

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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Pilgrims and Strangers.

These all died in faith *** and confessed that they were strangers and pilgrims on the earth. Heb. xi, 13.

A pilgrim and stranger, here sadly I roam,
But I look for a kingdom which soon is to come,
A home in that kingdom a mansion secure,
If I but prove faithful, hold fast and endure.

A pilgrim and stranger, though foes should arise,
To hinder my progress to my home in the skies,
I'll meet them with courage and ne'er be afraid,
While Jesus is with me I'll ne'er be dismayed.

A pilgrim and stranger, I'll seek but to know
The will of my God, and thus daily to show
By example and precept, by word and by deed,
I'm striving his counsels and precepts to heed.

A pilgrim and stranger, all vain show and pride,
And the lusts of the flesh must all be denied,
The honors of earth, its glory and fame
Are but drops when compared with Jesus' dear name.

Though storms of temptation around me should rise,
To darken my prospects and cloud all my skies,
The Saviour has promised my foes to subdue;
A pilgrim and stranger, I'm resolved to go through.

The shaking is coming, who will be prepared
To stand in the battle in the day of the Lord?
None but the true pilgrims and strangers to earth
Shall enter those mansions of heavenly birth.

A pilgrim and stranger, oh then let me be,
And patiently suffer my dear Lord with thee;
Then with Abra'm and Isaac, those pilgrims of old,
I shall reign with the Lamb in the city of gold.

P. H. CADY.

Universal Obedience.

BRO. WHITE: The following on Universal Obedience is quoted by Jonathan Edwards in his work on the Affections, from Stoddard's Way to know Sincerity and Hypocrisy. It will serve to show the narrowness of the way as our fathers viewed it above a hundred years ago.

E. B. SAUNDERS.

He that pretends to godliness, and turns aside to crooked ways, is an hypocrite; for those that are really godly do live in a way of obedience. Ps. cxix, 1-3. "Blessed are the undefiled in the way, that walk in the law of the Lord. They also do no iniquity." Luke i, 6. They were both righteous before God, walking in all the commandments of the Lord blameless. But such as live in ways of sin are dissemblers; for all such will be rejected in the day of judgment. Matt. vii, 23. Depart from me, ye that work iniquity. Luke xiii, 27.

If men live in a way of disobedience, they do not love God; for love will make men keep God's commandments, and his commandments are not grievous.

If men live in a way of disobedience, they have not

a spirit of faith; for faith sanctifies men. Acts xxvi, 18. Sanctified by faith that is in me.

If men live in a way of disobedience, they are not Christ's sheep; for his sheep hear his voice. John x, 27.

Men that live in a way of disobedience, are not born of God. 1 John iii, 9. "He that is born of God sinneth not."

Men that live in a way of disobedience are the servants of sin. John viii, 34. He that committeth sin is the servant of sin.

A course of external sin is an evidence of hypocrisy, whether it be a sin of omission or commission.

If men live in the neglect of known duties, or in the practice of known evils, that will be their condemnation; let the sin be what it will; let it be profaneness, uncleanness, lying, or injustice.

If men allow themselves in malice, envy, wanton thoughts, profane thoughts, that will condemn them; though those corruptions do not break out in any scandalous way. These thoughts are evidence of a rotten heart. Titus iii, 8. We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

If a man allows himself, though he thinks he doth not, in malice and envy, he is a hypocrite; though his conscience disallows it, yet if his heart allows it, he is no saint. Some make pretences to godliness, whereby they do not only deceive others, but (which is a great deal worse) deceive themselves also; but this will condemn them, that they live in a course of sin, and so must go with ungodly men. Ps. cxix, 5. As for such as turn aside unto their crooked ways, the Lord will lead them forth with the workers of iniquity. If there be a great change in a man's carriage, and he be reformed in several particulars, yet if there be one evil way, the man is an ungodly man; where there is piety there is universal obedience.

A man may have great infirmities, yet be a godly man. So it was with Lot, David, and Peter; but if he lives in a way of sin, he does not render his godliness only suspicious, but it is full evidence against him.

Men that are godly have respect to all of God's commandments. Ps. cxix, 6. There be a great many commands, and if there be one of them that a man has not respect unto, he will be put to shame another day.

If a man lives in one evil way, he is not subject to God's authority; but then he lives in rebellion; and that will take off all his pleas, and at once cut off all his pretenses; and he will be condemned in the day of judgment. One way of sin is exception enough against the man's salvation. Though the sin he lives in be but small, such persons will not be guilty of perjury, stealing, drunkenness, fornication; they look upon them to be heinous things, and are afraid of them; but they do not much matter it, if they oppress a little in a bargain, if they commend a thing too much when they are about to sell it, if they break a promise, if they spend the Sabbath unprofitably, if they neglect secret prayer, if they talk rudely and reproach others; they think these are but small things; if they can keep clear of great transgressions, they hope that God will not insist upon small things.

But indeed all the commands of God are established by divine authority; a small shot may kill a man as well as a cannon ball; a small leak may sink a ship.

If a man lives in small sins, that shows he has no love to God, no sincere care to please and honor God. Little sins are of a damning nature, as well as great; if they do not deserve so much punishment as greater, yet they do deserve damnation. There is a contempt of God in all sins. Matt. v, 19. He that shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of God. Prov. xix, 16. He that keepeth the commandments, keepeth his own soul; but he that despiseth his way, shall die. If a man says, this is a great command, and so lays weight on it, and another is a little commandment, and so does not regard it, but will allow himself to break it, he is in a perishing condition.

The Formal Professors of the Last Days.

God has said "in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," having no reverence for God. "Without natural affections, truce-breakers, false-accusers." "Slanderers," striving always to ruin the characters of others, "incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." Pleasure and sensual gratification are their God. "Having a form of godliness," destitute of the life of God in their souls, "but denying the power thereof; from such turn away;" do not imitate them, have no kind of fellowship with them, they are a dangerous people; and but seldom suspected because the outside is fair.

Is not this the very time referred to in the alarming passage quoted, when error puts on the semblance of truth, and religion itself, in forms of mere earthly aggrandizement, becomes one enormous, despotic, consolidated lie? When truth retires and is hidden, or subdued and stricken down in the popular churches in our land? Is it not the age when the religion of the New Testament is not the standard to be seen, but the dead forms of religion are exhibited in the churches? When we take the reflection of the gospel from such sources, as the standard of religion, do we not lose all sense of its native simplicity, power and glory? From past experience and history, can we hope for any reformation in the fashionable, worldly-conforming churches, which yet retain the pleasing forms of religion, but positively deny the power thereof? We may not know whether this age will ever awake to a sense of its departure from God, and of the degraded and slavish state of its piety; but we do know that this soiled, earthly, doubting, unbelieving, plodding, pale, careworn, self-aggrandizing form in which religion goes about in popular churches, is not the open, soul-stirring, noble, trusting, singing, rejoicing, angelic religion of the Bible. Hallelujah to God and the Lamb forever, for this heavenly light and knowledge! "These things," said our blessed Saviour to his disciples, "have I spoken unto you that my joy might remain in you, and that your joy might be full." There is a glory and power, a beauty and a depth of blessedness in the New Testament religion, that never has, and never can be seen or known in these formal churches. A belief of the truth that millions of professing Christians, having the form of godliness (be-

believing they are going to Heaven and wrapping themselves up in this terrible delusion) are dropping from the thresholds of their churches into endless ruin, calls for a firmness and power which characterized the apostles and early martyrs. Jesus could weep over Jerusalem, heal the diseased, sympathize with the mourners over the dead, but when he came in contact with a church which relies on forms and ceremonies for salvation, he could only say "Woe unto you hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Ye generation of vipers, how can ye escape the damnation of hell." May the God of Heaven inspire those that have obeyed the truth, and have come out from among them, who will not touch the unclean thing, to demand an unconditional surrender of formalists, that they may become the loyal "sons and daughters of the Lord Almighty." No plea will stand in the judgment, for the unchangeable word of God is, "Come out from among them and be ye separate, saith the Lord." And if there ever was a time when this injunction, "From such turn away," ought to be obeyed, it is now. May the great Ruler of the universe stop the business of apologizing for, or bolstering up dead churches, or formal professors of religion, by means of which millions are on the direct road to ruin. With what energy would a sainted Wesley rebuke this compromising conformity to the world. At what an expense of blood God hath set us free from the despotism of sin, and shall we again pass under the accursed yoke? "How turn ye again to the weak and beggarly elements wherunto ye desire again to be in bondage." How much we all need the baptism of the Holy Ghost that we may receive power to annihilate all mere dead forms, and in their stead, exhibit to the world a living Jesus, that cleanseth from all sin, and fills the soul with all the fullness of God.

