death. The boy states that he has been living with many different families, who kept him to run errands and do light work, but lately he had no home, and was compelled to beg during the day, and the money he collected he gave to a German family, who gave him in return lodging and food.—*Baltimore Exchange.*

Extract from Mr. O'Conor's Argument Before the New York Court of Appeals, on the "Lemmon Slave Case."

"I SUBMIT most respectfully that the only desire I have manifested here or elsewhere, in reference to the question, has been to draw the mind of the court and the intelligent mind of the American people, to the true question which underlies the whole conflict, and that is the question to which my friend (W. W. Evarts, Esq.) has addressed the best, and, in my judgment, the finest part of his very able argument. . . . My friend denounces the institution of slavery as a monstrous injustice, as a sin, as a violation of the law of God and of the law of man, of natural law or natural justice; and in his argument in another place, he called your attention to the enormity of the result claimed in this case, that these eight persons—and not only they, but their posterity to the remotest time—were, by your Honors' judgment, to be consigned to this shocking condition of abject bondage and slavery. Why, how very small and minute was that presentation of the subject! My friend must certainly have used the microscope or reversed the telescope, when, in seeking to present this question in a striking manner to your Honors' minds, he called your attention to these few persons and their posterity. Why, if your Honors please, our territory embraces at the least estimate *three millions of these human beings*, who, by our laws and institutions, as now existing in these States, are not only consigned to hopeless bondage throughout their whole lives, but to a like condition is their posterity consigned to the remotest times. . . . It is a question of the mightiest magnitude. But the reason why I call your Honors' attention to its magnitude is this: that you may contemplate it in the connection in which my learned friend has presented it; that it is a SIN—a violation of natural justice and the law of God; that it is a monstrous scheme of iniquity for defrauding the laborer of his wages—one of those sins that crieth aloud to heaven for vengeance; that it is a course of unbridled rapine, fraud, and plunder, by which three millions and their posterity are to be oppressed throughout all time. Now, is it a sin? Is this an outrage against divine law and natural justice? If it be such an outrage, then I say it is a sin of the greatest magnitude, of the most enormous and flagitious character that was ever presented to the human mind. The man who does not shrink from it with horror is utterly unworthy the name of a man. It is no trivial offence, that may be tolerated with limitations and qualifications; that we can excuse ourselves for supporting because we have made some kind of a bargain to support it. The tongue of no human being is capable of depicting its enormity; it is not in the power of the human heart to form a just conception of its wickedness and cruelty. And what, I ask, is the rational and necessary consequence, if we regard it to be thus sinful, thus unjust, thus outrageous?"

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, OCT. 15, 1861.

JAMES WHITE, EDITOR.

THE CONFERENCE ADDRESS.

OUR readers will be gratified to see in this week's REVIEW the Conference Address upon the important subject of organization. It has been generally admitted that we as a people stood in great need of a more perfect organization; but just how to organize a church, and what officers should be chosen, has been a matter of perplexity. We take pleasure in recommending the Address as being quite satisfactory to our own mind, at least it shows the best harmony of the New Testament on the subject, of anything we have seen. Brn. Loughborough, Hull, and Cornell, assisted by Bro. Smith, with the benefits of all the helps within reach, have faithfully discharged their duty in this matter. They would, however, be highly gratified if preachers in other States would immediately give the subject a critical examination, and if they have suggestions to make, to freely make them without delay, as such suggestions might aid them in preparing the Address to be put in a tract form before the type is taken down.

It will be seen that all of our churches must have a local elder. This will give our small churches, in distant parts of the great harvest field an officer who can administer the ordinances of the church, in the absence of a higher officer. This will greatly relieve those who have desired the ordinances, and have been taught that they must wait until visited by a messenger. In the larger churches, when they are needed, one or more deacons should be chosen.

On the subject of organization, our people have been ahead of the preachers, and have in some places entered into a sort of organization without the assistance of preachers. When the ministers come along up beside the people on this subject, and take hold of the work right, then it may be the privilege of the brethren to leave the work of organizing to our ministers, whose duty it is to ordain the officers of the churches.

SYSTEMATIC BENEVOLENCE.

THERE is received in last week's REVIEW over two hundred and fifty dollars systematic benevolence money for the Association. The churches, who have made these donations, have reserved, we presume, something in the treasury for the benefit of preachers who may labor among them. The Battle Creek church donated one hundred dollars for this purpose a few weeks since, and now has about seventy dollars on hand for any worthy objects which may present themselves. There are about ninety names on our s. n. book. These can give the one hundred dollars for the Association this year, and be able also to meet all other just demands. Suppose ten thousand Seventh-day Adventists do as much for the Association in proportion as the B. C. church has done (and no one can show why they cannot or should not), the sum raised for the Association for the year 1861 would be more than eleven thousand dollars. This is a greater sum than has been called for to meet all the wants of the Association.

We make the above statement partly to show how complete is systematic benevolence to supply all the wants of the cause, as far as means are concerned, without burdening any one, and partly to encourage all to faithfully enter into it. On the first first-day of each month our treasurer passes around with his hand-trunk, to wait upon all who have their names, with the amount of their weekly donation, on his book. All expect him, and all get ready for him, and meet him with open hands and benevolent feelings, and in a few hours he collects about twenty-five dollars. No one feels poorer, but all feel happier after casting their small sums into the treasury. Those who live scattered require a monthly meeting for this, and other business of the church.

But let this work be purely systematic *benevolence*, and not systematic compulsion, as in the Roman Catholic church. If it be true *benevolence*, then by it is ac-

complished one of the highest and best objects, viz., united action of all the members of the body. It will then be a living, weekly test of the liberality of the church, drawing all its members together in united action. By this system also all the wants of the cause can be supplied without burdening any. We are gratified to see a general waking up upon the subject. And we would here suggest that all our brethren who can spare (after supplying the more urgent wants of the cause) a good donation for the Association, send it along in this time of need.

CONFERENCE ADDRESS.

ORGANIZATION.

DEAR BRETHREN AND SISTERS: The subject of organization having been referred to us by the late general conference, with the request that we hold a Bible class thereon, and address you through the *Review*, we have accordingly had the subject under investigation, and submit the following thoughts for your consideration:

Of the necessity of church organization, at this late period in the discussion of this subject, it is unnecessary for us to speak. That division of the subject which has been especially referred to us, embraces the following points: 1. Manner of organizing a church; 2. Officers, and their duties; 3. The reception of members; and 4. Letters of commendation.

