

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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Weep Not for the Dead.

Go to her grave, but not to weep,
Nor bathe in tears her early tomb:
That precious seed will angels keep—
Thence the immortal flower shall bloom.

Go to her grave, but not to mourn,
That she was once so fair, and bright,
A form far lovelier shall be born,
From that low bed to bless thy sight.

Go to her grave, that light to hail,
Which o'er it now from Calvary streams,
Shining through death's once mournful vale,
And on thy slumbering loved one beams.

Go to her grave, to offer there,
As laid on thy Redeemer's shrine,
That lovely flower, thy first-born fair,
And say, She was not ours but thine.

Future Condition of the Wicked and Righteous Contrasted.

THE teachings of the Scriptures are clear and conclusive, promising on the one hand a future eternal existence to the righteous, the time of their reward and the locality of their inheritance, and on the other hand a future but not an eternal existence to the wicked, the time of their retribution, and the locality or territory where they are finally punished.

In view of this fact, is it not surpassingly strange that there are so many thousands of intelligent and professedly Christian people led away from the real truth upon the subject under consideration. It is true that nearly all believe in a future life of both righteous and wicked; but they ignore the principle upon which a future life is attainable. This charge may appear somewhat severe but nevertheless we think it stands good against the present theology of the day from the fact of their making future life dependent upon temporal death, while the Scriptures uniformly make future life dependent upon the coming of Christ and the resurrection from the dead.

Says the Saviour, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John vi, 39.

In case of a failure on the part of Christ to raise those given him by the Father, the above passage would prove them all lost. Again, Paul in writing to the Corinthians bases the whole object of his preaching and labors in Christ upon a resurrection from the dead, representing those that sleep in Christ as "perished" in case of a non-resurrection, and continues, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. 1 Cor. xv, 12-23.

Mark how carefully the apostle keeps in view the order they that are dead said to "sleep in Christ." If Christ comes not to wake them from their sleep and raise them; they are "perished" or "lost;" which proves positively the entire unconsciousness of the dead during the intervening time of death, and the second coming of Christ to raise them from the "perished" or "lost" condition which they were in.

We might add passage after passage from the Bible to prove this point, but here we leave it by asking those who hold to the view that future life commences at death, to ponder the above charge in their minds and whether they do not virtually destroy the beauty and importance of the resurrection of the dead, by sending men and women to their reward and punishment at death instead of the resurrection.

Perhaps no subject has been so loaded down with misrepresentations, false statements, and extravagant theological notions, as has been the subject of the future condition of the wicked and righteous. When we read the many contradictory articles from the pens of great men, describing the final condition of the incorrigible and righteous, one would think the Lord had entirely left out of the volume of inspiration what should be the condition of saint and sinner hereafter.

By some, Heaven is defined to be a region far away "beyond the bounds of time and space" and there on one side of an impassable abyss, is the abode of the saved immortal immaterial souls without body or parts, in all activity praising and glorifying God; while on the other side of the gulf or abyss, in sight and hearing are the immortal immaterial souls of the impenitent, suffering indescribable torture, anguish and pain, tossed and beaten about by the surging waves of an "unfathomable sea of liquid fire," and that through the endless cycles of eternity.

Others contend that the departed souls instead of going to their respective rewards and punishments at death, remain in paradise in a state of intuition until the resurrection. Akin to this is the purgatory of the Roman Catholic; both, sort of half way places; but the purgatory of the Catholics seems to have this redeeming quality over the Protestant's paradise, namely, to be prayed out from their half-way station and take their final flight to the home of the blessed, sanctified and made pure in the crucible of purgatory.

Mr. Buck in his Theological Dictionary, article Heaven, writes thus, as to the locality of Heaven: "Some have thought it to be beyond the starry firmament; and some of the ancients imagined that their dwelling would be in the sun. Others supposed the air to be the seat of the blessed. Others, that the saints will dwell upon the earth when it shall be restored to its paradisiacal state; but these suppositions are more curious than edifying, and it becomes us to be silent where divine revelation is so."

What! divine revelation silent as to the location of Heaven and the final abode of the saints? So says the learned Mr. Buck; but what Seventh-day Adventist believes it? Surely not I. My Bible is well supplied with vivid and glorious descriptions of the heavenly country, where it will be located and the time when the weary and careworn pilgrim will rest his foot on its glorious shore. Praise the Lord, brethren, that we have this in our Bibles and can see it so, though Mr. Buck did not.

Again we quote from Mr. Benson, "an acknowledged standard orthodox writer of Methodism," describing the sufferings of the lost in hell: Hear him and believe it you who can: "God is present in hell in his infinite justice, almighty power, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture. The presence of God in his vengeance, seatters darkness and woe through the dreary regions of misery. As Heaven would be no Heaven if God did not there manifest his love; so hell would be no hell if God did not there display his wrath. It is the presence of God which gives everything virtue and efficacy; without it there can be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of those rebels against his government, that it may be adequate to the infinitude of their guilt. His fiery indignation kindles, and his incensed fury feeds the flames of their torments; while his powerful presence and operation maintains their being and renders all their powers most acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert all his divine attributes to make them as wretched as the capacity of their being will admit.

Such is Mr. Benson's description of hell and the sufferings of the lost; but we choose rather to believe the description given us from Heaven. Compare with the above what Paul says, "Punished with everlasting destruction from the presence of the Lord and from the glory of his power." Had Mr. Benson thought seriously how 2 Thess. i, 9, read, he would have left out a good share of the above extract from his writings; for it plainly contradicts the ascription of the anguish and sufferings of the wicked in hell to the presence of God there.

But again we take up another author, and see what he may have to say on this subject, and instead of reading about an "unfathomable sea of liquid fire," behold the punishment is very different; it is here "compunction of conscience;" and so they give as many different descriptions nearly of hell and Heaven as there are individuals who have written on the subject. Their views are vague, foggy, and contradictory. But says one they get it all from the Bible. This I deny. No such contradictory teachings are found in the word of God. It is the production of mortal man blinded by prejudice, and erroneous teachings consequent upon a false system of theology.

When the Scriptures are read with a view of ascertaining the saints' future inheritance, the idea gained from the search is none other than that of "land;" "earth," many times told or promised with the qualification, "new earth," "renew the face of the earth," attached; hence the conclusion that the final inheritance of God's people will be this earth in its redeemed or renewed state, as the following scriptures, and the natural conclusions drawn from them plainly teach.

In Dan. ii, 44, we read that "in the days of" certain ten kings which took their rise out of the Roman empire between A. D. 356 and 483, "the God of Heaven sets up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The point we wish to notice in the prophecy is this: Whereas the four universal monarchies, as symbolized by the great metallic image, had their locality on the

earth, so also will God's everlasting kingdom be located on the earth, "for it dashes in pieces all earthly governments, ere it succeeds to their rule and absorbs their territory." It is also said of this kingdom that it "shall not be left to other people." This cannot be understood in its absolute sense as meaning that no people whatever should henceforward be privileged with a right to a locality or inheritance therein, but simply it should not be left any more to a people possessing characters like that of the four preceding kingdoms. For it is left and given to a people characterized as the "saints of the Most High" never to be succeeded by others, the gift of which is free, full, and final. Dan. vii, 22-27.

With the above prophecy agree those positive declarations interspersed in God's word; as for instance: "The righteous shall inherit the earth," "dwell in the land," "feed upon the heritage of Jacob," "eat the good of the land," "remain in it," "never be removed," &c., which must have reference to this earth as given to the saints after its restoration from the effects of the curse.

While in contrast it is said of the wicked, "They shall perish," "go to perdition," "be consumed," "be devoured," "be rooted out and cut off," &c.

Many would have us believe however, that the possessions of land, &c., given the saints, has reference to this life and not to the life to come. But to apply it thus, would not be true in point of fact; for who ever knew a righteous man after coming in possession of his farm, to "remain in it," "and never be removed?" Are not the wicked and righteous indiscriminately cut down and brought to an end as far as this life is concerned? Hear Job speaking on this point: "Man that is born of a woman is of few days, and full of trouble." "He fleeth also as a shadow, and continueth not." "His countenance is changed and he is sent away." Job xiv, 1, 2, 20.

What reader of the Review is there who cannot testify to the above description of man's transient stay here in this life as being verified in the death of a relative or friend of his? Alas true it is! How true it is also, while in this transitory state, that the righteous instead of being blessed with pre-eminence in the inheritance of land, &c., are often situated in just the opposite condition. We see the wicked possessing altogether the largest share of this world's goods, land, &c. So it is now, and so it was in the days of David. He says of himself, "But as for me, my feet were almost gone; my steps had well nigh slipped." Ps. lxxiii, 2. The cause of all this was the prosperous condition of the unrighteous in this life; for, he continues, "I was envious at the foolish, when I saw the prosperity of the wicked; for there are no bands in their death; but their strength is firm. They are not in trouble as other men neither are they plagued like other men. Their eyes stand out with fatness, they have more than heart could wish." Ps. lxxiii, 3, 4, 5, 7, 12.