Was it exhausted at the reformation, when it flashed out so gloriously and shook the world with its power? Why is it not seen in equal glory now? Why such a resurrection of refined pomp and gilded formalism; and such an exhibition of the church in the place of a living Jesus? May we call all true followers of Jesus by this means back to the rock and refuge of primitive simplicity and holiness!

Indeed without this baptism what are we doing? where is our efficiency? we are no better than petrified monks, and might as well be thrown back into the dark ages, preaching to the fish in the Atlantic. Oh, how many are to-day blindly kneeling to Bishops, and worshipping a Christless church! Would to God that a voice from Heaven, "awake thou that sleepest and arise from the dead" would arrest them, and the living light of Jesus take possession of their hearts. With this living experience, no false form of religion could stand before the church. Ministers need this primitive fire, members need it; all need it and must have it in order to break up this body of death, and let in upon the church the light and freshness of God's eternal love.—*Earnest Christian*.

Importance of Rest.

In his excellent *Herald of Health*, Dr. Trall thus sagely advises rest: "How much has been written about water, air, food, exercise, dress, and other hygienic materials and influences, and how little about rest! As a remedial measure, rest is of vastly more importance than has been generally supposed. As a therapeutic means, its place is at the very head of the *materia medica*. Very little skill, comparatively, is required for a practitioner of the Hygieo-Therapeutic school to know when to do something, and what to do. But a vastly greater fund of professional knowledge is required to know when and how to let the patient alone. One-half the world is drugged to death when sick, and one-half of the remainder is fretted to death. We have frequently saved life by standing between the patients and their friends. The world has got a bad fashion of making a terrible ado, keeping up a constant consternation, nursing and fussing continually, while anxious relatives, sympathizing friends, mysteriously gibbering doctors, meddlesome nurses, and whispering watchers, add their mite of mighty influence to the

wrong side, and all because somebody is sick and needs rest. And the whole mischief is traceable to a false dogma in medical science in relation to the nature of disease. The authors teach that disease is an entity, a thing which travels about, pervades the air, penetrates our dwellings, and finally attacks us; and this absurd phantasm is easily transmogrified by the ignorant and unthinking multitude (unthinking on this subject, we mean) into something analogous to a witch, a ghost, a goblin, spook, fiend, or demon, which nothing but the doctor's poisons, dealt out by the doctor's own hand or pen, can assuage, pacify, eradicate, exorcise, kill, or cure. The charms, incantations, and amulets of the ancients were not more silly, and the necromancy and pow-wows of the Indian tribes of the present day are not more ridiculous (and they are predicated on precisely the same false notions of the nature of disease) than are the dosing, and drugging, and slopping, and stuffing, and watching, and fretting of the regular physicians of to-day, and the patrons and nurses of their school. Nine out of ten of all the maladies of all the people of the world would get well in a few hours, or days, if left to themselves, with no other appliances than such as instinct would suggest, and common sense employ. Yet in nine cases out of the ten, the doctor is called, and if he be a drugopathic doctor, one-half his patients are in danger of a protracted illness, and one-half of these are sure of a ruined constitution, not because of the disease, but *be-consequence* of the drugs. When we visit a patient in the country, our greatest difficulty is to keep the friends quiet, when nothing but let-alone ativeness is needed. All are willing to do something; every one is anxious to lend a helping hand; and people generally estimate a physician's knowledge and skill by the extent or variety of his prescriptions. Few can understand the quietly-working, yet efficient remedial resources of nature when undisturbed.—*Am. Phenological Journal*.

Then and Now.

PERHAPS there is nothing which will afford a clearer illustration of the condition in which the rebels now find themselves, than a comparison of the early messages of President Davis with his recent ones—especially his last appeal to the rebel Congress for assistance at their hands, which we have recently laid before our readers. Here is what he said in 1861:

"Your border States will gladly come into the Southern Confederacy within sixty days, as we will be your only friends. England will recognize us, and a glorious future is before us. The grass will grow in the Northern cities, where the pavements have been worn by the tread of commerce. We will carry the war where it is easy to advance, where food for the sword and torch await the armies in the densely populated cities."

How have these boastful predictions been realized? Four years have passed, and the border States are every one of them more loyal to the Union than they were before the rebellion, though it has totally destroyed slavery in Missouri, West Virginia and Maryland, and has nearly destroyed it in Kentucky. England has not recognized the Confederacy, and she will not, and the people and her Government are far more friendly to the Union, and less friendly to those who have been seeking to destroy it, than they were at the commencement of the rebellion. The venal British journals which for years persisted in representing the effort of the North to restore the Union as in vain, are now admitting that the South can prolong the struggle but a little longer, and are discussing the question, whether the victorious North will call England to account for the depredations which English vessels, sailing under the rebel flag, have committed on our commerce. "The grass will grow in the Northern cities?" Never has the population of many of the Northern cities—perhaps of nearly all the commercial centers of the North—increased more rapidly than during the four years of this rebellion. Has the grass grown in the streets of New York?—of Boston?—of Philadelphia?—of Chicago? Has it grown even in the streets of Cincinnati—of Baltimore—of St. Louis—cities whose prosperity has been supposed to be yet more largely dependent upon the south? Where is the Northern

city whose pavements are not still "worn by the tread of commerce?" The last boast, about carrying "the war where it is easy to advance," &c, is the most ridiculous and unfortunate of all. The rebels have not succeeded in carrying the war across Mason & Dixon's line more than three or four times, except in insignificant guerrilla raids like those of Morgan; and they were driven toward Richmond, after heavy loss, whenever they attempted it. They have never threatened a "densely populated" Northern city with the sword, and never with any torch save those of the cowardly incendiaries whom they hired to set fire to a few hotels.

All of these productions of the rebel President have been turned against the rebels. The border States are now looking to the States, free before the rebellion as their natural allies. England "recognizes" the North, and she will do it yet more clearly hereafter. The grass has grown in the streets of nearly every Southern city. We have carried the war where it was "easy to advance," and where it was difficult to advance, through the richest portions of the South; but seldom have we executed upon the cities of the South the threat of "sword and torch," made by the rebel President against those of the North.—*Detroit Tribune*.

The Methodists as They Were and Are.

PETER CARTWRIGHT says: When I joined the Methodist Episcopal church in 1801, her ministers and members were a plain people; plain in dress and address. You could know a Methodist preacher by his plain dress as far as you could see him. The members were plain, very plain in dress. They wore no jewelry, nor were they permitted to wear jewelry, or superfluous ornament, or extravagant dress of any kind, and this was the rule by which we worked, whether poor or rich, young or old; and although we knew they as well as we know now, that the religion of the Lord Jesus Christ did not consist in dress, or cut of the garment, yet we then knew, and know now, that the extravagant dress and superfluous ornaments engender pride, and lead to many hurtful lusts, directly at war with that humility and godly example that becomes our relation to Christ, that so pre-eminently becomes Christians.

Moreover, when we look around us, and see the perishing millions of our fallen race dying in their sins, for the want of a preached gospel, and that this gospel is not sent to them for want of means to support the missionary, may we not well question whether we are doing right in the sight of God in adorning our bodies with all this costly extravagant dressing? Would it not be more Godlike or Christianlike to give our money, laid out for these unnecessary ornaments, to send the gospel to the poor perishing millions, and would not the simple fund that might be created by disposing of the ornaments of the members of the Methodist church alone, send the gospel to hundreds of thousands who must perish in all probability, for the want of this little Christian sacrifice by the professed lovers of Christ? The apostle James says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."—*Autobiography of Peter Cartwright*, p. 515.

Look out for Masked Batteries!

BEWARE of masked batteries! You know the mischief they work. They have various forms, and are located at various places; but they always work mischief. There are many of them, and for fear that they should be brought to bear upon you, we will point out some of them.

That screen, that you see as you pass the Saloon door, is a masked battery. You know this without being told; for why do men or boys go behind that screen, for anything that is honest or proper? Did you ever go near enough to read what is written upon it? "Come behind here, boys," it says, "and do what you are ashamed to be seen doing! Come behind here and be cheated, by giving your money for what will do you more hurt than good! Come behind here, and conceal a bad example! Come behind here, and see how mean a business we carry on; see how we mislead boys, and ruin men; how we get our living by doing evil to others; how we make drunkards and

promote poverty; how we wring the hearts of fathers and mothers by enticing their boys to ruin! Come behind here, boys, men, women, children, and see what the screen tries to hide."

