

ADVENT REVIEW,

And Sabbath Herald.

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

VOL. XXVII. BATTLE CREEK, MICH., THIRD-DAY, MAY 8, 1866. No. 23.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Doing Nothing.

"Without me ye can do nothing." John xv, 5.

"Nothing without thee," Lord?

So testifies thy word,

For so I read.

All I can do or say,

As well were thrown away,

While I proceed

To build my stately house upon the sand,

And then presume to hope that it will stand.

Nothing—in all to fail—

When right seems to prevail

In all I do?

When the applause I gain

Comes from earth's noblest men,

Sincere and true,

And when from light to light of power and fame,

I upward press to register my name?

Nothing! All's vanity,

A shadow without thee—

A bubble, dream;

I reap from all my toil

But the refuse of spoil;

Can only claim,

The flattery of my fellows, which, though fair,

Wastes with their fleeting breath, and flees me there.

"Nothing without thee," Lord?

Oh! teach me by thy word,

To seek thine aid.

May I abide in thee,

Thy word abide in me,

And I be made

One of the branches of the living Vine,

Bearing much fruit. The glory shall be thine.

—Christian Intelligencer.

Shall Christians Join Secret Societies?

"WITH charity for all and with malice toward none," we bring this question to all those who would serve Christ. We mean by "secret societies" not literary, scientific, or college associations, which merely use privacy as a screen against intrusion, but those affiliated and centralized "Orders" spreading over the land, professing mysteries, practicing secret rites, binding by oaths, admitting by signs and passwords, solemnly pledging their members to mutual protection, and commonly constricted in "degrees," each higher one imposing fresh fees, oaths, and obligations, and swearing the initiated to secrecy even from lower "degrees" in the same Order.

Shall Christians join societies of this kind?

SUPPOSING IT TO BE INNOCENT, WILL IT PAY?

First. They consume time and money. Have you considered how much? How many evenings and whole nights and parts of days? How many dollars in fees, dues, fines, expenses, and diminished proceeds from broken days? Will it pay? Can you not lay out this amount of time and money more profitably?—a plain

man's question. They propose helping you to "friends," "business," in "moral reform," in "sickness, death, and bereavement;" but can you not get as much of such good in ways pointed out to you by Christ, your best and wisest Friend?—ways which will yield you more of personal cultivation, spiritual good, earthly profit, social and domestic happiness, and openings for usefulness. If so, these Orders are unprofitable, and will not pay.

Secondly. They furnish inferior security for investments. As *mutual insurance societies* they are irresponsible, and more liable to corruption, just because they are secret. Do they make "reports" to the public or the Legislature? Do they make any adequate "report" to the mass even of their own members? Millions and millions are known to have gone into the treasury of a single one of these organizations. No dividends are declared, no expenditures published. Where is the money? Were it not safer to invest the same amount in companies whose every proceeding is open to public eye and public judgment? Would you not then be safer? If so, it will not pay to join these orders.

IS IT OBLIGATORY?

First. Charity has no need of them. They are not truly charitable institutions. "Mutual insurance societies" they may be, though of an inferior sort, as we have seen; but that does not elevate them into charitable institutions. To bestow on your widow and orphans, your sickness and funeral, some pittance, or the whole of what you paid during health and life, is not benevolence.

But, further, it is well to ask, in determining how greatly charity depends on them, how broadly they go forth among the poor outside their membership? During the anti-masonic excitement of 1826-1830 some two thousand lodges suspended. The resultant suffering was less, perhaps, than what would follow the suspension of a single soup association any winter in some city. Blot out the whole and how small the injury to the charities of the country.

The Church of Christ is commanded to "do good unto all men"—"to remember the poor." It is engaged in this work. It blows no trumpet. It does not parade its charities. But it shrinks from comparison with no one of these Orders, nor with all of them combined. Christians need not go into them to preserve charity alive, or to find the best ways of exercising their own.

Secondly. Morality does not depend on them. We need say nothing of "what is done of them in secret." But, looking at what is open to all, we ask, what work are they doing worthy of so much organization and expense and time to reclaim the fallen, to banish vice, and save its victim? We have heard them refusing him admission, or cutting him off, but we have not heard of any considerable aid which they have given to public or private morality. And, further, do we not find them narrowing the circle of obligation, substituting attachment and duty to an Order for love and obligations to mankind? Membership in a lodge, not character, is held to make one "worthy," opening the way to favor and society. But can all this be done without sensibly weakening the fundamental supports of morality—without lessening its broad requirements?

Thirdly. Patriotism has no need of them. They

tend to destroy citizenship, to exalt love of an Order above love of country. The boast during the late rebellion was sometimes heard that their members, owing to oaths of mutual protection, were safer among the rebels than other captives. Was the converse true? Were rebels, being Freemasons, safe or safer against restraint and due punishment when falling captive to those of their Order? How far does all this extend? To courts and suits at law? Are criminals as safe or safer before judge and jury of their Order? Have rebellion and vice found greater security here? This boast is confession—confession that the ties of an Order are stronger and more felt than is consistent with a proper love of country. Is justice thus to be imperiled? Are securities of property and rights to be thus imperiled? Must we beggar ourselves with paying fees and dues to one after another of these Orders, now becoming more plentiful every decade, to make sure of standing on equal footing and impartially with others, in the courts and elsewhere, and imagine that all this is helpful to patriotism or even consistent with it?

Fourthly. Religion has no need of them. "The Church is the pillar and ground of the truth." "The gates of hell shall never prevail against it." The preaching of Christ and Him crucified is and must continue to be the wisdom of God and the power of God unto salvation. Religion, then, has no need of these secret Orders.

We come now to this: Neither charity, morality, patriotism, nor religion imposes obligations on us to join them. It will not pay, was our first fact. We have now reached this other, that no consideration of duty requires it. But,

IS IT RIGHT?

First. Christ, our Master, neither instituted nor countenanced these Orders.

Reviewing His whole earthly ministry, He said, (John xviii, 20,) "I spake openly to the world;" and "in secret have I said nothing." By this double affirmation He strongly suggested his preference for open, unsecret ways and proceedings.

Secondly. In those rites, proceedings, and regalia which do appear, these Orders are frivolous, belittling, and unworthy of respect. If the revealed are such, what must the unrevealed be?

Thirdly. These Orders stand convicted of deceit and falsehood. They profess secrets and mysteries worth buying. Hundreds of high-minded men, of irreproachable character and integrity, who have therefore "renounced these hidden things of dishonesty," testify over their own signatures that their secrets are but signs, passwords, ceremonies, etc., covering nothing but emptiness and vanity.

Fourthly. These Orders are unfriendly to domestic happiness and well-being, breaking in upon the sacred confidence and unity of husband and wife, pledging him to conceal from her the proceedings of perhaps fifty nights yearly, thus often sowing seeds of distrust, filling his breast with what must not be divulged to her, involving him in affairs or habits not unfrequently injurious to the best interests and state of the family.

Fifthly. These Orders are hostile to the heavenly-mindedness, to the spirituality of those who join them. We speak from much testimony. "Let him that thinketh

he standeth take heed." The prudent man foreseeth the evil, but the foolish pass on and are punished. This voice of one is that of many concurring wise, faithful, and godly men, viz.: "I am afraid of these secret societies; they have sucked the spirituality out of all the members in our Church who have joined them." Young, promising Christians have often been blighted by them. The fervor, piety, interest in the Church and its work, interest in Christ and his people, interest in God's word and Spirit, all the various elements of an earnest life of faith and heavenly-mindedness have been blighted in these lodges. And in urging this, we appeal to so many witnesses, and cover so wide a field of observation, as to make it certain that this is not the exceptional but the ordinary result.

Sixthly. These Orders tend to destroy Christian fellowship. Let them grow until a given Church is broken into squads, each pledged to secrets from the other, but bound within itself by specialties; give to each its own weekly meeting, mysteries, rites, signs, grips, passwords; let each be sworn to provide for, protect, shield, and love its own adherents above others, and is not "Church fellowship" annihilated? Can the Spirit of Christ flow freely from member to member through such partitions? Is this "one body in Christ, and every one members one of another?"

Seventhly. These Orders tend to subject the Church to "the world" in some of its dearest interests. For example: When a few leading members join a neighboring lodge, and make vows to the "strange" brotherhood, how easy for that lodge to interfere secretly but controllingly in its discipline of members, or in its selection or dismissal of a pastor! These suggestions are not merely imaginary. Subjection of the Church in this way to the cunning craftiness of evil and designing men is no mere dream.

