


ADVENT REVIEW,



AND SABBATH HERALD.

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

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Prayer, Sweet Prayer.

When torn is the bosom by sorrow and care,
Be it ever so simple, there is nothing like prayer;
It eases, soothes, softens, subdues, yet restrains,
Gives vigor to hope, and puts passion in chains.
Prayer, prayer, oh, sweet prayer!
Be it ever so simple, there's nothing like prayer.

When far from the friends we hold dearest, we part,
What fond recollections still cling to the heart;
Past converse, past scenes, past enjoyment are there;
Oh how hurtfully pleasing, till hallowed by prayer.
Prayer, prayer, oh, sweet prayer!
Be it ever so simple, there's nothing like prayer.

When pleasure would woo us from piety's arms,
The siren sings sweetly, or silently charms,
We listen, love, loiter, are caught in the snare;
On looking to Jesus, we conquer by prayer.
Prayer, prayer, oh, sweet prayer!
Be it ever so simple, there's nothing like prayer.

While strangers to prayer, we're strangers to bliss;
Heaven pours its full streams through no medium but
this:
And till we the seraph's full ecstasy share,
Our chalice of joy must be guarded by prayer.
Prayer, prayer, oh, sweet prayer!
Be it ever so simple, there's nothing like prayer.

Tobacco-Using. No. 2.

TOBACCO ON MORALITY.

HABITS that tend to degrade the body degrade the soul. A man's moral tastes will keep pace with his physical appetites. By carrying natural appetites beyond their bounds, he weakens his control over those propensities of his nature which are right in themselves, but which become vicious and immoral when suffered to overreach their appropriate limits. Again, by creating and indulging unnatural appetites not furnished by the Creator, but contrary to Nature's laws, he may not only look for the various penalties connected with those laws, but will find a tendency downward in his appreciation of moral obligations.

Licentiousness in eating and drinking prepares the way for licentiousness in other things. The effects of gormandizing on the stomach and brain, call into their immediate sympathy, influences that are besotting and demoralizing on mental tastes and habits. The effects of simple narcotic excitants on the nervous system, create a demand for other excitements, which can only be satisfied at the expense of moral principle and obligations to Divine command. Those very things introduced into the stomach, which fret the nerves, corrode, by sympathy, the finer feelings of the heart. By disturbing the equilibrium of physical action, they make turbid and morbid the disposition of the mind. Thus a licentious body will beget a licentious soul.

See the insanity of mind and heart produced by al-

cohol, even on those who do not indulge in continued intoxication. See its morbid influences on the disposition, and on the affections. It blunts the finer feelings of the heart, and turns the affectionate husband, brother, father, into a cold, unfeeling, inattentive marble. It makes him prize his drams more than the bread that feeds the inmates of his dwelling. Not less certain is the insanity from tobacco. Nay, its sovereign sway is more unyielding. The dram-drinker possibly may be deterred, by the moans of starving children and the tears of a tender wife and mother, from spending the last sixpence to quench his eager thirst; but let the man who daily lays his money on tobacco's burning altar find himself unable to furnish a sum sufficient for this, and the supply of the requisite quantity of bread for his wife and children, and the quenchless embers of that fire would say, "We must be GRATIFIED." With that monster's grasp unclenched, there are no groans or woes, no fell disease, no withering, gradual, early-coming death, nor tears of widowed wives or hungry orphans' griefs in prospect, that can avail. No present wants of those dependent on his purse; no warm appeals to parental or conjugal love; have eloquence enough to quell the riotings of lust, and persuade the worshipper of this god to cease this base idolatry, and this human sacrifice.

Tobacco blunts the conscience. Appetite and conscience would be at war in this affair, but conscience has lost its power; it is now seared with this scorching, scathing poison. To this form of sin its sensibilities are dead—its perceptive faculties are destroyed. The tobacco devotee knows his course is wrong. His judgment, reason, common sense, all conjoin their testimony that this is sin. Yet he heeds it not. Conscience has lost its power of utterance. It takes no just cognizance of the wrong, and therefore has no call to speak. The deacon of the church, who sees, and rightly too, the sin of even moderate steeping of the soul with liquor from the drunkard's cup, disciplines with godly fear his brother for his unchristian walk, but heeds not the Devil's smearings on his own polluted lips. With conscience wide awake to his brother's errings with the weaker bane, he himself, with the stronger poison in his mouth, goes on in sin. He lifts his hand to exlude his incorrigible brother for not withholding his lips from the destroying bowl; while he himself, unconscience-smitten, champs the accursed weed between his teeth, and rolls it as a sweet morsel under his tongue.

One excitant, as before stated, creates a demand for some other excitant. This explains the origin of the fact that so many bad physical habits become associated. Tobacco prepares the way for alcohol, by creating a dry, husky, parched feeling in the mouth and throat; and by creating also a sensation of faintness, and what is often called "a goneness" at the pit of the stomach. Alcohol creates a demand for tobacco, or some other excitant, in a similar way. This mutual relationship existing between these articles, makes it extremely important, that when a reform is entertained in regard to any of these, all others of this associated family should also be abandoned.

Tobacco greatly retards the progress of temperance; and in my opinion that cause can never make much further advancement, until the men who advocate it shall put away this deadly thing out of their mouths.

Men who quit their cups, and still hold on upon their chewing and smoking, are only about half reformed. They give up their drams, but take the more tobacco. What stimulus they deny themselves in one form, they supply in another. What is lost in alcohol, is gained fully in tobacco. And there is a close resemblance, in some points, between the two. Delirium tremens has been known to result from the use of tobacco. And while this excitant is continued, there is less certainty of the steadfastness of the reformed inebriate. There is great danger that the parched and hankering thirst produced by it, will draw him back to the intoxicating bowl.

Wrong physical and bad moral habits cluster together. They bear a kindred relation to each other, and generally appear in family groups. Rum and Tobacco long have been associated. They may certainly be called twin-brothers,—nay, more appropriately, twin-devils. And not these two evils only, join their hands: too often are there three that go together in triplet union, especially in the West and South. The three are Rum, Tobacco, and Profanity; indeed, another might be added, which is Gambling. Not all who use the one indulge in the others; but generally the foulest words come from the foulest mouths. And from extensive observation through these United States, my settled conviction is, that RARELY CAN A PROFANE OATH BE FOUND ISSUING FROM A CLEAN MOUTH AND A PURE BREATH. As a general rule,—a rule with too few exceptions—the more reckless the bodily habits, and the larger the quantities of unnatural stimulants, the more reckless and profane the words that give utterance to the soul.

One bad habit makes a pathway for another. And after a second, there follows a third, a fourth, and onward, till a chain is formed, whose clanking sounds make known the residence of a spirit blackened with the stains of varied sins. The general standard of virtue will rise or fall with the comparative elevation or degradation of physical habits. The physical habits of individuals and of nations will grade the general level of their virtues. Intelligence and civilization have important bearings on the morals of any people; but by no means govern them. A people may be, and have been, very intelligent, and at the same time very wicked. But any people who will discipline their physical habits into obedience to natural laws, and practise self-denial on unlawful appetites, will be found to practise discipline and self-denial in other things. While those who know not self-denial, in their bodily habits, and let the reins of government fall into the hands of unrestrained indulgences of the mouth, are apt to know no self-denial, and no self-control in other matters. When animal appetites sway the sceptre in one case, the way is preparing for this sway to be carried in another, and another, till their government becomes universal. Hence, when we see individuals who do not practically recognize the duty of self-denial in their physical appetites, we may safely conclude that the standard of moral integrity is in a state of declension—that they do not practise self-denial upon habits which relate to moral character.

If parents, especially mothers, to whom is committed, in a large degree, the physical, intellectual, and moral growth and soundness of the rising generation,

would secure in their children right moral habits, let them watch diligently over their physical habits. If they would have them become more eminently moral, they must see that they are accustomed to obedience to their physical laws—that they use themselves to right physical habits. The more they are taught to regard the laws which the Creator has given to their bodies, the more they will be likely to regard his moral laws. They will also avoid those habits of body which draw after them practices that degrade moral character.

Let the mother remember, that while she neglects proper physical education of her children, she is neglecting her main foundation on which she may expect to edify them by intellectual and moral training; while she even indulges their right appetites and digestive organs with unnatural things, or with good things in an unnatural way or degree, she is paralyzing their susceptibilities to moral culture. An irritated stomach will beget an irritable disposition, and blunt the finer sensibilities of the soul. While children are allowed by their parents, or in after life allow themselves, to treat their own health and life in a reckless manner, they prepare the way for being reckless toward their fellow-men.

This accounts, in a fearful degree, for the apparently low and declining standard of virtue among us. Who can look upon the present standard of morality and integrity among the people of our own country, in comparison with what it was half a century or more since, without feeling convinced that it has not risen, but much declined? Did not the early history of our country give far greater signs of a healthful and vigorous state of moral feeling and sentiment, than can be found now? Where are the men who are ready to endure self-sacrificing toils and hardships for the salvation of their country? Where those ready to dedicate to its welfare "their lives, their fortunes and their sacred honor?" Where are the men—where their rising race? and echo answers—where? But few and far between are they who seek not more the promotion of self than their country's good. If we look for moral honesty and political integrity among the ranks of politicians, we search for commodities of rare value, because of their great scarcity. Look at the rapid increase of thefts and robberies committed on the treasury of the country, by men holding offices of state. Look at the bickerings of party factions, growing hotter and hotter with human wrath.