In this unhappy condition of mind we find David on his way into the sanctuary of God; and there he finds balm to soothe his troubled heart; there God reveals to him the future condition of the wicked, their being "cut off," to "perish," be "consumed," "come to an end," &c. It would rather seem that David did not have, up to this time a clear view concerning the end of the wicked; for he says, "then understood I their end." Here he gets a full understanding of the whole matter. Though the wicked is seen "in great power and spreading himself like a green bay tree," "yet he passes away," must leave all his wealth, pomp, and honor for others to lavish their lusts upon, and himself be deprived of owning one foot of land in the future kingdom, entirely "cut off," entirely deprived of a being therein.

With this view of the matter as learned in the sanctuary, David is now prepared fully to instruct others who might be troubled as he was concerning the prosperity of the wicked as follows: "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." The reason is, "They shall soon be cut down like the grass, and wither as the green herb." And now where is the inheritance? It is left to others; and he is cut down without one glimmer of hope of ever enjoying the bliss of eternal life. What a loss!

In contrast we are exhorted, however poor and af-

flicted our condition in this life, to "do good," "delight" ourselves "in the Lord," "rest in the Lord and wait patiently for him," "cease from anger and forsake wrath." And as the reward for all this, we read, "Thou shalt dwell in the land, and verily thou shalt be fed," and in the words of the prophet we might add, "with the heritage of Jacob thy father." Isa. lviii, 14.

In the following scriptures this contrast is beautifully presented to us, "Those that wait upon the Lord shall inherit the earth; but 'evil doers shall be cut off.'" "The Lord knoweth the days of the upright; and their inheritance shall be forever." "Yet a little while, and the wicked shall not be; yea thou shalt diligently consider his place, and it shall not be." Query. Where will hell be at that time? Again, "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." "The Lord . . . forsaketh not his saints, they are preserved forever . . . shall inherit the land and dwell therein forever." "But 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."

Reference is here made by David to the manner in which the fat of lambs and other fed beasts was literally consumed by the fire on the altar of burnt offerings in the typical sanctuary. So also, in the same manner the wicked are literally to be consumed by the great fire that "comes from God out of heaven and devours them." Rev. xx, 9.

This is very plain and conclusive, and must carry with it a convicting evidence to every unprejudiced mind; that as the one was consumed on the altar of burnt offering, so, literally so, will the wicked be consumed in the end of the world. If the current teaching of the times be true of never-ending life to the wicked, David was greatly mistaken when he made the declaration that the enemies of the Lord would be "consumed" like or "as" the fat of lambs is "consumed away." Query. Did the fat of lambs and other fed beasts stand the test of the burning flame of the altar, burning and never burn up? Or did it waste and consume away as David testifies?

To this also agrees the prophecy of Malachi, iv, 1, 3, that the fire at the close of the "great and terrible day of the Lord," shall "burn up" leaving "neither root nor branch." All we find left is "ashes," trodden down under the feet of the righteous. How harmoniously David and Malachi write as to the effect of fire upon the enemies of the Lord! Nothing here surely but a clean sweep of every vestige of their being.

Again the terms used relative to the condition of both classes denote no eternal life happy or unhappy only to one class, only to the righteous, as a reward for obedience. The other class have to them threatened death, "second death."

Peter asks the question, "What shall the end be of them that obey not the gospel of God?" 1 Peter iv, 17. Ezekiel answers as follows: "The soul that sinneth it shall die." But the common theory makes Peter's question and Ezekiel's declaration superfluous by answering Peter, that people have no end, and contradicting Ezekiel by saying, they never die. Eze. xviii, 20, 21.

But the Lord continues, "I have set before you life and death . . . therefore choose life. Deut. xxx, 19.

The Saviour when about to leave his disciples gives them the consoling promise, "Because I live ye shall live also." John xiv, 19. How different the language when addressing the wicked, "he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii, 36. "That is it exactly, says the objector, the wrath of God is never appeased, it abideth for ever and ever on the head of the wicked." Not quite so fast. We find by searching that, "God's fiery indignation devours his adversaries," Heb. x, 27, and in another place "that his indignation ceases and his anger in their destruction," Isa. x, 25, and also of his "indignation as overpast." Isa. xxvi, 20, 21. Then God's wrath abideth until the complete overthrow of all his enemies, and a clean universe is made for his saints.

We now leave this interesting subject by citing the

minds of those who may object, to the last account we have in the Bible concerning the gloomy condition of the wicked contrasted with the righteous. In Rev. xx, 12, 13, we have an account of the resurrection of the wicked, that of the righteous having transpired 1000 years previous; hence the relative term, "first resurrection." The last two lines of Rev. xx, 4, compared with 1 Cor. vi, 2, 3, give us a clear idea of the work which the subjects of the first resurrection participate in, which is to pass judgment on wicked men and angels, which is a judgment to condemnation preparatory to a retributive resurrection. After this resurrection we find them actively engaged, the Devil at their head, encircling in battle array the "camp of the saints and the beloved city," the very one which John "saw coming down from God out of Heaven," Rev. xxi, 2, and while in this their last great rebellion, we read that "fire came down from God out of heaven, and devoured them." Verse 9. Do you believe dear reader, that this great fire really devours them? or are they forever preserved therein? Which way shall it be? I fully believe the former, or else John would not be writing about those cast into this fire as dying the "second death." Verses 6 and 14. Nor would the prophet represent them as converted into ashes and trodden under the feet of the righteous. Mal. iv.

Here then we have them, saint and sinner, one safely encompassed by the gorgeous walls of the glorious city of God, while the wicked are without shelter, suffering the terrible shower of "snares, fire and brimstone, and an horrible tempest which shall be the portion of their cup." Ps. xi, 6. In addition to all this horror, the greatest of all anguish, "which cuts most intolerably deep," is the idea that they have lost eternal life. The beauty of the inheritance is now pictured before them in the most glowing colors. Those within the city walls are soon to have given to them the earth, renewed by the very fire that is now preying upon the wicked, and they will enjoy its beauty and its luxuriant productions, while the wicked are cast away and lose all. All this is deeply realized by their already heavily-burdened souls, not because it was not for them; but because they would not have it when it was to be had on terms within their reach. Oh how horrible must be such thoughts to the lost at that time! Think of it dear reader. Meditate upon your own condition if not saved. The loss of eternal life! Oh what a loss! May the beauty of the inheritance, the great sacrifice of Christ for us, the great price at which redemption has been purchased for us, serve as incentives to prompt us onward in this good begun work, and we at last stand on the Mount Zion. E. M. DAVIS.

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The Saints' Inheritance.

"AND he that sat upon the throne said, Behold I make all things new. Rev. xxi, 5. If all things are to be made new, then the earth must be included, as that is certainly among the "all things." And how any one who reads the Bible carefully, can harbor the idea, that the earth is to be literally destroyed; or even become, and remain forever a mass of uninhabited chaotic matter, is strange indeed. Before polluted by sin, we have reason to believe that its natural scenery was beautiful, beyond our conception, and that if sin had not entered the world, and death by sin, its pristine beauty would have remained forever. Man had dominion over this beautiful work of the Creator, but through sin and folly lost it.

We are sometimes met with this question, by those who believe that the dominion over the earth is irrecoverably lost by man. "Does not the Bible tell us that the earth is to be burned up, or destroyed by fire?" We reply: In Peter ii, 10, we read that "the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also (also melt with fervent heat), and the things therein shall be burned up." The earth deformed and polluted by wicked spirits, and sinful men, will have its once beautiful surface cleansed by fire, and the first dominion will be restored. "And thou O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion;

the kingdom shall come to the daughter of Jerusalem." According to Dan. vii, 27, "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And according to Zech. ix, 10, "His dominion shall be from sea to sea, and from the river, even to the ends of the earth." In Isa. lv, 17, 18, it is said, "For behold I create new heavens and a new earth: and the former shall not be remembered or brought into mind; but be glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy."

That by Jerusalem, in the last quotation, is meant the New Jerusalem, we believe; as John says in Rev. xxi, "And I John saw the holy city New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they will be his people, and God himself shall be with them, and be their God. And 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."

The faith of those who keep the commandments of God and the faith of Jesus, takes God at his word; but as some require all, and even more evidence to make them believe some of the plainest, or most easily understood doctrines of the Bible, than is necessary, we will go on. We believe with the apostle Paul, that "All scripture is given by inspiration of God, and is profitable," and that "whatsoever things were written aforetime, were written for our learning that we through patience and comfort of the scriptures might have hope."

The promise made to Abraham, Gen. xvii, 8, was, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Has the promise been fulfilled? Stephen said in Acts. vii, that "he gave him none inheritance in it, no, not so much as to set his foot on, yet he promised to give it to him, for a possession, and his seed after him." "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. xi, 9, 10. He, with others who died in the faith desired a better country, that is, an heavenly, and that God had prepared for them a city. Who are meant by Abraham and his seed? "Now to Abraham and his seed, were the promises made, he saith not to seeds, as of many but as of one; and to thy seed, which is Christ." Gal. iii, 16. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii, 29.

Some feel-disposed to figure or spiritualize away most of the Bible. "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness," or wherein the righteous are to dwell, who according to Isa. lxv, 21, "shall build houses, and plant vineyards, and eat the fruit of them," and not only so, but, "It shall come to pass that from one new moon to another, and from one Sabbath to another, all flesh shall come to worship before the Lord." Isa. lxv, 23. In view of what has been said, it is no wonder that David exclaimed, "Glorious things are spoken of thee, O city of God?" By repentance toward God, faith in the atoning blood, and righteousness of Jesus, and obedience to God's commandments, we can be permitted to enter in through the gates into the holy city, at the coming of our Lord. Thus may we be companions of Jesus, our elder brother, and of angels, of Abraham, and all the saints in glory.