Those little *dog kennels*, in the shop below, are masked batteries indeed. What kind of goods do men sell, whose customers have to go into those dirty holes and shut the doors? Better by far go into the lock-up. These holes are indeed masked batteries for men. More drunken men come out of these holes than go in to them. Keep watch at the door, boys, and see who are the customers. Men with red faces and tattered characters enter there—men with "blue ruin" written all over them. They have faced masked batteries before. They think their disgrace is a secret, while everybody knows that they have been "battered" till there is little left of them. Watch the door, boys, for nobody goes into those dog-holes except to conceal their shame.

Hurt Not.

HURT not the earth, the angel cries,
But hold the winds of strife,
Until the servants of our God
Are sealed for endless life.

Let war and strife and tumult cease,
And thus the way prepare,
While earth enjoys a time of peace,
The message to declare.

Arouse, ye chosen of the Lord,
Your vessels now prepare,
Be ready, all with one accord,
The latter rain to share.

And let the warning message go,
To all who will obey,
Before the final, dreadful woe
Of the tremendous day.

Let those who have in darkness been,
Bound by the oppressor's chain,
Enlightened and made free from sin,
True liberty obtain.

Lord, sanctify and cleanse my heart,
Accept me as thine own,
And let me bear a humble part
Until the work is done.

R. F. COTTRELL.

The Way to Peace and Joy.

It is a plainly revealed characteristic of our nature to be ever seeking for happiness. It matters not what our vocation may be, or what our circumstances in life, there is a continual striving after this one great end. We would then ask, What, in the light of pure and undefiled religion, is the acme of the Christian's enjoyment? What constitutes his perfect happiness so far as this life is concerned, while surrounded with the cares and turmoils of this inconstant and giddy world? What is it that is most congenial to his tastes and feelings? Is it not a conscience void of offence toward God and toward all men? a willingness to become anything or nothing for the sake of Jesus? a humble sinking out of self into Christ? Is it not the putting on of that spirit of meekness and charity which beareth all things, believeth all things, hopeth all things, endureth all things? that rejoiceth not in iniquity, but rejoiceth in the truth? I answer, that I think when the child of God can humbly feel like this, then, so far as mortality is capable, he will be able to comprehend what is the exceeding love of God.

The question then arises, How are we to attain to this? There are certain duties laid down in the word of God which we must perform, the performance of which brings that peace which comes through obedience, and which will secure the favor of God. One of these is prayer, and the most necessary is secret prayer.

What is secret prayer? It is a communion of one's self alone with God, either silently or vocally. Says the apostle, "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." 1 Tim. ii. 7. I do not understand the apostle to mean here that we should at all times and under all circumstances lift up our hands and raise our voices in

vocal prayer; but that we should always feel the force of the solemn declaration, "Thou God seest me." We should at all times commend ourselves to his kind care and keeping. Especially are we enjoined to seek our Lord in our closet, where he has promised to not only hear us while secretly communing with him, but reward us openly. Then, how precious should be the seasons when we can retire and pour our sorrows and griefs into the ears of One who is never weary of hearing our cries.

Why is it that the duty of secret prayer should be so arduous and repugnant to the feelings of so many, when we know that it is in the secret bower that a tender Father often reveals the glory of his shining face? when we know that he bids us meet him there, and daily receive that strength which we so much need to successfully cope with the adversary of all good?

The Psalmist often sought his God in secret; and if it was necessary for David, a man after God's own heart, to flee often to his secret chamber and intercede with God for daily strength to enable him to endure the buffetings of Satan, and the persecutions of unrighteous men, how much more necessary is it that we should do the same thing, in this time when Satan is working with all signs and powers and lying wonders; when men's hearts are failing them for fear, and when nations are trembling, thrones tottering, and principalities crumbling to decay?

Let us often be found in near communion with God. It is impossible to live with a conscience void of offense toward God and men, without often seeking this blessed secret intercourse with our heavenly Father. We have the example of our blessed Pattern to cheer us in this holy duty. At one time we find him going apart from his disciples, and continuing all night in the mountain in secret communion with his Father. And once again at solemn midnight he bowed in agony and prayed. Pause and think! think of the intense agony which called forth that heart-gush of anguish, "O my Father, if it be possible, let this cup pass." There he bowed, forsaken of those whom he loved, earnestly pleading with his Father for strength to pass through the bitter trial before him. Then an angel was sent to bless and encourage.

Thus it is with those who earnestly plead with God. It is the strong faithful crying, the earnest appeal, that brings the blessing from above; and while cares and sorrows oppress, and the heart seems riven with anguish, how sweet to go away and find that soothing solace with God and our Redeemer which can be found nowhere else! and then to know that while in this sacred nearness with our heavenly Father, he hears our feeble cries, and sends to our help and rescue angels to comfort and assure us of divine favor, and say to our troubled spirits, Be not afraid, thy Father is at the helm.

Then hail the secret bower,
The calm and sacred hour,
When God in soothing power
Comes down in love.

C. H. ROGERS.

Mauston, Wis.

Going Home.

DEAR BRETHREN AND SISTERS: While trying to press our weary way onward through the land of the enemy, what sweet consolation do we find in these words, Going home! Oh, how many times that one word, Home, has cheered me onward when trying to breast the cold storms and tempests of life, and many times does my heart rejoice that we are nearing our Father's house of many mansions, where we shall meet all the dear saints we have loved so well on this earth. Though some are separated by distance, and others have been snatched from us by the cruel hand of death, yet, thank the Lord, they will come again from the land of the enemy. Oh blessed thought! This truly cheers me on. We shall see them all, not one will be forgotten then. And the lonely ones too! What joy to them; for they, too, will be gathered. Dear brethren and sisters, these things begin to assume a reality they never before possessed, to me, at least. A few more trials and we shall be in sight of home, sweet home.

"Jesus loves me—that's enough
To cheer me when the way is rough,
To soothe, support and comfort me,
When earthly hopes and comforts flee.
Loved ones may fail in hours of need,
But Jesus is a friend indeed."

Yours in hope of eternal life.

ESTHER P. WARREN.

Deerfield, Minn.

Honor.

"Before honor is humility."—PROVERBS.

HONOR is obtained not so much by seeking for it, as by deserving it; that is, he who does what is good and praise-worthy at all times, with a noble wish to please his Creator, and obey his just and holy decrees, and this without pride or any desire of personal or selfish reward, such a person will in the end attain to honor, such honor as will eclipse all worldly grandeur; and even here the exemplary and holy person draws out the unwilling homage of those whose hearts are all stained with hypocrisy and sin.

The spotless character of Moses, the purity and dignity and excellence of Daniel, do to this day command the homage of the world; and scoffers often shrink back intimidated at the power and influence of these great and holy men, whose names adorn the sacred page, and to this late period bring with them such immense weight and power.

Compared with them, what is the influence of Cæsar or a Napoleon, or any character delineated upon the page of history? In vain do we seek among the gods and heroes of the ancients for such men as those we have mentioned, who being dead yet speak in tones of authority and love.

Such men as Moses and Daniel, forced their heathen contemporaries to do them homage, not by seeking honor, but steadily pursuing an upright and honorable course, and living a holy and spotless life. They silenced the mouths of the slanderers, and thus put to shame their enemies, while their good acts and holy lives attracted hosts of friends, and gave them honor and influence, extending far and wide.

J. CLARKE.

An Extract from History.

"PASSING from inspired history to that which is uninspired, we find frequent notices of Sabbath-keepers during the first six centuries of the church. Mo-sheim mentions persons of this class in the second century; and Robinson says, that there were at Rome about that time a large number of churches observing the seventh day. Indeed, the notion that a change had been introduced as to the day on which the Sabbath should be observed, seems not then to have been entertained. In process of time, however, a custom arose of celebrating the resurrection of Christ by a religious meeting on the first day of the week.

No historical record, sacred or profane, has informed us of the first celebration of this day; nor is there any certain evidence that it was at first observed weekly. It seems to have been introduced as a voluntary festival to commemorate the resurrection, just as the sixth-day was observed to commemorate the crucifixion, and the fifth-day to commemorate the ascension. Though not regarded as the Sabbath."—*Benedict's History of the Baptist Denomination*. p. 919.

