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"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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A Crown of Glory.

A CROWN of bright glory, by faith I now see,
A mansion in Heaven preparing for me,
Oh, faithful I'll strive, till my Saviour doth come
To bear me away to yonder bright home.

Though thorny my pathway, and rugged and drear,
Tis' the path of my Saviour, then why should I fear?
His promise is faithful, to those who will heed
The call of the Saviour, who for us did bleed.

O come unto me, he sweetly doth say,
For I am the truth, and the light, and the way.
I'll comfort thee, bless thee, and give thee sweet rest
All through the lone valley, O lean on my breast.

The voice of my Saviour, falls sweet on mine ear,
It bids me rejoice and be of good cheer,
"A little while longer, mid scorn and distress,
And then a glad welcome in Heaven to rest.

The glory, the glory, I feel it just now,
And clouds of bright glory encircle my brow,
A foretaste of Heaven, tis joy to my heart,
Oh never, dear Saviour, from thee will I part."

L. E. MILLNE.

Shabbona, Ills.

Sanctification: or Living Holiness.

BY ELDER D. T. BOURDEAU.

THE AFFECTIONS.

MAN by creation, is endowed with affections with which to love. Without affections, man would be unhappy indeed. He could have no feeling, no heart, in his devotions, and in the performance of his several duties, and could know none of the sweets and satisfaction produced by a proper attachment for those things which are held out as objects of his love.

The affections were designed to serve as a link to sweetly unite us to the Creator, to Christ, and heavenly things, to our fellow-creatures, and various other objects that we are related to, and with which we have to do, and to give true grace and unction to all we say and do.

But the affections should be exercised according to knowledge and judgment. Says Paul, "And this I pray that your love may abound yet more and more in knowledge and in all judgment (or sense, margin); that ye may approve things that are excellent (or try things that differ, margin); that ye may be sincere and without offense till the day of Christ." Phil. i, 9, 10.

The affections should be proportioned to the just value of things, and God should be the first object of our love. His value cannot be too highly estimated. He is supreme in all his perfections. In him centers all goodness—all that is lovely. The more we become acquainted with God's glorious and exalted charac-

ter, the more we see in him that is to be loved. To him all creatures and created objects owe their existence. In him we live and move and have our being, and from him we receive all our blessings; and it is self-evident that our affections should be supremely set on him. In other words, we should love him with all the heart, soul, mind and strength. Luke x, 27; Matt. xxii, 37.

Christ should be loved as the blessed and exalted, and only begotten Son of God, who being in the form of God, thought it not robbery to be equal with God, Jno. iii, 16; 1 Jno. iv, 9; Phil. ii, 6; as one who is possessed of all the fullness of the Godhead, through whom, and for whom, all things were made, and by whom we have redemption. Col. ii, 9; i, 16; Eph. i, 7; Rev. v, 9; as the being who is one with the Father, and is entitled to equal honor with the Father, Jno. x, 30; v, 23; as the chief among ten thousand, and the one altogether lovely, whom angels adore, and who should be revered and worshiped by every son and daughter of Adam. Cant. v, 10, 16; Heb. i, 6; &c., &c. In short, Christ should be loved with the same affection with which we should love the Father. All men should honor the Son, even as they honor the Father. "He that honoreth not the Son, honoreth not the Father which hath sent him." Jno. v, 23.

Our love for heavenly things should be as much stronger than that for earthly things, as the heavens are above the earth, and as eternal things are infinitely more valuable than temporal things.

But our fellow-creatures also claim our affections. As they are worth less than the Creator, we should love them less than God. But we can judge of their worth by the exalted position that they occupy in God's creation, and by the sacrifice that was made to redeem them. As beings who are God's intelligent and responsible creatures as well as ourselves, and are the objects of his general care, love, and mercy equally with ourselves, sustaining the same relation to God that we do, and to us, that we do to them, and having the same rights by creation that we have, we should love them as ourselves.

But while we are to love our fellow-beings in harmony with these principles, our affections for them must also be regulated by their moral condition. Not that we are to hate any one, or refrain from loving the wicked. For if we love only the good; if we love only those who love us, as the Saviour says, what reward have we? We should love all men, our enemies not excepted. But we cannot always love the wicked with a love of approbation and complacency, yet our affections for them should be blended with pity and commiseration, and with a desire to promote their happiness.

Special ties unite us to the good. We love them with a special love because there is more in them to be loved than in others. We should esteem them highly because of their moral worth; for the sake of the work that God has wrought in them, and for their works' sake.

Those things that man was made to have dominion over, and which might be termed man's property, having been made to serve man, and being less valuable than man, should be loved less than man, and less than the Creator.

It may be here objected that John says, "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 Jno. ii, 15. To this we reply, that the world as perverted in its use by sin and sinners, should not be loved. To love it thus, would be loving it to excess, and with the love that we owe to God and to our brother. If we love the world and the things that are in the world with our best affections, of course the love of the Father is not in us.

But the world as made by the Creator should be esteemed and loved for his sake, and for the uses for which it was designed. True, the Bible furnishes no special command to love the world. We see no need of such a command; for man in his fallen condition is naturally inclined to love the world more than he ought. Yet the general tenor of the Scriptures shows that we should place a proper estimate upon those things which God has given us for our use and for his glory.

We see that a knowledge of the nature, worth, and condition of things is requisite in order that we may know how to bestow our affections; and it is evident that we should, as far as our knowledge extends, love all that God loves.

But how may we know and evince to others that our affections are sanctified, and that we love as we should? This is the grand, the all-important question on this subject.

We get a clue to an answer on this point, in Phil. i, 9-11, a portion of which has already been introduced. Paul having shown that love should abound in knowledge and judgment, says, "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God," verse 11, thus connecting genuine love with the fruits of righteousness, and intimating that those who love aright are filled with the fruits of righteousness, or right doing. With this view accords the following injunction from the apostle whom Jesus loved: "My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 Jno. iii, 18.

We are not to understand by these words that we should not show our love with our tongues, and with our words; for if our affections are sanctified we shall speak accordingly. But there is such a thing as feigned love. For instance, the prophet Ezekiel speaks of those who show much love with their mouth, but their heart is after their covetousness. Eze. xxxiii, 31. Again, the scriptures speak of, and encourage unfeigned love, which proves that the opposite exists. 2 Cor. vi, 6; 1 Pet. i, 22. There is danger of boasting of sanctified affections and perfect love, while the affections are not sanctified, and perfect love is not enjoyed and practiced. But there is no danger of deception on this point if we love in deed and in truth. Hence the fitness and force of John's injunction.

To say that our affections are sanctified and that we enjoy perfect love is a very easy task. The wickedest person under the sun can say this as strongly as the best Christians. But to show that our affections are sanctified by corresponding good deeds, is not so easy a task. If love consisted merely in saying that we love, all that would be necessary on the part of God to show us how to love would simply be, Say, I love. But to meet the faith and practice of thousands of religionists of the present age, the Lord would have to

add, Because I feel it in my heart. But there are those who will not accept men's feelings, and say so in this matter, though many, alas! have been driven away from the path of holiness by false pretensions to sanctified affections and perfect love.

We show our love to God by obeying him, and we should obey him not only with our tongues, but with all the powers of our beings. Hence, we are commanded to love God with all the heart, soul, mind and strength.

Again, we evince our love to God by keeping his commandments. "This is the love of God," says, John, "that we keep his commandments." 1 Jno. v, 3. And in like manner we show our love to Christ by keeping his commandments or sayings. Says Christ, "If ye love me keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me. . . . If a man love me, he will keep my words. . . . He that loveth me not, keepeth not my sayings." Jno. xiv, 15-24. Now if we keep God's commandments and Christ's teachings, we shall manifest it by our deeds.

If we profess love for God, and Christ, while we refuse to obey them, we say not the truth, and are corrupt at heart. To illustrate, let us suppose a case: A just parent has two sons from whom he requires obedience. One of these sons comes to his parent and says, Father I love you, but wish I felt like obeying you, and refuses to do the will of his parent. The other son answers, Father, I love you, and will try to obey you. Which of these children do you think really loves his father? The first, or the second? All reasonable persons will answer, The second: the one who said he loved his parent, and would try to obey him. And no enlightened and judicious parent would accept mere feeling for obedience, and the mere assertion, I love you, for genuine love. Neither can we expect that God will accept our feeling, for obedience; or the simple declaration that we love him, for the love that we owe to him.

We show that we love our fellow-beings by keeping those obligations that grow out of the relations that we sustain to them, and by doing unto them in all things as we, with our minds enlightened on the truth, and our hearts and feelings in harmony therewith, would like to have them do unto us.

But an objection is urged on this point, as follows: If we are to love the Lord with all the heart, soul, mind and strength, how can we have any love left for our fellow-beings? But this seeming objection vanishes away when we bear in mind that one very prominent way of showing our love to God, is to love what God loves, and that we cannot love God as we should, without loving our fellow-creatures. 1 Jno. iv, 20, 21, is to the point: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from him, That he who loveth God, love his brother also."