Immortality! what a glorious prize! Reader, if you are following those who teach for doctrine the commandments of men, let me say that the above remarks are for you; with the hope that you will study your Bible prayerfully, for in it there is a rich mine of truth, and with the blessing of God it will pay you well to explore it thoroughly.

WM. S. FOOTE.

Pendleton, Ohio.

What We Ought to Be.

"SEEKING then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Pet. ii, 11.

The truly consistent gospel believer, in these last days, is looking for the speedy coming of the "Lord and Saviour." He is looking for "the day of the Lord," in which the atmospheric "heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." He looks too "for new heavens and a new earth wherein dwelleth righteousness." Many of the readers of the Review claim to be such a people. Let us consider then, while we believe these great and important truths, what manner of persons we ought to be.

1. We ought to behave ourselves with becoming solemnity and yet with Christian cheerfulness. Great and terrible will be the day of the Lord. Then ungodly "kings of the earth, and great men, and rich men, and chief captains and mighty men, and every bondman, and every freeman, will hide themselves in the dens and rocks of the mountains; and say to the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. vi, 15, 16. This will be "the time of God's wrath," and when "the dead shall be judged," and when God will "destroy them which corrupt the earth." Then the unbelieving multitude around us so intent on sinful pleasure now, will meet the sinner's doom, and some even who have had some knowledge of these truths will fail of securing eternal life, and have their portion with unbelievers. And the time is near at hand. With what seriousness and godly fear, then, should we behave ourselves before God and our fellows. So great are the interests to be secured, so great the danger of failing to secure these interests for ourselves and others, and so short is the time left us, in which these things must be done if done at all, that there is no room for vain mirth or trifling. What! shall we trifle amid the perils of the last days, when our enemies are all around us, oft unobserved, ready in some unguarded hour to destroy us! While the great battle, that is to decide our fate is about to be fought! And when the day of probation is almost gone, the time to labor for the salvation of our neighbors about expiring! Rather let every vain desire or thought be repressed, and no idle word be uttered, that shall detract from the decorum of those who are living in these last days, that the unbeliever, may have no occasion to say and to think that we ourselves do not believe these things.

Yet it becomes the Christian to be cheerful. He looks for "new heavens and a new earth wherein dwelleth righteousness." He expects to move to a better country, where there will be a more fertile soil, a perfectly healthful climate, a pure atmosphere, where the scorching rays of the sun will not be felt, where there will be no frost, no chilling winds, nor sickening vapors; yea, where "the inhabitants will never say, 'I am sick!'" In that country, there will be no painful rheumatisms, no burning fevers, no wasting consumptions, no dyspeptic stomachs, no depressed nerves, no palsies or apoplexies, no cholera or pestilential disease of any kind. Neither can the people die any more. There those who have been blind will see, those who have been deaf shall hear, the dumb will sing, and the lame leap as a hart. War with the many evils that follow in its train will never be there, but the principles of perfect peace and liberty will forever prevail. There none will be cheated out of their possessions by the dishonest sharper. "They shall not build, and another inhabit; they shall not plant, and another eat; but God's elect will long enjoy the work of their hands." No sighs or groans will ever be heard or uttered there. There will be no distressed hearts or weeping eyes, but perfect and everlasting joy. There righteousness dwells; sin cannot enter. In all that land no falsehood will ever be told, no profane oath uttered, no ill-will cherished. Divine truth will not be scoffed at there. Perfect and universal love will glow in every heart and appear in every act. Oh! this is a glorious, a blessed land to which the faithful soul is aspiring, and which he will by and by inherit!

In view of these things and many more, the believer should be cheerful, "rejoicing in hope," though "sorrowful" at times, "yet always rejoicing."

2. Advent believers should be honorable in all their business transactions. No covetous person can have any inheritance in the kingdom of God. If the love of God dwells in our hearts, we shall not desire to get our neighbor's property, for one-half or one-fourth, or any other fraction less than its just value, nor when we are selling will we wish to obtain more than the fair value for what we are selling. If we do, we covet in part that which is our neighbor's, and become breakers of the precept, "thou shalt not covet." No man who has the love of God in his heart rejoices to think that he has increased his gains by trading or bargaining with his neighbor, while his neighbor has lost by it. This is not to love the neighbor as himself, to do to others as he would be done by. This is not the way to prepare for that world of love and righteousness. This does not recommend the truth to those that are without, but will lead them to say and to think, What do ye more than others? This and such-like things will hinder them from embracing the truth. But justice, truth, and love, adorn the doctrine of God, and help us to say, Come.

3. We ought to be persons possessing a meek and quiet spirit. Those who look for such terrible and glorious things, ought not to become excited to indulge in hateful feelings, or under the influence of these feelings to utter unreasonable words, or make extravagant statements, under any circumstances. All bitterness, and wrath, and anger, should be put away from us. We should imitate Jesus "who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously." If we are his, he will soon vindicate our cause.

4. We should be careful of our words at all times. "Foolish talking and jesting are not convenient." No idle word can be spoken, but for it we must give account. Our speech should be always with grace, seasoned with salt, that it may tend to the edifying of the hearers. Especially should we be careful not to speak evil of our brethren with whom we hope to dwell in love in the better country.

5. We should watch and pray much. Watch the signs of the times, watch our own hearts, watch the movements of our spiritual foes, watch the progress of the cause of God, "watch and pray always that we may be accounted worthy to escape those things that shall come to pass, and to stand before the son of man." We are needy, God has a large supply for our wants. We are weak, God is mighty. Though our foes are strong, he is mightier than they. We have a victory to gain, and we can only conquer through the power of God's grace. Oh may we so diligently seek this grace that we may come off "conquerors, through him that hath loved us."

C. A. OSGOOD.

A Momentous Question.

A RECENT convert from the most virulent infidelity told me that in his sober moments he had been often affected by the words of one of their female lecturers on her death-bed. Her friends had been urging her to hold on to the last, when the dying woman said: "Yes; I have no objection to holding on, but will you tell me *what I am to hold on by?*" Ah, there is the fatal want. Infidelity gives nothing to hold on by—no mighty arm to lean on—no gentle hand to grasp, no loving bosom on which to rest an aching head—no "mouth most sweet" dropping its honeyed words of comfort, and sweetening the bitterness of death with a Heaven begun. No, no, infidelity has none of these, and offers no substitute for them. It mocks the needy soul by giving it simply nothing! Alas, that man can be found so insanely wicked as actually to prefer the cold and cheerless delusion to all the joyous realities of a heavenly Father's love.—*Family Treasury.*

In all evils which admit a remedy, impatience should be avoided because it wastes that time and attention in complaints which, if properly applied, might remove the cause.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 18, 1865.

URIAH SMITH, EDITOR.

The Nation's Appalling Calamity.

THE day of rejoicing over the fall of Richmond, and the surrender of Lee, and the apparent near end of the rebellion, April 14, had scarcely closed, ere the terrible announcement was flashed over the land that President Lincoln, and Secretary Seward had fallen by the hands of assassins. No tragedy in our nation has ever equaled this. It falls upon the country as a new development in the annals of crime. We have been wont to think of such scenes, as confined to the old world, and reserved for monarchs and tyrants. But the murder of our own humane and amiable President, has scarcely a parallel in the dark annals of any nation. Nothing could exhibit in a more vivid light, the diabolical spirit that lies at the root of the rebellion. No one act could show more clearly the perilous times that are upon us. By this event, a veil of uncertainty is thrown over the future condition of this country. We are reminded by this that we are not to settle down in the idea that peace with flowery wings is here, and harmony and prosperity are before us. When we have reached a time in which the chief magistrate of this nation, and his prime minister, can be assassinated in cold blood, whether instigated by the leaders of the rebellion, or by the individual wickedness of the perpetrators of the deed, may we not fear that the quiet and happiness of the nation are gone forever.

But though this prospect is dark, there is light beyond. We have this consolation, that One still lives above the reach of the assassin's knife, who holds all nations in his hands, and who will ere long bring in his own glorious reign of righteousness and peace. And however dark may be the scenes that intervene between us and that time, the bright prospect of the soon-coming reign of the King of Heaven remains before us, permanent and eternal. To that we look forward with joy, and pray, "Come, Lord Jesus, come quickly."

We give the following from the Detroit Tribune, touching the dreadful event of the President's death:

"A most fearful calamity has fallen upon the nation! On Good Friday night, just after pious hearts all over the land, in solemn litany, had prayed for deliverance from 'all privy conspiracy and rebellion, from battle and murder and sudden death,' the president of the United States was shot by a bold assassin, while witnessing the performance, at Ford's Theatre in Washington. In all aspects the tragedy is appalling. But it does not stand alone. Horror is heaped on horror. In another part of the same city, the distinguished Secretary of State, confined to his bed from a painful and dangerous accident, was attacked by another assassin, and stabbed three times in the neck. The President died to-day, April 15th, at 22 minutes past 7 o'clock. And the Secretary of State also expired this morning, at 9 o'clock and 45 minutes. Thus, almost simultaneously, the nation loses two of its greatest and purest men.