If our country's rights were invaded—if her civil rights and religious freedom were threatened with ruin by an inimical nation—it is to be feared that few would be found, among the statesmen of this day, who would as devoutly lay themselves upon their country's altar, from motives of pure patriotism, as did the pioneers of the Revolution.* There are men enough who would go to the battle-field,—men enough to perpetrate the horrors of war, whether that war were right or wrong, offensive or defensive, avoidable or unavoidable,—men enough ready to fight; for their habits of life have been such as have promoted the warring propensities of their natures. Their habits have been adapted to give an over balance of action to the combative and destructive organs of the brain.

But the momentous inquiry returns; where are the men like our country's fathers, who purchased our freedom with their blood? where the men who would come to rescue; not because they love the fight, but because they love their country's rights? Where are the men of high moral worth—men with large souls—men in whom the animal instincts are held in subjection, and sanctified by the higher powers of human nature? These are few, very few, compared with the men who lived half a century ago. And where need we look for the cause? Where, but to the physical depravity of the age? Here lies the great, if not the sole cause, of this moral declension. By degrading

the physical, they have degraded their moral nature.

This physical cause does not consist alone in tobacco-using, but in various other unnatural indulgences. The Teas and the Coffees resemble in their nature and effects the articles Alcohol and Tobacco. They are as truly hurtful, but are not so powerful. Tea intoxicates the nerves, but not to the same degree as spirituous liquors. Coffee possesses a large amount of sedative poison, but not the potency of tobacco. There is no habit of the age, there is no unnatural luxury attached to this generation, that is so deadly—so at war with human vitality—so depreciating to the physical, intellectual, and moral soundness of men, as that now under consideration. It is the major-general, leading the great army of invaders which array themselves against human life and human virtue.

Our country is increasing in Intelligence, but not in Virtue. These two form the basis of any successful republican government. These are the two great pillars on which such an organization must be founded in order to endure. One of these is increasing in strength; but, with all due charity, and due allowance for difference of circumstances, are we not compelled to think the other is too fast losing its power? Look not only at men in political life, but men in business life. In these days, where shall we find an honest man? We are almost hourly shocked with the most unlooked for developments of wickedness lurking where we least expected it. We meet with sudden wrecks of honor here, and of virtue there, which shake the foundations of all human confidence.

If there is a decline in the moral standard, the question comes, and should be well considered, what are the causes? To show one cause, and a certain one, must now suffice. It is the disregard which the American people pay to the laws of physical life. Their recklessness of the laws of their own animal life leads to recklessness of social and moral obligations, while they trample fearlessly upon their own vitality, they grow heartless and improvident of the vital interests of all others. There probably is no nation, considering the light they have, where the standard of moral honesty is so low; and there certainly is no nation, civilized or uncivilized, that is living in so extensive violation of natural law as the Americans. When our fathers made bean-porridge their luxury, they enjoyed not only the fruit of that simplicity in their bodily soundness and longevity, but maintained sound and healthful morals. So, if we would bring back to us the sunny days of that favored period, we must bring back its simplicity of living. Parents must accustom their sons and daughters to such physical habits as will, under Providence, give them sound bodies, and they will have comparatively sound minds and sound morals. Men and women must put away their artificial excitants, that embarrass the healthful functions of nature, and mar their bodily, mental, and moral soundness.

Tobacco is a prominent member of the family of excitants. It may be said that our fathers used it, and lived a moral life, and to old age. So they did use it to some extent; but their other habits were far better than ours; and they used less in quantity, and fewer in number were devoted to it, in proportion to the population. One bad habit may not at once destroy body or soul. But now, this deadly article stands at the head of an army of unhallowed agencies. It enslaves with a more inveterate grasp, and binds with more enduring bands, than any other; and draws into its wake many coadjutors in its work of physical, mental, and moral degradation. To reform these, we must first slay the tyrant that heads the army of our physical foes.

An army correspondent speaking of drunkenness in the army, says: It is no secret that Gen. Ledlie, who has been recently relieved, is a very intemperate man; so much so that the soldiers complain bitterly that they should be led to slaughter to appease his whisky courage. There are other division commanders, one from Pennsylvania, whom I would particularly mention, whose drunkenness is so notorious that his troops expect to find him intoxicated on every occasion. His orderly is frequently obliged to take his horse by the rein and turn him away from the purpose of hurling himself madly into the hands of the enemy.—*Sel.*

On Prayer.

"PRAYER is the burden of a sigh:
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

We would speak reverentially of prayer, the greatest privilege granted to mortals, the hope of fallen man, the means by which alone he can approach to God through Christ. Prayer is the refuge of the oppressed and afflicted, the comfort of the mourner, and the strong hold of the defenceless. And while mercy extends her arms, prayer is the appointed channel of reconciliation between God and man.

But like every thing else with which man is connected, this has become corrupted, and few now fully understand how properly to approach God under all circumstances. At the present time, a pulpit prayer, is a kind of set speech to God, so framed as to charm and please the ear of man; and often when persons from formal churches embrace present truth, they bring these relics with them.

I cannot describe their prayers, they are fulsome mockery, hypocritical adulation, often delivered in a tone which is enough to disgust and fatigue a congregation unused to such things, in a short period of time: how much more when spun out to a hopeless length, extending, enlarging, comprehending Jew, Gentile, Hindoo, and Turk, islands and continents, until like the breath of a feverish volcano, in full blast, they deaden and suffocate the congregation. Alas, alas! the minister arises from his knees apparently much edified with his effort, and self-deluded, supposes his audience in the same complacent state of mind.

Then in social prayer, often the same spirit manifests itself in some degree, and deadness, leanness, coldness is the result. Some will not be corrected, and persist in long addresses to God, alike disgusting to man, and abominable in the sight of him whom they address.

My own views of prayer have been greatly modified since embracing present truth, and associating with those who had long been under its influence, and submitting my own preconceived views to such as I saw were under a holy influence, and wielding a mighty power for good. When with such a people, I have tried to learn their ways, and thus far I have found them safe and sure examples of correct principles. Therefore I leave the decayed platform of tradition, and find that wisdom points to a pleasant path, in her common sense way, avoiding everything tiresome and disgusting.

I am tired of long prayers, and tedious beginnings and endings, and terrific, sulphuric, exhortations, and frightful representation of the burning ever-present hell of the immaterialist; and I warn those who have been in the habit for many years of giving such heathenish discourses, against bringing such leaven into the third message. Our experienced messengers are free from it, thank God. Let us all be free from it; for be sure that those who come out under the call of the third message, have a fine ear for detecting all such demonstrations.

A short prayer in public is generally the best. Indeed I never heard a long prayer from the lips of any of our experienced and devoted leaders; and I wish I could say as much of all the humbler ones; or at least those who should be humble.

A man who fears God shows this reverential fear in his tone and manner; while another by his tone and manner, not only drives away good angels, but shocks his fellows by his coarse, hollow, familiar, mode of address, and by his endeavors to polish his sentences, and enlarge upon ideas.

An ancient and excellent writer says, that a good man has always with him a holy fear in all he does. Oh for this holy fear! to come with it before God! to have it in such a degree, as to be in a teachable position. Those coming from a fallen decayed church have everything to learn. Oh for a childlike disposition, teachable, and mild.

I aim at no particular one in this essay, but know that it will apply to many. Especially will I test myself. And permit me here to repeat the best rule I have yet heard for prayer. In secret prayer hold on long, and embrace all within the scope of your desires;

*This was written in 1854. The events of the last four years, have proved that the writer possessed no small degree of sagacity in this matter. The awful civil war that is upon us, is far more terrible than any war from a foreign power could be; yet how many are acting from pure principles of patriotism in the matter? There are some honorable instances no doubt; but look at the multitudes, even in places of responsibility and power, who are infected with the diabolical spirit of "copperheadism," or who are governed by mercenary motives, or ruled by lust.—*Ed. REVIEW.*

but in public, seek for a present blessing, and do not wander far from the present company, and their especial wants. Be fervent, brief, sententious, and to the point.
JOS. CLARK.

The Christian's Path.

I WALK as one who knows that he is treading
A stranger soil;
As one round whom the world is spreading
Its subtle coil.

I walk as one but yesterday delivered
From a sharp chain;
Who trembles lest the bonds so newly sever'd
Be bound again.

I walk as one who feels that he is breathing
Ungential air;
For whom as wiles the tempter still is wreathing
The bright and fair.

My steps, I know, are on the plains of danger,
For sin is near;
But looking up, I pass along, a stranger,
In haste and fear.

This earth has lost its power to drag me downward;
Its spell is gone;
My course is now right upward and right onward,
To yonder throne.

Hour after hour of time's dark night is stealing
In gloom away;
Speed Thy fair dawn of light, and joy, and healing,
Thou Star of day!

For Thee, its God, its King, the long-rejected,
Earth groans and cries;
For thee, the long-beloved, the long-expected,
Thy church still sighs!

[Bonar.]

"Who Shall be Able to Stand?"

"For the great day of his wrath is come, and who shall be able to stand?"—Rev. vi, 17.