Where bodies of believers are brought out on the truth in new places, we would not recommend the immediate formation of a church. In such cases let a leader be appointed [this can perhaps best be done by the evangelist when he raises up the church], and let social meetings be continued till such time as the individuals become thoroughly acquainted with each other, and ascertain with whom they can have fellowship, and who are qualified for the important duties of officers of the church. As to the particular manner of organizing a church, when the proper time comes, we shall be allowed to avail ourselves of the experience of several ministers who have already adopted the following plan, and testify that it works well:

Let the minister request all those who propose to enter into church order, to stand upon their feet, till it is ascertained whether perfect fellowship exists among them. If it does not, let those between whom the difficulty lies, immediately retire and confer together in order to an understanding. If this cannot be arrived at, we know of no other way, but that the accused should remain outside, until the church is prepared to take action in his or her case. It having been ascertained who are prepared to enter into church fellowship, let their names be attached to the following church covenant:

We, the undersigned, hereby associate ourselves together, as a church, taking the name Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ.

The members being thus enrolled, they are prepared for the election of

CHURCH OFFICERS.

The following classes of rulers and officers of the Christian church, are brought to view in the New Testament: Apostles, Evangelists, Elders, Bishops, Pastors and Deacons. These we would divide into two great classes: Those who hold their office by virtue of an especial call from God, and those selected by the church: the former embracing apostles and evangelists; and the latter, elders, bishops, pastors and deacons.

I. Apostles. Apostle is from the word *ἀπόστολος*, and signifies, one sent forth, a messenger. It is used to designate in a pre-eminent sense the twelve apostles sent out by Christ; but it cannot be confined to them nor to that age.

1. It cannot be confined to the twelve. Christ was called an apostle. Heb. iii, 1. Paul and Barnabas were called apostles. Acts xiv, 4, 14. Titus and other brethren were called messengers (Greek, apostles). 2 Cor. viii, 22, 23. [The word *of* in verse 23 is from the original *ἐπεὶ*, and signifies, *about*, *concerning*.] Epaphroditus was called a messenger [Greek, apostle]. Phil. ii, 25. Here we have at least four apostles besides the twelve, all living in the same age with them;

which shows that the idea of perpetuating just twelve apostles in the church, as the Mormons and Irvingites hold, is unscriptural and absurd.

2. They cannot be confined to the times covered by the New Testament record. First. The definition of the word apostle, being, one sent out, it follows that any one especially sent out of God in any age to proclaim his truth, is, in that sense, an apostle. We think it more especially applicable to those who are called of God to lead out in any new truth or reform; such, for instance, as Luther, Melancthon, Wesley and William Miller. Second. The Scriptures also show that apostles are to be perpetuated in the church. Eph. iv, 11-13. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith." This testimony shows that the office of apostles runs co-extensive with that of pastors and teachers, and other spiritual gifts, and is to last till the church, the body of Christ, all come into the unity of the faith.

II. Evangelists. This term is from the Greek, *εὐαγγελιστής*, and is thus defined by Robinson; "Properly, a messenger of good tidings. In the New Testament, an evangelist, a preacher of the gospel, not fixed in any place, but traveling as a missionary to preach the gospel, and establish churches. See Acts xxi, 8; Eph. iv, 11; 2 Tim. iv, 5."

We come now to the second class, those appointed by the church, namely, elders, bishops, pastors and deacons.

1. Elders. This office is also expressed by the words, bishop, pastor, and overseer. To show that these are interchangeable terms for the same thing we refer, first, to Titus i, 5, 7: "For this cause left I thee in Crete that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee: *for a bishop* must be blameless," &c. The word elder in verse 5, is from *πρεσβύτερος*, and signifies, primarily, according to Robinson, an elder person, a senior; as an officer of the church it signifies the elders of Christian churches, presbyters, to whom was committed the direction and government of individual churches; properly the same as *ἐπίσκοπος*, which see." The word rendered bishop in verse 7 is from this word *ἐπίσκοπος*, and is defined by the same author as follows: "In the New Testament spoken of officers of the primitive churches, an overseer, superintendent. This was originally simply the common Greek name of office equivalent to *πρεσβύτερος*, which latter was a Jewish term." That elders and bishops are identical, is also shown from Acts xx, 17, 28. The word elders in verse 17 is from *πρεσβύτερος*, and the word overseers in 28 is from *ἐπίσκοπος* (bishop). The term pastor is from *ποιμῆν*, and signifies literally a herdsman, a shepherd; specially a pastor, a teacher, a spiritual guide of a particular church. The definition of this term shows that it signifies the same office as *πρεσβύτερος* (elder), and *ἐπίσκοπος* (bishop), a local office confined to a particular church.

2. Deacons. This term is from the Greek *διάκονος*; and is defined to signify primarily "a waiter, an attendant, a servant; usually derived from *διά* and *κόνις*, one dusty from running. An officer in the primitive church, one who had charge of the alms and money of the church, an overseer of the sick and poor, an almoner. Phil. i, 1: 1 Tim. iii, 8, 12; Acts vi, 1-6. Also of a female *ἡ διάκονος* who had charge of the female sick and poor. Rom. xvi, 1."

From what has been said, it will be seen that the officers of the church which are appointed solely by the church itself are reduced to two, namely, elders and deacons. From what then has arisen so much confusion upon this subject? It must be from the fact that the different names of elder, bishop, and pastor, are applied to the same office, and also from overlooking the principle that a person holding any one of the higher offices is qualified to officiate in any of the lower; and when performing the duties of such office is called by the title applying thereto. Thus Peter, though an apostle, calls himself an elder [1 Pet. v, 1]; and Paul, carrying the liberalities of the brethren up to Jerusalem [Acts xi, 30], might with equal propriety be called a deacon. In 2 Cor. viii, 4, he is spoken of as performing the office of a deacon. The brethren

prayed him to take upon himself the fellowship of the ministering [Greek, *diakonia*, deaconship] to the saints; which he did. Verses 19, 20. Evangelists, also, are called elders. Paul says to Timothy, "Let the elders that rule well be accounted worthy of double honor, especially they who labor in word and doctrine." 1 Tim. v, 17. Here were some laboring in word and doctrine who are called elders; but such labor shows them to be evangelists, it being especially their work; hence evangelists are sometimes called elders; but only, of course, when acting in that capacity.