"What shall we say of such an event as this, which has plunged the whole people into sincere sorrow? Never did a nation have a more manly, pure and magnanimous ruler, than Abraham Lincoln. A child of the people, simple in his tastes, void of selfish ambition, not of great intellect, but possessing strong understanding and sagacious perception, with a kind word and a smile for everybody, patient under irritation and disaster, conspicuously faithful to principle,

and incorruptible as St. Paul, bending in modest service to hear and obey the real voice of the people, he will live in their affections as long as our history shall stand. No wonder the tears came into the eyes of strong men, and their voices quivered, as they met on the street, and spoke of the murder of these men in cold blood. In the very hour of proudest triumph, just when he had returned from the conquered capital of the insurgents, where one might have thought his real peril lay—just on the threshold of a second term of the Chief Magistracy, which his countrymen by an overwhelming majority had given him—just when the grim clouds of war were breaking away, and the glorious sunlight of Peace was cheering every household in the land—just when a stricken race, lifted by his mandate into Liberty, was pouring benedictions upon his name, the brutal assassin took his life! With Abraham Lincoln, falls the great central figure of this most remarkable era in our National history. Others are more eminent than he, in particular walks: but as the Chief Magistrate, by virtue of his important public acts, and the many peculiarities of personal character and administration, he stood out to the view of the world more than any other. All men now mourn him as a sincere, good man. His frailties were amiable, and will be even dear to his countrymen, who will venerate him next only to Washington among our public men.

"If Wilkes Booth be indeed the assassin, as seems most probable, we have in him concentrated the hellish spirit of the slaveholders' rebellion—the spirit that made trinkets of the bones of our dead heroes, and drinking cups of their skulls—that left torpedoes in deserted fortifications—that butchered our negro soldiers captured in battle—that starved our prisoners at Andersonville—that sought to lay our Northern cities in ashes. We have no doubt that this most foul and unnatural murder will be traced to the arch-fiends who have just fled from the rebel capital. Those men are equal to any crime in the bloodiest calendar of human wickedness. They began in perjury and robbery—have waded deep in patriotic blood shed by their treason, and they will close their career in a more revengeful tragedy of poison and assassination. Did the nation in its ecstasy of victory, forgetful of the true character of these men, and threatening to fall on their necks in unconditional forgiveness, require this dread tragedy to arouse it to just efforts for its future safety? God forbid! But it is not for us to fathom the arcana of Divine Judgment.

"Mr. Lincoln and Mr. Seward, thus fearfully murdered by the assassins of Rebellion, would have been in all probability more kindly disposed to repentant insurgents, perhaps even to contumacious rebels, than any other two men in high public positions. Mild and affable in disposition, generous and highminded, we cannot recall a harsh expression ever uttered by them as to future pains and penalties. Rebellion has assassinated its most kindly and lenient judges. It may now look for the lightning and the whirlwind—the faggot and the scourge. It will by its own act have brought upon itself a retribution that the people in love and hope of fraternity in the future might have put to rest.

"This dreadful affair seems to have been planned for execution last March, but miscarried from some cause. There is, however, great significance in the occurrence of the assassinations at this time. As we know, negotiations of an important character are pending at Richmond, in which the President and Secretary Seward were to bear the principal part, and which might have borne important results for the Union cause. In view of this event, may not the calamity to the country have been precipitated in order to secure the advantage of time to the rebel leaders?"

Another daily paper has the following:

"The assassination of President Lincoln and Secretary Seward last evening has thrown an impenetrable gloom over the nation. Had the first-born of every household been struck down in death, the grief and sorrow could scarcely have been more universal. Every one feels that it is no ordinary calamity which has overtaken the nation; every one in vain tries to penetrate the future, and divine, if possible, whether this is but the opening scene of horrors which will appal the world."

The World Growing Better.

A PARAGRAPH published in the Independent of April 6, contains the following declaration:

"We believe that the literature of the present is far in advance of the preceding age in every moral quality. It belongs to, and is illustrative of, a better civilization, and shows that the world and its writers are slowly but certainly advancing toward a purer light and divine life."

This declaration is based on the fact that the eminent writers of this generation, Dickens, Thackeray, Stowe, Browning, Longfellow, Lowell, Whittier, Holmes, Bryant, &c., present a morality and purity in their writing, whereas three eminent writers of a past age, namely, Fielding, Sterne and Byron were far otherwise. It illustrates how easy a thing it is to deceive ourselves in that which we would very much like to have true. So far as these individual writers are concerned the remarks are doubtless correct. Those occupy a higher plane than their predecessors. But does this prove that the world is growing better? Do the works of these writers form the staple literature of the masses? Are there not thousands of under currents more vile and corrupting than ever before? Does not the press teem with degrading fiction? Is not the land flooded with works of a low and corrupting tendency? Are not the morals of the masses deteriorating? Is not licentiousness and every evil everywhere on the increase? It cannot be denied. The sure word of prophecy informs us that evil men and seducers shall wax worse and worse, and that even those having a form of godliness, shall in the last days be guilty of a catalogue of sins of the deepest dye. It is in vain to point to a few eminent writers who maintain a high moral tone, and fancy that on this account the world is growing better. Alas for the world, if this is the only evidence of its improvement. Alas for the credulity of mankind if they will be beguiled into pleasing dreams of peace and safety by such means as this. Thank God we may look for a better world than this, far sooner than it could be brought about by any human efforts, were they to be crowned with the utmost success. But it will not be in this state of things. It will only be in the new earth wherein righteousness shall dwell, where the Prince of peace shall reign, and the saints of the Most High shall possess the kingdom under the whole heaven.

God Recognized.

It is to be very generally observed in all the rejoicings for the late Union successes, that God is recognized as the giver of all our victories. In the former part of this contest but very little was said about God in the matter, and the contrast between the language used to-day, and that of those days of peril and disaster, cannot fail to be noticed. It is right and appropriate that God should be recognized in the national gratitude; for he it is who has given the victory. But to see so general an acknowledgment from the official under his seal of authority, to the humblest citizen, is more than could have been expected.

The Chicago Tribune in its first jubilant announcement of Grant's victory, closed its remarks with the exclamation of "Glory to God."

Again in complimenting the different generals for their gallant services, it looks to a higher than any human arm, and ascribes the victory to them, only under Providence.

A prominent speaker in Detroit in a speech on the occasion of the public and impromptu rejoicings in that city, said:

"This is a day of delirious joy, and we do well to be glad. Richmond and Petersburg are ours, and Lee has surrendered. [Cheers.] How the heart leaps at the announcement, and with what grateful aspirations to Almighty God, who with us and on our side has at last guided our gallant hosts to the victory."

And this sentiment that Almighty God was the leader of the hosts to victory, was received by the assembled multitudes with cheers.

The Detroit Tribune speaks as follows:

"All hail, then, this last most glorious victory of all! All hail blessed Peace, which rises from her

long sleep to shelter the nation beneath her snowy wings! To God be the glory for the end that draweth nigh!"

The Secretary of War in a despatch to Gen. Grant says:

"WAR DEPARTMENT,
WASHINGTON, Apr. 9—9:30 P. M."

"To Lieut. Gen. Grant:

Thanks be to Almighty God for the great victory with which he has this day crowned you and the gallant armies under your command. The thanks of this Department and the Government, and of the people of the United States—their reverence and honor have been deserved—will be rendered to you and the brave soldiers and gallant officers of your army, for all time.

"(Signed) E. M. STANTON, Sec. of War."

Waning of the Pope's Power.

THEY shall take away his power, says the prophet, to consume and destroy it unto the end. The following sets forth a singular movement that is on foot even in Italy itself, which must be as humbling to the papacy as anything that has ever happened. We look for this man of sin soon to plant the tabernacles of his palace between the seas in the glorious holy mountain, Jerusalem, and come to his end with none to help him. Dan. xi, 45. He is asked to resign the patrimony of St. Peter as follows:

"The petition which has for many months been circulating among the Roman Catholic priests of Italy, asking the Pope, as spiritual head of the church on earth, to resign his temporal power, has been sent to Pius IX, signed by 8,943 Italian priests, or about a fourth of the whole number, 2,000 of whom are of the highest clergy and dignitaries. Though the object of the petition was not opposition to the Papacy, to which many of the signers are still bigotedly attached, but rather a patriotic desire for the union of the different States of Italy under one king, the Pope regards it as a serious and wicked insult, and has directed the bishops of the different dioceses to suspend all the signers from their priestly functions. Many of the bishops hesitate to execute this order of the Pope in the present state of the popular mind.

The Vatican.

THE following is a description of the place where the Mother of harlots has lived deliciously and glorified herself; where she has arrayed herself in purple and scarlet, with gold and precious stones, committed her abominations and become drunken with the blood of the saints. A magnificent palace with only four thousand four hundred and twenty-two apartments is the humble abode of the professed vicegerent of the Son of God, who when he was upon earth had not where to lay his head:

The Vatican, or Pope's palace at Rome is said to be the most splendid palace in the world. It is said to be more than one thousand feet long, nearly eight hundred feet wide, and has eight grand staircases, two hundred smaller ones, twenty courts, 4,422 apartments, a library of 387,000 printed volumes, and 23,000 manuscripts. But all these riches must "come to nought," as declared by the angel in Revelations. The day of Babylon's destruction is at hand, and consequently, the deliverance of the saints from the power of the grave must soon take place. The period in which we are now living is one of thrilling interest to the people of the Lord; but the wicked are very careless relative to the awful situation. They seem to be totally blind to their dangerous position, and are dreaming of the good days to come.