Eighthly. These Orders dishonor Christ. Those claims which He makes for Himself are disallowed. He is required to disappear or find a place amidst other Objects for worship. This is a necessity, because these Orders are designed for adherents of all religions. Were they on the footing of an Insurance Company or a Merchants' Exchange, or any similar body, this fact would not be so. But they profess to include religion among their elements, and its services, in whole or in part, among their ceremonies. They have prayers and solemn religious rites. And in these *Christ is dishonored.* His exclusive claims are disallowed or ignored, and this not by accident, but of set purpose. Out of twenty-three forms of prayer in the "New Masonic Trestle-Board," (Boston edition, 1850,) only one even alludes to Him, and that one in a non-committal way. These secret orders are under bonds not to honor Christ as He claims, lest the Jew or the Deist or the Mohammedan, all of whom they seek to enroll in equal membership, should be offended. When the higher "degrees" of Masonry allude to Christ and Christianity, it is but as to one amidst many equals. We repeat it. Did these Orders stand on the same footing with mercantile or other bodies in this matter, this objection might go for nothing. But they do not. Unlike them, they profess to have religious services. Indeed, they often boast their religiousness, and avow their full equality in this with the Church of God itself! Yet, if you join them, their "constitutions" prohibit your acknowledging, in their boasted religious services, what Christ, your Lord, not only claims for Himself, but commands you to give unto Him: that glory which is due to his holy name. Are they, then, not *Antichrist* in this thing? And can you, without sin, consent to it, or uphold institutions which forbid you and others, in religious services, to honor Him as your God and Saviour, and which thus place Him on the same level with Zoroaster, Confucius, or Mohammed?

Ninthly. These Orders—the things now alleged against them being true—impede the cause and kingdom of God, and are, therefore, hostile to the largest, best, and deepest interests of mankind. Recognizing this, Churches, Conferences, Associations, Synods, and many eminently godly men, living and dead, have put forth their solemn testimony against them. Great lawyers, like Samuel Dexter; great patriots and statesmen, like Adams and Webster and Everett; great communities, like the American people from 1826-1830, have united

to declare them not only "wrong in their very principles," but "noxious to mankind." But many Christians, rising higher and standing on "a more sure word of prophecy," have discovered in them the enemies of the Gospel and of the Cross of Christ. Following Him, their great exemplar in philanthropy as in godliness, who did nothing in secret, they refuse to have fellowship with the unfruitful works of darkness, choosing rather to reprove them.

Shall Christians join secret societies?

Will it pay? Are they under obligation to do so? Is it right? Fellow-disciple, brother man, have you doubt on these questions? If it will not pay; if you are under no obligation to do it; if you have any doubt of its rightfulness, it is most assuredly your duty to refuse any connection with them.

We have no wish to press our reasoning beyond just limits. We have sought to avoid extreme statements. We now ask you whether, in the light of what has been brought to view, the weight of argument is not against your joining these Orders and lending them your aid? Even should you be able to stand up against their tendency to lower your personal piety and injure your Christian character, have we not here one of those cases where many brothers are offended or made weak? The Lord Jesus has said, "Whoso offends one of these little [or weak] ones, it were better for him that a mill-stone were hanged about his neck and he were drowned in the depths of the sea." Will you, then, however safe yourself, be the means, by your example, of bringing weaker brethren into such dangers? "We then that are strong ought to bear the burdens of the weak, and not to please ourselves." "It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth or is offended [caused to sin] or is made weak." These words are not ours; they are God's.

Christian disciple, decide this question of secret societies with candor, with solemn prayer, and with a purpose to please God.—*Prof. Blanchard.*

Faith.

It is not right, it is neither manly nor honorable, as a general rule, to give a public representation of some private conversation; but as there are exceptions to many general rules, whenever a truth or point of general interest may be the better illustrated by it, we may claim the exception, always being careful to give the exact truth, and to place self upon the background or behind, as the mother who steadies her little boy while his picture is being taken.

Lately, while engaged in conversation with an intelligent lady friend, urging upon her the necessity of faith and action (although she was a Universalist), quite unexpectedly, as one that had been driven to the wall and yet had rallied, she replied, "Well, if I must believe, will you be so good as to tell me what I must believe?" It will very naturally and reasonably be supposed that such a question as this received a ready and satisfactory answer; but this is not so, for notwithstanding it was several times repeated, no particular reply was made, for the reason that it seemed to be a repetition of that old and almost universal religious error, viz., that of trying to obtain a faith founded upon, and regulated by visible objects, and that may, like a bird be caged, or like a picture set in a frame, to be looked at. The error has always resulted in comprehending and worshipping the creature instead of the Creator. It is true that all intelligent faith has a form of manifestation, but not necessarily the same form. The faith of God in all ages, in nature and kind, is always the same; but in its visible expressions and manifestations it is varied. The faith of Enoch procured him translation: the faith of Noah provided an ark; the faith of Abraham looked for a heavenly country, and a city whose builder and maker is God; while the faith of Daniel, and of the worthies served to deliver them; Daniel from the lions, and the worthies from the fire.

But before proceeding further with these remarks it appears proper to define what faith is. Faith is variously defined as belief, confidence, or the substance of things hoped for. All these are correct, yet there are other definitions or forms of expression that may

aid us also in arriving at the truth. I would say that faith is the consent which the mind yields to any declaration, proposition, or claim. Faith is a mental action, and the first form of real, living obedience. Let me repeat that faith is a living principle, and the first form of mental, or spiritual obedience.

This is the principle by which every person becomes justified before God. Yea, a man is "justified by faith without works." There may be worthiness, but there can be no merit in creature action directed toward the Creator, however great or long continued, or accompanied with sacrifice or suffering the action may be. We may as well talk of merit in the marble statue that has been so cunningly wrought out by the hand of the sculptor; or of the boy, while a boy, purchasing of his father by labor. We may even add that there is neither virtue in faith to heal, nor power to save. It will then be asked, what need then is there of faith, or works? The one question is quite as reasonable as the other; but both are very foolish. We might as well ask, What need is there of faith or works in planting or sowing, in as much as it is God that causes the grain to grow? Or we might much more reasonably ask, What need of getting on board of the cars or steamboat, when we would travel to some place. The fact is that all power, both in Heaven and in earth, whether creative, preserving, pardoning, or redeeming, belongs to God; and man in all his relations, rights and possessions, is a creature entirely dependent on God. It is God who saves. And the necessity of faith is that we may place ourselves in a position where God can, consistently with his own unchangeable nature, save us. And in this there is no more necessity for exercising faith in matters of religion and salvation, than in the every-day affairs of this life; for unless the man believed, he would never plant nor build, neither would he trust his neighbor with money to be paid upon the morrow.

There is however this difference between the faith that justifies from sin and that which is seen in worldly pursuits; in the former, as God "searcheth the hearts and trieth the reins of the children of men," and knoweth all their thoughts, and as it is the service of the mind and soul that God requires, as ever the heart yields "the obedience of faith." God sees and recognizes the action and justifies, and works can only serve as signs or manifestations, or a profession of faith. As a matter of course an obedient heart will reveal itself in good works; but it is by faith and not by works that a man is justified. But in the things of this world the case is different; for faith is never recognized until the outward and visible action takes place, as in sowing grain the seed does not begin to grow until it is planted in the earth. But touching the principle upon which we obtain the favor and blessings of God, whether earthly or heavenly, whether in person or by proxy, it is always the same; it is that principle of obedience or conformity to the divine mind. This involves both the necessity of faith and works, for how can we conform to the will of God only as we do it in heart and in life. Again, faith is not in and of itself a power, but it always expresses the idea of dependence; it is a kind of cohesion by which one object becomes attached to another; or it is like a vine that entwines itself around some other object for sympathy or support. And according to the nature of the object upon which it fastens itself, so is the nature and duration of the faith that is exercised. If the object is a temporal one, our faith and all its fruits are temporal; but if our faith comprehends, and is placed upon some sovereign and everlasting power, our faith becomes sovereign and immortal, and nothing can stand before, or vanquish it.

This doctrine is taught in the language of our Saviour, "Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." Mark xi, 22, 23. Now I attempt to incorporate this faith, a principle of obedience that works by love and purifies the heart, a trust that soars above and looks beyond all transitory things, and that apprehends the invisible power by which the world is governed, and that in its practical workings, quenches the violence of fire, escapes the edge of the

sword, and out of weakness makes strong those who keep it, and that knows no obstacle, but surmounts all difficulties; enshrouding even the dying saint in a cloud of eternal assurance—to attempt to incorporate this living thing into the narrow limits of a few words and phrases must ever result as the effort of David and Solomon to find a tabernacle and to build an house for God to dwell in. It is true as above noticed that faith always has a visible and definite manifestation, yet as "faith in God" is always founded upon, and regulated by the word of God, it can only be limited by the action of the word of God. It can be exercised in receiving a single truth, or it may accept many truths.

Again there are some truths that are dispensational, and have a limited application, while there are others that are central, and which have an unlimited application. Noah in preaching a coming flood declared a present truth. The same may be said of Moses, who in leading God's chosen people, both preached and practiced present truth. Again the same lesson is repeated in the person of John the Baptist, who was the forerunner of Jesus our Saviour. Indeed in every age of the world God has had a present truth for his people to believe and live out, and how could it be otherwise, for practical truth is always present truth. The great central truth of Christianity is Christ Jesus our Lord and Saviour. And it is interesting to find faith once defined the "faith of Jesus." And it is also worthy of notice that while God's people have ever believed in, and obeyed those truths that pertained to them as present truth, the eye of faith has ever looked to the great center of attraction and source of eternal salvation. Enoch, although he walked with God, and was in consequence of his faith translated, yet saw the glory of Christ and spoke of his coming to execute judgment. Abraham also, although he believed that he should have an heir and a numerous progeny, yet rejoiced to see Christ's day; he saw it and was glad. The same is true of Daniel, and in short, of all God's people; for the faith of the true child of God always embraces both present duty and the final consummation. The present truth of this age embraces those duties and measures of reform taught by the fulfillment of prophecy and "the signs of the times," which show us the dangers with which we are surrounded, and betoken the events that are before us. As a distinct dispensational truth, present truth is principally embraced in those solemn messages of merciful warning that speak of the "hour of God's judgment" at hand, that speak of the great Babylon of the New Testament, and that warn us against worshiping either the beast or his image (symbols of corrupt earthly powers), lest we drink of the wine of the wrath of God.