Again we have seen that we manifest our love to God by keeping his commandments. Now some of God's commandments relate to our duty to our fellow-creatures; and by keeping these commandments we show our love for our fellow-beings. Thus it is evident that we can love God with all the powers of our beings, and yet love those who are made in his image. To love our brethren is so important a duty that John says, "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." 1 Jno. iii, 14.

In 1 Cor. xii, 4-7, charity, or love, is personified. This passage, though brief, is very comprehensive. Let the reader pause as he reads it:

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Charity or love never faileth, and is greater than hope or faith—even the faith that would remove mountains. Without it everything else is as sounding brass and tinkling cymbal and profiteth nothing. It is pure

and elevating, and as strong as death, and is the bond of perfectness. Through it we are to arrive at the pinnacle of holiness.

Love should not be confounded with false sympathy which is very different from, and opposed to love, and which sometimes prevents parents from correcting, and crossing the wills of their children, and leads them to humor them in wrong practices. False sympathy sometimes leads individuals to bestow upon others that which proves injurious to them, and frequently prevents well-meaning Christians, from frankly opening their minds to, and meekly reproving their brethren, when duty and wisdom demand that they be admonished and corrected. How many souls have been ruined by false sympathy. We should therefore see to it that we mistake it not for love.

We can also derive instruction on how to know and prove the genuineness of our love, and thereby give evidence that our affections are sanctified, by considering how God and Christ love. God is love, and in this respect Christ is one with God; "He that loveth not, knoweth not God; for God is love." The same may be said of Christ. We understand that God and Christ carry out in the strictest sense these principles of love that are made obligatory upon us. If this is not true, why do the Scriptures furnish us with declarations like these, "Every one that loveth is born of God;" and "If we love one another, God dwelleth in us, and his love is perfected in us?" 1 Jno. iv, 7, 12. And why are we exhorted to love one another as Christ has loved us? to walk in love as Christ also has loved us? &c. Is it not in manifesting love that we can be followers of God as dear children, walk in love as Christ has loved us, and walk in the light as God is in the light? Eph. v, 1, 2; 1 Jno. i, 5-7; ii, 8-11.

God and Christ love in deed and in truth, and not in word only; and so it should be with us. The love of God shines gloriously in all his dealings with his creatures; in like manner should we manifest love in our dealings with our fellow-creatures. God shows his love in laboring to promote the happiness of his creatures; so should we evince our love by laboring for the happiness of our fellow-beings, and for the happiness of the creatures that are under them. God's love leads him to bestow general blessings upon all men, and to extend the plan of salvation to all, yet it prompts him to confer special favors on the righteous. So love leads us to do good to all men, but especially to those of the household of faith. God loved us when we were his enemies; and on the same principle we should love our enemies. God in love extends mercy and pardon unto us, suffers long with us, and helps us to overcome sin, and develop a holy character; and so should we extend mercy, pardon, and long-suffering to others, and help them in overcoming their sins and developing a holy character.

God's love for his children induces him to correct and chasten them; so earthly parents should be prompted by love, to chasten their children betimes; and so we should all be moved by love to meekly reprove others when their good, and the glory of God demands it. The love of God is unselfish; it prompts him to elevate his creatures, and to make them partakers of his rich blessings. So it is with the love of Christ; and so it is with charity, the love that we should exercise. God's amazing love moved him to sacrifice for us, to give his beloved Son to die for our fallen race; and Christ so loved the world that he sacrificed his life to save them, and "we ought to lay down our lives for the brethren."

If these points of similarity are not sufficient, the reader can carry the analogy still further.

We show our love for heavenly things by laboring to obtain them; and if our affections are set on heavenly things, our conversation will be in Heaven, and the whole course of our life will be in a heavenly direction, and will indicate that we are pilgrims and strangers here, and that this world is not our home.

We prove that we place a proper estimate on property, by honestly and temperately laboring to obtain it, and by using it in meeting our wants, and the wants of others, and in promoting the cause of truth. We should love our property with reference to our well-being, the well-being of others and the glory of God. By the use that we make of our property, we show how

much we love ourselves, our fellow-beings, the Creator, and heavenly things. By using our property as the traveler uses his staff, we evince that we love it less than we love ourselves; by using it in promoting the temporal and spiritual welfare of others, we show our love for our fellow-beings, for God and heavenly things, and that we love God, our fellow-creatures, and heavenly things more than we do property.

But if we get property in laboring to excess, and at the sacrifice of health and happiness, and use it not for the purposes for which it was intended, but apply it where it will not meet our real wants, and the wants of others, refusing to render unto God the things that are his, and that he justly claims to advance the interests of his cause, we thereby prove that we love it to excess—that we love it more than we love ourselves, our fellow-creatures, the Creator and heavenly things. We show that this is our home, and that our portion will be in this life.

Christ in speaking of the last days says, "And because iniquity shall abound, the love of many shall wax cold." Matt. xxiv, 12. The Saviour does not here refer to self-love, or the love of property; for the apostle Paul while speaking of the same time says, "For men shall be lovers of their own selves, covetous . . . without natural affection." 2 Tim. iii, 1-3. The Saviour must therefore have reference to the love that we owe to God and to our fellow-creatures. And the reader is left to judge whether these predictions of Christ, and Paul are not being fulfilled before our eyes; whether love is not waxing cold even among professors of religion generally; whether natural affection, that sacred tie that used to bind parents to their children and children to their parents, and made home so pleasant and attracting, is not departing; whether self-love and excessive and perverted love for money, which is the root of all evil, and which is seen in the unprecedented anxiety and eagerness to get rich, and lay up treasures on the earth against the prohibition of Christ, Matt. vi, 19, do not generally predominate. Who that has given this subject serious and candid attention, cannot see truth in the following paragraph from Dr. Griffon:

"The world! the world! the world! This is the object which engrosses every care; this is the supreme deity that is adored. Buy and sell and get gain—out with the thoughts of death—away with the judgment and Heaven—my farms, my merchandise; I will have them though the earth trembles under my feet, and Heaven weeps blood upon my head!"

The evil of loving things to excess, is seen in the fact that whatever we love with an inordinate attachment, takes the shape of an idol in our hearts. And idolatry is not confined to heathen lands. There are as many idols as there are objects that are loved to excess, and that steal away our affections from God, and lead us to disobey him. It would therefore be difficult to enumerate all the idols or false gods that are worshiped even in Christian lands. But among these are fashion, wealth, and fame. Thousands of professed Christians worship these deities with perhaps more than heathen idolatry; and value things in proportion as they further these objects. Think of the enormous sacrifices that are made to pay devotion to these strange gods, which lead men away from the true God, just as truly as the golden calf led the Israelites away from Jehovah. How many would receive and obey the sanctifying truths for these last days, were it not for the homage and worship that they pay to these and other deities.

It frequently happens that relatives and friends occupy the place of God in the affections. This is the case when they are obeyed in preference to God. But God is a jealous God; and Jesus says, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. x, 37, 38.

Again, the heart's best affections are sometimes lavished on the appetites. Therefore we read of a class "whose God is their belly, and whose glory is in their shame, who mind earthly things, whose end is destruction." Phil. iii, 19.

But perhaps no object is more universally idolized

than self. With many self, is the great god that is worshiped and obeyed. To it everything must bow. Everything that is loved, is loved with reference to self. Self must occupy the throne—the easiest chair. The interests of self must be attended to first. The interests of others, and the glory of God, come in as an after consideration, if they are noticed at all. And perhaps if these are attended to, it is to get the applause of men, and that self may receive more honor and glory thereby.

When self is idolized it is seen in pride, boasting, self-praise, a selfish uneasiness when self is abased, and a swelling and puffing up when self is praised and exalted. But boasting is excluded, unless we boast in the Lord, from whom we receive every perfect gift, either by creation or through grace.

But the vanity and weakness of self, and other false deities will appear, in their insufficiency to save those who fondly cling to them, in the day of trouble that is just before us. Self, friends and wealth cannot deliver us in that day. Vain fashions will have no attractions then and fame will vanish away.

“And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. . . . In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?” Isa. ii, 17-22.

Eze. vii, 19: “They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not deliver them in the day of the Lord; they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity.” See also Zeph. i, 18. “And it shall be said, Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and eat your flesh as it were fire. Ye have heaped treasures together for (or in, Greek) the last days.” James v, 1-3.

But if our affections are sanctified, if we love as we should, we shall reap a reward in this life, and a rich reward in the life to come. That which a man sows he will also reap, and like begets like. If we sow love, we shall reap and beget love in others. We shall reap it in our brethren, and be more apt to reap it in our enemies; and even the domestic animals will notice it, and will repay it with love as far as their natures and powers will permit. God and Christ will love us freely here, deliver us from all our troubles, and make us partakers of all those temporal and spiritual blessings that we need to supply our wants in this life and prepare us for a place in the world to come, where a pure, perpetual stream of love will freely flow from God to his creatures, and from God's creatures back to God the source of love.

D. T. BOURDEAU.

(To be continued.)

Christ's Coming.

As the Scripture plainly testifies that the Lord Jesus Christ once died on the cross for sinners, and that He rose from the dead the third day, and that He now sits in Heaven on the right hand of God the Father, so clearly does it also testify THAT THE LORD JESUS IS TO COME AGAIN.