All the prophetic streams are about to meet in one grand focal point, hence the end of the present dispensation must soon come.

THE rule of Sir Mathew Hale was, "Eight hours are for work, eight for meditation, eight for sleep, and all for God."

ABUNDANTLY use God's promises and he will abundantly ratify them.

Increasing Responsibility.

EVERY increase of light brings a corresponding increase of responsibility. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Jno. iii, 19. The reason why the last generation of men will prove to be more vile and abominable in the sight of the Lord than any preceding one, will not be on account of their barbaric ignorance and dark, uncivilized heathenism; but it will be because they sin against greater light. They may have an exterior polish, and sin more genteelly than those who have not been favored with equal opportunities. But the more favorable opportunities they have enjoyed, will only sink them lower in the scale of morality. There can scarcely be a greater sin than despising the light. It is the condemnation of the world. If light, when given, had been cherished, the world need not be in its present dark and deplorable condition. The light of the gospel might have been in every land at the present day, but for the fact that men, sinful men, love darkness rather than light.

But leaving heathen lands and directing our attention to Christendom—to those who have the Bible, and how few do we find who so far value the precious truths it reveals as even to make any profession of faith and obedience. What an account of slighted mercy is accumulated against their names!

But let us come nearer still. How few that make the profession of religion are willing to correct their faults and errors when they are pointed out by the word of God. How few that will leave the path of traditional and fashionable error and turn their feet into the testimonies of the Lord, when increasing light from the word of God makes the path of duty clear. How few are sufficiently converted to God to leave the doctrines and commandments of men, and yield to the plainest requirements of that Bible which they profess to believe and follow!

But yet a little nearer. We, brethren, who profess to be reformers, who have taken our stand upon the highest platform of truth, who profess to keep all the commandments of God and thus make a profession almost infinitely higher than the professed Christian world around us, how is it with us? We acknowledge that God has highly favored us with light. Are we walking in the light? Do we let it shine? Are we as much in advance of others in moral duty, as our superior illumination demands? If we are not, let us reform, and reform now! We shall not be excused if we do not live up to our light. Let us know and realize that light unheeded will only increase our condemnation. The interests of our own souls and of those who are perishing around us, demand that we should walk in the light, and there is no excuse.

R. F. COTTELL.

A Girdle Round the Earth.

THE following interesting article is from the N. Y. Independent, of April 6. It shows the mighty achievements of science which will probably be realized in 1865, in connecting the eastern and western hemispheres by telegraph, both by an eastern and a western route, thus encircling the globe with the electric wire, and sending the lightning on its mission of intelligence around the world. It also shows how readily such events are impressed into the service of the popular delusion respecting the universal spread of peace and Christianity. The telegraph poles, says the writer, will stand like so many sentinels "to repress disturbance." Here is the peace side of the prospect. And in another place he adds that religion with other things "will naturally cluster about the track of the magnetic intelligence." This is the religious side. But it will take something more than telegraphic poles and telegraphic dispatches, to maintain peace and establish Christianity in all the earth. Men have tried for 6000 years to reform the world by such illegitimate means; but the means are not adapted to the

end, and will not accomplish it. So long as the world neglects or resists the means that God has ordained to purify the heart, and so work true reformation in the earth, its progress will be downward and not upward. Nevertheless the popular hope runs in the channel that is set forth as follows:

EIGHTEEN HUNDRED AND SIXTY-FIVE may claim in its last moments to have done something memorable for the liberty, equality, and fraternity of the human race. Foremost of its achievements will be reckoned the overthrow of slavery in America, and the vindication of republicanism—the beginning of the abolition of all servitude, and the subversion of every throne. The reign of a true peace will have been inaugurated, for revolutions which uproot the ancient wrong are processes in the universal pacification—most perfect when the laws of God are most exactly obeyed. Especially will a good understanding among the nations have been promoted by the telegraphic circling of the globe, and the establishment of daily intercourse throughout the northern belt of civilization. The continents will clasp hands under the seas by cable, and the wire-bearing poles that stalk across the land like so many gendarmes, will report and repress disturbance along their beat.

This is not speculation. A telegram which started from Bombay in India on the 3d of February, was received in this city by steamer on the 21st. By July next the Atlantic telegraph is expected to be laid, and Calcutta can then converse directly with San Francisco. Before the expiration of the year, it is probable the Russian overland telegraph to the Pacific will have been completed, and India and China united, so that the round of intelligence will be without a break, even if the material circuit be wanting. Meanwhile, however, a line is creeping northward from California toward Behring's Straits, and a cable to China via the Sandwich Islands is contemplated. The Southern hemisphere presents peculiar facilities for telegraphic connection whenever it shall seem remunerative, and the time may well come when Napoleon, if he were to revisit St. Helena, would find it a station between South Africa and Brazil, and might send a message to his ancient capital.

Recent files of the London papers describe at length the operation of laying the final link in the chain of Indian communication. The problem was in effect, to sink a thousand miles of cable from the mouth of the Persian Gulf to the muddy delta of the Euphrates and Tigris at its head. This was accomplished, of course, under British auspices, and seems to have been a trying and a gallant performance. A telegram from Calcutta has already traveled in twelve hours to London, and a higher degree of efficiency is expected, with a little experience on the part of the operators. It is curious to trace the line from the Gulf, running thence as it does to Bagdad, through to Mesopotamia and deserted Nineveh to Aleppo, and thence to Constantinople. Hannibal would not be more astonished at being treated to a ride on the proposed railways over and under the Alps, than would the despots of Babylon at talking with the world's ends from their sumptuous palaces. Fancy Artaxerxes telegraphing to his satraps in Ionia, the defeat of his brother Cyrus at Cunaxa; or Xenophon announcing to the Spartan harmost at Byzantium, the safe arrival of his command at Trebizonde!

To have extended a telegraph successfully through a barbarous country is a triumph which augurs well for the future of the tribes through which it passes. Religion, letters, the arts, and traffic will naturally cluster about the track of the magnetic intelligence, and a singular chapter be opened up in colonization and the mixture of races. Explorations of the venerable ruins which are so tempting to our research will be rendered more feasible, and the cosmopolitan tourist will devise new paths for his wandering footsteps. Yet for the present, it must be confessed, the bond between England and her colony is precarious, and neither she nor mankind will be satisfied till many lines insure perpetual interchange. When we shall have become accustomed to read at breakfast, advices from all quarters of the globe, we shall ill endure to learn that by the snapping of a wire, some land that was

yesterday at our doors has been suddenly thrust back into its primitive remoteness; nor shall we grumble less at losing the market reports from the coast of China, because of wars which are devoid of principle, even though they be waged in the interest of trade. The filaments must multiply till ignorance can find no corner where she may rest undisturbed, and until the brotherhood of man is wrought in an unfading texture upon the loom of time.

Sabbath Meditations. No. 9.

THE truth of God is full of power, it is mighty, and will prevail. The power of truth in our courts, when by competent witnesses it is made to appear, often puts to shame the corrupt judge and the pliant jury; how much more the truth of God will, when made to appear, bear down opposition, and triumph in the vindication of justice.

How does the power of truth appear, when he who formerly sought the destruction of the church, becomes at once its mighty advocate and friend.

How clearly is the power of truth brought to view, when on the day of Pentecost, a great company of the priests, perhaps some of those who insulted Jesus on the morning of his crucifixion, became obedient to the faith, and how well it sustained them afterward in trial and persecutions.

The power of the truth, how shall it be told? Shall we consider Noah against the world? Did it fail him? Did it fail any one of its votaries in the long catalogue of saints and heroic martyrs? Not one.

The truth, how it refines and ennobles; often when weary and tempted, how mightily it sustains the soul, when darkness encompasses the mind, how quickly it is dissipated by the truth; when difficult questions arise, with what artlessness, and yet with what decision and clearness does truth respond.

Often when wearied and distracted with labors and cares, how sweetly does the truth comfort, and heal, and fortify the soul.

"Sometimes a light surprises
The Christian while he sings,
It is the Lord who rises
With healing in his wings."

Yes it is the truth of God of which we speak, present truth, applicable to us and to our times; these are the truths we ask for, the truths we need, which will sanctify and purify the soul.

These are the truths we have longed for, truths which bring us back to the good old paths, truths which draw us closer to God and Heaven. Some of us had become old in error before we saw this glorious light; others in youth are rescued before they had drank so deeply of the wine of Babylon, but all rejoice in its power.

When we look at our own weakness and unworthiness, our hearts fail in discouragement, and we look at ourselves as well nigh lost, but the truth of God presents itself to our view, and self vanishes, and while our eyes are fixed upon the truth, our hearts dilate with love and joy and holy anticipations. Then it is, we find duty clear, and all our besetments overcome. A way is opened through the gloom, and light illumines our path. Then our despair vanishes, and we almost forget that we ever had a doubt or sorrow.