And while it should be the earnest effort of every Christian to obtain a thorough and experimental knowledge of these sublime and central truths of the gospel, faith should by no means fail to obey these present truths by which we are the better prepared to escape those things that are coming upon the earth, and to stand before the Son of man when he cometh.

E. GOODRICH.

Edinboro, Pa.

Is the Heart Dressed.

WHEN we see professors of religion very particular to have every article of their wearing apparel very carefully arranged, and spending a long time at the toilet table, in order to have everything arranged in the most tasty manner; we feel like inquiring is the heart dressed? Has that been as carefully examined before the Bible glass, as the outward person has been before the toilet mirror? When we see one so very precise about the exterior, we have fears that the inside is sadly neglected. Would it not be better to spend more time in heart examination than in decorating the person with the foolish ornaments that please the taste of a proud heart? Gold needs no ornaments to add to its beauty; neither does the pure Christian religion. It looks best in plain, simple attire. It then appears to the best advantage; and looks the most inviting to all who wish to be true followers of Jesus.

We recommend to all who dress for a visit or to receive company, that they be specially careful to have their hearts well dressed with the beautiful, lovely or-

naments of Christianity; especially with *meekness*, patience and gentleness, which will make them look well in the sight of the Lord. Do not venture into company without these inward ornaments. Let them receive the first and chief attention.—*World's Crisis*.

Our Coming King.

Soon Christ will come again,
Soon, soon he'll come to reign,
My soul responds, "amen!"
So let it be.

Yes, he will come with power,
Fair Eden to restore;
And give from that glad hour,
Freedom to me.

Freedom from death's embrace,
Freedom from sin's disgrace,
All its effects erase,
Sorrow and pain.

With a strong hand he'll bind
That foe of all mankind;
Satan shall never find
Victory again.

Then shall we see and know,
Why we had such a foe,
Why were our wrongs below
Thus multiplied;

Why Jesus left his home,
Came from his Father's throne
To this cursed earth alone,—
Why Jesus died.

Soon he'll to us relate,
Why we have thus to wait,
And fully vindicate
God's ways to man.

Then, seeing eye to eye,
Cleared up all mystery,
We will extol for aye,
His wondrous plan.

Then with a sweet accord,
Sound, sound the truth abroad,
Which from the blessed word,
Ope's to our view.

Freely have we received,
So should we freely give,
All who believe shall live,
And praise him too.

Now let our hearts rejoice,
And with a joyful noise,
Echo with cheerful voice,
Redemption nigh.

Haste! haste! we almost hear
His chariot wheels, so near,
Look up with holy fear,
Earth's King espy.

Ten thousand in his train,
Earth joins her glad refrain,
Nations hearing his fame,
Their offerings bring.

Seeing his matchless power,
They wonder and adore,
And own forevermore
Their Lord and King.

P. D. LAWRENCE.

Falmouth, Mass.

Our Trials.

EVERY situation in life has its peculiar trials, and probably we have all sometimes felt that our trials were very great, even greater than we were able to bear. Every Christian knows what it is to be tempted and tried. Let us notice particularly some of the trials of life.

Perplexities arise almost daily to every one of us. We can recall a thousand instances in which it has been exceedingly difficult for us to decide what course to pursue. We often have little difficulties, which, though not worth mentioning to our nearest earthly friend, are yet objects of serious thought to our own minds.

We are also often beset by temptations; there are many kinds—temptations without and temptations within. By yielding to the suggestions of the wicked

One we are frequently led far from God and from the way of holiness, and are caused to shed many bitter tears of repentance before we can enjoy the smiles of our heavenly Father, or an approving conscience.

Our perplexities are frequently the source of temptation. Doubtless the design of all our trials is to fit us for a more blessed state of existence. Our whole life is a scene of trial. It is said to be a state of probation. Every event of our life, prosperous as well as adverse, is calculated to try us; and we should remember, too, that every event is in strict accordance with God's plans of love and mercy, and if we put our trust in him, all things will work together for our good.

Our trials should teach us to always have God before our minds, to watch and pray that we enter not into temptation; that is, that we may not be exposed to temptation, or that when we are tempted we may escape. They should cause us to be less conformed to the world, and to be transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God. In short, we should purify our hearts, and let our trials make us fit temples for the indwelling of the Holy Ghost.

When we live as we should, our thoughts are taken from the world, and the things of the world, and placed upon Heaven. We no longer look upon the earth as our abiding place. Heaven has new attractions. We have a treasure there, and our hearts will be there also; we look forward with joy to that day when we shall be re-united to those we love. Oh, blessed reunion! when parents and children, brothers and sisters, shall meet around the throne of God in Heaven!

We read in the Scriptures this text: "Count it all joy when ye fall into divers temptations, knowing this that the trying of your faith worketh patience;" and again that "the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." Why then repine, thou tried and afflicted one? Are not the promises of God sufficient? Look up; has not the Lord said, "As thy day, so shall thy strength be?"

MARY J. KEEFER.

Arcadia, Mich.

Thoughts on the Resurrection.

How often do sad hearts turn lovingly to the cold and silent churchyard, in the vain wish to recall the departed. How often do pale lips quiver as the mind wanders to some sunny head, above which the tall grass is waving. We are led to exclaim with the apostle, "If in this life only we have hope, we are of all men most miserable." 1 Cor. xv, 19. How often would we moan with anguish, thinking of the loved ones who have passed away, were it not for the hope we have centering in the resurrection. I love to think of the time when our friends who have suffered disease and death, and whom we have laid away for a little while in the earth, shall be waked by the voice of the Archangel and the trump of God. Oh the joy of that meeting! Parting shall be no more, and all sorrow and sighing shall flee away. When the dear Saviour cometh to gather his elect, not one of his waiting children will be left. There is no dungeon dark enough to hide one of his ransomed people. No sea deep enough to retain one of them within its depths, and the dear, persecuted saints whose bodies have been bruised upon the wheel, shall awake to everlasting joy and pleasures forevermore.

Thank God for the Christian's hope! Like Paul I am willing to endure suffering, if by any means I might attain unto the resurrection of the dead. Phil. iii, 11. When the clouds fall upon the coffins of our friends, how cheering to think that it will be but a little while until they shall come again from the land of the enemy, when death shall be destroyed and he that hath the power of death.

"And when that bright morning
In splendor shall dawn,
Our tears will be ended,
Our sorrows all gone."

Let us continue faithful in well-doing, and immortality will be conferred on us in that morning.

L. D. SANTEE.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 8, 1866.

URIAH SMITH, EDITOR.

Resolutions on Dress

ADOPTED BY THE BATTLE CREEK CHURCH OF SEVENTH-DAY ADVENTISTS, APR. 30, 1866.

In view of the present corrupt and corrupting state of the world, and the shameful extremes to which pride and fashion are leading their votaries, and the danger of some among us, especially the young, being contaminated by the influence and example of the world around them,—we feel constrained as a church, to express our views on the subject of Dress, in the following Resolutions, which we believe are truly scriptural, and such as will commend themselves to the Christian taste and judgment of our brethren and sisters everywhere.

RESOLUTIONS.

Point 1. We believe, as a church, that it is the duty of our members in all matters of Dress, to be **SCRUPULOUSLY PLAIN.**

Point 2. We regard plumes, feathers, flowers, and all superfluous bonnet ornaments, as only the outward index of a vain heart, and as such are not to be tolerated in any of our members.

Point 3. JEWELRY.—We believe that every species of gold, silver, coral, pearl, rubber, and hair jewelry, are not only entirely superfluous, but strictly forbidden by the plain teachings of the Scriptures.

Point 4. TRIMMING OF DRESSES.—We hold that flounces, loops,* and a profuseness of ribbons, cording, braid, embroidery, buttons, &c., in dress trimming, are vanities condemned by the Bible, (see Isa. iii), and consequently should not be countenanced by "women professing godliness."

Point 5. LOW-NECKED DRESSES.—These we believe are a disgrace to community, and a sin in the church; and all who patronize this shameful fashion, transgress the apostle's command, to "adorn themselves in modest apparel." 1 Tim. ii, 9.

Point 6. DRESSING THE HAIR. We believe that the extravagant dressing and ornamenting of the hair, so common at this time, is condemned by the apostle; (1 Tim. ii, 9); and that the various beaded and spangled net-works, such as are used to contain those artificial deformities called "water-falls," "water-wheels," &c., are the "cauls" of Isa. iii, 18, [margin], which God has threatened to take away in the day of his anger.

Point 7. We hold that in the matter of shaving and coloring the beard, some of our brethren display a species of vanity equally censurable with that of certain of the sisters in dressing the hair; and that in all cases should they discard every style which will betoken the air of the fop; but while we have no objections to a growth of beard on all parts of the face, as nature designed it, yet where any portion of the beard is removed, we think the brethren greatly err from the sobriety of the Christian in donning the moustache or goatee.