What will be the state of the World when the Lord Jesus returns? “As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day

when the Son of man is revealed.” (Luke xvii, 26-30.) Now, since God has given such a testimony in His word, we ought seriously to consider the remarkable fact, that the Lord Jesus is to come to this world, when things will be going on as in the days of Noah, and as in the days of Lot.

The coming of the Lord Jesus is sufficient to cause fear in every heart that has not yet received forgiveness of sins, and that seriously considers the circumstances and consequences to be such as they are; for though it is very easy now to forget God, and the name of the Lord Jesus, yet in the day when He shall appear, it will be impossible to do so. In that day it will be said, by unconverted men, to the rocks and mountains, “Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?” (Rev. vi, 16, 17.) In the time of Noah, men could easily despise the testimony of a coming deluge, yet it came; and what was their condition afterward? So, also, in the days of Lot; and so, also, at the present time, in connection with the testimony given to the second coming of the Lord Jesus. Forgiveness of sins through the Lord Jesus is now preached; it is expressly testified, “All have sinned, and come short of the glory of God” (Rom. iii, 23); and, also, “that through His name whosoever believeth in Him shall receive remission of sins” (Acts x, 43). But it is also testified that the Lord is to come as a righteous Judge. On that day the Lord Jesus shall appear, “in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints,” &c. (2 Thess. i, 8-10).

Reader, consider these facts. I know well that many shut out from their thoughts everything respecting the second coming of Christ. They say in their deeds (if not in words), “Where is the promise of His coming?” They dislike to think of wrath to come, and that the world will be found in a state of hopeless enmity against God when Christ shall return: they would rather believe that everything is improving, than consent to the testimony of God concerning these things. Consider the days of Noah and the days of Lot, and look forward to the second coming of Christ, as taking place in circumstances similar to those at that period. In the time of Noah some escaped, even those that were in the Ark; and so, to every one that believes in the Lord Jesus now, there shall be safety through His blood in that day. Reader, consider what thy state will be when Christ shall appear as a righteous Judge!

It is easy to say, that a long period will elapse before the appearing of the Lord; but who has informed us that there is to be any such long period; No man on earth can assert (unless he be extremely presumptuous) even a single word about the time of Christ's second coming. One thing, however, is plain, “In such an hour as ye [unbelievers] think not, the Son of man cometh.”

But though the expectation of this appearing is sufficient to cause the world to fear, yet believers can joyfully look forward as waiting for the Lord in that day; for then shall they receive their full blessing. As soon as the Holy Ghost gives to a sinner faith in the Lord Jesus, he has eternal life in his soul; but when Christ comes, the same life will be in his body also: “who shall change our vile body, that it may be fashioned like unto His glorious body” (Phil. iii, 21). And though the greater part of the saints be dead, every one of them shall arise from the grave, and all believers “which are alive and remain, and the dead in Christ, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord” (1 Thess. iv, 17). Well is this hope called by the Apostle “a blessed hope.” And so it is even now to every saint who hath received the testimony of the Holy Ghost concerning it.

Christians ought to know, undoubtedly, that the world is in a state of enmity against God, that they themselves are called out of the world, not having any hope concerning the world, through moral reformation

or anything else, until the Lord Jesus personally comes, “whom the heavens must receive until the times of the restitution of all things” (Acts iii, 21). The world is now condemned, but, through the Gospel, every sinner that believes is gathered out of the world; but on that day the Lord Jesus shall gather “out of His kingdom all things that offend, and them that work iniquity;” the world will still hate the Lord Jesus, without being restored, until He returns in the times of restitution (not destruction) of all things. He himself shall be the great Restorer, and to Him shall all the glory be given.

Believers ought to look onward to the second coming of Christ; they should endeavor to win souls out of the world, and to remember the words of Christ concerning themselves, “They are not of the world, even as I am not of the world” (John xvii, 16); they should, in their practical walk, obey the call of God, “And ye yourselves be like unto men that wait for their Lord.”

These are but a few observations on a very important subject. Reader, thou art earnestly requested to search into the full testimony of the word of God concerning it; and may He, through His Spirit, teach thee His truth.

Keep Your Eye on the Compass.

WHILE coming down the coast of Maine a few weeks ago I went out one night, to see the pilot steer the ship. The night was dark, and no land was in sight. In the pilot-house, hung a lantern, which threw its light down upon a small open box. Within the box was a mariner's compass, with its little trembling finger. On this spot the pilot fixed his eyes, and held them there. It was wonderful to see with what perfect faith the pilot reposed upon his mysterious guidance. It was to him, like a divine finger, pointing out the way amid the darkness and the deep. The Bible is the finger of God, pointing out the way of life, amid the dangers that surround our path. It is a divine finger, let down from Heaven, that man may not err, and that every soul might find the path that leadeth to eternal life.—Keep your eye upon this safe, unerring guide. It will lead you safely through all the dark, deep waters, and bring you in peace to the sweet green shores of Heaven. Some day, you will look up, and you will see directly before you the golden spires of that City of Light.—*Gospel Herald.*

Overeating.

ALL men agree that a glutton and a drunkard are opprobrious and ignominious. All men join in deprecating them and inveighing against them; and we are perhaps not in danger of becoming drunkards and gluttons. But there are excesses from overeating this side of gluttony, and excesses from overdrinking this side of drunkenness. There are many men who eat beyond the necessities of nature. They obscure their minds. You must take your choice between your brain and your stomach. The two together cannot be populous. If you fill the one, you must relieve the other. If you will work your head, you must carry temperance into your diet. Full-feeding and full-thinking never go hand in hand. There are hundreds of men, who, being of a vigorous physical frame, and of an active appetite, unconsciously eat to repletion, and then, through fevers, and indigestion, and the disturbed functions of their whole system, they labor through the day to discharge their duties, toiling, fretting and troubled, and do not know that the cause of the mischief is a slight excess in eating. There are many men who, by this simple act of taking too much food, twice or thrice a day repeated, keep all their feelings upon an edge, so that they are irritable and quick, or make themselves stupid and slow. There are many persons who, by mere overeating, take from sleep its refreshment, and from their waking hours, their peace, by the gnawing of the worm of appetite.

This is a little thing. Your physician does not say much about it. Your parents hardly ever speak of it. It is a thing for every man to consider for himself. But it is a serious fact that two-thirds of the men who live a sedentary life, impair their strength by the simple act of injudicious feeding—overeating.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 13, 1865.

URIAH SMITH, EDITOR.

Definite Time.

There is an unfortunate class of Adventists who are dependent upon definite time for any interest comparatively, in the Advent doctrine. Without definite time they are like ships without wind or engines without steam. Unless they have some particular period to look forward to, when the Lord shall come, their interest lags, their zeal dies, and they are lost. We can easily imagine the dilemma such find themselves in as their calculations fail, and their times pass by. All is then gone, and the next thing with them, unless they give up the Advent faith altogether, is to tear up their former theory, re-arrange the prophetic periods, and set a new time. Thus years have passed away, and time after time has been set, each with less evidence than the former; and as a matter of course every one has passed by. And the matter has been growing continually worse for those engaged in this incessant prophetic re-adjustment. The world has become disgusted with everything almost, bearing the name of Advent, and in the late time movement, the strongest minds even among professed Adventists themselves have been called out in opposition, seeing the folly of this continual time-setting, and the weakness of the evidence which can be brought to sustain it.

But, says one, is not definite time in the Bible? and do you not believe in time? We answer, Time is in the Bible, and we believe in time. Among all those who are designated as "Timeists," none can be found who believe more firmly in time than we. There is just this difference between us: They have fallen into the fundamental error of supposing that some of the prophetic periods reach to the coming of the Son of man, and are given to mark that event; hence the necessity with them of definite time till the Lord shall come. On the other hand we believe that definite time is in the Bible, that it is given for a specified object, that all the periods have expired, and that we have reached the events which they were all given to mark. Now, while the passing of their times is to them a source of perplexity and confusion, to us, the expiration of the prophetic periods is but a fulfillment of prophecy, and the confirmation of our faith. As the pillar of fire was darkness to the Egyptians but light to Israel, so the prophetic periods become darkness to those who will have some of them extend to the coming of the Lord; but light to us who see their fulfillment in the past in the order of prophecy.

Is it necessary to have definite time? Seventh-day Adventists have it. We have all the advantage that can be derived from it. We give it its place, and acknowledge its fulfillment. But with us it does not stop here. We have more than this. Since the prophetic periods ended, we have all the glorious truths that have been developed since. There stand the prophetic periods, especially the great period of 2300 days, like a great monument in our past history, or like a lighthouse casting its luster over both the past and the present. It stands as the introduction to the great subject of the Sanctuary which sheds its luster over our present position, explains the past great disappointment of 1844, and lights up the future. It is the basis and foundation of the great truths of the third angel's message, the commandments of God, and the faith of Jesus, in which stirring and important truths all who have been, and are now, driven about in perplexity, disappointment, and uncertainty, may find a resting-place for their feet.

To those, then, who must have time, we say, Come with us; for we have all that, just as revelation has given it to us, and we have vastly more, and that which is vastly better.

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.