If this principle be correct, we may lay down the following general rule: That no person by virtue of a lower office can fill a higher one; but any one filling a higher office, can by virtue of that office, act in any of the lower. Thus, a deacon cannot by virtue of his deaconship, act as an elder, nor an elder as an evangelist, nor an evangelist as an apostle; but an apostle can act as an evangelist, elder or deacon; an evangelist, as an elder or deacon; and an elder as a deacon. We do not here speak of apostles and evangelists as officers of individual churches: for this is not the position they occupy: their calling making it necessary for them to move in a wider sphere; namely, to have, if apostles, the oversight of the churches, and if evangelists to labor to raise up churches in new fields. These, in our judgment, are the only officers qualified to organize churches.

We give it as the result of our examination of this subject that in the organization of a church, officers are to be supplied according to the necessities of the case. We understand the duties of a deacon to be confined exclusively to the temporal matters of the church; such, for instance, as taking charge of its finances, making preparation for the celebration of the ordinances, &c.; while it is the duty of the elder to take the lead and oversight of the church in spiritual things. This elder need not necessarily be a preacher, but may conduct the meetings of the church, and administer the ordinances of baptism and the Lord's supper in the absence of any higher officer. If an apostle or evangelist should be present, all these duties would be left with him.

Where a church is so small that the duties of both an elder and a deacon can be conveniently performed by the same individual, we see no necessity of having more than one officer. Let this one be an elder, who as we have already shown is qualified by virtue of his office to act also as a deacon. But if the church is so large that its temporal and spiritual wants cannot be attended to by one person, let one or more deacons be chosen to look after its temporal affairs, while the elder or elders confine themselves to its spiritual interests.

ELECTION OF OFFICERS.

When the names of the members are enrolled as specified in the former part of this article, let the minister read to them the scriptures setting forth the qualifications requisite to the offices of elder and deacon (these are described in 1 Tim. iii, 1-10; Titus i, 6-9); and then let the members select by informal ballot such person or persons as they may wish to take these positions in their midst. Then let the minister ordain them as in Acts vi, 6; Titus i, 5. We need hardly suggest the necessity of every church keeping a record of all its proceedings. To this end a clerk will be necessary, who may be elected in the same manner. The elder of a church should act as a chairman in all its business meetings.

RECEPTION OF MEMBERS.

Let all candidates for admission into the church after its organization, be received by a unanimous vote of the church, unless the opposition to their admission comes from those who are at the time subjects of labor, or under the censure of the church.

LETTERS OF COMMENDATION.

That the churches in different places may not be imposed upon by false brethren coming into their midst, to whom they are strangers, it seems necessary that brethren moving from place to place, should carry letters of commendation from the church with which they were last connected. As a form of such letter of commendation we suggest the following:

This is to certify that _____ is a member of the Seventh-day Adventist church of _____, in

good standing, and one whom we can recommend to the brethren where his (or her) lot may be cast.

By order of the church at _____, Church Clerk.

This step we regard as strictly in accordance with Rom. xvi, 1; 2 Cor. iii.

All which is prayerfully submitted in behalf of the ministers of the Michigan Conference of Seventh-day Adventists.

J. N. LOUGHBOROUGH,
MOSES HULL,
M. E. CORNELL.

THE NATIONAL FAST.

We are truly living in a grand and solemn time. Our world is preparing for a wonderful *finale*. The nations are already in distress. Rare events are fast accumulating. The thoughtful mind has no lack of subject for serious contemplation. The Bible student finds relief to doubtful research, through the rapid developments of the age. Prophecy is fast ceasing to be prophecy, and is becoming rather the *history* of the times in which we live.

Among the important events of the day is our country's "national fast." And truly such a fast as has been proclaimed by the highest authority of our great nation, and which has been celebrated so generally throughout our land, may in fact be considered a noteworthy event. A secular paper says of it thus:

"A solemn, sudden pause of a mighty but distracted nation. An apparent calm amid the pelting of an awful storm. From St. Louis to Boston, from Washington to the Northern Lakes, in every city and hamlet, around thousands of church altars, and by a million firesides, the awful pause is felt. It may be said with considerable truth, that yesterday a nation was at prayer. Yesterday a nation was upon its knees before the King of kings."

Indeed, if such were the case, what an imposing spectacle! "A nation at prayer!" "A nation upon its knees before the King of kings!" Surely if there be no response to such a prayer, it must be because sin lieth at the door. But how is it with our nation? Has she put away her sins? Has she put away the *great* sin whereof she has been so long guilty? Has she considered the *real cause* of her present peril, and removed the same forever? or does the blood of *four million slaves* still cry to God for vengeance? True, she has proclaimed and celebrated her *fasts* (one at the commencement of the present year), but in doing so has she truly humbled herself before the "King of kings," and "cried mightily unto God," and "turned from her evil way," as did the people of Nineveh when God's wrath was impending over them? Alas! who will venture to say that she has done thus? Will she not then have occasion to say in the language of the prophet [Isa. lviii], "Wherefore have we fasted and thou seest not? Wherefore have we afflicted our soul and thou takest no knowledge?" And what shall be the response? "Behold, in the day of your fast ye find pleasure and exact all your labors. (Margin, things wherewith ye grieve others.) Behold, ye fast for strife. . . . Wilt thou call this an acceptable day to the Lord?" But what a homeward thrust is the description of the true fast, that which, and only which, the Lord hath promised to recognize: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him? and that thou hide not thyself from thine own flesh?"

Has our nation-proclaimed such a fast as this? Nay, verily. Does she wait for proper occasion? Then no longer need she wait. Let her at once consider her "bands of wickedness," her "heavy burdens," her "oppressed," and her "yokes." Let her consider her "hungry," and her "poor that are cast out." Let her do thus and then proclaim such a fast as the Lord hath chosen, and he will answer. His response will be, "Here I am."

There is indeed a remarkable application of the prophecy contained in this chapter to our own country and to the present time. Our nation is emphatically such a nation as the prophet describes. It "takes de-

light in approaching to God," it "asks of him the ordinances of justice," it "delights to know his ways AS a nation that did righteousness," &c. What significance in the little word "as."