READER, 'tis a solemn question. It concerns you and me, and every one of us. Read it again; think well about it before you attempt to answer it. It cannot be answered thoughtlessly, if considered prayerfully. Oh, reader, think me not trifling when I ask you to ponder this deeply solemn question. "Who shall be able to stand?"—"to stand" the terrors of that day of wrath; "to stand" the all-searching eye of God; "to stand" the test of the judgment; "to stand" when the unconverted shall be banished from God's presence forever; "to stand" when you shall hear the sentence "depart from me ye cursed," (see Matt. xxv, 41-46); "to stand" when this world shall be wrapt in flames of fire, (see 2 Pet. iii,) "to stand" when the walls of the damned shall sink deeper and deeper in perdition, and the songs of the redeemed rise higher and higher in glory! Will you—oh will you "be able to stand?" Can you say from your very heart—

"Bold shall I stand in that great day,
For who aught to my charge shall lay!
Fully absolved from these I am,
From sin, and fear, and guilt and shame."

That "great day" of "God's wrath" to the wicked, but of "redemption" to the righteous, is coming fast; "it hasteth greatly;" it will soon be here. "That day," dreaded by sinners, hated by devils, scoffed at by skeptics and worldly-minded professors of religion, will soon, very soon, be here. That "great day," "longed for" by prophets and apostles, sighed for by martyrs, and wished for by all true saints, will soon, very soon be here. Are you a scoffer of this solemn and awful truth? Then you would not be able "to stand." Are you a Sabbath-breaker, a blasphemer, a liar, an adulterer, a pleasure-seeker, a covetous man, a drunkard?—in short, are you yet unconverted? Have you never been born again, your sins forgiven, and your wicked heart changed? If not you would not be able "to stand." Are you a backslider, minister, or church member? Are you feeding yourself, and not "the flock?" Are you a dead formalist, or poor moralist? are you a worldly-minded professor, instead of being a "heavenly" minded Christian? Are you "cold," instead of "hot?" Are you "dead in trespasses and sins," instead of living "in Christ?" If so,

if you are indulging in any sin, you will not be able "to stand."

Great God! who then, shall be able "to stand?" Only "the righteous," only the "sin forgiven," only the "blood washed," only "the redeemed," only sinners "saved by grace." None there shall "stand" and say, I "saved myself," or boast, saying, "our works and deservings saved us." Oh no, thanks be to God, the swelling chorus, loud as mighty thunders, will then ascend "forever and ever:" "For thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation." And then hear the glorious refrain: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. v, 9-12. Amen and amen.

Reader, if you are unsaved, come to Christ, where you are, as you are, and take "the gift" of salvation. Christian, a word to thee: cling to Christ. Minister, a word to thee: hold up Christ, preach Christ, and so doing, thou shalt "stand" now and evermore. Great God! shall I, even I, be able "to stand?" Holy Spirit, enforce the solemn question to every reader's conscience, and lead us all to "the blood of Christ," which "cleanseth from all sin." Amen.—J. MORRISON, in *Advent Herald*.

God in Nature.

WHEN Napoleon was returning from his campaign in Egypt and Syria, he was seated one night upon the deck of the vessel under the open canopy of the heavens, surrounded by his captains and generals. The conversation had taken a skeptical direction, and most of the party had combatted the doctrine of Divine Existence. Napoleon sat silent and musing, apparently taking no interest in the discussion, when suddenly raising his hand, and pointing at the crystalline firmament, crowded with its mildly shining planets and its keen glittering stars, he broke out in those startling tones that so often electrified millions: "Gentlemen, who made all that?" The "eternal power and godhead" of the Creator are impressed by "the things that are made;" and these words of Napoleon to his atheistic captains silenced them. And the same impression is made the world over. Go to-day into the heart of Africa, or into the center of New Holland; select the most imbruted pagan that can be found; take him out under a clear star-lit heaven, and ask him who made all that, and the idea of a Superior Being, superior to all his fetiches and idols, possessing eternal power and godhead, immediately immerses in his consciousness. The instant the missionary takes this lustful idolater away from the circle of his idols, and brings him face to face with the heavens and the earth, as Napoleon brought his captains, constitutional idea dawns again, and the pagan trembles before the Unseen Power.—*Prof. Shedd*.

The Summer of 1864.

THE New York *Commercial Advertiser* has the following in reference to our hot, dry summer: The summer of 1848 was known in Europe as the "Battle Summer." Many conflicts then took place, indeed, all over Europe, and among them the ferocious struggle of society itself for life, in the streets of Paris, which will forever blaze in history as the "Days of June." The summer of 1848 was also one of the most intolerably oppressive summers in respect of heat which the century has known.

The summer of 1864 has been a "Battle Summer" in America. In no year of the war have so many and such sanguinary conflicts taken place during the summer months as in this; and the summer of 1864 is also destined to be remembered for the burning fervor of its atmosphere. Whether there be any subtle connection between gunpowder and human passions on the one hand, and the aspirations of the thermometer on the other, we cannot pretend to say.

It is certain that since the year 1834, no summer of such intense and continuous heat has been known in the Eastern States of the Union. The "spears of the fardarting Apollo" is scarcely a metaphorical phrase to describe the effect of the sun's rays, striking steadily

down upon the earth through long days and weeks of drought, parching the earth and smiting man and beast with disease, exhaustion and death. The heat has been like the heat of Syria, and it sunbeams like swords.

From the 10th of June to the 16th of August the average temperature of the North Atlantic States has been greater than the mean temperature for the same period at Cairo.—*Detroit Tribune*.

An Every-day Christian.

"YOUR minister is very popular; if his meeting-house was large enough, I suppose it would swallow the other congregations of the town."

The sarcastic tone and manner of utterance indicated the ill feeling of the speaker, as he addressed these words to a servant-girl of the minister's family, with the design of drawing from her a spirited perhaps angry reply. But she modestly made answer, "If people will come to hear our minister, is it his fault that he is popular? I do not presume to judge of his sermons; but this I can testify, he is an humble, every-day Christian!"

"How interesting our young brother C. is in our prayer-meetings! How clearly we can perceive his growth in piety!" remarked a lady to a Christian sister, as they met one day. Her reply was: "I have for a long time been unable to attend evening meetings, but C. boarded in my family some months, and I observed his principle in little things. I know him to be an every-day Christian!"

This pastor, this brother, were members of the same church, and I wondered if like blessed testimony could be borne concerning all the members of that flock.

An every-day Christian! To me the expression seemed full of significance. Then I thought of some homes I knew, where, though both parents are professedly followers of Jesus, there is no family altar, no recognition of God in the gifts of his providence, no talking of Christ and of the things of his kingdom.

I thought of other homes where forms of family devotion are strictly observed, yet all the life, fervor, and cheerfulness of true piety are lacking; and one would almost fail to discern likeness to Jesus in the character of either father or mother, bearing that precious title, Christian.

Oh, when we shall each learn fervently to pray that we may "walk worthy of the Lord unto all pleasing," then shall we receive grace to become, in truth, every-day Christians.—*Tract Journal*.

Preaching.

Be simple in your preaching, Jesus was—Paul was—and all successful preachers have been so.

Be not too rapid, such preaching is like the hasty shower, rather imitate the steady rain, which soaks, softens, fructifies.

Preach down sin, and preach up holiness.

Preach down self, and preach up Christ.

Preach prayerfully as before God.

Preach to the conscience and the heart.

Aim to please God in every sermon, and in every sentence.

Never let the flock stray for want of pasture; let there be food for the soul in every sermon.

It is grievous to think how many go away from sermons with the word of grace in their ears, but not the work of grace in their hearts.—*Ex*.

The *Detroit Tribune* speaking of a recent terrible murder in that city, says: "Detroit is fast becoming notorious for homicides, robberies and other crimes of more or less magnitude, and if she keeps on, will soon rank with other cities of larger population, where heinous crimes are of common occurrence. Our citizens have been taught to regard a murder perpetrated in their midst, with a sort of thrilling horror, and we are happy to say that but few such occurrences have taken place. We have recently had one on Mullet street, one on Woodbridge street, one on Waterloo street, and one that happened about two weeks ago, and now we have another, which for brutality—if we may be allowed to use the phrase—exceeds all the others."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 6, 1864.

URIAH SMITH, EDITOR.

The Straight Testimony.

If we were all angels, we might congratulate each other on our heavenly attainments, on many graces and faultless characters. There would then be no need of reproofs, rebukes and exhortations. But we are not yet in that state. We are yet in a world where evil besets us on every hand; where we have a continual conflict with the world the flesh and the Devil; where sins need to be rebuked, faults reproofed and wrongs made right. We are in the fitting-up time, and going through the fitting-up process. We need to be scored and hewed as timber for the heavenly building. As lively stones, we need to be polished, a rough projection knocked off here and there, and the rough surface ground down smooth. As the precious metal we need to be kept in the crucible, till the dross is all consumed, and the great Refiner can see his perfect image reflected from his work. This is the day of God's preparation; not only his preparation to do a strange work in the earth, close up this dispensation, and establish the glorious Kingdom of his Son; but it is also the time of preparation with the church, when they are to prepare for translation into the coming Kingdom.

Never, therefore, was it more necessary than at the present hour when we are rapidly nearing the time that will put our characters to the searching test, never was it more necessary than now, that God's servants should deal with an unsparing hand with the wrongs and short comings of his people. The Lord give his servants a testimony for the people, and them a heart not to shrink, oppose, and rebel, but to receive and profit by it, and aid us all in the work of preparation for the great day of the Lord which is near and hasteth greatly.