Liquor in Disguise.

WHAT is liquor in disguise? "The whole tribe," says Henry Ward Beecher, "of panaceas for the nameless ills of life." All the multitude of absolutely infallible (?) remedies for every imaginable disease that flesh is heir to, under the name of "bitters," with which the country is now flooded. Under all the pompous titles given to these nostrums, backed up by assertions of their marvelous powers to cure, liquor is concealed and sent out on its errand of death through the land. We have further proof of this, in the late advertisements of mixtures more recently compounded. It is now no uncommon thing to meet with the very innocent and sheepish declaration, on the part of the proprietors of these humbugs, "These bitters do not make drunkards. These bitters do not make drunkards." Ah! What is the matter? Why it is becoming pretty generally understood that the "bitters" of the day are but villainous masks for intoxicating liquors; and what a confession is this of the fact! And as every sensible person upon learning the facts, will repel the imposture by discarding the bitters, it becomes necessary for these animals in lions' skins, to throw in a bray right here to guard their impositions upon this point.

Henry Ward Beecher in a late sermon, justly deals with these knavish shams, and shows how they are entering in to help swell the tide of intemperance so rapidly threatening to engulf the great mass of the rising generation. He says:

"Laxity and indulgence are also returning to the body of the community. Young men are very widely becoming drunkards. And it is not any longer regarded as disreputable among large classes in the community to be seen publicly drinking. Young men that least need it, if anybody needs it, are seen with growing frequency indulging in intoxicating drink as a part of their diet. They are introducing it into their social circles, and into their casual meetings; and it is becoming a notorious matter that our young men are becoming excessive drunkards.

"Intoxicating drinks are likewise becoming articles of diet again in the household. I trust not so extensively as some have feared; but there is a tendency in that direction, to which we should give heed.

"For men to regard alcohol as a panacea for all ills and ailments, and run to it as a stock medicine, I think would be the worst of all possible illusions. And here let me denounce the whole tribe of panaceas for the nameless ills of life, as liquors in disguise. It would be well to have it understood that these "Golden Bitters," "Santa Cruz Bitters," "Plantation Bitters," and numerous other preparations of the same class, whose names are paraded on every picturesque rock along our great thoroughfares by pandering scoundrels, are rum, rum, rum, with a little something added to disguise it. To advertise these things is to encourage intemperance; and to suffer them to go unexposed is to leave the community the prey of a subtle and most damaging evil. All these promises of rejuvenation, all these pretenses of ability to revitalize worn-out men, are miserable shams. All these preparations for men and women, that claim the power to do such wonderful things, are scarcely disguised abominations of intemperance, are fit only for deception, and are a shame and disgrace to any respectable store or respectable family. And it is high time that this outrageous hypocrisy, under the color of medicine, should be exposed, and trod into the ditch from which it came, and to which it belongs."

Speak Well of Others.

If the disposition to speak well of others were universally prevalent, the world would become a perfect paradise. The opposite disposition is the Pandora-box, which, when opened, fills every neighborhood with pain and sorrow. How much happiness is interrupted and destroyed! Envy, jealousy, the malignant spirit of evil, when they find vent by the lips, go forth on their mission, like foul fiends, to blast the reputation and peace of others. Every one has his imperfections, and in the conduct of the best there will be occasional faults, which might seem to justify animadversion. It

is a good rule, however, when there is occasion for fault finding, to do it privately to the erring one. This may prove salutary. It is a proof of interest in the individual, which will generally be taken kindly, if the manner of doing it is not offensive. The common and unchristian rule, on the contrary, is to proclaim the failings of others to all but themselves. This is unchristian and shows a despicable heart.—*Sel.*

Report from Bro. Loughborough.

Owing to a pressure of business in preparing for, and going through, Conference, and in changing my field of labor, I have not reported myself for some time. I will now try to finish out my report of New England labors from the point where I last reported. I was, at that time, in North Berwick, Maine. As the readers of the Review have already learned from the articles of Bro. Davis and Prescott, those there who have stood aloof from the body, are inquiring their way back. Although it required some labor still to bring the brethren and sisters into New-Testament order, I was glad to find all opposition gone, and them desirous to know the right.

From Sabbath, March 4, to Tuesday the 7th, at Portland, Maine. The fast days were precious seasons to us there, and we felt indeed that the Lord heard prayer. During these meetings, several were admitted into the church, mostly Sabbath-keepers who had formerly stood aloof from the body of S. D. Adventists:

Wednesday afternoon, March 9, commenced the organization of a church at Topsham, Maine, and while there, gave one discourse to a large and attentive congregation in Brunswick.

Sabbath and first-day, March 11, and 12, I had five meetings at Woodstock, Maine, and completed the organization of the church there.

From March 17 to the 21st, I had six meetings in Bro. Goodrich's neighborhood, Palmyra, Maine, where Bro. Stratton and Goodrich had been having a series of meetings. Two decided to keep the Sabbath there, during our meeting.

Sabbath and first-day, March 25 and 26, held seven meetings at Eddington, Maine. While there I baptized one who had lately embraced the truth, completed the organization of the church, and organized s. b. fund for Bro. Hannaford's family, at Brewer, Maine, amounting to \$16.64 per year.

Tuesday, March 28, completed the organization of the church in Topsham, with eight members, and returned again to Portland, where from Wednesday evening to Sabbath Apr. 1st, I had five meetings in company with Bro. Cornell. The Sabbath meeting at this time was in striking contrast with one I held in Portland about one year before. Then seven or eight of us met in an old shop out in the skirts of the city, while a party in rebellion against us, whose numbers about doubled our own, were meeting in a snug hall in the city. Then Seventh-day Adventists could do but little to advance the cause in Portland. But on Sabbath, Apr. 1st, we occupied a large hall in the city under the control of S. D. Adventists. About thirty-five or forty Sabbath-keepers were present, nearly one-half of whom had embraced the truth the past winter at Falmouth, under Bro. Cornell's labors. The rebellion was dead. That party had given up their hall, and the last of them were trying to find their way along with God's people. The church had just pledged \$125.00 s. b. fund to the Gen. Conf. fund, besides pledging nearly \$300.00 more outside of s. b. for hall rent, fitting up the hall, and to help a poor widowed sister. Our hearts were greatly encouraged by the change we saw.

Sunday, Apr. 2nd, we had a good time holding two meetings at Falmouth. The congregations were eager for the truth, and wept freely while the Lord helped to speak with liberty.

At Manchester, N. H., Apr. 4th, held one meeting and baptized three persons. Returned again to North Berwick, Maine, where from Apr. 6 to 9, I held seven meetings in company with Bro. Cornell, and completed the organization of the church there.

Thursday evening, April 13, preached to the few at Clinton, Mass., and attended communion with them.

From Friday evening, Apr. 14, to Tuesday evening, Apr. 18, I had six meetings with the church in Vernon, Vt. Brethren came in to this meeting from Ashfield, Springfield, and other adjacent points in Mass. While here I was much amused by a report Bro. Johnson gave of a meeting he recently attended as a spectator in Springfield, Mass. A class of Adventists, who believe in having the communion only once a year, and attend it as a continuation of the Jewish passover, held the above meeting for said purpose. The leader of the meeting read the scriptures setting forth the institution of the passover and endeavored to show that as Christ was our passover this was perpetuated and they were then and there going to keep it. Of course spectators would begin to think about a cooked lamb (whole) and heavy bread, but instead of that all were requested to eat light bread and cheese, after which the bread and wine were passed as usual at communion. This party could see no light in the ordinance our Saviour instituted in plain terms to precede his supper, John xiii, but without any intimation of scripture, they can take a supper of bread and cheese in its stead. But it seemed to us while hearing the account, and seems still, that eating bread and cheese is a poor substitute for obedience to the command of Christ.

Sabbath and first-day, Apr. 22 and 23, I held four meetings with the brethren at East Otis, Mass. The names of six were enrolled for a church, and s. v. was organized amounting to \$75,66 per year.

Sabbath and first-day, Apr. 29 and 30, met with some seventy of the brethren of Western N. Y., in Quarterly Meeting at the house of Bro. Andrews, Rochester, N. Y. It was a good time to us, and we trust to all assembled. Returned home May 2nd, after being absent from my family about nine months. My heart has been cheered by the friendly greetings of the tried church in Battle Creek, and by our late Conference, to which I look back in some respects as a feast of tabernacles. Feeling refreshed by these privileges, I again go forth, hoping with God's blessing, to discharge my whole duty in this cause.

J. N. LOUGHBOROUGH.

Clyde, Ill. June 5, 1865.

A Worm at the Root.

TAKING up a religious periodical this morning, I was greatly interested in perusing it. Its religious matter was mostly of a profitable character, its selections in good taste, I was charmed with it. In fact, I said to myself, How can a person who has not a knowledge of the present truth, and of the times in which we live, avoid being carried along with the popular current? How can such an one discover the worm at the root, which is and has been, eating out for many long years the vitality of the church.

But how can this be? says one, Did not you just say that you were charmed with it? Yes, I was charmed, as I would be with a beautiful tree, which had once borne excellent fruit but having undergone some change, had ceased to bear good fruit, although its shape and foliage were still beautiful.