But who can fail to see in our national fasts, and in our boasted pretensions to righteousness under the existing state of our nation, the exact counterpart of those counterfeit fasts brought to view in this prophecy? But this is only another sign of the times in which we live. That this prophecy meets its fulfillment at the present time is evident, not only from its exact application, but also from the fact that it is connected with the coming of Christ; and the fact that the coming of Christ is near is also strengthened, or receives additional proof, from the fulfillment of the prophecy. In the next chapter, which is a continuation of the same subject, the prophet says [verses 19, 20], "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord." Have we not in fact now arrived at that period when the enemy is coming in like a "flood?" Look at Spiritualism! What greater enemy hath God's truth than modern Spiritualism? Indeed, how like a flood it is spreading over the land. But while this is true, it is no less certain that the Spirit of the Lord is lifting up a standard against it. What is there so potent against Spiritualism as what we denominate "present truth?" Nothing; no, nothing. Then, may the standard be lifted high. But how glorious is the thought that the Redeemer is surely about to come to Zion! My heart says, Amen. "Even so, come, Lord Jesus."

J. M. ALDRICH.

Somerset, N. Y.

GIVING.

"Not as the world giveth, give I unto you." Jno. xiv, 27. Christ differed from the world in his manner of giving. His followers should act like him, and not like the world.

1. The world love to give to be seen of men, and the honor they gain by so doing is their reward. "Verily they have their reward." The more sounding of trumpets and ostentatious display is connected with their donations, the better they like it, since these are well calculated to increase their reward. In contrast with this, the christian is taught, "He that giveth, let him do it with simplicity." Rom. xii, 8.

2. The world prefer giving to the rich. They will be much more liberal in their donations to the wealthy, than to the destitute. They will give much more toward purchasing a set of silver plate for that wealthy, popular, salaried minister, than they would to feed and clothe the suffering poor. When Job was reduced to poverty and wretchedness, his former friends cut his acquaintance and would not know him; but when the Lord turned his captivity, and gave him twice as much as he had before, "then came there unto him all his brethren, and all his sisters, and all they that had been his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him; every man also gave him a piece of money, and every one an ear-ring of gold." Their sympathies were stirred for him, and they could pile in their trash upon him and get up a great donation-visit for his benefit, now that he did not need anything, but was able to get up a splendid supper, and have things in good style.

But the christian is taught to "give to him that needeth." To give to the poor. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they bid thee again, and recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

3. The world are better pleased to give to foreign missions and distant objects of charity; because the further off the object, the more noise is made, and the wider the news is spread and published to the world; and thus their reward, the applause and admiration of men, is increased. Although we cannot find that pas-

sage in the Bible that says, "Charity begins at home," yet it is abundantly evident that the Lord is as well pleased with him who believes those wants that come under his own observation, who when he "seeth his brother have need," does not shut up his bowels of compassion from him; as with him who reserves his charities for those that he may hear of at a distance.

4. The world are governed by fancy and favoritism in their giving. In the support of their ministers (for they have their ministers to support), if a man's personal appearance be elegant and attractive, if his voice be sweet and musical, if he has an abundance of wit and humor with which to spice his discourses, in short, if in their estimation "he is just the man," their purse-strings will be loosened and their hearts enlarged. Hence, there are two classes of ministers in each popular denomination. One class is wanted everywhere, the other nowhere. One class is worshiped, the other endured. One is abundantly supplied with all that heart could wish, while if the other obtain a scanty livelihood, they do well.

The world act simply upon their own preferences. But the wisdom from above is "without partiality, and without hypocrisy." Among the solemn charges resting upon christians is this: "Doing nothing by partiality." 1 Tim. v, 21. "If ye have respect of persons, ye commit sin." Hence the marked distinction between christians and the world.

5. The world give grudgingly. Although under certain circumstances they will give, that they may be esteemed liberal, and to avoid the reputation of a niggard, yet they give grudgingly, especially to real objects of charity. But the christian gives, "not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. ix, 7.

How vastly different is the christian from the world. Christians should be like Christ, in respect to giving, as well as other things. Then they will not act like the world. "Not as the world giveth, give I unto you."

R. F. COTTRELL.

DR. FRANCIS WAYLAND ON COMMENTARIES.

THAT the world has made prodigious progress in all the arts and sciences, during the last three or four centuries, we know; and we know, too, that libraries on libraries have been written to elucidate the Scriptures. But what advantage do we derive from all this in our inquiries respecting the teachings of the Bible? Here the book is, just as the primitive disciples had it, and not an invention nor discovery has added to it a single letter. And then, as to the volumes of commentaries and expositions, why, they have served really to perplex the truth. The first believers found every precept plain and determined, while with us, the accumulation of learned rubbish has made it difficult to discover the simplest matters. Each year the press groans and the pulpit resounds with fresh controversies and disquisitions, all darkening God's counsel, casting doubt on the plainest things, causing that word whose "entrance giveth understanding" to be received through discoloring and distorting mediums, and enveloping in hopeless obscurity that gospel which to the meek-minded Christian is so full of light—such an unerring guide to his feet, and prompt casuist as to every duty. I recollect here the words of a Persian traveler writing from France to his friend at home: "Father," said I to the librarian, "what are these huge volumes which fill the whole side of the library?" "These," said he, "are the interpreters of the Scriptures." "There is a prodigious number of them," replied I; "the Scriptures must have been very dark formerly, and must be very clear at present. Do there remain still any doubts? Are there now any points contested?" "Are there?" answered he with surprise, "are there? there are almost as many as there are lines." "You astonish me," said I. "What then have all these authors been doing?" "These authors," returned he, "never searched the Scriptures for what ought to be believed, but for what they did believe themselves."—Fuller and Wayland on Slavery, pp. 185, 186.

TAKING STEPS.—Some are continually referring to some past experience, as example or precedent, to

measure or fathom the present work. This is a sad mistake as we are now sailing with swiftness in new and more dangerous seas; and it is as necessary to take steps as it is to be cautious what steps we take. The skillful engineer keeps up with the advancement of science, and studies the nature, position and advantages of the ground upon which he is to operate; while the stiff, ignorant, conceited pretender, has his discharge from the service. J. C.

THE HOUSE OF GOD.

"The true worshipers shall worship the Father in spirit and in truth." John iv, 23.

PRAYER has no place peculiarly its own—
No lofty temple, with its shining throne,
But everywhere the knee may bow,
The soul may breathe in accents low,
Its humble wants.