Do You Want the Paper?

BRETHREN sometimes write stating that they must stop the paper as they are not able to pay for it. We take all such declarations to be an honest statement of facts; that is, that the individual through some means, misfortune, sickness, failure of crops, or some good cause, finds himself in reality unable to spare an amount equal to the subscription price of this paper, without embarrassing him in relation to the actual necessities of life. Now, brethren, need the pay be a question with such ones at all! Shall it not rather be, Do you want the paper? Shall not the same liberal terms be continued, that have heretofore been held out, that delinquents would be settled with on their own terms; that we would take any proportion of their indebtedness which they were able to pay, or if they were not able to pay anything, and still wanted the paper, their indebtedness would be canceled; always excepting of course, those who would feel at liberty to take the amount with which they otherwise might have paid for the Review, and expend it for some unnecessary indulgence.

We repeat the question therefore, Do you want the paper? Do you love the truth it advocates? Is your heart in sympathy with the work of which this paper is the exponent; and is it a help to you in endeavoring to live the Christian life? Then you ought to have the paper. And there are thousands in the land we believe who would make almost any sacrifice, rather than that one sincere honest soul should be deprived of the benefits of this publication. There are thousands who take the correct views of this subject, namely that any dollar retained to swell a hoarded pile, which is needed in the cause of truth in any manner, does not add a particle to the wealth of that individual; for the blessing of God will not follow the investment of that dollar in any other manner; and any business which does not have the approbation and blessing of God, is a losing business. Will not such see that the lack

is fully made up caused by sending the Review free to the worthy poor?

Therefore even in these times of high prices, when, in order to continue the Review at its present price, it is necessary that an equivalent should be received for every copy sent out, and when some papers that do not present more than two-thirds the reading matter of the Review, have raised their subscription price to three dollars a year, do you not say, brethren, Let the Review be circulated, and let all have it, who sincerely wish it, and would be benefited by it? And would you not rather send in donations to send the Review to two unworthy ones, rather than that one who is worthy should be deprived of it? And would you not further respond, Let no feelings of delicacy deter any one from calling for the Review because they are honestly unable to pay, if they feel that they can receive it, and peruse it to the glory of God. Then we trust that you will see that this department of the treasury is well supplied. See remarks by Bro. White on "What shall be done?" in another column.

Eastern Tour.

We hoped to spend the summer months in New England. But it has required more time for Mrs. W. to complete Spiritual Gifts, Volumes three and four, than we anticipated.

We now design to spend a few weeks at the health institution called Our Home, at Dansville, N. Y. then attend the New-York State Conference, Oct. 2-4, then visit New England as the brethren may arrange for us. The health question is much agitated among our people. The Dansville institution has its warm friends, and strong prejudices against it. We wish to investigate as far as we can spare the opportunity to do so, that we may be able to speak more understandingly.

We spent the last Sabbath with a few friends of the Lord here. Bro. J. N. Andrews left for Washington, Monday, well endorsed from the highest military authority in this city. He will report through the Review as soon as possible. May it be favorable for those who have enlisted to serve under the Prince of Peace.

Rochester, N. Y.

Questions.

WILL BRN. SMITH or Loughborough, explain the following passage: Dan. xii, 6, 7.

1. "How long shall it be to the end of these wonders. . . . It shall be for a time, times, and an half." What were "those wonders" that were to end with the 1260 years?

2. "And when he shall have accomplished to scatter the power of the holy people all these things shall be finished.

What does the pronoun *he* denote? In what consists the power that is scattered?

O. NICHOLS.

REPLY.—On the first of the above questions we would say: that we understand that the wonders which were to end with the 1260 years were the wonderful blasphemous works of the little horn—the Papacy—especially as presented in chapter xi, 31-36;—"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by fatteries; but the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with fatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed. And the king shall do according to his will: and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done."

On the second question: We understand the *he*

spoken of as scattering "the power of the holy people" is the Papacy. The scattering of their power seems to be a work limited to the 1260 years during which time the Papacy has indignation against God's people. The scattering of their power is not as some have claimed the spreading of the truth; for more of that work has been accomplished this side the 1260 years than before, but this scattering seems to be limited to the 1260 years the time in which God's people are falling by the hand of their persecutors.

On the third question as to "what constitutes the power that is scattered, we would say: We understand the great aim of the Papacy was to break up the efforts of God's people to unite and concentrate their efforts. In union is the strength of God's people, but the Papacy denounced and persecuted their assembling together and called all extravagant mad men who dared to menace their anathemas. Thus the power of God's people was crippled and scattered. And indeed as the Saviour testified except those days had been shortened no flesh should have been saved. "When he shall have accomplished to scatter the power." That is, when its great predicted work of persecution and war against the church, its indignation against the covenant and desolating of God's sanctuary, its corrupting of many of God's people with flatteries and thus causing them to cleave to her;—when this work shall cease then the power of the holy people shall be no longer scattered. Then, these great wonders would cease. So we understand it.

J. N. LOUGHBOROUGH.

Topsham, Aug. 24th, 1864.

The Times in which We Live!

We are living in a time that is truly solemn, and full of interest to the men of God. This age is an eventful one, is full of the most astounding events that have characterized the world in all generations. Signs of vivid brightness are rising up in every quarter of the globe, that astonish the wondering beholders and cause them to look to the future with a fearfulness of the things that are coming. And what is coming? The poor blind sectarian partizan still continues to sing the old accustomed song of peace and safety, and to preach the doctrine of the world's conversion. They say that their churches are all preparing for the great work of evangelizing the world, and that their condition never was so good before!! Truly they have eyes but they see not, and ears, but they hear not! How strange it is that they should think that their condition is becoming better and better when they are growing worse and worse. They are like the poor feeble consumptive, who just before he breathes his last, cheers up with the illusive hope that he is much better and is going to recover. They do not realize that the tares and wheat are to grow together till the harvest, which is the end of the world, and that wicked men and seducers are to wax worse and worse.

The last days are to be known by such perils as now surround us. Our Lord says that we may know that his coming is nigh by wars and rumors of wars. Matt. xxiv. We are living in just such a time. Never were there so many wars and rumors of wars as at present; and the condition of the nations does not give us any indication of a better state of things, but far worse. The following from the Keokuk (Iowa) Gate City News, gives a very plain view of the warlike state of the world at this time.

Nation against nation. List of the wars which are being carried on at the present moments.

1. War in Poland between the Poles and Russians.
2. War in Italy between the usurping Piedmontese and the Neapolitan Patriots.
3. War in Japan between the Japanese and the English.
4. War in China between the Imperialists and the Insurgents.
5. War in China between the Chinese, the French and the English.
6. War in Sumatra and Java, between the Malays and the Dutch.
7. War in Persia between the Persians and the Affghans.

8. War in Hindoostan between the Indians and the English.
9. War in Cochinchina between the Armamites and the French.
10. War in Algeria between the Arabs and the French.
11. War in Morocco between the Moors and the Spaniards.
12. War in Madagascar between the Indigenes and the French.
13. War in Caffraria between the Caffrarians and the English.
14. War in the United States between the North and the South.
15. War in Mexico between the Mexicans and the French.
16. War in St. Domingo between the Negroes and the Spauiards.
17. Civil War in the Republic of South America.
18. War in Australia and New Zealand between the English and the natives.

According to this, the world is in general confusion and war. No History of the past, presents a parallel to the above. Oh that God may give us wisdom to discern the signs of the times, to take solemn warning and to prepare for the things that are coming on the earth.

B. F. SNOOK.

False Positions.

FALSE and untenable positions and fallacious arguments injure, instead of aiding, any cause; and though the cause which they are intended to advance is a good one, yet those who resort to such things would do much better not to undertake its advocacy. They may imagine that the truth stands very much in need of their help, but it would be much more obliged by their silence.

I am led to these remarks from the fact that our factious and captious friend, Mr. Hicks, in a recent article in the *Sabbath Recorder*, has revealed a plan for "effectually upsetting," (to use his own words,) the law-abolishing argument founded upon 2 Cor. iii, by denying that the stones in which the ministration of death is said to be written and engraven, were the two tables of testimony which Moses brought down from Sinai, and asserting that it refers to the stones of the altar which Joshua built, (Josh. viii, 30-32,) which were rough, unhewn stones, and a "copy of the law of Moses" written on them.

Paul's language, interpreted by Mr. Hicks, would read thus:

But if the ministration of death, written by Joshua in the plaster that covered the great stones which he set up in mount Ebal, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, forty years before, when he came down from mount Sinai with the two tables of stone in his hand on which was "the writing of God, graven upon the tables;" which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?

Now when opponents of the law of God can be made to see that this is the true meaning of the apostle's language, they will doubtless be ready to acknowledge his as an upsetting argument. It is something like the position of some opposers of the Sabbath, that God blessed and sanctified the day 2500 years after he rested upon it. It is surprising that the editor of the *Recorder* should publish such a position without note or comment. I think his readers ought to know whether he endorses it or not. I do not recollect of this plea being put forth by any S. D. Baptist.