What have you seen in this religious periodical which you call evil fruit? I have seen articles, which had a bearing directly opposed to the great work of religious reform as it is advocated by the S. D. A. churches; articles directly opposed to God's holy law, and the testimony of the Old and New testaments, relative to the fulfillment of prophecy, and these articles warned all to avoid such as were spreading these truths, calling them heresy and fanaticism.

This is the worm at the root which is ruining the Protestant churches everywhere. A greater light is now being rejected by these churches, than was rejected by the chief priests and elders at the trial of Jesus Christ.

These churches by their various means and agencies, are doing much to enlighten mankind in the circulation of vast numbers of religious books and periodicals; and by means of missionaries and the ministry they are doing much; but, alas! the grand sublime truths applicable to the last perilous days of the church of God on earth, which the word of God expressly makes known, for the especial benefit of the

people of God in these times *are by them ignored*. More than this, they cover these truths in error and confusion. This their crime, is similar to those who misled the people in the time of Christ's sojourn upon the earth.

This is the worm which is eating out the vitality of the popular Christianity of our times. This is the crime of Christendom in 1865. So perfect is the counterfeit Christianity of our day, and so current is it with mankind, that all who are willing to be deceived, have a very fair opportunity of being victims of the "deceivableness" of which the Bible warns us.

JOS. CLARKE.

True Happiness.

TRUE happiness is attained by righteousness or right doing. The worldling is pursuing after happiness in this world; therefore he indulges in all the amusements and pleasures, wherever his fancy leads him, and still keeps on, and never finds anything that is lasting or that gives permanent happiness. But the man of God is looking in a different direction to obtain the desired felicity. In the first place, his study is, how he can best please and glorify God. He first learns that he must bring his body into subjection. Also that he must, "Be not conformed to this world, but be transformed by the renewing of his mind, that he may prove what is that good and acceptable and perfect will of God."

And again he learns that "godliness with contentment is great gain." But how often do we murmur and complain, and think that our lot is hard. That our trials and troubles are greater than those of others, and that surrounding circumstances are so unfavorable, that we cannot serve the Lord as well, as though we were differently situated. Says Paul, "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said I will never leave thee nor forsake thee." Heb. iii, 5. Again he says, "I have learned in whatever state I am, therewith to be content." Phil. iv, 11. How many of us have learned this great lesson? Let us try to imitate the apostle in this respect, and, "follow him even as he followed Christ." We are apt to think that if we were living where there was a band of Sabbath-keepers, (or at least some of us who are not so situated), that we might enjoy our minds better, and enjoy more of the Spirit and presence of God; but in this we might be mistaken. If we should be situated thus, there might be some other obstacles in the way. If our lot is cast in a rough place, let us try to cultivate a contented disposition, and remember that the grace of God is sufficient for us, and although trials and temptations may beset us on every hand, let us remember that, "Christ was tempted in all points like as we are, and yet without sin; and he knows how to succor those that are tempted." Our Saviour while on earth, put up with the most humble fare, and often ate the coarsest food, and even had no place to lay his head, and he suffered the vilest of treatment from his enemies, and while "He was led as a lamb to the slaughter, yet he opened not his mouth." We see his agony in the garden, and his lonely and forsaken condition on the cross, when all his friends forsook him, no sympathizing friend to console him in the hour of great trial, no voice heard but that of the infuriated mob, which said, Crucify him, crucify him. Thus he drank the bitter cup, and shall we repine at our lot, when our Saviour suffered so much and not a murmur escaped his lips? When we feel the uprising of such a spirit, let us consider that all this suffering was on our account. That when man had lost his right to the tree of life through disobedience, Jesus left the realms of glory, and came into this world to die, and thereby rescue man from his fallen condition. Oh, what matchless love! Then let us return that love by cheerful obedience to all God's righteous requirements, and then we shall enjoy that "Peace which is like a river, and the righteousness thereof like the waves of the sea." Let us also learn that "A contented mind is a continual feast," and when we are conformed to the image of Jesus, then we shall feel like one of old when he said, "One day in thy courts is better than a thousand," and "I had rather be a door-keeper in

the house of my God than to dwell in the tents of wickedness." Then we feel that peace the world knows not of, and we can look up and cry, Abba Father, and it is then we understand by joyful experience what it is that constitutes true happiness.

J. N. WILKINSON.

Peterborough, N. H.

Words of Sympathy.

WHEN bowed down with sorrow, let us remember that Jesus was a man of sorrows and acquainted with grief. Have we crosses to bear? let us remember what Christ has borne for us. All we can bear or suffer cannot compare with what Christ has suffered for us. Oh! what matchless love he has manifested toward us! He left his glorious abode in Heaven, came down to earth, was despised and rejected by the Jews, crucified, suffered death, yes the ignominious death of the cross. He is laid in the tomb. Where now is man's hope of redemption? Even his disciples are sad. They reason together. While sorrow fills their hearts, Jesus draws near, and beginning at Moses and all the prophets he expounds the Scriptures concerning himself. He makes himself known unto them. What joy now fills the hearts of his disciples, while they are saying to each other, Truly the Lord has risen. Jesus again stands in their midst. He says, Peace be unto you. But they were now afraid and supposed they had seen a spirit but Jesus requests them to handle him and see. Said he, "A spirit hath not flesh and bones as ye see me have." He also ate before them and proved himself the same Jesus that had three days before laid in the tomb.

Yes the mighty Conqueror comes forth, bringing with him the keys of death and the grave. Then let us bear the persecutions and trials of life cheerfully; for this same Jesus is soon coming to earth the second time without sin unto salvation. He will unlock the prison house of his faithful followers and an abundant entrance will be ministered unto them into the glorious kingdom which Christ has purchased for his people by his sufferings and death. Are we surrounded by poverty, and sickness, Jesus has promised us an inheritance that is incorruptible, undefiled, and that fadeth not away. No sickness there; for we can then eat of the tree of life; and its leaves are for the healing of the nations. The lame man shall leap as the hart. Sorrow and sighing shall forever flee away.

But how are we to become heirs to this rich inheritance? See 2 Cor. vi, 16, 17, "And what agreement hath the temple of God with idols; for ye are the temple of the living God, as God hath said, I will dwell in them and walk in them and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing and I will receive you, and will be a Father unto you and ye shall be my sons and daughters saith the Lord Almighty." 2 Cor. vii, 1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Rev. xxii, 14. "Blessed are they that do his commandments that they may have right to the tree of life and enter in through the gates into the city." Rev. xiv, 12. "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

Yes we must be patient even in affliction. If we approach the Father in humble, confiding prayer, he will give us grace to bear afflictions with patience and enable us to say, Thy will, not mine be done. We must keep all his commandments, no matter who may scoff, or who may scorn us for so doing. We must have faith in the teachings of our blessed Redeemer and manifest our faith by a well-ordered life and godly conversation. Like Paul we must fight the good fight of faith, if we would lay hold on eternal life, that we may also be of that number that is called to sit down on the right hand of God. Let us therefore bear life's trials and afflictions with patience, knowing that such precious promises are given to us. Though we may be poor in the things of this world, yet we may be rich in faith, and heirs to the kingdom of God.

"Oh! hasten blessed Saviour,
In glory come to reign,
And thus remove forever
All sorrow grief and pain."

CHARLOTTE WEBSTER.

North Star, Mich.

A Parody.

OH! for a lodge in some vast wilderness!
Some boundless contiguity of shade,
Where rumor of quack remedies afloat,
Of pills and syrups, liniments and salves,
Might never reach me more. My ear is pained,
My soul is sick with every day's report
Of "cures astonishing," which fill our prints.
There is no nook in country merchants' stores
That is not lined with bills. Th'old fashioned way,
To wait till one is sick; then call a quack
To feel the pulse, deal out the "fatal grains,"
Is all mere moonshine to the modern quack.
He finds his fellows subject to disease
In various forms; and having strong desire
To fill his empty purse, and fearing lest
Each invalid may not cast in his mite
To fill that "aching void," he scruples not
To write upon his label—"This cures all."
(Much cheaper this, and safer far to boot,
Than call a quack who lengthens out disease,
And multiplies his visits by th' amount
Of property of which you are possessed.)
Thus man still cheats his brother and deceives.
Some rob the industrious hand of what it earns—
The toiling poor of their last piece of bread;
But worst of all and most to be deplored,
As human nature's broadest, foulest blot,
When dire disease deprives the arm of strength,
The poor, afflicted, like a drowning man,
Would grasp at every straw to save himself;
Quacks, with a heart more callous than the rest,
Take his last mite and speed him to the grave,
And leave his family to want and woe.
Then what is man! And what man seeing this,
And having human feelings, does not blush
And hang his head, to think himself a man?
I would not have a fortune thus acquired
From the afflicted poor, for all the wealth
Quack nostrums bought and sold have ever brought.
No: dear as riches are, and in my heart's
Fond estimation prized at all they're worth,
I would much rather be myself the dupe,
And buy the pills, than sell them to the sick.
Quacks get no fees at our house; if their shade
E'er falls within our door, they've lost their way.
They send us pamphlets, but without effect.
That's as it should be; and if every one
Would serve them so, they surely must resort
To some more honest way of gaining trash—
The country freed from this its worst disease.