Churches unknown within the city's mart,
Hidden within the verdure of the heart
Of each true worshiper, uprise,
With steeples pointing to the skies—
Emblems of faith.

There, meeting in the still, secluded place,
With holy prayer and upward-lifted face,
The yearnings of our spirits bend,
And all our thoughts together blend
In one desire.

The spirit's dome is gilded o'er with prayer;
And downward leaning from the arching there,
Are cherubim and seraphim,
Waiting to catch the rising hymn
Of praise divine.

There, without fear, in penitence we bow,
And our confessions make in accents low,
Owning our weakness and our sin,
With only tears fast dropping in
God's treasury.

But these are precious in our Father's sight,
As was the dropping of the widow's mite.
And treading the still, inner aisles,
He lighteth up the soul with smiles,
And makes it his—

And makes it his—forevermore his own—
The home, the "house of God," his humble throne,
The soul-church, where our longings meet,
And where our aspirations sweet
Make Sabbath there.

THE SAILOR'S TREASURE.

A SHIP bound to New Orleans was overtaken by a tempest, and after combating for some time with the storm, went ashore on the rocky coast of England. The wind soon abated, and they were soon enabled, by fixing a spar from the ship to the rocks, to reach the shore; the men were weak from their excessive labor, and it was as much as they could do to crawl along the spar to the shore. One of them, who had a bundle tied around his waist, was asked, on reaching the shore, what it was. "O," said he, "I have been wrecked a number of times, but thanks to God, I have always managed to save this—I am afraid they are wet." The bundle contained a Bible and hymn book.

LETTERS.

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

From Bro. Hamilton.

DEAR BRO. WHITE: I do feel to praise God for the light of present truth. It is not quite a year since I commenced keeping the Sabbath of the Lord. The third angel's message found me a leader in the Methodist church. I had never heard a lecture on the present truth, but through the mercy of God, and the kindness of a friend, some of your publications were put into my hands, which arrested my attention, and caused me to search the word to see if those things were so. Glory be to his name! the blessed book was opened to my understanding, and it seemed a new book.

I found that God's law was perfect and unchangeable, and that I was amenable to that law. My heavenly Father graciously enabled me to turn my feet into his testimonies, and I now feel to praise his holy name for the sanctifying influence of the third angel's message.

I had for years been in bondage to the filthy weed,

and had tried several times to break off, but always failed, until I embraced the present truth, when I quit using tobacco, and have not desired it since.

I believe this people is the remnant that keep the commandments of God and have the testimony of Jesus Christ, and I want to go up with them to possess the goodly land.

There are a few honest souls here who are striving to overcome. We meet with the Mackford church once in two weeks. At other times we have meetings among ourselves. It does my heart good to read the communications in the Review. It is a great privilege we have of communicating with each other. May we realize the great responsibility that rests upon us as members of the body of Christ, to be up and doing. We live in a solemn time. The nations are getting angry and God's wrath is coming. We shall soon see the Son of man coming in the clouds with power and great glory. Let us then lift up our heads and rejoice, knowing that our redemption draweth nigh.

Yours in hope of eternal life,

THOS. HAMILTON.

West Green Lake, Wis.

From Bro. Locke.

DEAR BRO. WHITE: I sit down to write a few lines for the encouragement of the brethren. We, a little few here in Salem, have been striving to serve the Lord for over eight years, and some of the time it has seemed doubtful whether we should ever have any more of our neighbors to go with us. We had not had any preaching here for over two years, until our dear Bro. and sister Byington came to visit us, and we were truly blest and edified and strengthened. They were here over two Sabbaths, and three made a start for mount Zion. Since they left here, the good begun work has been going on. We have had meetings twice a week and the interest is increasing. This morning the brethren and sisters came together at half past ten o'clock, and continued till half past four. The interest was good all the time. Parents confessed to their children, and children to their parents. We felt truly that the hearts of the fathers were being turned to the children and the hearts of the children turned to the fathers. We praise the Lord for condescending to bless us with his Spirit. Four arose for the first time to tell their determination to serve the Lord. Since Bro. and sister Byington were here twelve have signified their determination to serve the Lord. We do feel encouraged to still keep striving through the midst of opposition to keep all the commandments of God and the faith of Jesus, that we may stand entire at last.

Your brother striving to overcome.

JOEL L. LOCKE.

Salem, Ind.

From Bro. Brinkerhoff.

DEAR BRO. WHITE: I feel very much encouraged as I read the sweet testimonies from the brethren and sisters scattered abroad; and I would say to them that I am still trying to keep all the commandments of God and the faith of Jesus. It is about eighteen months since I commenced to serve the Lord, and I have no desire to go back to the weak and beggarly elements of the world, though since that time I have made many crooked paths. It is a good thing to wait on the Lord. I feel to rejoice to-day for the hope I have within me, which I trust rests upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. I would not give the hope I have for the whole world. That must pass away, but the word of the Lord endureth forever.

I feel the necessity of entire consecration to the service of my Lord and Master, that I may be found with clean hands and a pure heart when my Saviour comes to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. I want to have my peace, calling and election made sure, that I may be hid in the day of the Lord's fierce anger. I want to be found among the waiting ones who are looking for the Saviour, that he may come unto me without sin unto salvation. I have many temptations and trials, and Satan has at times made me doubt my acceptance with God; but I now feel, by the assisting grace of God, determined to go through with the remnant to the kingdom.

I love the cause of truth, and all my brethren and sisters who have enlisted under the banner of King Jesus. Though I have seen but few of them, yet thank God, we can look with the eye of faith to the resurrection morn, and the second advent, when we shall see each other face to face. O glorious hope! that we sinful creatures have the promise of eternal life, when the pains and evils that afflict us here will be known no more.

I thank God that I was permitted to hear the third angel's message, and was brought to know the truth as it is in Christ Jesus. Our lonely hearts have lately been cheered by a visit from Bro. Waggoner. May God bless him and all the other messengers, that much good may be done through their labors in the name of Christ. I feel that we are living in solemn times, and that the Saviour's coming is near at hand. May the Lord hold the winds of heaven till the servants of God are sealed. Pray for me, brethren, that I may hold out faithful and meet you in the kingdom.

JACOB BRINKERHOFF.

Afton, Iowa.

From Bro. Merry.