Point 8. We believe that the extreme fashions of the present day in bonnets and hats, for females, are not to be countenanced; but that the main object to be kept in view in obtaining wearing apparel for the head, is **COVERING AND PROTECTION.**

Point 9. HOOPS.—We believe that "hoops are a shame," [Spir. Gifts, Vol. 4, p. 68], meaning by hoops anything of the kind, by which from its size, or the nature of the material, the form of the wearer is liable to be immodestly exposed. See Ex. xx, 26.

Point 10. COSTLY APPAREL.—We believe that Paul by the expression, "costly array," [1 Tim. ii, 9], condemns the obtaining of the most costly material for garments, either for males or females, although it may be unexceptionable in other respects.

Point 11. NEW FASHIONS.—We believe that the

* By "loops," we mean the custom of wearing long dresses, and then hooking up the skirt at intervals.

people of God should be slow to adopt new fashions, of whatever sort they may be; for if not useful, we ought never to adopt them; if they are, it will be time enough for us to take them after they have been tested, and the excitement of their introduction has passed away; and having once found that which is neat, modest, and convenient, let us be slow to change. See Titus ii, 14.

Closing Report from Tuscola.

AFTER our course of lectures had closed in Tuscola village, I stayed a couple of weeks to rest and get things in working order. Although most of the converts to the truth had never made a profession before, yet they all took right hold in our prayer and social meetings. I here enjoyed some of the sweetest meetings that I ever attended.

Sabbath, April 7, met with the church at Watrous-ville. Here is a zealous band of Sabbath-keepers, perfectly united in love and the truth. Many a refreshing meeting, never to be forgotten, have we enjoyed with these dear friends. We organized s. b., amounting yearly to above \$150.

April 14, held a meeting with the church at Centerville. All are firm in the faith, and most of them are doing well and going forward. But we were sorry to learn that a few are becoming quite slack and irregular in attending the meetings. This is a sure sign of lukewarmness, if not of backsliding. We hope better things from them in the future. Four were added to the church, and s. b. organized to amount to \$140.

Monday, April 16, began a discussion at Watrous-ville, which lasted four days, with an Eld. Russel, Methodist. Question, the Sabbath. Most of the preachers of this county have been very bitter and blasphemous against the truth. This only served to open the eyes of the people to their corruption and wickedness. It helped the truth very much. But Eld. R. in the beginning took a different course, one calculated to deceive and mislead our brethren. He was very plausible and friendly; said nothing openly against the truth; attended their prayer-meetings, and said he knew God was with them, and that he expected to meet them in Heaven, &c., inviting them at the same time to attend his meetings.

"Walk into my parlor, said the spider to the fly."

But, as a good brother once said to me, "Adventism won't mix!" Sunday-keepers may hide their real sentiments for a while; but as our brethren talk about the present truth, the coming of Jesus, the law of God, &c., it becomes a living condemnation to them, and they cannot stand it. So it was in this case. By accident our meetings clashed, and in consequence Eld. R. attended our meeting. I happened to speak on the seal of God and the mark of the beast. This was too strong food for his pretended "Christian charity," so he got up and denounced us as heretics, false prophets, deceivers, &c., and said that we were all bound for perdition. These were those "Christian brethren" that he could worship with, and was sure that he should meet in Heaven! Very consistent, indeed! This brought on the discussion. I took our established position, that the Sabbath was founded in Eden before the fall, kept by the patriarchs, incorporated by God into the moral law, ratified by Christ, kept by his apostles, and the early Christians.

He affirmed that the days of creation were long, indefinite geological periods, and that the seventh day, or God's rest-day, was "going on still!" Hence "one seventh part of time" is all we need to keep, and that may come on any day. But a fatal objection to his theory of God's resting still, is found in Gen ii, 3. "God blessed the seventh day, and sanctified it, because that in it he HAD RESTED from all his work." This is positive proof that his rest was in the past, thousands of years ago. He confounded the Sabbath of the Lord with the ceremonial sabbaths, affirming that they were all the same, and quoted Lev. xxiii to prove it. But verse 38 says these yearly sabbaths were "besides the Sabbath of the Lord." This confounded him again.

He then took a most outrageously absurd, and notoriously false, position, viz., that the Jews kept the

seventh-day Sabbath on every day in the week in different years, the same as we keep the 4th of July sometimes on Sunday, then on Monday, &c. To prove this he cited us to Clarke's Commentary. When requested to read it, he said that it was several years ago that he saw it; but somehow he could not find it just then! But do the Jews keep Sabbath so now? Do they ever keep Monday, Tuesday, or any other day but Saturday? All Christendom knows that they do not, nor never did. This argument he could not evade. He then attempted to prove the first-day Sabbath by the usual New-Testament arguments, and the fathers. This was a total failure, as it ever must be.

One fact alone in this discussion showed on which side the Bible was. During a four days' discussion of a Bible subject he only quoted fifteen texts of scripture! I re-read and answered every one of them, besides using eighty-five proof texts, not a single one of which did he dare to read, or attempt to answer!

At the close of the discussion, our brethren were stronger on the Sabbath than ever, and had a joyful time, being well pleased that the discussion had occurred. They were there from all parts of the county. But Sunday-keepers felt very bad about it, if their cross looks and angry words were a true index to their feelings. This showed very plainly which way the battle went.

Sabbath, April 21, I shall never forget. It was a day long to be remembered by us all, my last Sabbath in the county, and our farewell meeting. Nearly all the brethren and sisters from Centerville, from Watrousville, and from Vassar came down to Tuscola, and stayed with us over the Sabbath, Sabbath evening, as we spoke on the beauties of the New Earth, and the final triumph of God's people, for a time our faith carried us forward to that happy day. For a moment, it seemed as though we were really in the kingdom, safe upon Mount Zion, greeting each other for the first time. Oh, the joy of that one moment paid me for long weeks of weary toil. How sweet its memory still! We shouted, wept, and praised God together. But, oh, what will it be to be there! to greet our friends and know that we are safe at last! O my soul, be thou faithful to the end.

Sabbath morning, at 9 o'clock, the house was crowded full of Sabbath-keepers, about one hundred and fifty in all. Ten months ago, not a soul of them knew a word about present truth. Now it did my soul good to hear their warm and feeling testimonies for the Lord and present truth. We all felt to take new courage in this glorious work. Here was a beautiful illustration of the power of truth to change men's hearts and unite them together. Of this congregation, a short time since, some were Methodists, some Baptists, some Universalists, some infidels, skeptics, worldlings, &c. They had almost as many different beliefs as there were individuals, and each one cared only for himself. But now how changed they appear! They all love the same blessed truth, the same God, the same people, and the same hope. When one speaks, it expresses the minds of all, and every heart responds, Amen.

"How blest the sacred tie that binds,
In sweet communion kindred minds!
Their streaming eyes together flow,
For human guilt and human woe."

In the morning discourse, the Lord gave good freedom in presenting the purity and holiness of the church of God. After the discourse, about two hundred persons repaired to the river. It was a beautiful, warm, day. There, in the presence of these witnesses, in the presence of the angels of God, and before the Lord, twenty-nine souls were buried with Christ by baptism. Every thing was "done decently and in order," and we felt that God was with us. This, I believe, makes one hundred that we have baptized in this county the last year.

At 5 o'clock, we all came together for the last time. In a few hours they were to go to their homes, and I to mine, perhaps never to meet on earth again. Till that hour I had not realized how much I loved these dear children of God. As I looked over the faces before me, how many touching scenes it recalled of past days. In different places, for long weeks, night after night, they had sat before us, while we spread before

them the last solemn message of warning, and with exhortations and tears, pressed them to repent and turn to God. We had been many times at their homes, followed them at their work, ate at their tables, and bowed with them around their family altars. In the prayer, and social, meetings we had often prayed and wept, sung and rejoiced, together. But now we had come together for the last time. As we bowed before God to ask his parting blessing, words could not express our feelings. We could only sob and weep together. I then reviewed our labors and teachings among them, and again called their minds to the perils which surrounded them, the earnest fight they would have to maintain, the terrible struggle just before them, then the final victory, triumph, and meeting in the kingdom. But would we all meet there? would we look in vain for any face I saw before me? As we thus talked to them for an hour, there was scarcely a dry eye in the house. This was a scene to affect the stoutest heart. Our brethren wept, and our sisters wept, and I wept, and we all wept together. This was a sad, solemn, but yet happy, hour; never to be forgotten. May the remembrance, the feelings, and the resolves of that hour, go with us while life shall last.

I could but contrast this with a scene which occurred in the same village just eleven months before. As the sun was setting at the close of a hot day, Bro. Strong and I entered the place alone, covered with dust, tired, homesick, and friendless. Not an acquaintance, not a friend, not a Sabbath-keeper in the county! With the Bible in our hands, and our trust in God, we went to work. Now as we were about to leave the same place, how changed were our circumstances! Many scores of warm hearts beat in unison with ours, and our souls were united together by the strongest ties. Bless God for a truth which will do such a work as this. Of the company assembled there that night, an outsider could but say, "Behold how these Christians love each other." But I must stop.

God bless you, dear friends in Tuscola. Hold on to the truths which you have received. Keep up courage, keep up your meetings, and some one will visit you soon. Read carefully, and practice conscientiously, the Resolutions on Dress, passed by this church. Pray for us and the cause of God.