Envy and bitterness, distrust, murmuring, selfishness, covetousness, are scattered as mists before the morning sun, and childlike simplicity and sincerity, fill the place of these dark passions, the gentle Christian graces press in, and displace those evil emotions, and the heart, before bowed down with contending powers, now looks up to Heaven with confidence and humble faith; not because it has become better, but because the truth is now the subject of thought, and the present truth has a power with it, a power to drive out evil and introduce good.

Truth brings with her a noble train of virtues, and never stays long in evil company.

Then let us ponder much upon the truth, as it is by the truth we are to overcome. Let not the cold-hearted wonder that he is easily overcome, when his heart is a receptacle for every thing that presents itself, while the truth is forgotten and neglected.

No generation in the past has had such an array of

truth to meditate upon, as ours; never had a people so many errors to unlearn, so many false doctrines to combat as the present, multiplied errors, complicated, interwoven, wide-spread, everywhere, and on every moral subject; errors deep and dark; errors subtle and dangerous; and the more dangerous because they come as genuine Bible truths.

The complete moral deceptions under which a false Christianity sits benumbed, spell bound, is indeed appalling, especially when we consider how extensive and fatal this deception is; hence the importance of present truth, and only those who are interested deeply, and well informed in regard to it, can expect to pass the test.

Let us not flatter ourselves that we have escaped the influence of even those errors we have abjured; the effects of moral intoxication, are not quickly eradicated.

JOS. CLARKE.

Portage, Ohio.

A Little More.

BRO. WHITE: I send you the following, clipped from an old paper, thinking that it may be worthy of a place in the Review; and if the reader thinks that it refers to his neighbor, he is mistaken. W. S. FOOTE.

(At Thirty.) Five hundred dollars, I have saved—
A rather moderate store—
No matter: I shall be content
When I've a little more.

(At Forty.) Well I can count ten thousand now,—
That's better than before;
And I may well be satisfied,
When I've a little more.

(At Fifty.) Some fifty thousand—pretty well—
But I have earned it sore,
However I shall not complain
When I've a little more.

(At Sixty.) One hundred thousand—sick and old—
Ah! life is but a bore;
Yet I can be content to live
When I've a little more.

(At Seventy.) He dies—and to his greedy heirs
He leaves a countless store;
His wealth has purchased him a tomb—
And very little more.

Moving West.

BRO. WHITE: Since my note appeared in the Review, headed, Moving West, I have received quite a number of letters from brethren of the States of Ill., O., Penn., Wis. and Mich., anxiously inquiring about our country, the price, prospect of homes, &c.

I would esteem it a favor to answer those inquiries through the Review, presuming there may be others who are also desirous to know of these things:

1. The number of Sabbath-keepers here is about twenty. The number of us organized, is fifteen. We are in unity with the body so far as we have knowledge. It is our "manner" to meet every Sabbath.

2. Society, politically, has undergone great changes. Even sympathy for slavery is regarded as disloyalty. Morally, it is about the same as elsewhere, I suppose. Religiously, the fall of "Babylon" is plain to be seen.

3. You ask for a description of this country. It is high and gently rolling on the prairies, a little more broken among the timber (as it is found on the water courses) but not mountainous in North Missouri. We are situated about half way from the Iowa line to the Missouri River. The soil is rich, and very productive. Limestone is abundant, and the country is tolerably well watered, Grand River runs through this country with its numerous tributaries.

4. The Hannibal and St. Joseph railroad runs near the south line of our country. Kidder is our nearest station, ten miles distant. Our facilities for market, are very good. We can sell every thing we raise at a good price.

5. Farms can be bought at from ten to twenty dollars per acre, "Southern" men are selling and leaving, and "Yankees" are coming in. There is but little government land in our country, though a great deal is yet unimproved.

6. All kinds of grains and vegetables in common use, grow here.

7. This is a good fruit country.

8. This is decidedly a good stock-raising country.

9. Stock is not so high here as you represent it there.

10. The opportunities for mechanics of all sorts here, are good.

11. As to guerillas, our part of the country has never been troubled with the presence of such bands, but we have had to go and protect other parts against such.

12. This is a very healthy country.

Now if such a country as this seems to suit your minds, we would gladly welcome you in our midst. I am aware I have not answered all inquiries. That would be difficult to do in one letter. I hope this may be satisfactory.

Seeing this "world is not our home," let us use it in securing to ourselves and others present livelihood, and everlasting happiness in the earth made new.

Yours striving to overcome.

J. H. ROGERS.

Altovista, Daviess Co., Mo., April 4th, 1865.

NOTE. We would caution Bro. Rogers not to encourage Sabbath-keepers to settle in his place, unless they can give good reference as to their standing with this people. Otherwise he will be liable, at least, to be visited by some uneasy disaffected ones, who would be glad to run away from their restraint at home, and move in there and impose upon his liberality.—ED.

Our Friends After Death.

A FATHER once related to his children the following story:

"The governor of an island was once called to appear before his king to give an account of his stewardship. Those friends in whom he had most confided, parted with him at his house; others went with him to the ship; while many in whom he had placed but little trust, and scarcely recognized as friends, much to his surprise escorted him on his journey, went with him to the king's throne, there spoke for him, and secured him the favor of the king.

"So man," continued the father, "has on earth three kinds of friends, whom he only learns to know aright when he is called to leave this world and render his account to God. The first of these—gold and lauds—remain behind; the second—friends and relatives—go only to the verge of the grave; the third—his good deeds—accompany him in his journey to the better land, and are with Christ his advocates before the throne, and purchase for him favor and pardon. How foolish is man to prize so little here what will constitute his wealth hereafter!"

How to be Miserable.

SIT by your window and look over the way to your neighbor's excellent mansion which he has recently built, and paid for, and fitted out. "Oh, that I was a rich man!"

Get angry with your neighbor, and think you have not a friend in the world. Shed a tear or two, and take a walk in the burial-ground, continually saying to yourself, "When shall I be buried here?"

Sign a note for a friend, and never forget your kindness, and every hour in the day whisper to yourself, "I wonder if he will ever pay that note?"

Think everybody means to cheat you. Closely examine every bill you take, and doubt its being genuine until you have put the owner to a great deal of trouble. Put confidence in nobody, and believe every man you trade with to be a rogue.

Never accommodate if you can possibly help it. Never visit the sick or afflicted, and never give a farthing to assist the poor.

Buy as cheap as you can, and screw down to the lowest mill. Grind the faces and hearts of the unfortunate.

Brood over your misfortunes, your lack of talents, and believe that at no distant day you will come to want. Let the workhouse be ever in your mind, with all the horrors of distress and poverty.

Follow these recipes strictly, and you will be miser-

"ble to your heart's content—if we may so speak—sick at heart and at variance with the world. Nothing will cheer or encourage you—nothing throw a gleam of sunshine or a ray of warmth into your heart.—*Sel.*

"I SHALL not wonder if you think me mad. I have been mad and I am just beginning to see my madness. Oh, how little zeal, how little love, have I manifested! How madly have I misimproved my time and talents! how wretchedly neglected the all-important work to which I am called; how ungratefully requited the best of Saviours! How often have I called his love and faithfulness in question, at the very time he was taking the best possible measures to promote my happiness; now he returns to humble me, and shame me for my folly and ingratitude. Oh, I know not how to bear this astonishing overwhelming goodness! Methinks I could bear his anger—but his love cuts me to the heart. Oh, that I may be dumb, and not open my mouth any more, since he is pacified toward me for all that I have done! Oh, that for the remainder of my life, I could hear of nothing, speak of nothing, but the wonders of his person, his character, and redeeming love! But unless he prevents, I shall wander again and act over, not only once, but often, my past sins. It seems now infinitely better to die, than be guilty of this; but he knows, and will do, what is best."—*Payson.*

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. Brinkerhoff.

BRO. WHITE: I wish to say to the brethren and sisters, that I still love present truth, and am living in hope of having a home in the new earth. I am glad that I started to serve the Lord; for his service is to me a source of great pleasure. I am thankful that while I was traveling the downward road to destruction, and was without God and without hope in the world, the Lord called after me, and I was brought to see my undone condition without the atoning merits of the Saviour, and shown the light of present truth. These truths are growing brighter and plainer, and I would not give up the hope of eternal life that I have, for the honors and pleasures of this world. God has been very good to me all along the journey of my unprofitable life; but especially do I prize the blessing that I received in the knowledge of present truth. I believe that Jesus is soon coming, and we have but little time to prepare for that great event. I can say that I have much to overcome yet, before I shall be ready to meet my Saviour, and I hope by the assisting grace of God to go through to the kingdom. I love God's people, and I hope to stand with them on Mt. Zion. Let us be faithful to the end, for by the help of Israel's God, we are able to possess the goodly land, and our salvation is nearer than when we believed. I want to enter through the pearly gates and walk the golden streets of the heavenly city. I cannot love Jesus enough for having given himself for us, that we may be permitted to enjoy these things. There war shall not be known, and death will have ceased to reign. There we shall never, never sin, but shall dwell forever in the light of the Saviour's smiles. The thoughts of the joys of Heaven, cheer me on while in this dark world. I shall be unspeakably happy if I am permitted to meet you there, and to meet Jesus in peace.