R. F. COTTRELL.

Selected for the Review.

When Meekness is Specially Required.

WE must instruct gainsayers with meekness. It is prescribed to ministers that they "must not strive, but be gentle to all men, in meekness instructing those who oppose themselves." They serve the Prince of peace; they preach the gospel of peace; they are the ambassadors of peace; and therefore must be careful to keep the peace. The apostles were not military men, or men of strife and noise, but fishermen who followed their employment with quietness. It is highly necessary that the guides of the church be strict governors of their own passions. "Learn of me" says Christ, "for I am meek and lowly," and therefore fit to teach you. We must "contend earnestly," but not angrily—no, for "the faith once delivered to the saints." When we have ever so great an assurance that it is the cause of truth we are pleading, yet we must so manage our defense against those who gainsay, as to make it appear that it is not to confuse the erroneous, but to confute the error that we intend.

This meekness would teach us not to prejudice a cause, nor to condemn an adversary without hearing him. It would teach us not to aggravate matters in dispute, nor to father upon an adversary, all the absurd consequences which we think may be inferred from his opinion. It would teach us to judge charitably of those who differ from us, and to forbear all personal reflections in arguing with them. God's cause needs not the patronage of sinful passions, which often give a mighty shock even to the truth for

which we plead. Meekness would prevent and cure that bigotry which has been so long the bane of the church, and contribute a great deal toward that happy state in which the Lord shall be one, and his name one.

Public reformatations are carried on with most credit and comfort, and are most likely to settle on lasting foundations, when meekness sits at the stern and guides the motions of them. When Christ was purging the temple, though he was therein actuated by a zeal for God's house that even ate him up, yet he did it with meekness and prudence, which appeared in this instance, that when he drove out the sheep and oxen, which could easily be caught again, he said to them that sold doves, "Take these things hence." He did not let loose the dove and send them flying, for that would have been to the loss of the owners.

Angry, noisy, bitter arguings, ill become the assertors of that truth which is great and will prevail.

Our Lord Jesus lived in a very forward and perverse generation, yet it is said, "He shall not strive nor cry, neither shall any man hear his voice in the street." Though he could break them as easily as a bruised reed, and extinguish them as soon as one could quench the wick of a candle newly lighted, yet he will not do it till the day comes when "he shall bring forth judgment unto victory."

Moses dwelt with a very obstinate and stiff-necked people, and yet "My doctrine" says he, "shall drop as the rain, my speech distil as the dew." It was not the wind, nor the earthquake, nor the fire that brought Elijah into temper (for the Lord was not in them), but "the still small voice;" when he heard that, he wrapped his face in his mantle.

In dealing with gainsayers, a spirit of meekness will teach us to consider their temper, education, custom, the power of prejudice they labor under, the influence of others upon them, and to make allowances accordingly, and not to call every false step an apostasy, and every error and mistake a heresy; methods of proceeding more likely to irritate and harden, than to convince and reduce gainsayers. I have heard it observed long since "that the scourge of the tongue has driven many out of the temple, but never drove any into it."

The Power of Truth.

In the village of—was a boarding house kept by Mrs. F—. At this house I was a lodger. Of the fifteen or twenty guests about the table, was a young gentleman of about twenty-four years of age. He was full of animation, and his vivacity created the impression that whoever else might be affected by the solemnities of the time, he was not.

On a Sunday morning, the late Rev. Dr. Perrine preached a peculiarly effective sermon on the consequences of a life of sin. There was a singular unction and tenderness in the discourse, and its vivid pictures of hell's torments, produced a most solemn and subduing effect.

As we were sitting at the dinner table, and remarks were passing freely in regard to the morning service, the young man above mentioned, expressed in strong terms his disapprobation of the sermon, and added, "such preaching only hardens me and makes me worse." I replied, "It is possible that you think it makes you worse, when it only makes you conscious of sin that was before slumbering in your heart." "No," said he, "it hardens me. I am this moment less susceptible to anything like conviction, for hearing that discourse. I feel more inclined to resist everything like good impressions than usual." "Yet," I rejoined, "good impressions are those which are best adapted to secure the desired end; and I am greatly mistaken if an increase of the effect which you feel would not be greatly useful to you. If, for instance, you should read now Watt's version of Psalm li, beginning with—

"Show pity, Lord, O Lord, forgive."

it would take a deep hold on your heart."

"Not the least," said he; "I could read it without moving a muscle. I wish I had the book, I would read it to you."

"We have one," said Mrs. F., who was fully aware of the excitement under which he was laboring; and in a moment the book was handed him, opened at the place. He commenced to read, with compressed lips and a firm voice:

"Show pity, Lord, O Lord, forgive;
Let a repenting sinner live;
Are not thy mercies large and free?
May not a sinner trust in thee?"

Toward the last part of the stanza, a little tremulousness of voice was plainly discernible. He rallied again, however, and commenced the second verse with more firmness:

"O wash my soul from every sin,
And make my guilty conscience clean;
Here on my heart the burden lies,
And past offenses pain mine eyes."

At the last part of this stanza, his voice faltered more manifestly. He commenced upon the third with great energy, and read in a loud sonorous voice—the whole company looking on in breathless silence:

"My lips with shame my sins confess."

As he read the second line—

"Against thy law, against thy grace,"

his lips quivered, and his utterance became difficult. He paused a little and entered upon the third line with apparently a new determination:

"Lord, should thy judgment grow severe."

Yet before he came to the end, his voice was almost totally choked; and when he began upon the fourth line

"I am condemned, but thou art clear,"

an aspect of utter discouragement marked his countenance, and he could only bring out in broken sobs, "I am condemned," when his utterance changed to such a heart-broken cry of grief, rising at the same time and rushing from the room, as I had never witnessed in a convicted sinner.

The dinner was interrupted, but that was the beginning of a change, leading on to a new life in Mr. H., and probably every person in that room retains the impression to-day, that a view of the awful justice of God in connection with the grace that saves from it, is often effective in subduing those who say, "Prophesy unto us smooth things," and that sinners are not always good judges in respect to what produces the best effect upon themselves.—Rev. J. Parker.

Letters.

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

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

From Sister Hight.

BRO. WHITE: As the result of Bro. Cornell's labors in Cornville, Me., more than a year ago, there are twenty Sabbath-keepers; and there are others who have decided that the seventh-day is the Sabbath of the Lord, and we expect they soon will commence keeping it. We meet with opposition, but it serves to strengthen us in our position and faith. Some said that in six months' time we would not keep any day; but we love the Sabbath more and more. Not one who embraced it, has turned back. I can truly say, I am glad Bro. Cornell ever came to our place to proclaim to us the third angel's message, and that a few have received the truth in honest hearts; and we hope others may. Other brethren have visited us, all of whom we esteem very highly in love, for their work's sake; and we have some very dear brethren in our midst, who labor for our good, and who love the commandments of the Lord. May their reward be great in Heaven.

I hail the weekly visits of the Review with much pleasure, and sister White's Spiritual Gifts, I love to read much, they breathe a spirit of deep piety and devotedness.

Brethren and sisters be encouraged. We soon shall get the victory. Jesus is coming in a little while, to give life and immortality to the faithful ones. I am daily trying to overcome, and be with the remnant when they "come to Zion, with songs and everlasting joy upon their heads." Oh, blessed hope! beautiful home! A few meet now from Sabbath to Sabbath, to

celebrate the rest-day of the Maker of heaven and earth; but then all flesh shall come up every Sabbath, to worship before the King, and every month, eat of the fruit of the tree of life. Let these blessed truths encourage us to bear with patience, the cares and conflicts of life, till we are made overcomers and sit down in the kingdom of God.

Yours looking for Jesus soon to come.
ROSE C. HIGHT.

Cornville, Me.

From Bro. Buckland.

BRO. WHITE: It is now nearly three years since first I decided to serve the Lord by keeping his commandments and the faith of Jesus. Previous to this time, I was walking in the broad road to ruin and destruction; not having made a profession of religion; and deem it very providential that ever I was brought to a knowledge of the truth of God.

A few weeks before I yielded to my convictions, the brethren had a meeting at my father's house in Carlton, and the Lord met with his people there and blessed them. Satan would keep all if possible from God; and he tried to hinder me from being at the meeting. I was willing to obey him, therefore on Sabbath morning I left, with the intention of being away from meeting. My feelings on that forenoon cannot be told. I met with some of my associates, but could not be happy. A heavy load was on my mind which I could not cast off. Something kept whispering in my ears, Go home! go home! At last I yielded to the voice of conscience, and went home and stayed through the rest of the meeting.

The burden of that meeting was for the young, and that the Lord would give the children of the remnant to go with them to Mt. Zion. I was fully convinced, but did not commit myself. In other words I wanted to count the cost; and for four weeks a continual and dreadful struggle was going on within my breast. I knew that this people had the truths of God's word. I was convinced that these truths would bring out a people that would stand upon the earth through the time of trouble and not be moved. But could I give up my associates, this world with its pleasures and follies? Could I separate myself from the friends I loved, and give up all and enlist under the banner of Christ?