God is our refuge and strength, a very present help in time of trouble. Ps. xlii, 11.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble. Ps. ix, 9.

What time I am afraid I will trust in thee . . . in God I have put my trust. Ps. lvi, 8, 4.

In your patience possess ye your souls. Luke xxii, 19.

THOUGH death is before the old man's face, he may be as near the young man's back.

A GOOD word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD DAY, APRIL 11, 1865.

URIAH SMITH, EDITOR.

The Prospects of Peace.

WHILE the loyal North is rejoicing in the downfall of Richmond, the signal successes of the Union arms, and the apparent nearness of the complete overthrow of the rebellion, and the consequent peace, none have more reason to rejoice than the commandment-keeping people of God, and none can rejoice more understandingly than they. They see in the prospect not only the immediate effects that others see, the cessation of slaughter and bloodshed, a mitigation of the crying evils that center in camp life, the relief of the nation from the terrible pressure of war, and the opportunity for hundreds of thousands now ministering to military necessities, to turn their talents, their attention, and their means to other and peaceful pursuits, but they see in it, a fulfillment of prophecy, an answer to prayer, a bright token that the great Shepherd of Israel is going before his flock. We therefore thank God for the visible manifestation of his hand in our national affairs.

But the people of God will, in the light of his word, avoid an evil into which others will very likely fall. They know that no permanent peace can again visit this earth. The days of its quiet are past. The prophet has declared, looking at this very time, that the nations were angry, and that anger will not subside. Tumult and distraction are largely mingled with the remaining brief chapter of her history. And while multitudes will see nothing in the close of the rebellion and the overthrow of slavery, but long years, perhaps ages, of prosperity and peace, to the student of prophecy it appears far otherwise. Peace now, to him does not mean repose nor security. It means activity in working for God and his cause. It means a little time in which to spread the truth, and prepare as many as possible for the still darker storms that are impending. Are we ready for the opportunities that Providence is apparently about to put in our hand?

There is in this a good foundation apparently being laid for the peace and safety cry that is to be the precursor of sudden destruction, and to be raised by those who read not the signs of the times. 1 Thess. v, 3. How natural to reason now in reference to this nation: Slavery is to be removed. The great cause of all our divisions and troubles is to be taken away, and disturb us no more. Our peace and prosperity must therefore be durable and permanent. "Lasting and permanent peace," is now the cry that is beginning to be raised by those who dream of a long continuance of human affairs. But how suddenly such hopes can be dashed to the ground time will determine.

And not only is the way opening for a peace and safety cry in this nation, but the same is beginning to be true of other nations. The emperor of the French is making some wonderful declarations in this direction. In his last speech he is reported to have said concerning the military movements of France:

"All expeditions are approaching an end. Our troops have left China; our army in Africa is being reduced; that in Mexico is on the way home; the garrison at Rome is under orders to leave; we will hereafter turn our attention to the pursuits of peace."

But notwithstanding these remarkable declarations respecting peace, we do not learn that there is any reduction of the standing army, or any lessening of the forces employed in the manufacture of munitions of war, or any less preparation by land or sea, for great warlike emergencies. The nations may assert peace as much as they please, they are watching each other with jealous eyes, and are waiting, it may be unconsciously, to take part in that great strife which the prophet was commanded to liken to a great whirlwind raised up from the coasts of the earth.

Yet it would be but natural to suppose that there must be some apparent grounds for the declaration of peace and safety; for it seems from the prophecy to be spoken

in opposition to those who are proclaiming that the day of the Lord is coming upon the world.

Then let us not sleep. Let us be wise to discern the course of events and the fulfillment of the voice of prophecy, that the day of the Lord come not upon us unawares, or find us with the work we have to do, but half accomplished.

The Dregs Which the South is Drinking.

WHILE the whole nation has been involved in the guilt of slavery, and the judgments of God have been visited upon the North as well as the South, no one will deny that the South has been most guilty in this matter. They have defiantly cherished the iniquity in their very midst with all its appalling horrors before their eyes. And in addition to this, they inaugurated the fiendish and bloody rebellion of the past four years in order to perpetuate the evil. Justice would seem to require that they should receive a retribution proportionate to their guilt. The following sketch from a person residing in that section shows that they are drinking to the very dregs the cup of demoralization and desolation. He says:

"The whole country is disorganized and demoralized. We have nothing to protect us but the omnipotent hand of a just God. Men who in other days were distinguished for their sterling qualities and moral worth, are now equally distinguished for the dreadful crimes which they daily commit. . . . It is dangerous to go abroad for a single hour; for you are liable to be robbed or murdered at any moment, and even if you should escape, your house is liable to be broken open in your absence and plundered.

Families who were in affluent circumstances a few years ago, now hide themselves away in some desolate cabin, that they may not attract the notice of the world; and others who even now could live with an air of comfort around them, dare not show anything but their rags. To be suspected of having money is to be hung by the neck, or shot dead. O my God! how long, how long shall these calamities last? It is impossible for me to tell the story of our sins and sufferings. To the best of my knowledge there is not a religious organization of any kind in the whole country north and north-west of the Arkansas river, on to the Missouri State line, and even a hundred miles beyond. In all this wide-spread region there is but one man left to lift up his voice and proclaim the word of life. Here hundreds and thousands are perishing in their sins. Every degrading and demoralizing influence that wicked men can put in motion, is at work."

To the Scattered Sheep of the Little Flock.

DEAR BRETHREN AND SISTERS:—You feel lonely. You realize the need of those of "like precious faith" to assist you in your weary pilgrimage. And doubtless you often think of the disadvantages of your situation and condition, and of how much easier it would be to serve God under more favorable circumstances. You may be in error in this. In all conditions of life there are obstacles in the Christian's way to be overcome. None are exempt. And the promises are not to those who find no difficulties in the way, but to those who overcome.

At the best, we are all in a state of trial in this world. The trials of some may be greater and more severe than those of others; but the Lord gives more grace and strength to endure. None are so feeble that the strength of God is not sufficient to bear them through; none are so poor but they may be rich in faith, and heirs of the kingdom that God has promised to them that love him. God is our strength; and he is able to save the weakest as well as the strongest. He calls upon all to trust in him for strength. In whatever condition he calls us, as to outward things, therein he requires us to serve him.

But we are apt to think that a change of circumstances, over which we have no control, would materially better our condition. And we repine at our hard lot, thinking what zealous Christians we would be, could

we but change these circumstances. The poor man thinks, How would I help forward the cause of truth, if I only had wealth! But give him wealth, and perhaps he becomes covetous and stingy, and there is more danger of his being lost, than if the Lord had not prospered the labor of his hands. So it might be with you. With your new privileges of communion with the people of God, new duties and responsibilities, and perhaps new trials, would be laid upon you, and you would still have a burden and cross to bear.

Then, relying upon God, make the best of the condition in which you are. Your friends oppose you. Bear it with meekness, but adhere with firmness to the truth. Perhaps those who have authority over you, as a parent or a husband, would exercise that authority to prevent you from doing your duty to God. Prove by word and deed your loyalty and obedience in all things that do not interfere with the right of conscience and duty to God. In this be firm and unwavering; yet with all meekness and forbearance. Be wise as serpents, and harmless as doves. Take much pains to please, and melt the stony heart with love, but beg to be excused from violating your obligation to obey God. If you do so, God will be on your side and will give you the victory. You can obey God if you will. There is nothing too hard for the Lord; and a consistent Christian course, pursued with meekness and firmness, is the surest way to win your friends to the truth.

Be faithful in the place where God has called you; and should you not be permitted the privilege of Christian society in this world, in a little while you will meet with the whole family of Heaven, and enjoy their society forever.

R. F. COTTRELL.

Meetings in Mich.

BRO. WHITE: We held two meetings with the church in Convis, Cal. Co., evenings of March 14th and 15th. The last meeting was more than ordinarily interesting.

March 16-20, held five meetings with the church in Charlotte, three in the village school-house, and two some three miles out of town, for the benefit of the scattered ones. A good interest was manifested.

March 21-27, visited, and held five meetings with the churches in Windsor and Oneida. These meetings in the district school-house, and seasons around the family altars were sweet and cheering, especially the the closing one with the two churches in celebrating the ordinances of the Lord's house. The united testimony of the brethren in relation to fasting, humiliation and prayer, as recommended by the General Conference Committee, was animating and encouraging, as it was also in Convis and Charlotte.