D. M. CANRIGHT.

Battle Creek, Mich.

The Farmer.

EVERY avocation of life has its trials and its joys, its advantages and disadvantages, and the farmer of course comes in for his share of both.

It is not the object of this article to laud the business of agriculture, much as I love the same; but rather to present some of the disadvantages of a farmer; and being one myself, no one can be offended with me for so doing. And, brother ploughman, be not bitter against me if I touch you upon a tender point, as you know I mean it for good; and when I leave out in my remarks the bright side of the picture, recollect it is not for any dislike I owe to the business of agriculture; but rather because I want to plough, myself, this afternoon, or else set out a little package of peach-trees I have just got home from the nursery. And as to this long preface, you see it is necessary in the case, as my remarks will prove.

The farmer being owner of his domain, and being sole commander and lord of his acres, gets to be, very often, quite independent. He has everything his own way of course, and if he has a noble and generous disposition, and is enlightened and intelligent, he is the best of men at home and abroad. His hired men and boys, and the inmates of his house, all pay him willing homage, which he knows how to receive with humility, and it does not hurt him. But I lament to say it is not so with most of farmers. Often they become cross and peevish to their teams—and to their men if they dare—and if breakfast is not ready just in time, they too often blame the poor woman, who perhaps had only green wood to cook it with; or perhaps if the household affairs are a little in disorder, they are gruff and sullen at the very ones whom they should comfort and please.

Now a mechanic, or a merchant, or lawyer, or physician, has a constant motive before him, to please his employer, or patron, or customer, or client, and by constant contact with mankind, learns the necessity of politeness and urbanity. In fact a gloomy, morose, ill-tempered mechanic, would soon get no custom. So with the arts, and trades, and professions,—all tend to civilize and polish. But the farmer looks too often with contempt upon the polite man, and will not stoop to "bow and scrape" as he calls it; and what is the consequence. Will you believe it, that more lunatics occupy the mad-house from farmer's families, than from any other class? If you doubt it, please read the documents published by the department of agriculture, of the United States for 1862.

Farmers' wives and daughters in the mad-house! So it is; figures show that the proportion of lunatics in asylums shames the farmer; his wife and daughters are too often his abject slaves; he has acted the tyrant all day with his team, flying into a terrible passion with the brutes, and no one near to shame him as he beats the poor animals, who do not understand his tactics. He comes home and kicks the dog and cat; and do you think his family much desire to see his face?

The farmer has this disadvantage; he generally associates with few except the inmates of his family, and if they are in fear of him, his case is indeed to be deplored. Let me not be misunderstood. I speak of the majority of farmers; *boldly* I speak without fear of contradiction. A few noble men form the minority; *these* redeem the department, but *they* speak for themselves. Let me speak of the little Neros of the farm; the tyrants who scold and furiously fret at the dependents upon their care; the woman who has carefully tended a family of children,—has cooked, and washed, and mended, and patiently toiled and suffered the will of her lord, becomes insane; he gets a bill, and, marries again, for her malady is incurable! Oh! the poignancy of such grief! And who can wonder if the daughters sink into the same grave of intellect?

But Mr. Farmer has his hundreds of acres; he manages not to be quite so gruff at the store, and in the market, and no one has the hardihood to really reproach such a man, and besides, it may be hereditary.

The farmer should not allow himself to be so absorbed in the little world around him. Let him study nature and nature's God; let him study mankind, in history, in philosophy, in the word of God; let the mind travel; let him read (if he can't study) astronomy and other sciences; and when he has read, let him ponder; but not become conceited and vain. Let him study the constitutions of those he associates with, and learn to forbear, to strengthen, to comfort, and to heal. Do not say, "Well, I have no time to read; no money for books or papers." No, begin with the most easy, familiar studies, and press on to perfection. Let the farmer study the character of Washington, and then that of Nero; and learn to contrast them; then let him love and imitate the noble Washington in his spirit, even if the sphere is less; his flocks and herds will soon find it out; but his family will find it out first.

I have written in haste, but in sincerity. I know whereof I affirm; the noble calling of agriculture is too often disgraced. Let us as a people, many of us farmers, each magnify his calling, and let it be no disgrace to the calling of agriculture that you and I are of that occupation.

J. CLARKE.

THE IMAGINATION AND THE CHOLERA.—The New Albany (Ind.) *Ledger* has an account of an individual who had doubtless been reading about the cholera, who presented himself before a physician the other day, expressing apprehensions lest he should have it. In a few hours he was attacked with every symptom of the disease, and the next morning was almost hopelessly ill, having passed through the various stages of the disease. It is a plain case of probable death from morbid imagination.

It is estimated that one thousand persons were killed or wounded by the late tornado in Pope and Johnson counties in Illinois.

Popularizing Crime.

THE evidence that crime is on the increase, is no clearer, than in the fact that some kinds of crime are becoming popular. Some time since, I read in one of the public journals, the obituary of a wealthy citizen of New York City, known as a notorious pickpocket. The fact being stated in the notice that his property had been acquired by the practice of this nefarious art, in principal cities of the West. This property thus wrongfully obtained, will, no doubt, descend to his heirs and assignees, according to law.

Human judgment is becoming more and more perverted. The sentiment of the world seems to be that, "wealth is worth," that is, a man is valued according to the amount of money, or property he possesses. Hence the mania to get rich. The wicked man reasons thus, "I must amass wealth, I must get rich, no matter by what means; and then I will be a man of worth, of influence." And when his desire is realized, he is not disappointed. Many wait for his smile, they honor, and applaud him.

The robber and burglar are growing in public favor. The impression is gaining ground that the safest and surest way to get rich is to rob some bank. The robber must be dextrous enough, however, not to get caught in the very act. After he fairly gets away, he sits down quietly, to receive proposals from the officers of the bank, for the return of the stolen money. They of course guarantee him against prosecution, and give him a handsome slice of what he has taken, as a proper reward for his condescending to give back anything. One of the thieves who took possession of the Concord Bank at noonday, was handsomely rewarded. He was allowed to go free on the payment of two-thirds of the money stolen. For all his toil of body and brain he received only eighty thousand dollars! Only a few weeks ago, a safe in New York was robbed of over a million dollars. And we learn that already in the New York papers is an advertisement announcing to the cunning thief that negotiations for the return of the money will be opened with him. Instances of this kind are by no means rare. We are told that many robberies take place in the large cities that are never heard of by the public. The robbers are privately settled with. The direct tendency of such doings is easily imagined. It cultivates both a talent and a taste for the burglar's art.

To the student of prophecy, these things are not insignificant. They only serve to augment the already overwhelming evidence that we are living in the *last days*. No time now for the professed Christian to be engrossed with the things of this world. The great and final conflict between the powers of darkness and the Lord of hosts is just at hand. The result of that conflict is certain, *the saints will be delivered*.

Sinner, be entreated to seek salvation now, while sweet mercy lingers. Then with the pure and holy, you will soon begin a glorious immortality, in a land where crime is unknown.

H. A. ST. JOHN.

Ayersville, Ohio, April 28th, 1866.

Jottings.

WHERE ARE WE?

SURELY in close proximity to the saying of "peace and safety," and the coming of "sudden destruction," if we have not already reached it. Backed by the "emancipation proclamation," the "close of the war," and the "constitutional amendment, prohibiting slavery," our political ministers and religious politicians in the minds of those who "love to have it so," can make quite a fair show of a triumph of justice and freedom over tyranny and oppression; and they will eloquently portray the state of things in the "good time coming." But with many, there is an inward distrust of the weight of evidence, and now and then one speaks out in terms that seem to intimate that the fear that is to cause men's hearts to fail, is not altogether unknown, even now.

Another remarkable omen of these times, is the extensive revival spirit, reaching from Maine to California, which, while to the popular mind it certainly betokens the dawn of the millennial day, is, neverthe-

less in fulfillment of a prediction of the "testimony of Jesus." (See *Experience and Views*, p. 27). The nature of these "reformatorys" may be judged of by the nature of the agency producing them—a worldly-minded, fashion-devoted, pleasure-loving, fallen church. A recent issue of a local journal, under the head of "—items," notices the observance of the "week of prayer," followed by one of these "revivals," in the same column with a meeting of a "trotting club . . . to re-organize for the season," and a "Sunday School entertainment consisting of tableaux, charades, music, vocal and instrumental, &c.," which was "repeated at the request of a number of citizens." Significant.

HEALTH REFORM.

In the great work of preparation for the Lord's coming, the health reform is seen to occupy an important place, indeed, in that it cannot be fully accomplished without it. How good and gracious then, the Lord is to give us the light upon it, and how thankful we should be for the great blessing, for that it is a blessing, none who properly understand it can fail to perceive.

But do we, as a people, duly appreciate this light, and walk in it as the Lord requires? I fear we do not. In a letter written to this place recently, a good sister says, "I endeavor to be temperate in my living. I have drank but little tea for some years, and now eat but very little pork; but as we cook it in the family, I sometimes eat it; but I think the good Lord is leading us away from all these hurtful things." Yes! my dear sister; and the good Lord has already led those who have followed him, away from such things as tea and pork. And I would ask any and every Seventh-day Adventist, how, with the testimony of *Spiritual Gifts*, Vol. 4, and *How to Live*, before them, they can consistently use any tea, pork, or any other article of the same class? But abstaining from these things, is but the alphabet of the health reform. May the Lord help us to be "temperate in all things" as his word requires. S. B. WHITNEY.