But should the people utterly fail to see that that which is characterized by Paul, as being written and engraven in stones, was not the writing upon the tables of stone which Moses held in his hands when the skin of his face shone, but something written upon plastered stones forty years afterward, the position taken by Mr. Hicks would only serve to bring ridicule and contempt upon the truth which he professed to advocate.

Mr. Hicks seems to regret exceedingly that the Lord has no one to do his work and to defend his cause as it should be. He seems to be in a similar case with Absalom when he said, "Oh that I were made judge in the land, that every man which hath any suit or cause

might come unto me, and I would do him justice!" But Israel could well have spared the rebellious son of David, and the cause of truth can well afford a furlough to positions and arguments like the above.

R. F. COTTRELL.

A Great Mistake Corrected.

THE opinion has very largely obtained, and until quite recently I thought it so myself, that the human body was dependent to a great extent upon the flesh of animals for its supply of heat, and therefore, that a diet composed of grains and vegetables, however well it might answer other ends, would fail on account of not generating sufficient heat. Recent investigations, however, have modified my opinions much, and for the benefit of those who are interested on the question of diet, I will present the following tabular arrangement which lately fell under my eye. It is taken from the "Hydropathic Cook-Book," published by Fowler and Wells, New York, R. T. Trall author. It contains an analysis of fifteen common articles of food as follows:

ARTICLES OF DIET.	Contains:		Supply to the body:			
	of Solid Matter.	of Water.	Blood principle.	Heat principle.	Ashes.	
lbs.	lb.	lb.	lb.	lb.	lb.	
100 Turnips,	11 0	89 0	1 0	9 0	1 0	
100 Red Beet Root,	11 0	89 0	1 5	8 5	1 0	
100 Carrots,	13 0	87 0	2 0	10 0	1 0	
100 Potatoes,	28 0	72 0	2 0	25 0	1 0	
100 Butcher's Meat,	36 6	63 4	21 5	14 3	8	
100 Bread (stale),	76 0	14 0	10 7	64 3	2 5	
100 Peas,	84 0	16 0	29 0	51 5	3 5	
100 Lentils,	84 0	16 0	33 0	48 0	3 0	
100 Barley Meal,	84 5	15 5	14 0	68 5	2 0	
100 Wheat Meal,	85 5	14 5	20 0	62 0	1 0	
100 Beans,	86 0	14 0	31 0	51 5	3 5	
100 Sago,	88 0	12 0	3 4	84 0	6 0	
100 Corn Meal,	90 0	10 0	11 0	77 0	2 0	
100 Oatmeal,	91 0	9 0	12 1	77 0	2 0	
100 Rice,	92 4	7 6	3 4	82 0	2 0	

This table is founded on the experiments of Playfair, Leibig and Boussingault, who probably are the best analytical chemists in the land. From it we find that most of the staple articles of food furnish many fold times more warmth to the body than animal flesh. Thus, potatoes supply nearly twice as much heat as meat. Bread over four times as much. Corn over five times, and so on, as may be seen by consulting the table. The opinion, then, that animal food is necessary on the score of the heat-forming principle, is shown by the above analysis to be highly erroneous; and as far as nutrition is concerned, grains and vegetables are altogether preferable, for those parts of animal flesh which form nutriment to the body are derived from the vegetable kingdom on which the animals consumed have fed.

Let us all investigate the laws of our being, and pursue that plan of dietetics which accords most with nature, reason, and the original command of God. Gen. i, 29.

G. W. A.

From the Mich. Tent.

BRO. WHITE: We closed our Meetings in this place last evening. The result is good; of which we will give a full report soon. The Lord has blessed our labors, while we have endeavored to present the truth to the people in Gratiot. A change has taken place in the minds of many; and the most of those that have heard us are convinced of the truth of our position, though they may not take a stand with God's people and live out the truth. We are packing up our things this morning ready for a move to another place. We have St Johns in view and shall probably pitch our tent there next. We have now many friends in Gratiot, and they are inviting us to hold meetings in different places. We have been out and given a few lectures in two places about four miles from Alma, which has resulted in much good, in breaking down prejudice and thus inducing them to attend the tent meeting, which they otherwise would not have done.

We think this would be a good field of labor for one or two during the winter.

Pray for us, that as we go to another place, we may have the blessing of the Lord to attend us in our effort to open the truths of God's word to the people.

I. D. VAN HORN.

Alma, Mich.

Report from Bro. Loughborough.

BRO. WHITE: After leaving Battle Creek, Monday night, Aug. 15th, I came as rapidly as possible on my journey, stopping over only one train in Boston, Mass., and over one train in Topsham, Maine. I arrived at the tent in China, Maine, Friday afternoon the 19th inst., having traveled in the journey over 1100 miles. I found Bro. Cornell quite slim in health and much worn with labor, but of good courage and trying to hold up the truth to the people. A good interest has been awakened in China by the lectures there. Many have supplied themselves with books. Thirty-seven have subscribed for the Review and four for the Instructor. A dozen or more have decided to keep the Sabbath, and a regular prayer-meeting on the Sabbath has been established. I spoke with freedom to good congregations there, three times on the Sabbath and twice on first-day, which closed the tent meetings there.

The tent was taken down, and on Monday we all came on to Augusta and called on Advent friends there who seem anxious to hear the truth. We stopped with them over night and came on to Topsham. Our tent is now pitched in Brunswick, across the river from Topsham, and one lecture was given last evening. Over 300 were out and listened with attention. We trust our coming here will not be in vain. Pray for us.

J. N. LOUGHBOROUGH.

Topsham, Aug., 1864.

P. S. Our address till further notice is Topsham, Maine.

J. N. L.

In a subsequent note Brn. Loughborough and Cornell say:

Our meeting is progressing finely here. Sunday evening had a congregation of 1000 persons. Last evening Monday—although there was a great war meeting in town, we had about 500 out to hear. We have given now six lectures in Brunswick. Conviction seems to fasten on the minds of the people that there is some truth in what they hear. Last evening they listened with breathless attention to the first angel's message. We could appeal to them on these things as of matters "not done in a corner." They had heard the proclamation for themselves and when they saw the evidence that this work fulfilled prophecy, we should judge from their appearance that they were convinced that the work which they accounted a thing of naught, was the work of God. May the Lord grant that many here who loved the Lord's coming then, may find their moorings and again rejoice in the light. Books are taken and the people want to know the way. The distress and war in the land affects the minds of many. They want these wonders explained. Pray for us, that we may give the trumpet a certain and strong sound here.

J. N. LOUGHBOROUGH.

M. E. CORNELL.

Topsham, Me., Aug. 30th, 1864.

The Atonement.

BY ELD. J. H. WAGGONER.

(Continued.)

REDEMPTION.

Redemption is like salvation, used in more than one sense. We are said to be saved from sin, and to be redeemed from our vain conversation. Salvation is properly saving, or keeping from: and redemption bringing back from. The great salvation through Christ is from death—the second death. The great redemption is also from mortality and death—the first death. Hence Paul says we are groaning for the adoption, to wit, the redemption of the body. This is accomplished in the resurrection. This restores to us what we lost in Adam. In consequence of sin he died, having conferred his own mortal, perishable nature on his posterity. The penalty of transgression was death. "Thou shalt surely die," were the words of the great Lawgiver. And thus it is still. "The wages of sin is death." The loss of life is the extreme of all loss; for when a man loses life he has no more to lose. And therefore the gift of life is the greatest of all gifts, as all others are dependent on this. Hence

this is ever considered the great boon of the gospel; the gift of the second Adam. He has "brought life and immortality to light through the gospel." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "The gift of God is eternal life, through Jesus Christ our Lord." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

In the course of this argument I have considered the principle on which Christ brings life to the believer, and also the means by which it is effected, to wit, his own death. I have also noticed the unscriptural view in which the penalty of the law is made to consist of three-fold death—temporal, spiritual, and eternal. The penalty was death; the sentence pronounced upon Adam illustrates the meaning of the term. As man was made of the dust of the ground, so he was, for his sin, to return to the ground out of which he was taken; for, said the Lord, dust thou art, and unto dust shalt thou return. This was the sentence; and thus we find the penalty of the law executed by the carrying out of this sentence upon the man who was made of the dust of the ground, and upon no other. We search the record carefully and we find no intimation of any man entity or conscious being, except that one formed of the dust, to whom life was imparted. We find no other man, or entity, or conscious being, engaged in the transgression, and surely no other was referred to in the sentence. Again this is illustrated by the death of Christ; he died upon the cross; he laid down his life; he poured out his soul unto death; his soul was made an offering for sin. And that identical Christ which died, was buried, was laid in the tomb, and was raised from the dead and left the tomb the third day. This makes the subject of death a plain one, easy to be understood by man to whom it is threatened. It needs no theological glosses—no scholastic mysticisms to present the truth to the common reader; indeed, by these glosses and mysticisms the truth has too long been obscured. So also we may say of eternal life; it is given at the resurrection when the man is brought from the grave. "When Christ who is our life shall appear, then shall ye also appear with him in glory." "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Then the last enemy of the people of God, death, will be destroyed. Thus, in life through Christ, we get the victory; and eternal life is the hope of the gospel. "In hope of eternal life, which God, that cannot lie, promised before the world began." "And this is the record, that God hath given to us eternal life, and this life is in his Son." And as death is swallowed up in victory in the resurrection of the just, so this is called "the resurrection of life."