By the grace of God assisting, I decided to serve him. And never have I been sorry that I have been led out on the truths of the three angels' messages. Although I have passed through great trials and temptations, through many hours of great discouragements, never have I felt like giving up these truths. I love them. They are precious unto me.

How sweet are the precious promises contained in the word to the trusting and humble child of God. Never has the hope of eternal life been more bright. Never have I had such peace of mind. Through and beyond the dark clouds shines a brighter light, which makes the pathway of the Christian more pleasant than a path strewn with roses. I feel the need of a daily searching of my heart and a closer walk with God. I want to see the sinfulness of my ways, and have grace given me to overcome. I do not want to be one that shall run the Christian race in vain. I want to be a perfect overcomer. I want to feel that the blood of Jesus Christ cleanseth me from all sin. Pray for me.

Yours seeking eternal life.

WM. G. BUCKLAND.

Albion, Orleans Co., N. Y.

From Bro. Rust.

On my return from Conference, I went by the way of Winfield, Mich., and remained over Sabbath and first-day with the little band of commandment-keepers there, and attended some very interesting meetings with them. This is where Brn. Frisbie and Strong labored one year ago last spring. From their isolated condition they have had but little help of the ministering brethren since the first work was done. The enemy has been allowed to work and some have fallen away. But while there the melting spirit of the Lord was with us in all our meetings. Wrongs were acknowledged, faults confessed and hearts united. All seemed to be availing to a sense of duty. Some are striving to live up to the Health Reform movement. They seem determined to press forward with renewed energy. They need help from the ministering brethren. About twelve or thirteen are keeping the Sabbath. May God bless these dear friends in their endeavors to live out the whole truth and make ready for Jesus coming.

E. G. RUST.

Chicago, Ills.

From Sister Tolhurst.

DEAR BROTHERS AND SISTERS: I am still striving to overcome, sometimes cast down, but not destroyed. My trust is in God and his promises which are sure. If I am faithful and obedient to the commandments of God and the faith of Jesus, I know that all will be

well. If I prove unfaithful I cannot expect to realize the fulfillment of those precious promises which are left on record in the word of God, for the children of the Lord.

When I reflect and see what manner of persons we ought to be in these last days, under the light and encouragement of the third angel's message, I do feel to strive anew and ask for grace and the assistance of holy angels to overcome faster, and be prepared to stand with the people of God upon Mount Zion.

My heart has been encouraged of late, as I see the fulfillment of prophecy and the loud cry so near. It has strengthened me to press with vigor on. Yes, the race will be short, and the prize at the end sure to the faithful waiting ones. May we not well lift our heads and rejoice, knowing that all things work together for good, to those whose delight is in the law of the Lord, whose hearts are found beating in unison with the will of Heaven, and who are willing to deny self, and follow in the narrow way, choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season with the multitude in the broad road. To such, Heaven will be cheap enough. Yours, earnestly desiring eternal life.

L. C. TOLHURST.

Columbia, Ohio.

Sister L. A. Hall writes from Athens, Me.: I am striving to be a Christian and keep all the commandments of God. It has been two years since I started in this blessed way, and six months since I commenced keeping the Bible Sabbath; and I can say with all my heart I never knew what it was to enjoy the Sabbath till within these few months.

I love my Saviour and the blessed hope that he is soon coming to gather the loved ones home. The Lord bless you in spreading the truth.

I feel anxious that my friends and youthful companions should be ready to meet their Saviour, and I trust the Lord will bless my efforts to save them.

CLEANLINESS.—It is of less consequence to people to know how this moisture escapes, than to know the fact that it does so, and to know also that if this constant perspiration—for that is its name—is checked for any considerable time, mischief, in the form of colds, fevers, rheumatisms, and consumptions, may ensue. Great mischief may also follow, if this perspiration is checked by neglect of cleanliness.

There are, also, other offences performed by the skin, which are curious, but I will mention no more of them now. The more you understand the structure of this part of the frame, the more you will see how important it is that it should be kept clean by washing, every day we live. And yet how many there are, who hardly wash at all, except, perhaps, their faces and hands! Such persons are scarcely fit to be entrusted with a habitation so fearfully and wonderfully made. In truth, they are not usually so long entrusted with it as others. The great Architect usually turns them out many years earlier than he would, if they took care of it; and in the case of cholera or malignant fever, sometimes thrusts them out with apparent, though deserved violence.—*Herald of Health.*

HOW HE GOT TIME FOR STUDY. It was not by sitting up late at night, but by rising early in the morning, that he found time for study. He well observed, "A late morning student is a lazy one, and will rarely make a true scholar; and he who sits up late at night not only burns his life's candle at both ends, but puts a red-hot poker to the middle." A minister one day acknowledged to the doctor that he was in the habit of remaining late in bed, and added that he had been protesting and praying against it for several years, but that it still lingered and seemed to be a most inveterate, if not incurable evil. The doctor addressed him: "My dear brother, you have entirely misapprehended the case. The remedy is simple, and of easy application. It has been a maxim with me for many years never to trouble the Almighty about a thing which I could do myself. Now, instead of lying in bed and praying on the subject of early rising, I get up at the appointed time, dress myself, and go at once to my study and my books. If you take my advice, you will act in future on the same maxim."—*Dunn's Life of Adam Clarke.*

EFFECT OF LIGHT.—Dr. Moore, the metaphysician, thus speaks of the effect of light on body and mind: "A tadpole confined in darkness would never become a frog; and an infant being deprived of heaven's free light will only grow into a shapeless idiot, instead of a beautiful and responsible being. Hence, in the deep dark gorges and ravines of the Swiss Valais, where the direct sunshine never reaches, the hideous prevalence of idiocy startles the traveler. It is a strange, melancholy idiocy. Many citizens are incapable of any articulate speech; some are deaf, some are blind, some labor under all these privations, and all are misshapen in almost every part of the body. I

believe there is in all places a marked difference in the healthiness of houses, according to their aspect with regard to the sun, and those are decidedly the healthiest, other things being equal, in which all the rooms are, during some part of the day, exposed to the direct light. Epidemics attack inhabitants on the shady side of the street, and totally exempt those on the other side; and even in epidemics, such as ague, the morbid influence is often thus partial in its labors."

FLORENCE NIGHTINGALE ON DARK ROOMS.—Florence Nightingale's "Notes on Nursing" contain the following useful hints:

A dark house is always an unhealthy house, always an ill-aired house, always a dirty house. Want of light stops growth, and promotes scrofula, rickets, etc., among children. People lose their health in a dark house, and if they get ill they cannot get well again in it. Three, out of many negligences and ignorances in managing the health of houses generally, I will here mention, as specimens.

1. That the female head in charge of any building does not think it necessary to visit every hole and corner of it, every day. How can she expect that those under her will be more careful to maintain her house in a healthy condition than she who is in charge of it?

2. That it is not considered essential to air, to sun, and clean rooms while uninhabited, which is simply ignoring the first elementary notion of sanitary things, and laying the ground for all kinds of diseases.

3. That one window is considered enough to air a room. Don't imagine that if you who are in charge don't look to all these things yourself, those under you will be more careful than you are. It appears as if the part of the mistress, was to complain of her servants and to accept their excuse—not to show them how there need be neither complaints nor excuses made.

Two gentlemen not long since entered a respectable meat shop in this city, in quest of "steak." One called for some from a fine looking piece of pork lying on the counter. It was accordingly cut, when his friend concluded to have some of the same. The obliging shopman proceeded to serve his customer, when, to the disgust of all, and particularly the pork-eaters, the first incision of the knife laid open a concealed tumor, from which flowed about a gill of thick, creamy-looking matter, giving off an odor of the most terribly offensive putridity that can well be imagined. The tumor was entirely concealed in the ham, and the flesh looked perfectly fair to within a very short distance of it—in fact had been cut, and somebody had probably eaten the steak almost to it, and it is not altogether improbable that some M. D. has had a job before now as the result of it. That the hog is, among the animals used for food, the most liable to disease, is a fact long since established. Suffice it to say there were two families in the city who didn't have pork-steak for breakfast the next morning.—*De- troit Tribune.*

WHAT A world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others, intends to tell others of your faults.

Obituary Notices.

DIED of consumption March 9, 1865, James Sparks, aged 40 years, 7 months and 9 days. He embraced the Sabbath when the truth was presented at Knoxville, Ia. He bore his sickness with patience. When he was told he must die, he called his family around his bed, told them his work was done, and exhorted them to keep the commandments. In the death of Bro. Sparks the church has lost an efficient working member. He leaves a wife and eight children to mourn his loss. B. SUTTON.

DIED, in South Kingston, R. I., Feb. 25, 1865, of consumption, sister Mary E. Gavit. She died in hope of a better resurrection. She embraced present truth from hearing Eld. Cornell's lectures, about one year ago, and took delight in the Sabbath of the Lord. "Prepare to meet thy God," were the words chosen by her as a text, from which a discourse was preached at her burial by the writer. P. C. RODMAN.