Grass River, Apr. 24, 1866.

Our Days of Fasting.

DEAR BRETHREN: It has pleased those whom the Lord has placed at the head of this work, to appoint days of fasting and prayer, that "the Lord may revive his cause, remove his rebuke from off his people, restore his servants, and lead on the message to its destined victory." We have reached the shores of our Red Sea, our enemies are rising and are beginning to press us sore, behind and on either side. The arm of man is too short, and falls powerless. We can and must cry for deliverance from our extremity. We feel that we must stand still and see the salvation of the Lord. We have only to go forward now as he shall bid us. But we have not done all we can. And now a few words in regard to some things that yet remain that we can and ought to do up before we cry unto God to work with power. All see that the cause languisheth. But shall it be thus because of neglect in the house of its friends? Shall we not furnish all that we can, and then cry to God to use it, and add to, and make up the sum that is lacking?

More than a month ago a call came through the Review for more means to replenish the stock of paper then getting very low, suggesting that donations be made—free-will offerings from those who prize the blessings they have received, and feel like showing their gratitude to God for them. But since that time, the business department of the Review has shown but a tardy response to the call, either by donations or subscriptions at three dollar rates. Now, brethren, do you love this truth? I believe you do. Then send in the evidences of that love. Do not let us come before the Lord asking him to add his blessing and revive his work, and sound the "loud cry," while the treasuries of the Lord's cause lack the necessary means to carry on the work. God is pleased to let us work with him in this matter. Then let us devote a part, all if need be, of what we have, as our part in the matter. Large donations from single ones are perhaps not necessary. It is the little bricks, and quantities of them, that make the massive pile.

Bring in the tithes, fill the treasuries, circulate the truth, fast, pray, and then see the Mighty Arm bared, then behold the salvation of the Lord. You may expect it then,—when we have done all we can. Some may not see where it is to be obtained, they may feel that all they can give is given. Read the story in the Instructor of the little girl who went without butter for a year, and devoted the proceeds (\$1,00) to the cause, and then look round and see if in *something* you cannot "do likewise."

Yours in the hope.

H. C. MILLER.

Chicago, Ill.

The New Song.

"And they sang as it were a new song." Rev. xiv, 3.

Oh, may I hope to join
That glad, triumphant choir?
I who have dared God's truth to spurn,
Who've proudly shunned his will to learn,
Oh, can I hope to share

A blessed, grateful part,
In work so heavenly sweet?
With all the purified in heart,
Rejoicing in what God hath wrought,
For such may I be meet?

If I would have some place,
Humble though it may be,
Where I shall see God "face to face,"
And sing aloud redeeming grace,
Through all eternity,

Then—oh the solemn thought!
I must live wisely—well;
I must be by the Son blood-bought,
I must be by the Spirit taught,
To know and do his will.

That song I now must learn,
And understand it well,
Fully from all my idols turn,
For heavenly light and guidance yearn,
My mission to fulfill.

Oh, may I "buy the truth,"
Cost me what'er it may,
Of Christ I then shall know the worth,
And fruit meet for his bride bring forth,
And seek his smile away.

My God, the work is thine!
My name—oh let it stand,
Blot it not out, but from thy book
My sins erase, now while the work
Is in thy faithful hand.

Go with me to the end,
Be thou my sure support,
Richly thy heavenly Spirit lend,
To make the law and gospel blend,
And strength and grace impart.

S. N. CHADWICK.

Boston, Mass.

Persecution

Is not a theme which the Christian is delighted to dwell upon. However, it is sometimes necessary to point out the evidences that it may be expected by commandment-keepers. Some professing to be Sabbath-keeping Advent believers deny the position of Seventh-day Adventists on the two-horned beast and the third angel's message, because, say they, the spirit of the unbelieving world is that of carelessness and indifference concerning what is good, and not such as should lead them to persecution of such a character as that connected with the third angel's message; and some refer to 2 Tim. iii, to prove their position. Now it seems strange that those who have had the light of present truth should be led to take such a blind position as this, and perhaps it is best explained by considering that they probably judge of the spirit of the world henceforth by that now manifested toward them; for doubtless Satan must be pleased, and his followers rejoice, to see men forsaking and opposing the work of God.

To show the falsity of their claims we will briefly examine the scripture referred to with reference to the point in question.

Here Paul says, "In the last days *perilous times* shall come." And why shall the times be perilous? Read verses 2-5. "For men shall be lovers of their own

selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Now think of a class of individuals like this, and what may be expected of them? Ah! what in the way of evil may not be expected? Think of a class without natural affection, *false accusers*, and possessed of a *fierce* spirit, and who are *despisers* of those that are good—then place with them a class of good, who are telling them of the awful denunciations of wrath against beast-worshipers; and proving to them that this worship consists in the observance of their most favored and cherished institution, and crying mightily to the honest to come out from among them, that they be not partakers of their sins, and that they receive not of their plagues, "for her sins have reached unto Heaven, and God hath remembered her iniquities." This state of things once existing, can any one believe for a moment that the result will not be persecution such as is foretold in Rev. xiii? And such a state must exist, for Paul has described the former class, and the latter John saw, and heard the message they must bear.

Reader! commandment-keeper! we are amid the perils of the last days, and all that will live godly in Christ Jesus must suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived; and may the Lord help you and me to continue in the things we have learned, and learn the things he would have us know, that we may be prepared for the trials just before us, and finally gain a home in the kingdom of God.

J. F. McREYNOLDS.

Palestine, Iowa.

"Dying, Dying, Dead!"

It was Sabbath morning, after the Monthly Meeting held at our house, that these drear words were ringing through and through my brain, "dying, dying, dead." My soul was faint and hungry for want of heavenly food, dying, dying, and painfully I felt a sure consciousness, that unless I speedily found my way back to the living fount, my spiritual life would soon be dead. But I felt so utterly unworthy to look up to Heaven; why was it that I found myself thus? I will tell you frankly, brother, sister, for I would fain have you learn a lesson from my experience. We had been very busy with company, and attending evening meetings all the week, and I had let the cares and pleasures thus occasioned, come between me and my God; between me and secret prayer. I had not lived a whole week without prayer; but my closet, the place where every Christian gains his sure strength, had been sadly neglected, and on that Sabbath morn I felt that I was far from my Father's house, and on every side was desolation and barrenness. I was dying, dying. Oh, what a fearful import those words gained as they were repeated in my mind. I felt as I had never felt before, the danger of neglecting secret prayer. Would that I could make all feel the danger, by telling my sad experience; which I learned to feel by passing through it.

Christian friend, let me warn you; listen not to that voice which says, you have no need of praying now, here is some work that demands your attention, and there is nothing to tempt you now; there is no particular call for spiritual strength. Listen not, I entreat you, to such excuses. Have you not felt that in your secret prayer you enjoyed a visit with Jesus, where your soul drank in rich draughts of heavenly strength, and love; and can you afford to give up such visits? as surely as you do, so surely will your spiritual life languish and die. Neglect prayer, and if you can refuse to listen to that voice which cries, dying, dying, you open your heart to the enemy of all good, and he will lead you to certain death.

"Neglecting prayer, we cease to fight,
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees."

Should the reader be one who is neglecting secret

prayer, let me say to you, Do so no longer. Perhaps you feel as I did on that morning, that you cannot lift up so much as your eyes to Heaven, that you have not confidence to approach the God you have so neglected; pause, then, and ask yourself, Can I give up the struggle? give up my hope, and go on dying, dying, till my religion is all dead? *I could not*, and falling on my knees I cried, "God be merciful to me a sinner." And for the reader's encouragement I will say, that in confessing my sins, I gained confidence to plead for forgiveness, and I went from my room feeling that forgiveness was mine, and that there was a rift in the clouds, which neglect of secret prayer had caused to gather over me.

M. J. COTTRELL.

Medina, N. Y.

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 Rogers.

BRETHREN AND SISTERS: God has dealt so bountifully with me, that I feel it a privilege to speak of his goodness, and would gladly persuade all to come to him. I have had a long and tedious sickness for more than two years, during which time, I have endured much mental as well as physical suffering. In my weakness, I have been tormented with most distressing doubts and fears. But I tried to forsake my sins, and get where God could bless me, and, praise be to his great name, I have so far recovered as to be able to do light work a part of the time, and to have the cloud removed from my mind in a good degree. Very many times I have cried unto him in my afflictions and received help speedily. Truly he is a present help in time of trouble, and his name is to be feared and had in reverence by all the earth. I ask the prayers of all who have faith, that I may overcome every besetment, and have all of my faculties brought into subjection to the will of God; also that I may be spared to my family, who need a mother's care and counsel, and that these loved ones who have so patiently toiled and cared for me in my afflictions, may all love and embrace the truth in Christ Jesus, that we may be a light in this dark place.

Your sister,

POLLY B. ROGERS.

Preston, N. Y.

From Sister Cudworth.

DEAR BRETHREN AND SISTERS, "that keep the commandments of God and the faith of Jesus," Rev. xiv, 12: I can say I thank God for what has seemed to me the strange trials, or fiery ones, that drove me, by God's blessing, on the "rocks of distress," to be picked up by this friendly crew, and taken on board their gallant vessel.