DEAR BRO. WHITE: I feel thankful to God that he has permitted me to meet at conference with those of the same faith. I found it good to be there. I felt that it was good to dwell among the children of God. But few know how we are situated in this new State, debarred from meeting on the Sabbath for nearly six years; but we rejoice to know that God is raising up a people in this State to worship him. Although our enemy, Satan, has had a fast hold on the hearts of some, yet I think that spell is broken. When I compare the present time with the past, I see that our numbers have increased greatly. The labors of our preaching brethren have been blessed this past season. I was happy to form an acquaintance with our dear Bro. J. N. Andrews, and several others whom I there saw for the first time. I can truly say that Bro. Andrews by his kind admonitions to us and fervent zeal for the cause of God, has filled our hearts with joy. We rejoice that we are not left alone nor forsaken; but God has sent his servants to feed our hungry souls with precious meat in due season.

Did not our hearts burn within us when he told us that it was for us to look up and lift up our heads for our redemption draweth nigh. Let us therefore cast off the works of darkness and let us put on the armor of light, that we may be found without spot or wrinkle when the Lord makes up his jewels. I feel to say with David, "The Lord is my Shepherd, I shall not want. He leadeth me to green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." I am determined, God being my helper, to press forward to the kingdom of God by keeping all his commandments, and help to repair the breach that has been made in his holy law. I am thankful to Bro. Andrews for bringing us to order, and establishing the plan of Systematic Benevolence, and monthly meeting, and showing how necessary it is for us, as a people, to be prepared for all coming events. I hope that the brethren and sisters in Minnesota will remember all those covenants that we have made, and strive to enter the gate that is narrow. May God enable us to perform all our vows, is the prayer of one who is seeking for eternal life through Christ.

WM. MERRY.

St. Charles, Minn.

From Bro. Miller.

DEAR BRO. WHITE: My heart is made to rejoice when I read in the *Review* from week to week the cheering epistles from the brethren and sisters. Though most of them are written by those I never have seen, yet my heart beats in unison with them. I believe we are all moved by the same truth, and that is the third angel's message. My desire is that we may become united upon present truth, and take to ourselves the name Seventh-day Adventists, that there may be union among us; for where there is union there is strength.

I am aware that there are some that object to a name for fear of becoming babylon. I have a greater fear of becoming babylon without a name. Now my breth-

ren, if we are what we profess to be, we are more worthy of a name than any other people now living. God's people have always been called by a name, and in different ages called by different names; and at the present time I do not believe that there could be a name more appropriate to present truth than the name Seventh-day Adventists.

My prayer is that the commandments of God and the faith of Jesus may be the continual rule of our lives, and the governing principle of all our conduct. May the great Head of the church help us all to perfect holiness in the fear of the Lord.

HICKMAN MILLER.

Oncida Mills, Ohio.

From Bro. Baker.

We, the Seventh-day Adventists in Cass, Ohio, do most solemnly believe that here in this State we are in a most critical position. We most earnestly desire some of the traveling brethren to come here and organize us under the name of Seventh-day Adventists, and get things in such a position that we can see the cause moving forward. We do most firmly believe that the time has come when we as a people should come to the unity of the faith; but how can we in our disorderly course? We pray God that he will cause some one of our preachers to call a conference for Ohio. We should like to hear from all the churches in Ohio.

JAMES BAKER.

Extracts from Letters.

Bro. J. Tillotson writes from Milan, Ohio, Sept. 29, 1861: "Bro. Baker was here a few days since, and he said it seemed as though the Lord had gone before and opened the way for his labors. He seemed to be very zealous in the work. He thinks a conference ought to be held at Green Springs; but may the Lord direct. I would like to see Bro. White, and other brethren who have labored here. My desire is to arise in the cause, although I am very weak."

Sister M. M. Nelson writes from Markesan, Wis.: "I would say that I am trying by the grace of God to live out the great truths of the third angel's message and the straight testimony. I look forward with much anxiety to the time when God's people will be more united; when the watchmen will see eye to eye, and the Lord will bring again Zion with songs and everlasting joy upon their heads. I feel like asking the forgiveness of Bro. White for feelings I entertained toward him when at Marquette. I was one of Bro. and sister Steward's sympathizers there. I had been acquainted with them some time, and thought they were such sincere, honest Christians that the Lord would not suffer them to be deceived in such a manner. I thought you were very harsh and severe. I became much prejudiced against you, but I see now that they were greatly deceived, and that you had reason to denounce the work as you did. It was a great trial to my faith, but I thank God he has opened my eyes to see and receive the testimonies through sister White. I wish to be found united with the remnant when Jesus comes."

Bro. Wm. W. Giles writes from Maumee, Ohio: "Myself and companion have commenced to keep the Sabbath. I have no doubt whatever that we are right in so doing. In my examination of the subject, I have become entirely convinced that Saturday is the original Sabbath, and that there is no divine commandment for Sunday. I have long believed in the non-immortality of the soul, and the final location of Christ's kingdom on this earth. We are here alone, probably fifty miles from any other Sabbath-keepers."

Bro. L. D. Ireland writes from Newark, N. Y.: "Having been desirous for some time past of writing to you, I at last have taken up my cross. I say cross; for it has been a cross for me to acknowledge the blessed truth of keeping the whole law. My companion has been striving with me for the last four years. I have had the privilege of reading the *Review*, and many other publications from your press, but notwithstanding, I honestly thought the work of redemption greater than that of creation.

"I have made a profession of religion for nearly

twenty years, and came out in the Advent doctrine in 1843, and have fully believed in all the leading doctrines of the Seventh-day Adventists, yet could not reconcile myself to think it was essential to keep God's holy Sabbath, till I read the Sabbath Tracts, Nos. 1-4, and Bro. Waggoner on the Law of God; which, bless God, has completely convinced me; and I now, by the grace of God, can keep the holy Sabbath, and am blest in the deed. I feel, dear brother, like doing all I can for the cause. I have proposed to give readings from Bible Tracts, and Bro. Waggoner on the Law, in the district school-houses in this section. Any way to spread the truth and awaken the people from their slumber in the nominal churches, until some of the brethren can come and visit us, and preach the everlasting gospel to the benighted people.

"My companion and myself are alone, so far as I know, in keeping the commandments in this part of the vineyard, and I pray the Lord that we may have an increase in this part of the country."