BRO. G. W. NEWMAN of Windsor was drafted for the war about this time. We believe prayer is being heard in his behalf, and he with others will be left free to keep the commandments of God and the faith of Jesus, by the presentation of the documents which have been so judiciously arranged for all such.

March 27, to April 4, visited the families of Sabbath-keepers in Leslie, and held six interesting meetings with the church in Bunkerhill, and attended one funeral. A Methodist minister and his wife came about nine miles to attend our Sabbath meetings, and manifested much interest to learn our position. We furnished him with some of our publications. Said he, "I shall read them all." One sister publicly declared her faith in the third angel's message and desired to go with the church. Three others commenced keeping the Sabbath with them this spring.

JOSEPH BATES.

Jackson, Mich., April 5th, 1865.

Health Experience.

HAVING been afflicted with inflammatory rheumatism more or less for ten years and having tried many remedies, I found nothing to meet my case till last spring as I started to Minnesota I left off eating pork, and while with Bro. John Bostwick in Minn., and talking with him about the importance of strict dietetic habits in order to the removal of local diseases, I made up my mind to adopt the two-meal system, leaving out

meat of every variety, which I commenced about the first of October, and have followed strictly ever since. I have not taken a drop of medicine of any kind. The result is, I have had no rheumatism, though I am much exposed traveling and preaching in crowded houses, and sleeping in damp beds, one of the surest ways of taking cold and being made sick. Yet I have passed through all these, and I have not so much as taken a slight cold. I enjoy as perfect health as probably can be enjoyed in this mortal state. I would not return to my old habits of eating for any consideration.

Oh that diseased mortals would remember that much of their suffering is the result of their eating and drinking and other unlawful habits which they must leave off, or must continue to suffer. I thank God for the light he has given upon this subject. May many be blessed as the result, is my prayer.

ISAAC SANBORN.

Reform vs. Fanaticism.

"AND they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in." (Paths to be frequented. *Bernard.*) Isa. lviii, 12.

"Luther effected nothing new in the world, as he has been falsely charged; he did not raise a building for the future that had no connection with the past; he uncovered, he opened to the light of day the ancient foundations, on which thorns and thistles had sprung up, and continuing the construction of the temple, he built simply on the foundations laid by the apostles. Luther perceived that the ancient and primitive church of the apostles must, on the one hand, be restored in opposition to the Papacy, by which it had been so long oppressed; and on the other, be defended against enthusiasts and unbelievers, who pretended to disown it, and who, regardless of all that God had done in times past, were desirous of beginning an entirely new work." *D'Aubigne. Hist. Ref. Vol. iii, p. 80.*

Our Bible text predicts a reformation, and, as we believe, the last reformation, when the true people of God will turn away their feet from trampling on the Sabbath, as is expressed in the verse which immediately follows. And it sets forth the characteristics of every true reformation. A real reform removes the rubbish of tradition and discovers the ancient foundations, repairs the breach in the wall that has been broken down, and restores the old paths for the people to walk in. It lays no new foundation, but refers us continually to the Bible—to the foundation of prophets and apostles, Jesus Christ being the chief corner stone.

But every real work of reform will be encumbered with fanatical spirits hanging about its skirts, and trying to divert the attention of the people from the work of God, professing great illumination from the Spirit of God and imagining that they are especially called to some important work, a work entirely at variance with the work of God.

The text we have quoted from the History of the Reformation is in harmony with our Bible text. Luther's was a work of real reform. Although as a man he was not infallible, yet God led him in his work, step by step. But fanaticism, taking advantage of the excitement of the times, reared its unsightly head in the midst of the reformers, assuming to take the work into its own hands, and carry it forward with a vengeance. So while Luther had the venerated traditions of Romanism to contend with on the one hand, on the other, he had to defend the Reformation against the reckless spirit of fanaticism, which would pervert its principles, revolutionize it in its course, and instead of a blessing, make it a curse to humanity.

It is no wonder then, that, as the last work of reform is moving forward, disorderly spirits should appear, with their wild schemes and delusive dreams, and their disgusting come-out-ism that outrages all decency and would disparage any cause with which it is connected. The truth must stand up against long-cherished error on the one hand, made venerable by age, and on the other, vindicate itself from any connection with this

wild and untamable spirit of fanaticism, which claiming relationship to the cause, is still its very worst enemy. But God will vindicate his cause and bring to naught every thing that shall rise up against it.

Fanatics generally claim to be especially led by the Spirit of God—that they are chosen instruments in his hand. This is no less than claiming a degree of inspiration. Every people who claim to have a special mission from Heaven virtually claim this; indeed every Christian is, in some degree, led by the Spirit of God. The spirit of fanaticism however is always found in opposition to the Spirit of truth. These two spirits or inspirations are in the world. We are directed in the word of God to try them. How shall this be done? Our text gives us information on this point. The Spirit of truth builds upon the old foundations, and leads into the old paths. It adheres closely to what God has taught by his Spirit in former times—it exalts the Bible. This is the character of the inspiration which we, as a people, profess to have in our midst. It points us to God's dealing in the past, from the beginning of the world, and instructs us that the same God is the one with whom we have to do. That his law and his ways are immutable. That as his judgments are on record in the past, so he cannot now look upon sin with approbation.

The opposite spirit, the spirit of fanaticism generally teaches something new and strange. To illustrate, I give an example which I heard a minister relate to his audience not long since. A lady that had especial spiritual exercises was told by the spirit, on a cold winter night, to arise from bed, go out without dressing and walk three times round the house, then come in and go into a cold room and there kneel down in a certain corner to pray. I cite this as an example. Fanaticism is for going on some pilgrimage—it is for going out to some particular place to meet the Lord, instead of waiting, in the way of well-doing, for the Lord to come as he has promised. Its votaries must go to some Nauvoo, Beaver Island, Utah or Celesta, to set up the kingdom and do the work which God has promised to do, while they think very little of what he requires them to do to meet him in peace.

Let the servants of God still labor on in the work of repairing the breach, and of restoring the ancient paths of the people of the Lord. God will crown their labor with success. The Spirit that builds upon the ancient foundation of apostles and prophets, is the same Spirit that inspired those ancient men of God.

R. F. COTTELL.

What is Immortality?

THE received definition of immortality, is that it is a principle, or an attribute which if once bestowed upon a being, can never be taken from him. He must live on to all eternity whether God wishes him to or not. Once immortal, and he can bid defiance to his Maker—he can never die. This would not only limit the power of God, but it would place his government in jeopardy. If one or more of these immortal beings should rebel against the government of God, he has a foe that can never be destroyed. Nay even this rebel could not destroy himself if he wished to! Thus he would be compelled to exist not only contrary to the will of the Creator, but against his own desire! To say the least, it looks very absurd that the all-wise God should ever bring into operation such a principle as that. We firmly believe that this is not the nature of immortality.

Our idea of the nature of immortality is this: *It is a right, or an access, to the tree of life.* Look at the example of Adam and Eve. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground the Lord God caused to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die (or dying thou shalt die, margin)." Gen. ii, 8, 9, 16, 17.

Here we see that man could freely eat of the tree of life. Its very name—tree of life denotes its object, viz. to give or maintain life. As long as Adam could eat

of this tree of life he would not die whether he were righteous or wicked. What follows proves this to be true. Adam sins—incur the penalty of death. God had said that in the day that thou eatest of the forbidden fruit thou shalt surely die or dying thou shalt die. Observe now how he carries the penalty into execution; And the Lord God said, "Behold, the man is become as one of us to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east end of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii, 22-24.

After Adam had sinned, the very first thing that the Lord does toward executing the penalty of death upon him, is to cut him off from the tree of life. Why was this? Lest he should eat and live forever. It does not say lest he should eat once and live forever, but eating continues as long as the living—eat and live forever. This demonstrates that as long as Adam could have access to the tree of life he would live, but no longer. If he had never sinned, he would always have had access to the tree of life and would have lived always. Then certainly he would have had immortality. Thus we see that immortality is simply a right, or an access to the tree of life. So long as any being has this right he has immortality. Deprive him of this right and you deprive him of his immortality. That minute he becomes mortal and must die. So it proved in the case of Adam. Dr. A. Clark's comment on Gen. ii, 17, sustains this idea. He says, "Heb., 'Math tamuth,' literally a death thou shalt die, or dying thou shalt die. Thou shalt not only die spiritually by losing the life of God: but from that moment thou shalt become mortal, and shalt continue in a dying state till thou die."