I embraced the Sabbath and other kindred truths, Nov. 10, 1865, because I dared not do otherwise, being convinced that they were the truths for this generation; also that God was about to "take me away in his wrath," when a great ransom could not deliver me, if I did not follow the light. I considered it a dry truth at best, exceedingly distasteful, and the greatest cross I ever took up for Jesus; but I wish to say to his praise, that under this cross I have found the brightest gem I ever yet wore. Unexpectedly I find myself in the greenest pastures, and beside the stillest waters that I have ever rested in, while passing through this howling wilderness. I am very much ashamed that I have resisted this truth so long; but One that looketh on the heart, knows the stumbling-blocks that have been in my path.

Ezekiel xxxiv plainly pictures the time we live in, and my heart says, God have mercy on the flock; he will, ere the third angel ceases to sound. Israel will have one fold and one Shepherd, and may healing and strength go with this message. Mal. iv, 2, 3.

When I promised God to keep his commandments, my health sprang forth suddenly (being almost helpless with a paralytic stroke.) I have learned to rejoice a little in tribulation; have had strength given me from on high. I cannot say with St. Paul that I have always had (previous to my sickness) a conscience void of offense, but can say, I was trying to be good, endeavoring to maintain good works, and striving to enter in at the straight gate; but I felt a conscious weakness; my steps seemed to slide irresistibly, as though the ground was not tenable. But "I know, O Lord, that thy judgments are right, and thou in faithfulness hast afflicted me;" Ps. cxix, 75; also,

"The law of thy mouth is better unto me than thousands of gold and silver."

I desire also to say that the visions of sister W. have been to me, and others in this region, like the shadow of a great rock in a weary land." According to scripture, the true church in the last days will be blessed with visions, Acts ii, 17, at the same time when God will show wonders in heaven above, &c. Are we in that day? I consider it the best book we have to put into the hands of the honest seeker after truth, save the Bible. A few have embraced the truth in Springfield; others are troubled. We have regular meetings on the Sabbath, and are very much comforted through them. Bro. Daniels was with us last Sabbath. We should be glad to have more preaching, but are thankful for the help we have. May the Lord add to our number such as shall be saved.

The true Sabbath of the Lord is to us as a star amid surrounding darkness, and in our weakness we cheerfully and untriflingly advocate its beauty and blessedness to all with whom we are conversant. Even strangers listen often with apparent interest. Pray for us, that this handful may be mightily increased; but especially that we may be fruitful in every good word and work.

Your sister in hope.

VESTA N. CUDWORTH.

Springfield, Mass.

Extracts from Letters.

Sister Price writes from Indianapolis, Ind.: I am often cheered by the encouraging words of those of like precious faith. I thought I might also encourage some one by writing a few words. I am all the Sabbath-keeper there is in this place or vicinity. My only instructors are my Bible and the Review, and I highly prize them, and spend my Sabbath hours in trying to get instruction from them. I realize that time is short, that probation must soon close, and that I must prepare to meet the Lord. Oh, that I and my little family may be among those that shall have it said to them, "Come ye blessed of my Father." Brethren, pray for me, that although I am alone in this world, I may live so as to meet you on Mount Zion, where we shall be separated and scoffed at no more. If any Sabbath-keeper should be coming this way we should be glad to have them give us a call. The place is No. 329 West Market-st.

Bro. Towle writes from Belgrade Mills, Maine: I am trying to keep all of God's commandments and the faith of Jesus. I have been a subscriber for the Crisis for eight or ten years, and still take it, but I prize the Review and Herald much, and could not well do without it. There are a few in this vicinity who are trying to keep God's holy Sabbath. Pray for us that we may be able to stand in the great day of the Lord.

Sr. Ballard, of Millersburg, Iowa, writes: I am still on the way to the kingdom, and am more determined than ever to go forward bearing the cross and despising the shame. I am willing to suffer with Jesus, "for if we suffer, we shall also reign with him." The Review is all the preacher I have, therefore I prize it very much; but how lonely I am without my husband, and without the church to meet with on the Sabbath for prayer and for mutual comfort. Though I have to stem the tide of opposition alone, I will humbly crave sustaining grace from an all-wise Creator; for he has promised to be with his children even to the end of the world.

Sr. Austin writes from Berkshire, Vt.: Bro. and Sr. White are not forgotten by us. I think much about them every day, and many times I see them in dreams. I expect that in a little way from this they will come forth free, and be able to take an active part in helping God's people to get ready for his coming and glorious kingdom.

I am glad that all the saints are soon to be gathered home, and if we are faithful a little longer, we shall meet with all the good of past ages, and with the dear ones that death has removed from our society here;—and though we parted from them in tears, we shall meet them with songs and everlasting joy upon our heads.

Bro. Wilber of Fair Grove writes: I feel to praise the Lord for the light of present truth, and for a heart to receive it. It never looked more precious to me than to-day. I believe the unmingled wrath of God will soon be poured out upon the wicked. Dear brethren and sisters, shall we be able to stand in that day? I feel to thank God that I have such a desire to believe the truth, and to try to do his will. I feel to thank God for what he has done for me. He has been merciful unto me, for he has spared my unprofitable life up to this time. I thank and praise his holy name that he has been so kind unto such a worm as I. I am trying to keep all the commandments, and the faith of Jesus, although some tell me that I will have to keep Sunday, if I keep the Sabbath; but I can't see it so,

for God did not rest on that day, for Sunday is the first day of the week, and God says that "six days thou shalt labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God." It has been about nine months since I received the third message. My prayer is that I may have his Holy Spirit to guide and help me at all times, to overcome all temptation and trials, and cares of this world. I desire to keep onward, with my heart fixed on Christ, through whom I hope at last to enter the blissful Haven with all the redeemed.

Bro. E. Jones writes from Linden, Mich.: I am not tired of traveling in the straight and narrow way, notwithstanding the finger of scorn, and the darts of the enemy are so frequently turned against me. Some time since I reviewed a discourse preached in this place by the circuit preacher on the subject of the Sabbath. The ire of the dragon was wonderfully stirred up in the person of the class leader. He arose, and the words of Christ were verified, that from "the abundance of the heart the mouth speaketh," and such a torrent of abuse I never heard flow from the mouth of man. After calling me all the bad names he could think of, he then exclaimed, "In this dispensation we are to be governed by the Spirit which God has put into our hearts; we have nothing to do with any law except the law of the Spirit," thus walking side by side with the Spiritualist. Others take this position, saying, the nation recognizes Sunday, and they believe in living in strict obedience to the customs and laws of the land. Thus they set aside both the Old and New Testaments and take the State statute-book to be their Bible! How true are Christ's words to such, "In vain ye do worship me, teaching for doctrines the commandments of men." When I look at such inconsistencies, I am ready to say to myself,

ONWARD AND UPWARD.

Press onward, with zeal, press thy way through,
And stand for the right and prove thyself true;
On the right and the left are many a foe,
Who would draw us aside as onward we go.

Onward and upward, in the bright shining way,
Are glimmerings of light, if we travel by day,
But in the gloom of tradition's dark night,
The day-spring from on high will give us no light.

Then "Onward and Upward," my motto shall be;
From earthly enchantments I ever would flee,
With Bethlehem's star and the Bible in hand,
And Christ in my heart, I can gain the bright land.

The maelstrom of ruin imperceptibly draws,
To its merciless grasp all the foes of God's laws;
But a life-boat is out, O sinner, now flee
To the last hope of safety that lingers for thee.

Sister House writes from Jackson, Mich.: I have not grown weary in trying to walk in the "narrow path," but I am still striving against the world, the flesh, and the Devil; and I hope to overcome them all through the grace of God, and dwell in that world where there will be no such foes to contend with. The way looks bright to me; for I do not look down, but up, where it is always light. I think when we get right, and entirely submissive to the will of God, we shall find, as Christ has said, "My yoke is easy, and my burden is light." I find every obstacle in the way disappears when I look over to the "Promised Land." Yes! I feel that my treasures are in a safe place, where I hope soon to enjoy them; and though the way be rough, I want to rejoice in the "peace" of God's children all along the way, and soon, very soon, with you walk the smooth and shining streets of the Celestial City.

Bro. E. G. Rust of Cato, Mich., writes: We have no evil report to bring at this time. On the contrary, we believe that the cause is on the rise here, and that some will be found waiting for the Lord at his coming. We desire to be organized here as soon as possible. Some new ones have lately taken hold of the truth, making in all quite a goodly number that have started since last fall. Pray for us, that we may be faithful.

Obituary Notices.

DIED, in Van Buren Co., Iowa, George W. Morrow, infant son of Edward and Eliza Morrow, aged one year. Funeral discourse by J. Bartlett.

We laid him in the grave,
While sorrow filled the heart,
No mortal hand could save—
With him we now must part.

Oh let us cease to weep,
Oh let us dry the tear,
We leave him in the grave to sleep,
Till Jesus shall appear.

CORNELIA BARTLETT.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MAY 8, 1866.

Note from Bro. Bates.

BRO. WHITE: The Monthly Meeting at Otsego, Sabbath, April 7, was blessed of the Lord, and his people were encouraged.

From the 20th to the 30th of April we were holding meetings and visiting the churches in Wright and Calcedonia; in the former place we held five meetings, including the ordinances of the Lord's house. The brethren were much encouraged, and still love to walk in the pathway of the just, keeping all the commandments of the Lord.