Sister E. Ireland writes from Newark, N. Y.: "It has been some six years since I commenced trying to keep all the commandments of God. I have felt it my duty many times to bear testimony on the side of the Lord. Then I have felt I could not write until I had something cheering to send abroad. I have felt that troubles and trials have been prevalent with the remnant, and I have been trying to bear my part with patience and resignation. My companion has been telling you above of his victory over the beast and his image. This is one great thing which I have been wrestling and praying for the past four years. Some of you, my dear sisters, may say you would have given up in despair ere this. At times my faith has well nigh failed. Then again I would take hold with new life and vigor. Our God, dear sisters, is a prayer-hearing and prayer-answering God. Continue in faith and your prayers shall be heard and answered."

Sister J. Higley writes from Lapeer, Mich.: "I would say that we as a church are still trying to keep all the commandments. We all feel that we have much to overcome. Satan makes use of various means to draw us from the right path. We have often to mourn over our short-comings, and earthly desires and affections. We feel the necessity of a more entire consecration to the will of God. O that we might resign all into his hands. I feel that we are truly living in perilous times, in the last days; for we see that iniquity abounds, and the love of many is waxing cold. I feel that here our danger lies."

"Far more the treacherous calm I dread,
Than tempests bursting o'er my head."

"When I look into my own heart and see how cold and indifferent I am, I tremble, and feel the call is to me, Arise, call upon thy God. Let me ask, Are we living as if we expected our Saviour soon to leave the mediatorial seat, when the fiat will go forth, Let him that is filthy be filthy still? Now is the accepted time, now is the day of salvation. O let us consider what we must be before we can enter the gates of the celestial city. Without holiness no one can enter there. Pray for us, that we may be kept by the power of God through faith unto salvation, ready to be revealed when Christ shall come."

OBITUARY.

FELL asleep, in Newton, Mich., Oct. 1, 1861, Moses T. Gleason. His disease was congestive chills, so rapid in its progress that he died the fifth day from the first attack.

Bro. Gleason embraced the present truth some five years since, under the labors of Bro. Frisbie. He was then a member of the Congregational church. He had ever manifested an unshaken confidence in the soon coming of Christ, and the third angel's message to prepare the church for that event. He was always at the weekly prayer-meeting, which is an example worthy of imitation by all. Bro. M. Hull gave an interesting discourse on the subject of the resurrection to a large and attentive congregation in the school-house in the district. Many were in tears. JOHN BYINGTON.

DIED, in Wright, Michigan, of dysentery, Sept. 7, 1861, Sarah A., only daughter of Bro. and sister Russell, aged 1 year, 4 months, and 16 days. These parents were suddenly bereft of their dear offspring, yet have not occasion to sorrow as do others who have no hope.

R. J. FOSTER.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, OCT. 15, 1861.

SAFE DEPOSIT.

BRO. CALVIN N. PIKE writes from West Wardsboro, Vt., Oct. 1, 1861, as follows:

"I would like to lend to the Association \$200 or \$250, six months or a year if needed. I have no need of the money just now, and should not require interest."

Bro. Pike will please send a draft, less the exchange, payable to James White, and we will, on receipt, send him the Association's note without interest, provided he can lend it one year or more.

The Association now pays interest on over \$4000. This interest should be stopped as fast as possible by the payment of pledged shares, and, by others, who have money which they want safely deposited, following the example here set by Bro. Pike.

We believe the Seventh-day Adventist Publishing Association to be a safe place of deposit. Its notes are good; first, because of its real value of property; and, second, it is organized legally. The publishing department is also based upon the highest moral principles, which are the safest stocks of security in these perilous times.

We therefore invite those who wish to make a safe deposit, and help the Association in this time of its present struggle, to follow the worthy example of Bro. Pike, and let the Association be benefited with your money without interest.—ED.

REPORT OF CONFERENCE AT ASHLAND,
MINN.

THIS meeting was one of deep interest, considerable trial, and yet of much benefit. The cause was perhaps more decidedly advanced at this conference than at any which has ever been held in the State. Of the laborers there were present, Brn. J. N. Andrews, W. Morse, and Jno. Bostwick.

One very excellent feature of the meeting seems to have been that it secured concert and unity of action among the laborers, and also that it inspired the brethren generally with new zeal in the plan of systematized and intelligent direction of their efforts to advance God's truth.

The brethren not assembling until sixth-day, all business matters were deferred until after the Sabbath. Sabbath eve found a good representation of Sabbath-keepers assembled at the school-house near Bro. Sanford's. A short and appropriate discourse by Bro. Andrews, cheering and pointed remarks by several present, made up the interesting services of the evening.

The exercises upon the Sabbath were timely and interesting, a portion of the time being occupied with discourses, and a portion with social exercises. We were much cheered by the encouraging testimonies of our brethren who have lately embraced the truth.

In the evening after the Sabbath the conference entered into the consideration of business matters connected with the tent operations, and the wants of the cause throughout the State. An adjourned session was held first-day forenoon. In the afternoon Bro. Andrews addressed a large and attentive audience for two hours, with freedom. Many of them were citizens from the surrounding settlements. There seems to be a good field for labor in this region.

In the evening the brethren assembled at the residence of Bro. Sanford to witness the ordination of Bro. Jno. Bostwick. It was a very interesting season. The Lord's blessing was indeed present.

On second-day morning Bro. Andrews left for his home, Bro. Bostwick to join Bro. Allen at Cleveland, the brethren for their places of residence, all much pleased with the termination of the meeting.

Brn. Allen, Bostwick, and Morse, will very soon pass through the State and establish order in the churches.

BUSINESS TRANSACTIONS.

Bro. Calvin Kelsey was appointed to the chair. The first business was the examination of the finances, when it appeared that nearly \$140 had been pledged for tent purposes, one-half of which had been paid. What cash remained in the hands of the tent committee (being about \$80) was appropriated to Bro. Andrews,

and by vote \$30 of the unpaid pledges; which vote was afterwards re-considered, and by the earnest request of Bro. Andrews, the sum appropriated toward the payment of the note for Bro. Bostwick's horse. The remaining portion of the unpaid pledges, being about \$40, was appropriated to Bro. Allen, to be paid to him when received, which we hope will be soon.

It was also found that about \$100 had been pledged, and paid in part, for Bro. Bostwick's horse and buggy, and about the same amount for a home for W. M. Alieu, making total pledges upwards of \$300. The unpaid portion of this sum brethren will bring forward as soon as they can draw away wheat and procure money. Donations have been made to the cause in the State from several sources; \$33.05 from the Waukon, Iowa, church; \$80 in books, and \$23 in cash from the missionary fund, by the hand of Bro. White. For these liberalities a vote of sincere thanks was taken by the conference.

