In the light of Scripture. We hope such articles will be spoken more to the point? A stray expression about sentiments as these. What S. D. Adventist could have occasionally found, who, through popular journals, dare encourage feature of the times, that persons are occasioned for the eye of the Christian world has, by some suspicious influence been diverted from this point, this faith and hope. Instead of loving Christ's appearing, and looking for it, this great and precious truth seems quite generally obscured by the mist of plausible and popular error, and thus lost sight of by most of the religious teachers of our day. Numerous theories and sophisms abound, the object of which seems to be to prove in substance that "my Lord delayeth his coming, as if that were a most important and desirable point to gain. According to the popular teaching and theology of our day, the coming and kingdom of Christ is not to be expected or looked for as a literal reality. That is, the real appearing of the real Jesus who was once on earth, was crucified, rose from Joseph's tomb, conversed with the disciples on their way to Emmaus, while their hearts burned within them, ascended from Olivet, and was thus taken up as a cloud received him out of their sight. The same actual return of this very same personal Jesus is not a joyful and most welcome thought even to the professing Christian world. The very idea is met with frowns and decided opposition. The present Gentile Church is not yet ready to receive the Lord of life and will not attempt to make it appear that the professed Christians of our day do generally love Christ's appearing.

The investive powers and literary taste of our age have created several other theories of Christ's appearing, which very much relieve the objections and fears of those who are not quite ready for his real personal appearance. Hence, frequently the hobby funeral text is gravely used in good faith as usual, "Be ye also ready, in an hour ye think not, the Son of man cometh." That, is death cometh!—Learned Commentators have amusing themselves, and others with a coming of Christ to destroy Jerusalem in the shape of a Roman army under Titus. All having been fulfilled. This of course is very learned, and withal serves as a comfort to the self-delusion of those who are not prepared, would not like to see the blessed favour coming with power and great glory. There is still another appearing of Christ, advocated by the popular religious teachers of our day, very generally received by the churches as an orthodox theory, and yet this appearing and kingdom of Christ, so called, is not the appearing and kingdom of Jesus, which of course, in all fairness and common sense, would not be the kingdom and reign of Christ, but in reality, of the Holy Spirit, whose person, office, and work is distinct from, and not the same as, that of Christ the Son. In the light of the sacred oracles, the reign of the Holy Spirit is a reign of grace over the heart or man's inner nature, a reign of righteousness, peace, and joy in the Holy Ghost. This is the only reign of the Holy Ghost, which the Scriptures reveal. This reign of grace in us constitutes our bodies temples of the Holy Ghost; thus every true believer becomes both a subject and an heir of Christ's future, everlasting kingdom, which shall come "at his appearing," and in no comprehensible sense before. The future coming kingdom and glorious reign of Christ on the renewed and restored earth, will be as real and personal as was his first coming, incarnation, humiliation, suffering, and death. The return of Christ to this world as its heir, conqueror, and king, is the world's hope, and especially the only hope of the church, which he has purchased with his blood. There is meaning in that expression spoken by the holy prophet, "The desire of nations shall come." The ancient worthies looked forward through the ages of coming ages to this hope, to this coming glory of the Messiah. The apostle speaks of them thus, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." All these "received not the promise" for the reason that "God having provided some better things for us," they were not to be made perfect in their attainments and bliss "without us," that is, all substance are to participate at the final consummation, the marriage supper of the Lamb, the coronation of the King and crowning of him with all his saints. This is really the theme and language of prophetic song through Moses and all the prophets. From these scriptures a few only can here be specified. Among them the language of Job is very remarkable for clearness, considering the age in which he lived. He certainly must have loved Christ's appearing, as appears in the following words: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; when I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job xix, 25-27. No comment can add to the clearness of the meaning here intended. How significant that previous gospel name, "my Redemption, and how unmistakable is that reference to the resurrection of "the blast and holy" when Job should see his Redeemer standing on the earth, when he, the Redeemer, should dwell with them and be their God. Rev. xxi, 3. The prophet refers to this same glory thus, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously!" Isa. lxxv, 23. What reign can this be, so glorious, if not that of David's Son on Israel's throne spoken of in so many of the precious promises of the holy Scriptures? And why may this not be the time when Job, with others, "shall see with his own eyes the King in his beauty and the land that was then afar off." The Psalmist very frequently exultingly dwells on the same holy theme, and calls on all the works of God to praise him in joyful expectation. One of his sweet
strains reads thus: "Let the heavens rejoice, and let the earth be glad, let the sea roar, and all that is therein; let all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the peoples with his justice."

As this glorious event draws nigh, and the sorrows and tribulation of earth are sadly multiplying, certainly the joy of every heir of future glory should be no less than that of ancient saints. In view of it the Lord himself, long before the event, foretold the following words which he commissioned the prophet to speak to them, and all who shall come out of great tribulation, "Say to them that are of a fearful heart, be strong, fear not: behold your God will come with vengeance, and will execute his anger; he will take vengeance, and will proceed against his enemies."