We held four meetings with the church in Calcedonia, and closed with the celebration of the ordinances. The Lord help the struggling ones to walk in the commandments and ordinances of his house blameless, is our prayer.

While in Wright, Bro. J. Willson, who for many months had been sinking with consumption, and raising blood, called for the elders of the church to pray for him. The Lord graciously answered the petition of his servants, and blessed them, and Bro. W. said he was healed. Praise the name of the Lord! We have since heard of Bro. W.'s cheering testimony in the house of God on the following Sabbath. The Lord is a celebrated and wonderful Physician. His treatment is simple, and perfectly safe. See James v, 14-16.

JOSEPH BATES.

Monterey, May 2, 1866.

The Monthly Meeting at Newton.

SABBATH evening a few of us met for a prayer meeting. The Lord met with us and gave us a refreshing. Some were prostrated by the power of God, and we all praised the Lord. Sabbath morning, the brethren and sisters from Burlington, Convis, &c., came in till we had a house full. As we reviewed the numerous signs which betoken the near coming of Christ, our hope and confidence in this glorious event was renewed. We had an interesting social meeting. It cheered us to hear the feeling testimonies of the brethren and sisters, many of whom had long waited for this blessed hope. Bro. Waggoner spoke on the great danger of our saying in our hearts, "My Lord delayeth his coming," and then beginning to conform to the world, and to lose the spirit of this message. At this time we all need this admonition. Bro. Byington was with us and was feeling well. Altogether this was an encouraging and profitable meeting to us all. These meetings where a few scattered churches come together, are the most profitable ones that can be held.

The next Monthly Meeting will be held at Convis; either at Bro. Smith's, or in the school-house near by, on the first Sabbath in June. Hope all will attend.

D. M. CANRIGHT.

Battle Creek, May 6, 1866.

To the Brethren in Minnesota.

DEAR BRETHREN: I wish to lay before you a few items, and hope that you will take into consideration how our affairs are with regard to our late beloved brother John Bostwick. We donated to give him a house for his family to live in, knowing he was worthy of it. There are some seventy dollars still due, which we ought to raise now, and take some of the burden off sister Bostwick. Truly her burden is great. Her youngest child died last first-day, April 8. From July last, Bro. Bostwick did not labor any, his health being very poor. Bro. Sanborn requested him not to preach, but to seek to regain his health. He went to the Western Water Cure institution, but got no relief. So you can see what condition sister B. is in. You that would deem it a pleasure to relieve her, can do so. Some have done nobly. May the Lord reward them, is my prayer.

WM. MERRY.

Notice.

If any are in debt for books, or otherwise, to Bro. Bostwick, please send it to W. MERRY, *St. Charles Winona Co., Minn.*

The Statutes of Kansas, Favorable to Sabbath-keeping.

BRO. WHITE: I send you an extract of the statutes of this State for the Review, if you think it will be interesting to its readers. M. WEST.

Mt. Sterling, Kan., April 12th, 1866.

Be it enacted by the Legislature of the State of Kansas:

Section 1. That no person whose religious faith and practice it is to keep the seventh day of the week, commonly called Saturday, as a day set apart by divine command, as the Sabbath of rest from labor, and dedicated to the worship of God, shall be subject to perform military duty, or serve as a juryman in a justice's court, on that day, except that such person be subject to perform military duty at any time in case of insurrection, invasion, or time of war.

Section 2. That any person who shall knowingly cause or procure any process issued from a justice's court in a civil suit to be served on that day upon any such person, or who shall serve any such process made returnable on that day, shall be deemed guilty of a misdemeanor, and, upon conviction thereof, shall be subject to a fine of one hundred dollars, or imprisonment in the county jail not exceeding thirty days, or both.

Section 3. That any person who shall in like manner procure any such suit, pending in such court, against any person of such religious faith and practice, to be adjourned for trial on that day, shall also be deemed guilty of a misdemeanor, and subject to a like punishment.

Approved, February 23, 1864, page 181.

Our Words.

TALK not in jesting, Christian dear,
Speak not the idle words of mirth,
Which worldly friends rejoyce to hear,
While living on this sinful earth.

If you are merry, sing a psalm!
To Him who giveth life and breath,—
That when he comes you may put on,
Eternal life, ne'er tasting death.

SARAH A. SANTEE.

Appointments.

General Conference.

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

By order of the Gen. Conf. Com.

U. SMITH, *Secretary.*

Mich. State Conference.

THE Michigan State Conference of S. D. Adventists, will hold its sixth annual session at Battle Creek, Mich., Thursday, May 17, 1866, at 9 o'clock A. M. Let there be a faithful representation by delegates or letters from all the churches. Churches who wish to join the Conference, should also make their wishes known at this meeting. Let all delegates and ministers come prepared to make the various reports to the Conference that the constitution requires.

By order of the Committee,

I. D. VAN HORN, *Secretary.*

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

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

By order of the Trustees,

J. M. ALDRICH, *Secretary.*

THE next Quarterly Meeting of S. D. Adventists, of the churches of Lisbon, Marion, and Fairview, will be held at Lisbon, the first Sabbath and Sunday in June. Meeting to commence at the beginning of the Sabbath.

The brethren are requested to come prepared to stay till the close of the meeting. Cannot some messenger be present? J. T. MITCHELL.

THE next Quarterly Meeting of the Seventh-day Adventists of Elkhorn Grove, Ill., will be held Sabbath and first-day, May 19th and 20th. Preaching may be expected by Bro. R. F. Andrews. The brethren at Clyde and Crane Grove, are cordially invited to attend.

By order of the church,

WM. A. DAINS, *Church Clerk.*

PROVIDENCE permitting I will be at Perry's Mills, May 19, 20, Buck's Bridge, May 26, 27. Let there be a general gathering at these meetings.

C. O. TAYLOR.

Business Department.

Business Notes.

H. C. Miller's address is now 248 West Monroe St. Chicago, Ill.

H. C. M.; Probably it will not be published in tract form.

J. M. Ferguson: They are not used here.

P. Strong: send the report.

RECEIPTS.

For Review and Herald.

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

C L Sweet 28-14, Miss E W Hastings 29-1, M A Carus 27-7, C Dunsha 29-1, W Leo for S Chance 29-23, M A Brigham 28-16, J Breed 28-16, J Brinkerhoff 29-1, Ben Auton for A Proser 29-23, and A Elliott 29-23, L Dewey 28-22, M M Sarchet 29-1, W Garbutt 29-1, A B Hammond 28-23, A C White 29-23, M Canright 29-23, Dr J H Ginley 29-1, W Sevy 27-1, C H Beach 28-23, W Hale 28-17, W W Beach 28-23, each \$1.00.

W Lewis 28-17, S Keefer 29-9, T J Tan 29-13, J Ghering 31-13, M A Clark 30-17, B F Wilkinson 29-1, D Richmond 30-1, H C S Carus 29-8, F Edson 28-18, M S Foster 30-19, F Rosseau 29-17, Mrs J A Williams 29-23, R R Moon 29-7, N Hoyt 29-8, J Stryker 32-14, J Berridge 29-12, J Bartlett 30-1, G W Parker 29-23, I Tubbs 29-14, S D Hall 29-1, H C McDearman 29-1, P L Cornell 29-1, R S Tyler 29-19, each \$2.00.

J Lord 28-23, C A Corsaw 28-18, each 50cts.

H E W Laughlin \$3.00, 29-13, B G Jones \$1.41, 29-1, E A Mantor \$2.50, 30-1, D N Fay \$4.00, 30-1, I Paquin 10c 26-19, S Treat \$2.50, 31-1, E Tarbox \$4.00, 29-1, N H Schooley \$3.00, 30-14.

Subscriptions at the Rate of \$3.00 per year.

M J Chapman \$1.50, 29-1, J Q Foy \$1.50, 30-1, G W Strickland \$3.00, 29-21, H Choate \$1.00, 28-1.

Review Fund.

H C Miller \$5.00.

Donations to Publishing Association.

R Bisbee \$5.00, L Morris \$8.00, E Starks \$1.00.

Cash Received on Account.

W S Higley jr \$3.00.

Books Sent By Mail.

W Johnston 22c, H Hull 13c, C C Stanbro \$1.00, T P McReynolds 13c, C Stringer \$1.13, M S Foster 25c, E A Mantor \$1.00, Mrs L U Beckwith 12c, R R Moon 92c, S M StClair \$1.35, W S Higley jr 50c, Mrs F Jeffrey 50c, M Canright \$1.00, Mrs L B Miller 40c, E A Stone \$2.00, J S Thompson 95c, D W Johnson 68c.

Books sent by Express.

W L Manhattan, Riley Co., Kansas (Cir. Lib.) \$8.00.

Michigan Conference Fund,

N A Lord & family s. b. \$5.00.

Draft Documents.

E Tarbox \$1.00.

To Buy Bro. Cottrell a Home.

V B Gaskill \$15.00, L E Dibble \$25.00, J N Loughborough \$5.00, L S Wetherwax \$5.00, E Buckland \$2.00, Sister in Mich, \$5.00.

For Bro. Loughborough.

A G Smith \$5.50, J Lamson \$3.00, Mrs E Temple \$15.00.