Some of the prerogatives of this resurrection are pointed out by Paul in 1 Cor. xv, 42-57. "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." "As we have borne the image of the earthy, so we shall also bear the image of the heavenly." "For this corruptible must put on incorruption, and this mortal must put on immortality." Then shall the saints triumph over death and the grave. Then shall they shout, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." And then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." There is blessedness, there is joy, there is glory, far beyond our conception; as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

"No more fatigue, no more distress,
No sin nor death can reach that place;
To tears shall mingle with the songs,
That warble from immortal tongues."

Reader, is there not infinite value in the atonement?

Is not the blood of Christ precious? Does not the eternal inheritance, the far more exceeding and eternal weight of glory, present attractions to your heart beyond all else of which your heart has conceived? Does not eternal life in the kingdom of God appear a boon most precious? Then join with all the saints in blessing God for the rich provision through his Son, and for the Word, the Holy Book, wherein alone such matchless grace, and such endless joys are revealed. Without the revelation of God's will, how uncertain, how dark would all appear? Without this, who should teach us the knowledge of God? who should acquaint us with the principles of morality and truth, by which we may honor and please our Creator? who should lead the fallen, erring one to a remedy for sin, wherein justice and mercy should harmonize? Only eternity can reveal, and only immortalized beings will realize, how great is our indebtedness to God for his word. Happy the man who can say,

"Holy Bible, book divine,
Precious treasure, thou art mine."

But to them who despise the riches of his grace, and scorn his counsel and will none of his reproof, there is another revelation in the word of God. He has not only sent redemption to his people, but prepared for his enemies a doom commensurate with their crime. Briefly then I notice the subject of

RETRIBUTION.

Having shown that obedience to the law, and acceptance of the gospel, are necessary to salvation; that salvation on any other terms would be derogatory to the character and government of God, it follows necessarily that those who reject these terms cannot be saved. The penalty of their sins hangs over them, soon to descend upon their guilty heads; for in strict justice God reserves the wicked to the day of judgment to be punished. 2 Pet. ii, 9. And as eternal life is the gift of God, so they who do not seek it through the Son, must of necessity receive the wages of their sin, which is death. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."

There are however, two resurrections in the Bible; for what the impenitent lose involuntarily by the sin of Adam, will be restored to them without regard to their will and action. Besides the resurrection of life, already noticed, is "the resurrection of damnation." They who have part in the first resurrection are blessed and holy: on them the second death shall not have power. They are raised in power, in glory, in incorruption, while they that sow to the flesh, shall of the flesh reap corruption." Gal. vi, 8. They will be subject to the second death. Once they die on account of Adam's sin; from this state they are raised by Christ. But the second time they die on account of their own sin; and from this death there is no redemption. No hope is held out for those who fall under its power. No resurrection morning dawns upon the darkness and gloom of the second death.

In examining the type of the scape-goat, we found the Devil confined in the abyss for one thousand years. At the end of that period, all the inhabitants of the grave are called forth, the wicked of all ages stand up in life, and the great enemy of God and man is once more among the victims of his deceptions. He has borne the heavy burden of many sins placed upon his head, but his punishment yet awaits him. The judgment has been sitting, and its decisions remain to be executed. But with the certainty of destruction before him, his malignity is not abated. His hatred to the ever-glorious Son of God and to the saints, who, through the blood of their Master have overcome his deceptions and his power, leads him to instigate the risen nations to raise their arms once more against their Maker. Vain effort! Those who now think they can oppose his power with success, find then how fatally they have been mistaken. "And fire came down from God out of Heaven and devoured them." As once this earth was overflowed with water, then it will be overspread with fire. This is that "day of judgment and perdition of ungodly men," to which this sin-cursed earth is "kept in store." This is that terrible day "that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble; and the day that

cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." High ascends "the smoke of their torment" who have often mocked at the judgments of God; for "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall they consume away." Ps. xxxvii, 20. And as it is written that the Lord "smote Egypt in their first-born and overthrew Pharaoh and his host in the Red Sea: for his mercy endureth forever;" Ps. cxxxvi, 10, 15, so in the terrors of that great, that burning day, we behold the power of Jesus' blood; for he suffered "that through death he might destroy him that had the power of death, that is the Devil." Heb. ii, 14. And with him all his works are destroyed. 1 Jno. iii, 8. Thus ends the world's great controversy.

CONCLUSION.

The Bible is eminently a practical book: its object is to make the man of God perfect, and to thoroughly furnish him unto all good works. When "everlasting destruction from the presence of the Lord and from the glory of his power" is visited upon the wicked: when the righteous are introduced "to an inheritance incorruptible and undefiled and that fadeth not away," the record of the great future is briefly given. No elaborate description of that eternity of joy is offered; for words cannot describe all its glories; nor could our minds, always having associated with meaner things, appreciate the description. But we are permitted by faith in the sacred revelation, to look beyond the scene of terror, which we have been considering. The fury of the crackling flames exhausts itself; where the seething fires burned deep and fierce they languish for want of prey. As the smoke rolls up from the earth, there is revealed to view a scene both grand and lovely; its surpassing beauty words cannot express; but above it all a voice is heard, "Behold I make all things new!" And now awakes the universal chorus: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." The universe again is free from sin. Redemption's work is done. Beyond lies the vast ocean of eternity, all radiant with glory.

Here the mind gladly rests in contemplation of the heavenly scene. And now, while yet the scoffer, who has never had a thought of the eternal and infinite justice of God, declares that the atonement is unnecessary, what fitting words of wisdom shall I choose to persuade him of its truth, and check his irreverent railing? How weak the effort a mortal puts forth to frame an argument worthy of the theme. From that dying agony; from that precious flowing blood; from that interceding grace; from that bright resurrection morn; from the earth made new; from that far more exceeding and eternal weight of glory, I turn and look at my own heart; and looking there, O man, your scoffing is vain. That glory I long to possess; that blood, that grace, that love I need to fit me for the presence of my God. And shall I, a worthless worm of earth, defiled by sin, behold that glory and enjoy it forever? Then truly God is love. Nothing but love divine can perfect a work so great. And to him alone, the God of grace, I look for "victory through our Lord Jesus Christ."

Reader, may you and I find it there.

THE WORLD FAILING AT LAST.—Campbell, the author of the "Pleasures of Hope," in his old age, wrote: I am alone in the world. My wife and the child of my hopes are dead; my surviving child is consigned to a living tomb; my old friends, brothers, sisters, are dead, all but one, and she, too, is dying: my last hopes are blighted. As for fame, it is a bubble that must soon burst. Earned for others, shared with others, it was sweet; but at my age, to my own solitary experience, it is bitter. Left in my chamber alone by myself, is it wonderful my philosophy at times takes flight; and I rush into company; resort to that which blunts, but heals no pang; and then, sick of the world and dissatisfied with myself, shrink back into solitude? And in this state of mind the author of the "Pleasures of Hope" died.

Report of Meetings.

BRO. WHITE: We were with the church in Millford, Oak Co., Mich., August 10-15. Here we found Bro. J. P. Rathbun's family in affliction, on account of the death of their son J. D. (see notice in Review of 23 inst.), who died the day before we arrived there. After the affecting scene of the funeral, we enjoyed several interesting meetings with the church. One was baptized, and united with them; after which the church enjoyed a solemn season in attending to the ordinances of the Lord's house.

August 15-22 with the church in Tyrone, Liv. Co. Here also our meetings were interesting. On first-day quite a number out side of the church here, and also at Millford, came out to hear, and were apparently more anxious to hear and learn our position than heretofore.

Our meetings closed with a refreshing from the presence of the Lord while celebrating the ordinances of his house. Praise his holy name.

Yesterday (Sabbath) we spent the day with the church in Monterey in fasting and prayer. The Lord graciously regard the united petition of his people, is our prayer.

JOSEPH BATES.

Monterey, Aug. 28, 1864.

Meetings in Dane, Wis.

BRO. WHITE: I have been for some time laboring in this vicinity. I found the cause in a very low state from the inconsistent course of some. I have been trying to set the truth before them in its true light and to point out their duty. Have had some very good meetings here. I trust our meetings will result in good. I have sold about \$20 worth of books. I feel somewhat encouraged for the Lord has blessed me in laboring for his cause. The third angel's message is onward and I want to try to keep pace with God's people unto the end.

T. M. STEWARD.

Dane, Wis.

Under date of Aug. 29, Bro. Steward again writes: My meetings closed yesterday at Dane, with quite an interest on the subject of the third angel's message and Sabbath. Some few decided to keep the commandments of God, and prepare for his coming kingdom. I got one new subscriber for the Review, and sold during my meetings there about twenty-five dollars' worth of books. There seems to be a general interest in the community. May the Lord lead them into all truth. I have preached at Dane twenty-one times, and I think the cause is rising there. May the Lord speed on the message.

Our season of fasting and prayer was one of interest, and I trust profit. Yours in hope.

T. M. STEWARD.

Lodi, Wis.

Meetings in Minnesota.

BRO. WHITE: Pursuant to appointment, we met with the church at Pleasant Grove, and held four meetings, mostly with good interest. I tried to show them their lukewarm, undone condition, which was followed with heartfelt confessions, and the formation of new determinations to live more faithful in the future than they had in the past.