It being decided that with some repairing the tent will be suitable for another season, therefore

Voted, That we send out and support the tent the next season; that we earnestly solicit the labors of Bro. J. N. Andrews the coming winter, and with the tent the next tent season; that Brn. W. Morse, Wm. Merry, and — Stowel continue to act as tent committee.

It was also moved and unanimously carried that we adopt organization, and gospel order in our churches, by subscribing our names to a church covenant, choosing church officers, &c.; that we take the name, Seventh-day Adventists; that we enter, collectively and severally, upon the plan of systematic benevolence; that we desire Bro. and sister White to visit us this fall, and hold ourselves ready to redeem our pledges made last spring for paying their expenses to this State.

Voted, That the Secretary report this meeting through the *Review*; that this conference hold an adjourned meeting on the first Sabbath and first-day of February next, at Oronoco, Olmstead Co., Minn., for the purpose of raising funds for the support of the tent, and transacting other necessary business.

Adjourned to the above-named date and place.

C. KELSEY, Chairman.
F. W. MORSE, Secretary.

PREPARATION DAY.

In ancient times there was a day of preparation. It was the day before the Sabbath. We believe the Sabbath of perpetual obligation—that we have the Sabbath still. Have we a preparation-day now? Is there any less need of one now than there was anciently? If we have a preparation-day, what is the use of it? To prepare for the Sabbath, certainly. But what preparation is necessary? The farmer can stop his work in the field, the miller and the machinist can shut the gate or let off the steam, the business man can stop his business and shut up shop in a trice; and their work can wait till the Sabbath is past. Then what need of a preparation-day?

Man and domestic animals need to eat on the Sabbath-day, and their food can be prepared on the preparation-day. Now if we do not prepare food for the Sabbath on the preparation-day, what is the use of such a day? Give it a moment's thought.

R. F. COTTRELL.

ORGANIZATION.

DEAR BRO. WHITE: This is a subject worthy the candid consideration of every believer in the third angel's message. I did not realize that it might be expected that different preachers would write something on it, or I should have written long since, as I have endorsed everything that Bro. White has written on the subject, and have long seen the necessity of a more thorough system of organization. And here I want to say, Is it best to wait till all our preachers are united on this subject before anything is done? I question the propriety of so doing, for this reason: Much is going to loss for the want of more perfect order in the church; therefore I would say, Write out a system of order, and then we shall soon see how many will be active in sustaining it.

Here I want to say to my brethren, all who have an experience in the message, that when they see the necessity of taking an important step, to not wait to hear

from me, but move right along, for you will never find me holding back and setting my judgment against yours, while I occupy a proper place in the message, which is to grow in grace and the knowledge of the truth. Come, brethren, let us go forward, and God will bless.

ISAAC SANBORN.

Twin Groves, Wis.

Add to your faith courage, and to courage knowledge, &c. This is said to be the true rendering 2 Pet. i. v.

R. F. C.

APPOINTMENTS.

Ohio Conference.

By the urgent request of many friends, and the advice of the Committee on the wants of the cause in Ohio, we, accompanied by Mrs. W., will, providence permitting, visit Ohio, and hold a conference at Green Springs, Oct. 26 and 27. We will hold meetings at Lovett's Grove the 20th, and at Gilboa Nov. 2 and 3, if that church request it through the *Review*.

JAMES WHITE.

APPOINTMENTS FOR MINN.

THE Lord willing, we will meet the brethren in conference in the vicinity of Mantorville the last Sabbath and first-day of October, at the residence of Bro. Porter's as he may appoint. We would like to see Bro. Stowel at this meeting, and brethren from Cherry Grove. With the church at Oronoco, Oct. 29 & 30, as Bro. Harlow or Odell may appoint in the evening. Pleasant Grove, the first Sabbath in November, as Bro. Lashier may appoint. Meeting to commence Sabbath evening.

We hope to see a general attendance of brethren and sisters at these meetings, as we wish to make arrangements for regular monthly meetings to take into consideration the subject of Systematic Benevolence, &c. Bro. Allen will probably be with us at some, if not all these appointments. We would like to see Bro. Lashier at our first appointment.

JNO. BOSTWICK,
W. MORSE.

PROVIDENCE permitting we will hold a series of meetings in the town of Clinton, Mich., commencing the 15th inst., at 7 p. m., where Bro. D. F. Moore may appoint.

JOSEPH BATES

Providence permitting, I will be with the church at Parkville, Mich., on Sabbath and first-day, Oct. 19, and 20.

MOSES HULL.

Business Department.

Business Notes.

SARAH JONES: Your subscription is paid to xix, 14. There is due on Mrs. O. T. Booth's paper up to Vol. xviii, No. 19, 87 cents at half price.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the volume and number of the *Review and 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.

C. FARR 1,00, xviii, 1. C. H. BARROWS 1,00, xix, 1.
T. HAMILTON 2,25, xxi, 1. L. L. LOOMIS 2,00, xxii, 1.
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I. D. PERRY 1,50, xviii, 1.

For Shares in Publishing Association.

ISAAC C. SNOW \$20. HICKMAN MILLER \$10. A SISTER \$10. C. K. FARNSWORTH \$10. ROBERT MARVIN \$5. D. RICHMOND \$10. N. M. JORDAN \$10. MARY J. LOUGHBOROUGH \$10.

Donations to Publishing Association.

J. PEMBERTON \$0,20. MRS. P. RINGSDOLPH \$1,00.
J. B. SWEET & wife (s. b.) \$1,00. L. A. DODGE (s. b.)
\$1,00. A. AVERY (s. b.) \$1.

Books Sent by Mail.

T. HAMILTON \$2,20. JOSEPH PEMBERTON \$0,80. C. W. SANFORD \$0,13. JOSEPH KELLOGG \$0,80. W. H. SLOWN \$0,25. ALICE M. EATON \$1,34. MRS. F. L. JORDON \$0,27. O. J. STEELE \$0,39. R. PACKARD
\$0,35. M. M. NELSON \$0,80.

Cash Received on Account.

R. MARVIN (r. w. s.) \$2,00. M. E. CORNELL \$16,15.
J. N. ANDREWS \$2,00.