To illustrate: A thrifty evergreen tree is growing before your door. It draws its nourishment from the earth—the ground is its source of life. You wish to kill that tree; so you take a spade and cut all around and under it, thus severing all the roots from the ground. Then you set it up on a board, and thus it is entirely cut off from its source of life—the earth. Now does it die that minute? that hour? that day? No, it does not, for the nourishment which it has already obtained will support its life some time. But you watch it: the leaves soon begin to wither, dry up, and turn yellow. The bark begins to shrivel up and the limbs to hang down. At length a leaf falls—then another—then a limb—and so on till it all turns to the dust from whence it was taken. So with Adam. God pronounced the penalty of death against him. To execute this he cuts him off from his source of life and immortality—the tree of life. Then Adam, like the evergreen tree, soon begins to wither—grows weaker and weaker—and at last dies, and returns to dust. Thus is literally accomplished the threatening, "Dying thou shalt die."

The further the human race has come from the tree of life, the less of its strength is left in them. Hence we find them growing weaker and shorter lived in each successive generation, until now a man is born—looks around—and dies.

That a right to the tree of life constitutes immortality, we think is plainly taught in the New Testament. In 1 Tim. vi, 16, Paul says that God only has immortality; in 2 Tim. i, 10, that it is brought to light through the gospel; in Rom. ii, 7, that we should seek for it; and in 1 Cor. xv, 51-54, he gives us an idea of when and how we shall get it. The whole chapter is an argument on the resurrection. He says, "Behold I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (mark the time): for the trumpet shall sound (this is when Jesus comes 1 Thess. iv, 16), and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." N. B. Immortality is something that can be put on; therefore it can also be put off.

From the above we learn that we get immortality when the resurrection takes place at the coming of Christ. But we are not here told what constitutes immortality. By comparing this with Rev. xxii, 12-14 we shall obtain the desired information. Here, only in different words, the same event is described i. e., the coming of Christ and the bestowal of immortality upon God's people. Says Jesus, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. (Now mark the reward). Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Ah! here it is. A right to the tree of life is the reward that Jesus brings with him. Paul calls it immortality; Jesus calls it a right to the tree of life; thus showing that these are synonymous terms. By comparing verses 1-3, with Isa. lxvi, 22, 23, we see that the saints in the new earth will come up and eat of the fruit of the tree of life every month. Thus their immortality will be perpetuated forever.

As our space will not permit a longer argument on this point, we will close by asking a few questions. 1. Why is it necessary for the saints to eat of the fruit of the tree of life if it has nothing to do with immortality? 2. We would ask them who hold that simply once partaking of this fruit will forever bestow immortality, why is it necessary for the saints to continually partake of it?

Having now learned what immortality is, we readily see that God can bestow it upon, or take it from any creature at his will. This leaves immortality entirely in the hands of God and makes the saying of Paul true that "God only has immortality."

D. M. CANRIGHT.

Strange Views.

BRO. WHITE: In my short tour in Juniata county, Pa., I found a number of brethren who believe in the Sabbath of the Lord, and who spend the day in each other's houses, in exhortation, prayer and praise. I had the pleasure of spending two Sabbaths with them, and would have had many pleasant meetings, more than I had, but for the impassable state of the roads, which were piled full of snow, fence high, and which confined us in doors, more than half the time.

I found that these brethren, held the following particulars (or notions), which I wrote out and submitted to their inspection, and which they acknowledged to be a part of their religious faith; namely,

1. That Adam and Eve were created mortal beings, and that their posterity do not possess immortal souls.

2. That when they sinned by eating the forbidden fruit, they died a spiritual death, that very day.

3. If they had not eaten the forbidden fruit they would have died a natural death, in due time, because they were not immortal; but if they had eaten of the tree of life, as they were commanded, they would have lived forever; and that they had a right to the tree of life, not only by the command of God, but by virtue of the innocency of the Lamb of God, which was in them. Rev. xiii, 8.

4. That by transgression, Adam and Eve lost their innocency, or communion with God, which these brethren, call a spiritual death, which death, they say, is entailed on all our race, until Christ is formed in our hearts, the hope of glory. Col. i, 26, 27. This is what they call, "the first resurrection." Col. iii, 1; Rev. xx, 6. Also Rom. vi, 4.

5. They say and teach, that at the second advent of Christ, he will restore the earth to its primitive purity, and at that time, the dead, both small and great, will appear before the judgment-seat of Christ; and that he will separate the just from the unjust, and will say to the just, "Come ye blessed of my Father;" &c. Matt. xxv, 31, 32. Also 2 Tim. iv, 1; but that the wicked on his left hand, will be in the judgment, and must give an account for the deeds done in the body. Matt. xii, 36; John v, 27-29.

6. They also hold, that now the judgment being set, and Christ upon his great white throne; Rev. xx, 11; Matt. xix, 28; this is the time the apostles of the Lamb will sit on twelve thrones judging the twelve tribes of Israel; Rev. xx, 4, and that all his saints, will live with him a thousand years, and reign over all

those nations, who were not partakers of the "first resurrection (or, in other words, who have not followed him in the regeneration) until they (the nations) are brought to a complete restoration, or into that state in which Adam was before his fall. 1 Cor. xv, 22. During this period, they believe, that Satan will be bound, and not permitted to tempt the nations, until at, or near the end of this thousand years of judgment, when he will be let loose for a "little season," and go forth to deceive the nations on the four quarters of the earth; Rev. xx, 7, 8, and that all who will be deceived by him, or not continue faithful during this probationary period, will be cast into the fiery lake, which is the second death.

7. They believe, that all those nations, and individuals, who will withstand the temptations of Satan, for this short season, will then come to the first resurrection, Rev. xx, 5, which is communion with God; and Christ having now brought all nations into subjection to his will, or rule, will deliver up the kingdom to God even the Father, to whom, even Christ himself will become subject, that God, may be all in all. 1 Cor. xv, 27, 28.

This, these brethren, call "the restitution of all things."

Many of the above items, being entirely new to me, and at the same time, appearing incompatible with views held forth in your paper, I have taken the liberty to submit them for your criticism if you see proper, having permission to do so.

WM. JOHNSTON.

REMARKS. We do not publish the above for the purpose of replying to the views set forth, but simply to say that they are not views which are endorsed by the body of S. D. Adventists. The third angel's message under which the Sabbath truth is now being promulgated has no affiliation with any views which border on the doctrine of what is called the Age to come. Such are some of the views set forth above. And let it be marked by one and all that the Sabbath truth will make no progress in connection with such views. The Sabbath is now being proclaimed to the world under the fulfillment of prophecy, and it will make progress in no other way than in the order of that prophecy. What is the Sabbath doing in the hands of the Jews? Nothing. What in the hands of Seventh-day Baptists even? Nothing. And what in the hands of the Age to come believers, what few there are that have taken hold of the Sabbath? Nothing. And it never will; for God's Spirit does not accompany error; and it is this Spirit alone, not the popularity of the doctrine, which is to give success to this work in the earth.

ED.

Waiting.

WHILE thinking upon the time in which we are living, my mind is strongly wrought upon. Living in this solemn time of waiting for our Saviour to finish his last work in the heavenly sanctuary. How long ere he will finish it? We may well ask ourselves this question. And while we are thus waiting, are we making ready for his return, that we may stand with him on mount Zion? Or are we dreaming away these precious moments, thinking perhaps, there are many years left us wherein to get ready for that great event? Oh let us not dream too long! but be ready when the Bridegroom comes, having on the wedding garment, ready to go with him to the marriage supper.

We are truly living "in a grand and awful time," surrounded with "wars and commotions," and our own loved country deluged in blood, the horrors of it too awful to contemplate. My God when will it cease! We have been waiting, waiting till the heart has grown sick with hope deferred.

But the Lord will hear the cries of his people. Ere long the sound of war will be hushed for a little season, and the loud cry of the third angel's message go forth in mighty power to those that now only hear the sound of musketry and artillery. Soon those poor bondmen will hear the welcome news of the coming kingdom. And all the honest ones be brought out upon a firm foundation, ready to receive the seal of the living God, and for the conclusion of the grand drama. May God help us to be awake to the duties before us, and give us grace to perform all the same while waiting for the closing scenes.

A few more disappointments, a few more crosses to bear, a few more afflictions and persecutions, and all will be over. We find comfort by going to the inspired word; James says, "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Jas. v, 7, 8.