Last Sabbath, Aug. 20th, was a good day for the church in Oronoco. I preached in the morning from the following words, found in Luke xxi, 34: "Take heed to yourselves lest ye be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares." In the afternoon I spoke of the wretched condition of the Laodiceans, Rev. iii, 14, which was followed by brethren and sisters with confessions and lively exhortations. After this Bro. Harlow, by permission of the church, resigned his position as Elder on account of his age and feebleness, and Bro. Hacket, formerly of Pennsylvania, was ordained to that office. We then repaired to the water, near by, and eight were baptized, all children of Sabbath-keepers, children too, that we believe will be an ornament to the church. In the evening we met to show the Lord's death, till he come. Fourteen were received into the church. Truly the good Spirit of the Lord was with us, and we were made happy because we knew

these things and did them. John xiii, 17. Be hopeful, brethren. The cause is steadily rising in Minnesota. Amen.

ISAAC SANBORN.
JOHN BOSTWICK.

Oronoco, Aug. 22.

Sabbath, Aug. 27, 1864.

BRO. WHITE: Yesterday was a day of interest and profit to the church at this place. They had, for some time, felt the need of a deeper work of grace, and were ready to welcome a day of fasting and prayer, and cheerfully entered upon the duty. We met at the house of worship at the usual hour for morning devotion. I occupied about one hour with remarks on the subject of fasting, and the objects for which we were called to pray. After a short recess we met again, and two hours were profitably spent in solemn, fervent prayer to Him who has said that he was a prayer-hearing and a prayer-answering God; and the promise at this time did not fail. We then went to the water side, where three precious souls were buried with Christ in baptism, after which we returned to the house of Bro. Spencer, where two were taken into church-fellowship.

We then attended to the ordinances, during which the falling tear, and acclamations of glory to God, told in language that could not be mistaken, that the melting, quickening, reviving Spirit of God was in our midst, to humble, to unite together, and to cheer those whom Jesus is calling out by his word and Spirit, to seek a preparation, to escape the time of trouble, and meet him in peace at his second glorious advent to earth. Praise his holy name for his loving kindness to us.

C. O. TAYLOR.

Adams' Center, N. Y., Aug. 28, 1864.

Note from Bro. Goodenough.

BRO. WHITE: Since I last wrote, I have visited Trempealeau Wisconsin, and preached fifteen times with some prospect of good. I left there time enough to attend the quarterly meeting at Mauston. This was a bright spot in our experience. Bro. L. G. Bostwick was with us and preached with freedom, dealing out meat in due season; the Lord blessing the word to the salvation of souls. From there I went to Delona and preached four times. Two more in this place made up their minds to go with us to the Kingdom. I am now preaching at the Pastor school-house in the town of Lemonweir. The interest is good, and I think that some will start with us for the Kingdom. Pray for us.

Yours, striving to overcome.

JOHN R. GOODENOUGH.

Mauston, Wis.

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 Bro. Wilkinson.

BRO. WHITE: It is truly encouraging to the people of God, to hear favorable reports through the Review, respecting the cause which we so much love. It is consoling, even in our darkest hours, to learn that the cause is onward, and to know that the Lord is still at work for the remnant church, and the gathering call is still uniting his people, upon "the commandments of God and faith of Jesus."

How important in these days of peril, that we should heed the counsel of the faithful and true Witness, to buy of him gold tried in the fire, that we may be rich, and white raiment that we may be clothed, and to anoint our eyes with eyesalve that we may see. Oh that we might realize the time in which we live and the responsible position we occupy, professing to keep the commandments of God, and to be looking for his Son from Heaven. May the Lord help us to adorn our profession with a well-ordered life and godly conversation. We need assisting grace, and the Lord has promised to give liberally. Then let us come with a true heart, and a full assurance of faith, and ask that we may receive. The Lord is on the giving hand, and we can draw rich draughts from the fountain of salvation, by complying with the requirements of his blessed word. May we be enabled to gird on the armor anew,

and have our eye fixed on the prize before us; and in a little from this, we shall outride the storm, and land in the haven of eternal rest. J. N. WILKINSON.
Peterborough, N. H.

From Bro. Grant.

BRO. WHITE: I feel like saying through the Review, that I am trying to overcome and gain an inheritance in the kingdom of God. I love the Review and the truths it advocates. I think that we should be thankful that the Lord has provided such a means for our instruction. Bro. Snook was here two weeks ago last Sabbath and Sunday. He preached six times and it was meat in due season. It made me feel like consecrating myself anew to the Lord from day to day, that I may at last arrive unto the perfect stature. And although I make many crooked paths, and often ask myself, Shall I ever be able to overcome? yet I feel to say, Through God strengthening me, I can do all things. Oh for living faith and a living experience in the things of God! Oh for power to live in that way that I may know at all times that I am doing the things that are well pleasing in his sight! I want a living faith to rely upon the promises of God, that I may stand in these perilous times. The church here is rising and trying to press together and rally more closely around the standard of present truth.

G. A. W. GRANT.

Osceola, Iowa.

Extracts from Letters.

BRO. W. H. SLOWN writes from Money Creek, Ill.: I can say with one of old, As for me and my house we will serve the Lord. We mean to go up and possess the goodly land. Through God's grace, we are fully able. Brethren and sisters, let us take hold of the work. It is a fact that Jesus is soon coming. The wheat will be gathered into the garner and the tares will be burned up. Shall you and I be of the number that will stand on Mount Zion, having our robes washed and made white? Or shall we be of that number that will call for rocks and mountains to fall on us and hide us?

I would be glad if some messenger could come this way. There is a great interest to hear preaching. Several persons have told me that they would do something toward paying the expenses of a minister to come here.

Sister Mary Baker writes from Manlins, N. Y.: I feel to praise the Lord for the present truth. My prayer is that I may live out these holy truths, and stand at last with the blood-washed throng in glory. We love the Review. We feel that it is a messenger of truth. It has carried the truth to our dear one in the army; and it makes his heart glad to turn from the field of blood and carnage, and read the testimonies of those who are on the road to Mount Zion. Oh that we may all be ready when Christ comes.

Bro. J. Jones writes from Duran, Pippin Co., Wis: We have meetings at my house every Sabbath; and notwithstanding the opposition we have to meet with, four have been added to our number this summer. We are waiting for some messenger to come this way this fall. The seed that Bro. Ingraham sowed here, is like the leaven hid in the three measures of meal. I feel to rejoice when I read the Review, to see what the truth is doing in different parts of the land.

NEVER GIVE UP.

NEVER give up. It is wiser and better
Always to hope than once to despair;
Fling off the load of doubt's cankering fetter,
And break the dark spell of tyrannical care.

Never give up, or the burden may sink you,
Providence kindly has mingled the cup;
And in the midst of all trials bethink you,
The watchword of life must be—Never give up.

Obituary Notices.

FELL asleep in Jesus, in Urbanna, Steuben Co., N. Y., August 19th, 1864, of heart disease, after an illness of about four weeks, sister Deborah Depew, in the 76th year of her age.

Sister Depew embraced the glorious doctrine of the near coming of our dear Redeemer, in 1842. At the passing of the time, she did not, like many, make shipwreck of her faith, but held on to her confidence till God made all harmoniously plain. She embraced the third angel's message about twelve years ago. And when the little church was organized here last winter, she was present and united with the church. Since then she has only been able to attend one of our meetings; but at that she was greatly encouraged and her hope revived. And now she sweetly sleeps in Jesus. Discourse by the writer from 2 Sam. xiv, 14.

J. W. RAYMOND.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 6, 1864.

Plagiarism.

THIS is a word that is used to signify "literary theft," or the taking the productions of another and passing them off as one's own.

In the *World's Crisis* of Aug. 23, 1864, we find a piece of poetry duly headed, "For the *World's Crisis*," and signed "Luthera B. Weaver." What was our surprise, therefore, to find this piece our familiar hymn,

"Long upon the mountains weary
Have the scattered flock been torn."

This piece was written by Annie R. Smith, and was first published in the *Review*, Vol. ii, No. 8, Dec. 9, 1851, and has been in our hymn book ever since the first edition thereafter issued.

But worst of all the piece is mutilated, the second and most significant verse being suppressed: namely,

"Now the light of truth they're seeking,
In its onward track pursue;
All the ten commandments keeping,
They are holy, just and true.
On the words of life they're feeding,
Precious to their taste so sweet,
All their Master's precepts heeding,
Bowing humbly at his feet."

But perhaps this would too clearly have revealed its origin, as scarcely any class of people at the present day, except Seventh-day Adventists, have anything to say about *All* the commandments of God, &c. We are perfectly willing that pieces from the *Review*, or any of our books should be published to any extent, and all we ask is, that simple justice be done us, by due credit being given.

TRACTS.—Circulate the tracts, those little, silent, but powerful, preachers, which never weary in their mission, never get out of patience with an opponent, nor become discouraged by opposition. We have a neat package of nineteen tracts put up ready to be mailed to any address, consisting of the following:

The Seven Seals—The Two Laws—Sunday Keeping Examined—Personality of God—Wesley on the Law—Appeal on Immortality—Institution of the Sabbath—Sabbath by Elihu—Infidelity and Spiritualism—War and Sealing—Who Changed the Sabbath—Preach the Word—Death and Burial—Much in Little—Truth—Dobney on the Law—Scripture References—Mark of the Beast—Perpetuity of Spiritual Gifts.