Yours in hope of eternal life.

JACOB BRINKERHOFF.
Lisbon, Iowa.

From Bro. Russell.

DEAR BRETHREN AND SISTERS: On my way from Mauston, Wis., to Findlay, O., I visited the brethren in Chicago. I stopped with Bro. and sister Place, No. 40, Griswold-st., who took pleasure in making me comfortable and happy while sharing their hospitality. Sister Place is firm in the truth. Bro. Place has not fully recovered from the influence of military life, as he has been in the service for some time; but he is reading the Testimonies to the church, and I trust will soon be in the fellowship of the saints, rejoicing in the whole truth.

I formed a happy acquaintance with Brn. Miller and Rust, and several others of whom we cannot particularly speak. These young men are doing a good work in searching out those who have ears to hear the truth in the dark and sinful place in which they live.

Through their efforts many of the soldiers have become much interested in present truth. I held several meetings while there. All seemed much refreshed, and expressed a determination to enter that "rest that remains for the people of God."

After many solicitations from the soldiers and friends of the cause there, I held one meeting in the hospital. My subject was the perpetuity of the Sabbath, as many wished to hear on that subject. There seemed to be a heart-felt interest among many attentive hearers. No doubt God has many jewels in the camps and hospitals. I left, feeling encouraged to press on in the good cause. Dear brethren, be faithful, for our redemption is drawing very near.

Yours in the blessed hope.

WM. RUSSELL.

From Sister Goodeno.

BRO. WHITE: Being one that is looking for that same Jesus that was taken up when the men of Galilee stood gazing after him, I feel like striving to get on the whole armor, and to be found on my watch when the divine Master shall make his appearance in the clouds of heaven. My prayer is, Come, Lord Jesus. Earth is a dreary place to me now. Loved ones have fallen asleep in Jesus. Within the last four years, three of my family (a companion and two sons) have gone to rest. One has just been laid away, and again I am called to mourn, but I am sustained by hope.

"Hope is my helmet, faith is my shield,
Thy word, my God, the sword I wield."

What I know of the truth I have gathered by the wayside. I have never had the privilege of listening to a full course of lectures, or reading the testimonies of sister White, and being in straitened circumstances, I have to deny myself of the Review and Herald, which would be a welcome visitor in my house. But I am determined by the assisting grace of God to be an overcomer, that when I have done with earth and all its cares, I may have a right to the tree of life.

"Oh, long-expected day begin,
Dawn on these realms of woe and sin,
Fain would I leave this weary road,
And go to meet my blessed Lord."

Yours looking for the soon-coming Saviour.

EMILY GOODENO.

Wilson's Grove, Iowa.

From Bro. Demmon.

BRO. WHITE: Permit me through the columns of the Review, to say to the Brn. and sisters scattered abroad, that I believe the time has come for every one of us to search our hearts thoroughly, to see whether we are in the faith. We may think that we are in the faith, and we may have a zeal, but is our faith a living, active, and abiding faith? And is our zeal that which is according to knowledge? And are we living to the honor and glory of God? If we can answer these questions in the affirmative, then are we in a measure ready for the sealing time; which I believe to be right upon us. And I do desire to realize that we are actually living in the day of judgment, and we know not how soon our cases will pass in review before the court of Heaven, and be unalterably fixed for life or death. How important then that we have a correct faith and zeal, and move in harmony with those that are moving out in this work, and keep pace with them; for this message will rise, whether we rise with it or not. On what a solemn message! and it is approximating to a time when it will go with power.

Dear Brn. and sisters are we ready to be sealed with the seal of the living God? Are we doing all that we can for this cause? Do our works correspond with our profession? Are we becoming sanctified by obeying the truth? If so, then may we fervently pray that the four winds may be stayed until the servants of our God are sealed in their foreheads.

Yours, hoping to be one of that number.

THOMAS DEMMON.

Aken, Wis.

From Bro. Allen.

BRO. WHITE: It has been some time since I have made any report, as I have had but little to report. I have of necessity kept at home most of the winter, yet I have visited Greenwood Prairie and attended a few meetings with Bro. Bostwick. He has been doing a noble work there. By his labors many have been led to take a stand on the side of truth in that place. May the Lord more abundantly bless his labors and strengthen the lambs of the flock is my prayer.

From thence I attended the Quarterly Meetings at Pleasant Grove and with the Oronoco church at Cherry Grove, and also with the Deerfield church, all of which were profitable meetings. Each church received additions to their number; and there seems to be a general desire to raise the standard of love and truth a little higher.

Since then I have given a few lectures at Eagle Valley which resulted in confirming some that were

desirous of a better understanding of the truth. Four followed their Saviour into the water and were buried in baptism. Others acknowledged the truth, some of whom I have hopes will find salvation through obedience.

I would say in conclusion that my course is onward. I love the Lords; I love his people. I love the sacred truths that make us free. I long for the coming of Jesus, to reward his saints with a crown of life.

W. M. ALLEN.

Steele Center, Minn.

Extracts from Letters.

BRO. J. ATKINSON writes from Port Andrew, Wis.: I am one of the waiting ones, disappointed in 1844. Hence I know what it is to be disappointed and soothed at,—"not gone up yet." But I believe, brethren, that if faithful, we shall soon be caught up to meet the Lord in the air.

There is a small church here striving for the kingdom of God. I take delight in reading the Review, and my prayer is, that God will bless you abundantly.

How to Ruin a Son.

1. Let him have his own way.
2. Allow him free use of money.
3. Permit him to roam where he pleases on the Sabbath.
4. Give him full access to unprincipled companions.
5. Call him to no account of his evenings.
6. Furnish him with no stated employment.

Pursue either of these ways, and you will experience a most marvelous deliverance, or will have to mourn over a debased and ruined son. Thousands have realized the sad result, and have gone mourning to the grave.

That Unruly Member.

SOME persons sing with great earnestness, and very devoutly,

"Oh, for a thousand tongues to sing.
My great Redeemer's praise!"

But from the way they use their one tongue, we might well praise God they have but one, for their practice speaks as though they longed

For a thousand tongues to speak
About their neighbor's faults.

It is a great thing to use one tongue as God would have us.—*Clarke.*

SALVATION draws near to man when it is his main care. Religion must be our business, then it will be our delight.

We may judge of our eternal state by our spiritual state; and our spiritual state by the delightful and customary actions of our lives.

We should never excite a hope which we may disappoint.

Obituary Notices.

Died, in Brookfield, N. Y., March 31, at the residence of his father-in-law, Ira Abbey, of tubercular consumption, our beloved brother, William Hall; aged 27 years, 9 months, and 11 days.

The life of Bro. Hall was in an eminent degree that of the humble, consistent Christian. He feared God with that filial fear that made his life one of constant watchfulness, and his example such that it might be safely imitated. He labored in the office of the Advent Review some eight years, until the failure of his health compelled him to desist. It was fondly hoped that rest and relaxation from care might give relief. But with everything that affection could do to stay the progress of the destroyer, he sank steadily to the grave. To the last moments of his life, his mind was clear and calm. His end was answerable to his life, peaceful, serene, and heavenly.

J. N. ANDREWS.

FELL asleep in Jesus, Sunday, April 2, 1865, my wife, Sarah A. Marsh, aged 53 years, 2 months, and 23 days.

She has been a great sufferer for many years, not being able to walk for something like four years, and although she has never heard or seen one of the Seventh-day Adventist preachers, still she kept the Sabbath something like four years.

ZEBINA MARSH.

Northfield, Mass.

DIED, Feb. 13th, 1865, in Lancaster, N. Y., of Diphtheria, Elmer F. Williams, only son of Darwin and Melvina E. Williams, aged nearly three years.

M. E. WILLIAMS.

The Review and Herald.

BATTLE CREEK, MICH., WEDNESDAY, APRIL 18, 1865.

The Annual Meetings.

By invitation of the Battle Creek church, at a meeting, April 10, it has been decided to hold the annual sessions of the General Conference, Mich. State Conference, and Publishing Association, at Battle Creek, Mich., May 17-21, 1865, as elsewhere appointed. These annual meetings are important gatherings, and are becoming more and more so every year. We ask the brethren and sisters everywhere, to offer up to God the fervent prayer of faith, that he will work in power for his people, at these meetings, and guide them in wisdom to carry out his will, and advance his cause. If we mistake not, the coming year is destined to be a momentous one for the cause of present truth. We believe the time has come when the last merciful message is about to go forth in its might, to wake the world with its last loud warning, and search out the thousands of honest ones who have not yet bowed the knee to Baal. We want the illuminating spirit of the message with us, that we may comprehend the magnitude of the work before us, and take action with that zeal and energy which these critical times demand. We hope to have a feast of tabernacles at this gathering, and to see many of the true friends of the cause from all parts of the field. Let all who contemplate coming, seek a previous work of thorough consecration to God, and come with the heavenly armor on, prepared to work in earnest for the cause of truth.

In the death of our dear Bro. Wm. Hall, whose obituary is given in another column, it is not his family and kindred alone who are afflicted. For some eight years connected with the Review Office, the Association has lost in him, a most worthy and efficient hand. As one of the deacons of the Battle Creek church, and teacher in the Sabbath-school, his death is most deeply felt by us all. We fervently hoped that relaxation from labor, and special attention to health, would restore him to us again; but it seems that disease had made its insidious progress so far that it was not to be restrained except by the direct power of God. As a church, we tender to his mourning companion our hearts' sympathy, and take to ourselves some of the consolation which is hers,—the assurance that he will have a part in the first resurrection.