Why then should such be afraid or troubled? "Ho, be not afraid: for I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

But what then would we do if Christ could appear today? Would we go on as we have begun—simply to practice. "If any man love not our Lord Jesus Christ, let him be Anathema maranatha!"

"Nothing in my hand I bring, Simply to thy cross I cling. Naked, come to thee I fly;在此填入空白处的单词。 Helpless, without a resource, I lay before thee my soul. 

Vile, I to this fountain fly; Wash me, Saviour, or I die! —Cowper.


**God Delivers.**

"One Sunday," says the Rev. Mr. Fletcher, "I went up into my pulpit, intending to preach a sermon which I had prepared for that day; but my mind was so confused, that I could not recollect either my text or any part of my discourse. I was afraid I should be obliged to come down without saying anything; but having recollected myself a little, I thought I should any how preach my sermon of the day, relating, as I am doing, the account of the three children cast into the fiery furnace. I found in doing it, such an extraordinary assistance from God, that I supposed there must be some particular benefit from it. I therefore spoke to the effect that if any one found any particular benefit, they should acquaint me with it the following week. In consequence of this, the Wednesday after, a woman came, and gave me the following account:

I have been looking with especial concern for my soul. I have attended the church at all opportunities, and have spent much time in prayer. At this my husband, who is a butcher, has been exceedingly enraged, and threatened me severely, if I dared to go to John Fletcher's church; yet, if I dared to go to any religious meeting whatever. When I told him I could not in conscience refrain from going at least, to our own room where I used to hear him, he gave me quite some alarm; I grew quite alarmed. If I went anywhere, he would cut my throat as soon as I came home. This made me mighty to God, that he would support me in that trying hour. And though I did not feel any degree of comfort, yet having a pure conscience in God, determined to go on in my duty, and leave the event to him.

"Last Sunday, after many struggles with the Devil and my own heart, I came down stairs ready for business. My husband, noticing that I was going to church, told him. Well then, saith he, I shall not as I intended eat your thresh; but I will heat the oven, and threw you into it the moment you come home. Notwithstanding, I went to church, which he endeavored to discourage. We had many bitter oaths, I went to church, praying all the while that God would strengthen me to suffer whatever might befall me. While you were speaking of the three children who Nebuchadnezzar cast into burning fiery furnace, I found it all belonged to me, and God applied every word of it to my heart. And when the sermon was ended, I thought if I had a thousand lives, I could lay them all down for God. I felt as if I said that I knew not what to do; I must be fully determined to give myself to whatsoever God pleased: nothing doubting, but that he would either take me to Heaven if he suffered me to be burnt to death, or that he would in some way deliver me, even as he did his three servants that trusted in him. When I got almost to my own door, I saw the flames issuing out of the house, from the Countess of Huntington's Life and Times, is well worthy the attention of clergymen, some of whom, we doubt not, occasionally lay themselves open to a rebuke similar to the one given by the British Roscius:

"I no longer am a Christian, your distressing malady will soon be for gone."

**Slandering.**

It is not a very pleasant thing for a man honestly to serve God, and then to find his character taken from him.هذه الكوران، which he was good, that he left his name, in every age. The world never permits a man to be accused falsely, without implying with a volley of mud. If he also stop not the man's mouth, she blackened his character; all perished, undoubtedly by the same unoffending individuals. Of five inmates of the dwelling, one alone survived. Brother, brothers, and affianced bride, all perished, undoubtedly by the same knife. While such things can still occur at our very doors, it is vain to plume ourselves upon a civilization and refinement which yet abounds with passages worthy of the recent savage episodes of Letxon or Dumas, the world never permits a man to be in a well-ventilated room, from the Countess of Huntington's Life and Times, is well worthy the attention of clergymen, some of whom, we doubt not, occasionally lay themselves open to a rebuke similar to the one given by the British Roscius:

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Cunningly-Devised Fables.

No words of mockery can be uttered by latter-day scoffers, nor words of opposition by error-loving professors, nor sentiments of scorn or indifference by a careless and ease-loving world, but the word of God persists unmoved, and buttles the humble disciple against them.

Scoffers refute themselves. How often are the Advent people told, in the bitterness of the opposition which they have power and might of our Lord Jesus Christ that should arise in the last days, as recorded in Matt. xxiv. 24. How is this? Are they those false prophets? Yes! exclude the enraged opponent. But, if those false prophets were to arise just before the coming of Christ, and constitute a sign of that event; and if we are the ones, then that sign is fulfilled, we are in the last days, and the coming of Christ is at hand, and the things that the Advent people are proclaiming, and hence we cannot be the false prophets spoken of. Thus the skeptic refutes himself and clears us.