DIED in Clinton, Me., sister Etta, daughter of Jesse M., and Mehitable Hamlin aged twenty-three years. She was beloved by her friends and all Christians. She sleeps in Jesus. Sermon by L. L. Howland. CHAS. STRATTON.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY JUNE 13, 1865.

The Health Reform.

It is not for the sake of commendation from others, that we, as a people, have entered into a reform on the subject of health. The advantages of this movement which we experience in ourselves lies in a far higher direction. Yet it is gratifying to know that our efforts in this respect are appreciated by those to whom this is a subject of chief interest. In a letter to the Editor of the World's Crisis, Dr. J. C. Jackson, of "Our Home," Dansville, N. Y., thus writes:

"Now I said to Bro. Himes, when I saw him last, that I thought you Adventists, considering your elevation in regard to general views, are at a low ebb in matters pertaining to health. You are giving it as a body of Christians, far less attention than the Seventh-day Adventists are. They publish books and tracts on the subject, arousing the attention of their people, until really as a denomination, they are in advance of any denomination of Christians in the United States. I think the effect of this must be very conducive to a high spirituality."

Change of Arrangements.

The three appointments for Minnesota are changed to a later date. Elder White and wife, providence permitting, will hold meetings at Princeville, Peoria Co., Ill., June 24 and 25. The scattered friends of the cause are invited to make a general rally at this meeting.

Elder Loughborough, and Elder White and wife, will meet a delegation of the friends of the cause in Iowa, at Pilot Grove, Ia., June 30th, and a general assembly of Sabbath-keepers in the State, July 1 and 2.

As it is decided that one or more of the General Conference Committee should attend the State Conferences, and as two of that Committee are now in the West, and as it is thought that the western Conferences can be held the first of July to accommodate farmers as to their work quite as well as at the usual time, and as there are matters in the Iowa Conference which need immediate attention, and as there is not time to submit the appointment to the Iowa Conference Committee, therefore, the Gen. Conf. Com. take the responsibility of appointing the above named assembly at Pilot Grove.

The churches of Iowa are invited to choose their proper number of delegates immediately of such brethren as can and will attend this great gathering of the people of God. And when assembled, with the ministers of the Conference present, they can accept this general gathering as the annual State Conference if this should be the voice of the people.

In consequence of the shortness of the time, vigilance will be necessary in appointing delegates, and preparing reports of loss or gain of numbers, amount of s. b. funds, and present condition.

In locating this assembly with the Pilot Grove church the committee feel that they are taking a liberty warranted only by the extreme urgencies of the case. We invite a great and general gathering of those who can take along with them four days' rations, and a soldier's blanket.

Let there be a general rally—not of idlers,—not of invalids and children—not of careless professors who come only to see and to hear—but let there be a general turnout of those who have the cause at heart, and who will come seeking the presence of God, and a knowledge of his will.

Business meeting will commence June 30th at 9 A. M.

A general assortment of publications and Bibles will be on the ground. GEN. CONF. COM.

As bats hate the light, and fly against it, so unconverted men hate the pure light of God's law, and fly against it.

Note from the Mich. Tent.

BRO. WHITE: The Michigan Tent was pitched in this place on Friday, June 2. Vassar is the county seat of Tuscola Co. It is beautifully situated on the Cass river, and contains about five hundred inhabitants. They appear to be a sober, industrious class of people.

We have had five meetings. The congregation has increased every evening. Last evening there were two hundred and fifty out. We never saw a deeper interest manifested in so short a time.

Brethren pray for us, that the power of God may attend the word spoken.

D. M. CANRIGHT.
I. D. VANHORN.

Vassar, Tuscola Co., Mich.

Note From Bro. Ingraham.

BRO. WHITE: I am now laboring in the town of Albany to follow up the interest my lectures raised up last winter before the small-pox broke out in the vicinity. Five more have decided to obey the commandments of God. The people are mostly English, and they deal largely in the practice of using tobacco. Quite a large number are interested in the truth but their idols perhaps will keep some away. How much labor it takes to bring people up to a place where they are willing to sacrifice all for the truth. Our congregations are large. The house does not hold all the people. Many stand at the door and windows and listen to the word.

I ardently request an interest in the prayers of the saints that success may crown my labors in the proclamation of truth.

WM. S. INGRAHAM.

Correction.

I wish to correct one mistake in the article headed "Some of My Experience," as found in Review No. 18, Vol. xxv. I profess to do to others as I would have them do by me. I find by talking with Eld. Eldridge, and examining the record, that the instrument drawn up was in form of a resolve, instead of a letter. Therefore I cheerfully take back the statement that Eld. Eldridge was guilty of willful prevarication. I will also say that I never intended to say that the Conference voted him in for the special purpose of turning me out.

I meant just this and nothing more: that in the time of their emergency they voted him in, and he helped them out.

CHAS. STRATTON.

Acknowledgment.

To those who have contributed of their means to clear me from the draft, and especially to Bro. Byington and others who interested themselves for me, I would express my sincere gratitude.

H. L. DORR.

Salem Centre, Ind.

Recipe for Making Soap.

BRO. WHITE: As the days of pork and grease are passing away with us, I send you the following recipe for making soft soap.

Fourteen qts. soft water, one lb. good bar soap, one lb. salsoda. Boil till all is dissolved; cool; and it is fit for use.

C. O. TAYLOR.

Rev. xvii, 5.

This woman (popery) is called "the mother of harlots and abominations." Who are the daughters of the Catholic church, unless * * * The Lutheran, the Presbyterian and the Episcopal churches which are all branches of the Catholic church—off-shoots from it, and the Methodist a branch of the Episcopal. Are not these denominated harlots and abominations in the

above passage? I do not wish to insult you; for the question is a legitimate one, and I am in prayerful earnest. I so decide—I could not, with the stake before me, decide otherwise—*The Great Iron Wheel*, p. 30. By J. R. Graves, A. M., Editor of the Tennessee Baptist.

I send the above extract as being good testimony on the subject of Babylon. J. B. FURBER.

Appointments.

ELDER J. N. LOUGHBOROUGH will hold meetings, providence permitting, as follows:

Hundred Mile Grove, Wis.,	June 17 and 18.
Mackford, "	" 24 and 25.
Iowa Conference,	July 1 and 2.
Wawkon, Iowa,	" 8 and 9.
Pleasant Grove, Minn.,	" 15 and 16.
Oronoco, "	" 22 and 23.
Deerfield, "	" 29 and 30.

GEN. CONF. COMMITTEE.

THE next Quarterly Meeting of the S. D. Adventist churches at Pilot Grove, Washington, Millersburg and Palestine, Iowa, will be held with the Palestine church, commencing on Friday evening, July 7th, and continuing over Sabbath and Sunday. Let all who can attend the meeting, come in the Spirit of the Lord, pray for a profitable time from his presence.

Bro. Brinkerhoff or Snook is expected.

J. F. McREYNOLDS.

Business Department.

Business Notes.

S. C. CONERY. The address for which you inquire is Penfield, Monroe Co., N. Y.

RECEIPTS.

For Review and Herald.

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

T M Foster 27-1, J W Sawyer 27-1, J B Irvin 27-1, A E Talman 27-1, T J Bosworth 27-1, J W Hough 26-1, T P Burdick 27-1, M Farmer 26-5, E Thompson 27-1, N N Anway 27-14, C P Thompson 27-12, J Cain 27-1, B Swain 27-1, A G Carter 27-8, P Allen 27-1, J Hall 27-7. Each \$1.

A Powelson 27-9, W McNitt 27-20, Mary C Sanders 27-18, R Tefft 28-1, Wm Slocum 28-1, Geo Heabler 28-1, B Landon 28-1, C Starr 28-1, W S Higley jr 28-1, M Wick 27-1, F Lawson 28-1, W Hoff 27-14, A Brown 28-1, J G Wood 27-1, C N Ford 27-18, M S Nowell 28-1, C Rhodes 27-13, D C Phillips 28-1, H Crosbie for E Dalgrien 29-1. Each \$2.

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Subscriptions at the Rate of \$3.00 per year.
H Crosbie \$3.00 30-1.

Review to Poor.
Betsey Landon \$1. T Smith \$1.

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C H Crowther \$2, O D Washburn \$2, Peter Erb \$1.50, J M Ballou \$1.50, M C M Andrews \$1.50, A Noyes \$1.25, J T Orton \$1.50, W J Wilson \$1.25, T E Thorp 25c, L A Hall 17c, Wm Russel \$2, L S Nutting 43c, T F Emans \$1.91, Betsy Judd \$5.50, J A Demill \$1, J G Wood \$1, E B Saunders \$1, L A Bramhall \$1.75, Mrs W V Field \$2.28, A Degarmo 10c, J Hall \$1.

To Pay Expenses on Draft Publications.

Joseph G Wood, H A StJohn, T Smith, A C Raymond, each \$1.

Cash Received on Account.

Wm A Dains for Isaac Sanborn \$6.05, Wm Russell \$3, W S Higley Jr \$3, S H King \$6.

For Shares in the Publishing Association.

Eunice Hall \$10, Alonzo H Hall \$10.

For Bro. Bourdeau.

Henry Gardner \$10.

General Conference Missionary Fund.

E B Saunders \$4, S C Conery \$10.