I THINK we ought to make a wide distinction between fighting in defense of the government, and murder. The Lord makes use of the civil magistrate for the punishment of evil doers, and we are told, "He beareth not the sword in vain." If it would be wrong to class the sheriff who hangs the murderer with the murderer himself, it is wrong to class the soldier who fights in defense of the government against rebellion, with the murderers that have made an insurrection against the government. Although we do not, as Christians, see it our duty to engage in the great national struggle impending; although we do not feel it our duty to fight with carnal weapons; yet we would appreciate the blessings which God gives us through civil governments, and we would be far from reproaching as murderers the defenders of our free, civil institutions and ourselves, against the violence of those who would enslave mankind.

R. F. COTTRELL.

To the Brethren in Ills. and Wis.

As I borrowed \$150 to clear Bro. L. G. Bockwick from the draft, which is not yet paid, and which will be due in a few weeks, if any would like to assist me in this enterprise, they will send their remittance as churches or as individuals to me. Direct to Johnstown Center, Rock Co., Wis.

ISAAC SANBORN.

HENRY WARD BEECHER says he has devoted his life to working for his fellow-men. His income tax indicates that he has never forgotten himself.

English Bibles have fallen with gold, as may be seen by the prices given in this Number.

J. W.

Bibles and Testaments.

ENGLISH BIBLES.

| | |
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| Minion, Ref. after verse, Morocco, Gilt, | \$4.00, postage 28 |
| Nonpareil, " " " " " " | 3.50, " 24 |
| " Marg. Ref., Calif, " " " | 3.00, " 24 |
| Pearl, Ref. after verse, Morocco, Gilt, | 3.00, " 16 |
| Diamond, Marg. Ref., " " " " | 2.00, " 12 |
| " without Ref., " " " " | 1.00, " 12 |

AMERICAN BIBLES.

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| Minion, Marg. Ref., Morocco, Gilt, | \$4.00, postage 36 |
| " " " " " " " " | 3.00, " 36 |
| " " " " " " " " | 2.25, " 36 |
| Nonpareil, " " " " " " " " | 1.75, " 28 |
| " " " " " " " " | 1.40, " 28 |
| Pearl, " " " " " " " " | 2.50, " 20 |
| " " " " " " " " | 2.10, " 20 |
| " " " " " " " " | 2.00, " 20 |
| " " " " " " " " | 1.50, " 20 |
| " " " " " " " " | 1.25, " 20 |
| Diamond, " " " " " " " " | 2.00, " 12 |
| " " " " " " " " | 1.65, " 12 |
| " " " " " " " " | 1.30, " 12 |

We can furnish Testaments, Plain, Gilt, Clasp, or Tuck with Psalms, from 25 to 75 cents. Postage 4 cents.

General Conference.

The third Annual Meeting of the S. D. A. General Conference will be held in Battle Creek, Michigan, Wednesday, May 17, 1865, at 9 o'clock A. M. This Conference is composed of delegates from the various State Conferences. Where delegates are not already appointed, the different Conference Committees will see that they are appointed in season. Brethren in those localities where there is no State Conference can also represent themselves by delegates or letter at their discretion.

JNO. BYINGTON,
J. N. LOUGHBOROUGH, } Gen. Conf.
G. W. AMADON. } Committee.

Michigan State Conference.

THE Michigan State Conference will hold its fifth annual session at Battle Creek, Mich., Thursday, May 18, 1865, at 9 o'clock A. M.

All the churches belonging to this Conference, and those who wish to unite with it, are requested to represent themselves faithfully by delegate or letter. Delegates are to be chosen according to the following ratio: "Each church to the number of twenty members or under, shall be entitled to one delegate, and one delegate for every additional fifteen members." Delegates will bring letters showing their appointment. Churches will also be careful to act upon Sec. 2, of Art. iv, of our Constitution, as follows: "It shall be the duty of the churches in this Conference to send a written report to the regular meetings of the Conference of their standing, their losses and additions [of membership] during the year, also the amount of their s. b. fund." Ministers belonging to the Conference will also be prepared to present their individual reports of each week's labor, and expenses. These reports must state the number of meetings held, and where they were held, each week. Churches will also remember Sec. 3, of Art. iii, and notify the Executive Committee at or before the time of the Conference, of "the amount they will give each month during the Conference year for the support of ministers and tent operations, and for such other purposes as may be necessary for the advancement of the cause."

U. SMITH,
JNO. BYINGTON, } Mich. Conf.
R. J. LAWRENCE. } Committee.

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

THE Seventh-day Adventist Publishing Association will hold its fifth annual session at Battle Creek, Mich., Friday, May 19, 1865, at 9 o'clock A. M.

JAMES WHITE,
GEO. W. AMADON,
J. N. LOUGHBOROUGH,
J. N. ANDREWS,
E. S. WALKER,
URIAH SMITH,
I. D. VAN HORN. } Trustees.

REMARKS. It is hoped that by appointing the business sessions of the Conferences and Association, so early in the week, all business pertaining to the interests of those meetings may be fully attended to before the Sabbath, so as to leave the Sabbath and first-day to be devoted exclusively to religious exercises. It will be necessary that delegates to the General Conference should arrive in Battle Creek as soon as Tuesday or Tuesday night, delegates to the Mich. State Conference by Wednesday, members of the Association, Thursday, while those who come for the religious meetings exclusively, will be expected on Friday. A committee

of arrangements will be found at the Review Office, to provide homes for all who come.

GEN CONF. COMMITTEE.

VAIN DESIRES.—We all take too much after the wife of Zebedee; every one would have something, such perhaps as we are ashamed to utter. The proud man would have a certain thing—honor—the covetous man would have a certain thing, too—wealth and abundance—the malicious would have a certain thing—revenge on his enemies—the epicure would have pleasure and long life; the barren, children; the wanton, beauty; each would be humored in his own desire, though in opposition both to God's will and his own good.—Bp. Hall.

LAW is the wisdom of God and the lesson of man. Her seat is the bosom of Jehovah, her voice is the harmony of the world.

THE Christian's Hope, like a luminous arch, spans the broad sky of time, and lights up the otherwise occult future.

Appointments.

Quarterly Meetings in Minnesota, will be held as follows:

Enterprise, Sabbath and first-day, May 6 and 7.
Pleasant Grove, May 13 and 14.
Oronoco, May 20 and 21.
Deerfield, May 27 and 28.

The above meetings will commence Sabbath evening. No providence preventing, one or more of the Conf. Committee, will attend these meetings.

MINN. CONFERENCE COMMITTEE.

THE next Quarterly Meeting of the church at Hundred Mile Grove, Wis., will be held May 6 and 7 1865. We hope to see a messenger at this meeting.

N. M. JORDON.

THE next Quarterly Meeting of the Lynxville and Kickapoo churches, will be held at Kickapoo, May 6 and 7. A general attendance of the brethren and sisters of the surrounding churches is solicited.

THOMAS DEMMAN.

The next Quarterly Meeting of the church at Manson, Wis., will be held May 13 and 14, commencing the evening of the 12th. A general gathering is requested. Please do not forget a few quilts or buffalo robes. Cannot some messenger be present? As our elder and deacon have moved away, we think it may be best to elect others to fill their places.

A. G. PHELPS, Clerk.

Business Department.

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.

T H Risinger 26-1, W M Allen 26-1, E Bugbee 27-1, Asa Hayes 27-1, R E Caviness 27-19, E F Whitmore 27-1, Sarah Cornwell 27-1, L Tomlinson 26-18, V M Gray 26-18, Mary P Shaw 26-14, Jane Mullen 26-1, each \$1.00.

B Sutton 27-18, Z Beman 27-19, A G Pixley 27-13, C M Chamberlain 26-1, L C Morehouse for Mrs Freeman 29-6, E Van Deusen 28-13, E French 29-1, W Arthur 26-14, F C French 28-1, Z Tyler 27-1, P Potter 27-1, J Cooper 27-14, Mrs M Birdsell 27-13, Mrs J Bennett 28-1, H G Easterly 27-1, Jenny E Gray 28-1, L Williams 26-20, Lizzie Emmert 27-14, Nancy Porter 28-1, E S Lane 27-19, Clara Craig 28-1, J Paul 27-10, A Coalwell 28-1, A Korb 28-1, each \$2.00.

J Atkinson 26-19, L Richison 26-19, S Wing 26-19, S Nason 26-19, each 50c.
L Scripser 25c 27-1.

Subscriptions at the Rate of \$3.00 per year.

C M Chamberlain \$3.00, 28-1, Maria West \$3.00, 28-1, D Carpenter \$3.00, 28-1, M B Smith \$2.00, 26-23, H S Guilford \$4.00, 27-18.

Books Sent By Mail.

S H Snow \$1.25, H Bingham \$2.00, B Sutton 50c, N Orcutt 50c, J A Burgess 12c, W E Caviness \$1.90.

Cash Received on Account.

B F Snook \$6.00, T M Preble 50c.