These tracts cover a wide field, and set forth a vast amount of truth in a condensed and attractive form. Sent post-paid to any address for 40 cents. Set these preachers to work. The cause needs them. The good results that one tract may accomplish, no one can compute.

THE article on Tobacco, this week, will be read with especial interest. The writer takes a discerning view of the moral aspects of our times. The student of prophecy sees that they are just such as were to characterize the last days.

WORTH PRESERVING.—The following striking declaration will be found in this week's article on Tobacco, "Rum, Tobacco and Profanity" are the three evils that too often "go together in triplet union." "RARELY CAN A PROFANE OATH BE FOUND ISSUING FROM A CLEAN MOUTH, AND A PURE BREATH."

THE RANKS FILLING.—We have added over seventy names to our list the past week. Some of these are those whose papers had been stopped, the rest new subscribers. At this rate, all that we have lost in "skirmishes with delinquents" will soon be made up. Push on the work, brethren.

APOLOGY.—Being disappointed in not receiving paper from the paper makers, the bill of which was received several days ago, we are obliged to use a miserable quality of stock for this issue, as the reader

will see. We do it, because we think our readers would rather receive the *Review*, even on poor paper, than to have it lay over a week till the good paper is received.

What Shall be Done?

COMMON print paper is thirty cents a pound—at least three times former prices. Book paper is higher. We cannot long do business without a change in prices. What shall be done? Shall we raise prices on publications? Or, shall we call on our people to make up the deficiency by donations? One thing is certain, that the *Review* cannot be furnished free, and at half price to certain ones unless donations be received sufficient to make up full price to every subscriber. Hereafter half-price subscriptions can be taken for only six months.

Let the terms on first page read as follows:—

Terms.—Two dollars a year in advance.

J. W.

SPIRITUAL GIFTS.—Vols. three and four are ready, and should be circulated without delay while money is plenty, that they may do their work.

Those wishing to obtain them by express or as common freight, with the other books and articles advertised in the circular a few weeks since, can send their orders to Battle Creek, or, if nearer, to J. N. Andrews, Rochester, N. Y., Box 648. All orders by mail should be sent to James White, Battle Creek, Mich.

J. W.

From the Eastern Tent.

OUR meeting here in Brunswick is fully under way. The interest is good. From three to five hundred are out every night. Some express the wish that we would stay all the fall. Some cannot wait, like those of old, till the next Sabbath day, but want the same words preached the next evening. They want to read. Books are taken, and four have already subscribed for the *Review*. We confidently look for a good result of this effort.

M. E. CORNELL.

Topsham, Me.

THE number of slaves owned by church members at the South before the war commenced, was about as follows: Ministers and members of the Methodist Church South and North, owned 219,000 slaves; the Baptist do. 125,000; the Reformed Baptists 101,000; the Presbyterians, old and new school, 77,000; the Episcopalians 88,500; all other denominations 55,000,—the Congregationalist and Advent Churches are as bodies free. Total, 600,000.—*Sci.*

Appointments.

No preventing providence, I will meet with the brethren at our next Quarterly Meeting, at Johnstown Center, Rock Co., Wis., commencing Friday evening, Sept. 24. A general attendance is invited. Come prepared to take care of yourselves as far as possible.

ISAAC SANBORN.

THE next Monthly Meeting for Allegan county, Mich., will be held at Watson, the second Sabbath in September. We hope all the scattered brethren and sisters of the county will be at this meeting.

By request.

CHARLES JONES.

THE next Quarterly Meeting for the S. D. A. church of Troy and Pottou will be held at Pottou in the chapel near Bro. Howlett's, the 17th and 18th of September. It is expected that preaching brethren will be present. An invitation is extended to brethren and sisters of other churches and friends generally.

LEWIS BEAN.

THE next Quarterly Meeting of the church of Poy Sippi will be held the first Sabbath and first-day in October, being the first and second day of the month. Brethren and sisters from neighboring towns are kindly invited to meet with us.

JOHN MATTESON.

THE Lord willing, I will be at the Quarterly Meeting at West Bangor the fourth Sabbath in September.

CHARLES O. TAYLOR.

Business Department.

Business Notes.

J. W. Raymond. The Bible Dictionary is published by the American Tract Society.

Who is it? Some one writes from Rouses Point, N. Y., enclosing \$1 for Spiritual Gifts, Vol iv, and Appeal to Mothers, but signs no name.

L. L. Loomis. Your money has been received and applied on Soldiers' Tract Fund.

J. Banks. The Books were sent to England according to directions.

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.

Josiah Wilber for H Robinson 26-11, S Dehaven 26-11, Adam Bare 26-11, Marinda North 25-1, E Kingsley 26-11, J K Rood 26-14, W S Anderson 26-11, Eliza Barre 26-11, C Tunnell 26-11, H Choate 26-11, J E Wight 26-11, W Pava 26-11, W Stewart 26-11, A J Brown 25-1, Mary A Bascomb 24-10, Geo. Brown 25-10, D T Evans 25-12, L L Loomis 26-1, J Hebner 25-13, W W Miller 24-1, I W Barker for A Barker 26-11, Hannah C Watkins 25-1, H H Wilcox 24-14, F Wheeler 26-11, Jane Chellew 25-11, L Godfrey 26-15, A Chafee for G D Chafee 25-11, D Carpenter 26-1, Maria Palmer 23-20, S Cairrick 25-11, G Crownheart 25-11, Amos Johnson 26-14, M E Ely 26-14, L Holliday 26-14, L Clark 26-14, A Clark 26-14, I H Moffett 26-14, L J Coleman 26-14, Mary Paul 25-1, W R Irish 25-1, H Mikkelsen 25-14, Mary House for A D Colton 26-14, Julia A King 25-14, A Forsythe 26-1, J Smith 26-1, J Haskell 26-14, R W Ricker 26-14, T Richardson 26-14, C H Rackleff 26-14, \$1 each.

D Newcom 27-1, Emily Pain 26-1, J G McIntosh 26-8, F H Hemenway 25-8, M Campbell 25-20, C M Colburn 26-1, C G Campbell 26-13, A B Rust 27-1, H Phillips 26-13, Sarah J Wheeler 26-13, A H Robinson 26-1, O Chipman 26-19, W Kelly 26-13, A Hough 26-10, L A Marsh 25-5, Wm Merry 26-1, S Haskell 28-8, A Tubbs 26-14, S J Bartholomew 26-14, H Clough 26-18, \$2 each.

A Sonders 25-11, G A Barker 26-14, E Perkins 25-11, A E Trask 25-11, L Rust 25-11, J K Folsom 25-11, E B Farrington 25-11, Clarissa Mowry 25-11, H M Woodward 25-11, J C North 25-14, 50 cents each.

John T Wilcox \$4, 25-1, J Deming Jr 55c, 25-4, Sylvia E Wardwell 60c, 25-16, M H Bates \$2.83, 26-9, J Brant \$2.29, 27-1, E Rew \$2.50, 26-20, N Ward \$1, 15, 26-5, E Suterland \$3, 25-1, T Loomis \$4.17, 27-1 G Castle \$1.50, 26-1.

Books Sent By Mail.

Wm M Bryaut 25c, E Dow 25c, A J Terrell 25c, D T Ingalls 50c, J L Baker 25c, E Rew 25c, A M Brant \$1.46, J Jones \$1.25, E McAllister 50c, S W Rodes 97c, P E Ferrin \$1, L G Delano 98c, F W Morse 12c, A Monson 42c, C O Taylor \$1.25, Mrs E Lane \$1.27, Miss L Johnson 75c, J W Marsh 43c, C K Farnsworth 38c, P W Noyes 7c, C L Davis 25c, A Damon 25c, J P Bascom 25c, L A Marsh \$2.14, W Farrar 35c, N Ward 40c, A R Hardy 25c, A Graham \$3.24, J D Morton 25c, T Burnham \$2.25, S R Sutherland \$1.12, H H Smith 25c, R Holland 17c, C Kelsey \$1.17, C G Campbell 90c, D Newcomb 12c, C R Ogden 25c, Wm S Ingraham \$2.92, J A Sell 50c, J Matteson \$1.34, S Haskell \$1.67, T Loomis 83c, A Bliss \$1.83, J Strong 25c, M E Westcott \$4.32, T Brown 25c, J Vansyoc 25c, J L Hobart 25c, J Clark 50c, C A Washburn 75c, Geo Clark 25c, L A Marsh 32c, L A Morgan 34c.

General Conference Missionary Fund.

A M Clark \$1, Josephine Baco 28c, Church at Owasso, Mich., \$20, W Farrar \$3.76, Brethren at Brooklyn, N. Y., \$20, P W Noyes \$6.22, L M Gates \$5, W G Buckland \$5.

Cash Received on Account.

Benn Auten \$50, J H Waggoner \$15, W Merry \$18.35, C O Taylor 50c, L G Bostwick for Eld I Sanborn \$16.50.

Books Sent By Express.

Mrs P W Noyes, Lisbon, N. H., \$8.78, C K Farnsworth, Washington, N. H., \$30.39, Josiah Wilbur, Pella, Iowa, \$24.20.

Soldiers' Tract Fund.

Mrs M C Trembley 64c, O Chipman \$1.34, Mrs A J Mills 25c, A sister in Ohio, \$1, Church at Deerfield, Minn., \$10.