It makes my heart glad, to know that soon we shall behold our great Deliverer arrayed in all his glory, descending to gather his elect from among the wicked of the earth. Yes, soon the sighs and groans of the poor bondman will cease; for the great Emancipator will soon come to sever the chain of oppression that now binds him down.

And now while we are waiting for the re-appearing of our Lord, let us pray that righteousness may envelop us as a garment, and strive to possess the mind that was in our blessed Saviour; that we may stand firm and unshaken in the truths of God's holy word. So that when the great Prince of peace shall come, we may be able to stand.

We are surely living amid earth's closing scenes; and how careful ought we to live, that we do nothing that will be brought up in judgment against us, but that we may stand acquitted in that great day.

"Then let us wait, nor deem too long
The closing hours of grace,
But trim our lamps with cheerful song,
Till we shall see his face."

ROSINA F. PHIPPENY.

North Star, Mich.

Gird on thy Armor.

GIRD on thy armor! oh my soul,
And onward press thy way,
For just before thee lies the goal,
And soon will dawn the day.
Though many trials meet thee here,
And sorrows press thee down,
Look up and trust thy all with God,
And soon thou'lt win the crown.

'Tis not by sitting idly thus,
And mourning at thy fate,
That thou a victory wilt gain,
Oh hasten! ere too late.
Gird on thy armor! take the field,
And valiant meet the foe,
Resolved to conquer, or to die,
Go forth to battle, go.

Trust all with God, he'll ne'er forsake,
He'll give thee strength to bear,
He'll lead thee safely to the end,
Thou hast no cause to fear,
While walking in that narrow way
He's bid thee travel in,
He'll help thee to subdue each fault,
A glorious crown to win.

Gird on the armor, oh arise!
Be faithful and be strong!
Work while thy master calls thee now,
The conflict is not long.
Soon will thy trials all be o'er,
Soon will our Saviour come,
Then thou wilt gain a rich reward
Safe in thy Father's home.

MARY M. BUCKLAND.

Albion, N. Y.

From Bro. Satterlee.

BRO. WHITE: We have been greatly strengthened of late by hearing a few very appropriate discourses delivered by Bro. Taylor and Whitney; and we feel a stronger determination to quicken our pace toward the better land. We mean to take heed to the instructions given us. I am thankful to my heavenly Father that I have a humble place among that peculiar people who are looking for the soon coming of the Just One. And truly grateful am I that it was not said of me as it was of Ephraim of old, He is joined to his idols let him alone. Yes, happy am I that the Lord did turn my feet into the path of his testimonies, and gave me a heart to receive the truth. Oh for wisdom to rightly speak, and rightly act, and live out these glorious truths that we may win souls to Christ.

I would say to the scattered ones that I am still trying to walk the narrow way and mean by the grace of God to continue to the end of the race. Let us all strive more than ever for perfect victory over sin, and

be more diligent in the way, for as we see the signs of Jesus' soon coming so fast fulfilling, I feel the necessity of stepping fast knowing that the time is short. May God help me to improve it to his glory.

C. G. SATTERLEE.

Redfield, N. Y.

Bro. P. Erb writes from Enterprise, Minn.: I do not feel discouraged in this good cause. We have our little meetings here in which we strive to encourage each other to be faithful in the cause of our blessed Master. It is now seven years since I first heard the third angel's message at Lovett's Grove, Ohio. I am thankful to God that I ever heard the message. Myself and wife kept the Sabbath a long while alone; but now there are eleven more with us. There are many that are interested; and we hope that our number will soon be doubled. I hope the cause will prosper and the way be opened that the message may go on.

I ask an interest in the prayers of the brethren that I may be faithful and meet you all at last on Mount Zion.

PURGENT TRUTHS.—It is not what people eat, but what they digest, that makes them strong. It is not what they make, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice that makes them righteous.

Obituary Notices.

DIED in Bunker hill, Mich., after a short sickness, of congestion of the brain, March 24th, 1865, Alice M., daughter of George B., and Emma Talmage, aged two years and one month. Funeral services by the writer.

JOSEPH BATES.

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J. W.

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Jackson on Consumption. Let no one conclude that this work is needed only by the far-gone consumptive. It is just the book for the well man to teach him how to remain well. And those in active life, yet falling somewhat in health, should read it while there is hope of recovery.

Price, \$2.00. Postage 28 cents.

Eld. J. N. Loughborough, in a note to us May 26th, 1864, says—Dr. Jackson's work on Consumption, which I purchased of you last fall is an excellent work. Although there are some few things in it that I cannot endorse, yet I consider it as free from errors as any medical work I ever read. His practical hints for living have been of great value to me. I would not take one hundred dollars for the information I have derived from the work. By carrying out some of its rules, with the blessing of God, I have added ten per cent. to my health. It is a work I would recommend to all.

Dr. Jackson is an able and intelligent physician, and treats diseases from the only rational point of view; beginning with telling us how to prevent them. He enters into the causes of hereditary consumption, the evils of drug-taking, &c.; and explains the method of cure of which he is one of the ablest advocates. The book, with its fund of information, will be eagerly sought in this insidious climate, where consumption finds so many victims.—*Boston True Flag*.

The book contains much information on the way to prevent and cure consumption, that would be of great value to the people.—*Zion's Herald*.

Dr. Jackson is an able and experienced physician, and a man of high character. He knows what CONSUMPTION is; and if that terrible evil can be avoided or cured hereafter, it will be in no light degree owing to his philosophic counsel and advice. His volume is one that should be studied, and studied by all.—*Boston Traveler*.

We have read it with great interest. It corroborates some views we had previously entertained; it explains others; it suggests new theories on many points. It is a book altogether enriching to the reader, and worth any man's sowing and pondering.—*Home Journal*.

But few can peruse the volume without gaining new ideas with regard to the preservation of health.—*New York Tribune*.

It is well worthy extensive reading, and will do much good.—*Water cure Journal*.

It contains much sound sense well put, and is worthy of being examined by all who are interested in the subject,—a lamentably large number.—*Independent*.

Jackson on the Sexual Organism.

Price, \$1.75. Postage 16 cents.

An honest effort to diffuse useful information. Most popular works on this subject are the reverse of this, and are mere advertisements of quacks.—*Plymouth Rock*.

It may safely be put into the hands of young people, and parents especially can scarcely fail to be greatly profited by its perusal. They will know all the better how to rear up a healthy, virtuous family.—*Chicago Tribune*.

The second part of the work, "The Sexual Organism," in our opinion is a work that ought to be read by the young and old of both sexes. The writer (Dr. James C. Jackson) is well known as one of the ablest advocates of the hygienic system of treatment in the United States; and he has given the public, in this volume, practical information that should be known and acted upon by parents and children, the married and single. The doctor deals in no high-sounding technicalities; but his language is simple, clear, chaste and easy to be understood. The chapters devoted to children and their management ought to be read by every mother.—*Nunda News, N. Y.*

Philosophy of Health. Natural Principles of Health and Cure; Or Health and Cure without Drugs. Also the Moral Bearing of Erroneous Appetite. By L. B. Cole, M. D. Fellow of the Massachusetts Medical Society, and Member of the Boston Medical Association. Price, \$1.75. Postage 24 cents.

Hygienic Cook Book. Containing Recipes for making Bread, Pies, Puddings, Mushes and Soups, with directions for cooking Vegetables, canning Fruit, etc. To which is added an Appendix, containing valuable suggestions in regard to Washing, Bleaching, removing Ink, Fruit and other stains from garments. By Mrs. Mattie M. Jones, M. D. Matron of the Hygienic Institution No. 15 Lighthouse Street, New York. Price, 30 cents. Postage 2 cents.

Nervous Debility. The Nature, Causes, Consequences, and the Hygienic Treatment of Invalids suffering from prematurely Exhausted Vitality. By Dr. Trall. Price, 20 cents. Postage 2 cents.

Diseases of the Throat & Lungs. Consumption, Bronchitis, Throat-ail, Quinsy, Croup, Influenza, and Pneumonia, with their Causes and Treatment shown. A Work for popular use. By Dr. Trall. Price, 25 cents. Postage 2 cents.

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lish reader any thing like an interior view of that great work of God, the Reformation in the sixteenth century; the style is graphic and full of life, and a delightful spirit of evangelical piety pervades the whole."

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The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 11, 1865.

A Short Sketch of Startling Truths.

FROM an article written by G. W. Bungay, Esq., to the Detroit Tribune, March 31, 1865, we extract the following paragraph which we head as above. It is as vivid a description of some of the moral features of our times as could well be given in so few words. We commend it to the careful consideration of those who think the world is growing better.

"More than two hundred years ago, an old divine said 'there are more good men among bad men, and more bad men among good men than the world ever dreamed of.' We have not State Prisons enough to hold all the rascals who deserve to go there. Conspirators against humanity stalk through the streets unabashed in broad day light; scoundrels who deserve to swing as tassels at the rope's end, are found everywhere endeavoring to defraud the soldier or his family of the bounty to which he is entitled. Smooth faced and oily villains, who would rattle dice over the remains of their mothers, or play cards at the communion table, make it their main business to cheat all they come in contact with. Villians of a deeper dye, will strike down whatever stands between them and the gratification of their passions, making their hands red with murder.

An Inquirer at Work.

THE following letter we take the liberty to publish, from one who is investigating with an apparent desire to know the truth. We bespeak for him an interest in the prayers of the brethren and sisters, that he may be led into all truth. He thus candidly writes:

BRO. WHITE: Permit me thus to address you, though not a member of the Advent church. I am not acquainted fully with the views of the Advent people, and have never had the pleasure of listening to a discourse from one of the ministers of that denomination. But some kind friend has forwarded to my address, the Review and Herald, also the Review of Preble on the Sabbath and Law, and the Kingdom of God. Also Bro. J. McReynolds has sent me the pamphlet on the Sanctuary, and some small works on the Sabbath. I am reading these works with great interest, weighing the matter therein contained by the word of God, and as yet I find no objection to them.

The weekly visits of the Review and Herald I hail with gladness, for the many good instructions and encouragements that its pages contain. I wish to know the whole truth as it is in Jesus Christ our Saviour, and practice the same. May it be our meat and drink to do our Master's will, then we shall not fear what man can do or say, but our trust will be in our dear Redeemer. I would be glad to have a minister of the Advent faith visit this western part of Iowa. The people would listen attentively, I think, with a view to know the truth.

To those kind friends who feel such an interest in my future welfare I would say, May the Lord bless them; both in spiritual and temporal blessings, that they may continue to do good in spreading the knowledge of the truth, as the Lord may prosper them.

Yours in hope of immortality.

Fremont Co., Iowa.

JOSEPH HAMILTON.

Note from Bro. Frisbie.

BRO. WHITE: Some twelve or fifteen have embraced the Sabbath in Marion, and the adjoining town of Genoa. The school-houses are about three miles apart. Most every one that has heard right through is convinced, and some good ones are interested. I expect to go back in two weeks from to-day to visit them.

J. B. FRISBIE.

Chelsea, Mich., March 31, 1865.

Notice.

Will those with whom I have deposited books, please send me an invoice of all the books they have on hand, and how many of each kind. Direct to Johnstown Center, Rock Co., Wis. ISAAC SANBORN.

Change of Appointment.

CIRCUMSTANCES render it necessary to change Bro. J. N. Loughborough's appointment from Victor to Rochester. The meeting will therefore be held in Rochester, Sabbath and first-day, April 29 and 30. Meeting will be held at our house, near the east end of Main street. The Quarterly Meeting for April will be held at this time. J. N. ANDREWS.

Temporal Blessings.

Wish for them cautiously,
Ask for them submissively,
Want them contentedly,
Obtain them honestly,
Accept them humbly,
Manage them prudently,
Employ them lawfully,
Impart them liberally,
Increase them virtuously,
Use them subversively,
Forego them easily,
Resign them willingly.

Appointments.

THE Annual Conference in Ohio will be held at Lovetts Grove, on the 22d and 23d of April next, to be continued as long as may be deemed best.

Each church in Ohio is especially requested to send one authorized delegate to this Conference; and all who feel interested in the advancement of the cause in Ohio, are cordially invited to attend.

It is hoped that the most judicious men will be sent as delegates, who will be expected to report as to the condition of the s. s. fund &c.

The demands of the cause in Ohio, seem to call for a united effort of the church at the present time; and for various reasons, the committee have decided to appoint the conference somewhat earlier than usual, and we hope that all will respond to this call.

Can the General Conference committee send a minister to attend this conference? It is our earnest request that one be sent if convenient.

A cordial invitation is extended to Bro. and Sister White to meet with us at this Conference.

Teams will be at Tontogany on the Dayton and Mich. Railroad, on Friday (the 21st of April) to meet the trains.

O. MEARS.	} Ohio
I. N. VANGORDER,	
J. CLARKE.	

THE next Quarterly Meeting in Monroe, Wis., will be the last Sabbath and first-day in April, the 29th & 30th, of the month. WM. S. INGRAHAM.

PROVIDENCE permitting I will meet with the church in Caledonia, April 22 and 23.

At Monterey, April 29 and 30.
Otsego, May 6 and 7.

R. J. LAWRENCE.

THE next Quarterly Meeting of the Seventh-day Adventist church at Marquette, Wis., will be held April 29th, and 30th. Bro. Matteson is expected to meet with the church on Wednesday previous to the Quarterly Meeting to remain a week. E. HALLOCK.

Appointments

FOR CALHOUN COUNTY.

BATTLE CREEK, Newton, Convis, and Burlington are four points in the county where special meetings can be held, once in four weeks, in succession in each place.

The first of these meetings will be at Newton, Sabbath April 22d. The brethren from Burlington, Marshall, Convis, and Battle Creek are invited, by Bro. C. S. Glover to attend.

The second will be held at Battle Creek, Sabbath, the 29th. A general gathering, especially from the county, is invited.

The third will be held at Convis, May 6th.

The fourth at Burlington the 13th.

There will be an evening meeting at each appointment, commencing with the Sabbath, and two meetings on the Sabbath at 10 A. M., and 2 P. M.

Let all who attend these meetings calculate to take part in them. Preaching is not promised, but will be secured when practicable.

URIAH SMITH.
GEO. W. AMADON.

Business Department.

Business Notes.

H. M. SMITH. There are 95 cents due on F. M. Smith's Review.

Z. NICOLA. The letter you refer to was received, and money appropriated according to directions. You will find the money for Review receipted in No. 14, present Volume.

I. C. GREGORY. We are sending the Instructor but not the Review.

RECEIPTS.

For Review and Herald.

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

E Vansyoc 27-1, J McCourt 26-18, A M Walter 27-1, Betsey J Shaw 26-1, Henry Rand 27-1, H Blackmer 27-1, C M Nichols 26-14, Mrs A Segar 27-14, C Green 27-16, S Pratt 27-1, O S Knight 27-1, Mrs C Newton 27-1, T Lane 26-14, A Barnes 25-1, C Farr 26-1, each \$1.00.

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Books Sent By Mail.

Mrs E J Nourse 50c, M Hostetler \$1.49, R White 14c, J Musgrave 5c, A A Fairfield 6c, L Woodward 92c, C A McCoy \$1.66, Calvin Green \$2.05, J H Cottrell \$3, J E Flesher 10c, J C Gregory 10c, J O Tompson \$3.44, N H Berry \$1, W P Davis \$4.31, J Hamilton 50c, D J Sherman \$1, J F Frauenfelder 12c, H Deyarmond \$1.73, Peter Erb \$3.28, L A Phelps \$1.72, C M Elkins 83c, W F Crous \$2.30, L A Marsh \$1.20, N Mabb 35c, S Snow \$1.25, M Heligass 59c, I N Pike 50c, T A Hulet \$1, S R Sutherland 32c, J A Blackmer \$1, D Warren \$1.12, J Kemp \$1.25, Wm S Foote 17c, G L Holiday 15c.

Cash Received on Account.

W S Ingraham \$14, Joseph Clark \$10, Joseph Bates \$10, O Mears for Ohio Conf. Committee \$17.61, J B Frisbie \$55.33, J Bostwick \$4.25, W S Higley Jr \$5, S H King 50c, R F Andrews \$18.

Donations to Purchase a Stock of Paper.

W E Chesebro \$5, Miss Mary E Kimball \$2, J A Wilbur \$3.

General Conference Missionary Fund.

Mary M Buckland \$1, Mrs A Cochran \$3, Church in Portland, Me. \$21.25, Church in Manchester, N H \$18.33, J H Murray \$8.

Soldiers Tract Fund.

Amy Ridgway \$1.00.