Again, Peter informs us that "there shall come in the last time scoffers with their own deceivings, and shall walk after their own lusts...." Where is the promise of his coming? Now it is evident that before this can take place, the doctrine of the Lord's coming must be agitated. There must be a general moral and intellectual subject and discussion of the people be called to it, or there would be no occasion for the scoffer to arise and propose his question, Where is the promise of his coming? If, then, we can find a time when the doctrine of the Lord's coming is being agitated, and scoffers are rising up all over the land, with the very question in their mouths which Peter speaks to them, what must we conclude? Why, beyond controversy, that we have reached the very time spoken of by Peter. And when did he say these things should happen? "In the last days." Very well. These things are now transpiring before our eyes. The picture Peter has presented before us, is being fulfilled to the letter. We have therefore only to say to the scoffer as he comes up, that there is abundant promise of the Lord's coming; that Peter has pointed him out, and described his work, as that succession, duration is measured in our minds. When that succession of ideas ceases, perception of clari-
As a soul. Hope thou in God: for I shall yet praise him, the Lord is good. Why art thou cast down, O, my soul. He will yet bring forth his light in the darkness, and his glory shall be as the morning. He will come forth like the morning; he will gather up from you the remnant of Jacob. The Lord is our light. The Lord hath broken the bonds of iron and silver. 

Bro. White. The Quarterly Meeting for the Lisbon district convened at Lisbon, Sept. 30. There was a goodly number from Marion and Fairview. The Lord blessed us, and we had a good and happy time. On first-day morning we commenced with prayer and reading. We had the assistance of two and two, who were twice added to the Lisbon church. The brethren seemed much strengthened, and expressed their firm determination to press on till Jesus comes. My health is much better now than it has been for a long time, and I am trying again to hold up the glorious truths of God's holy word before the people. I see and feel the great necessity of living a godly life here, and I pray that every one of us may live such a life which we love so much. I am thankful that we have the "Testimony" in the church, and while reading volumes three and four, I was led to explain. Oh, how good the Lord is to us! I intend to profit by these things. 

Bro. Smith. The last five weeks, has been a time of severe affliction with us. First I was taken down with fever which lasted about ten days. In answer to prayer the fever was instantly rebuked and I began to stand upon the walls of Zion to sound the alarm, but while thus reduced, she was taken with the typhoid fever, which has now run twenty-seven days. She is now very low. Several days she lay, as all supposed, at the point of death. She has had no relief for any kind of medicine. By command of water on the head the fever was kept from settling on the brain. She was too weak in the beginning to endure a thorough course of water treatment, so we could not expect to break up the fever. We know that to take the drugs of physicians would be in this case certain death. We therefore did what we could to supply conditions, and give nature a chance to throw off the disease. But our main dependence was the intercessions of the church; that by the mercy of God, my dear wife is still spared. It was on the Sabbath, when we had given up all hopes of her recovery, there was a sudden change for the better. I now learn by letter that by every word and act we unconsciously but surely prostrate the truth, or deny its sanctifying, saving power? May God help us to fully understand the responsibilities we occupy.

Sabbath morning we had a social meeting, and many of the saints came together to worship God and his precious truth. While listening to the prayers and exhortations of our dear brethren and sisters, we felt the Lord's presence, his love, and feel that the time was so near at hand, when "Hope shall change to glad fruition, and joy shall have no end, praise and honor forever," and praised the Father to praise!

After the conference meeting had closed, Bro. White gave a discourse upon the subject of sanctification. His remarks were founded upon 2 Pet. 1, 12. He dwelt particularly upon the necessity of being temperate in all things, in order to be sanctified, and fit for our Master's use. In the afternoon Bro. Andrews occupied a few moments in speaking upon the same subject.

The Lord's presence was felt, and it pointed out to us those things wherein we come short of the glory of God. May God help us to begin a preparation time we will reform; but let us, in the strength of God, point out to us those things wherein we come short of the glory of God. May God help us to begin a thorough reforming immediately. Let us not look at those things alone, but resolve that at some future time we will live thus, and if God then will let us, in the strength of God, commence now, remembering that we must work fast in order to overcome all our sins, and be prepared to meet the Lord when he shall come.

We enjoyed the Conference more than words can express. But when the hour of parting with our dear brethren and sisters arrived, our hearts were filled with love; yet our sorrow was mitigated with the thought that the memory of it will be sweet and precious to us as long as life shall last. It was just what we needed, and it contained food for every hungry, fainting soul.

Praise God for this blessed hope! As we gathered at the depot too early for the cars, we joined in singing that grand, and soul-thrilling hymn, "On Jordan's stormy banks I stand, and cast a watchful eye To Canaan's fair and happy land, Where my possessions lie."

As we sang the chorus, "Well' we'll join the pilgrim band, And to glory go. We're traveling to a better land, My home is not below,"

we felt like shouting praises to God that we had ever been permitted to join the despised band that are seeking to enter into the rest and glory to God, that beautiful home will soon be ours. We are almost there.

Our meetings are over; but the memory of them will ever linger with us, and we shall love to look back upon them as one of the green spots of our toilsome journey. We love the cause of God, and rejoice to see it advancing in this State, as well as in other portions of the wild harvest-field. And we feel a deep anxiety that its progress should not be hindered for a lack of means to carry on the great work. May God help us.
to realize that time is short, and that thousands are starving for the truth, and will perish unless the bread of life is carried to their fainting souls. Oh, let us awake, and get our hearts fully engaged in our Master's work, and we feel the Spirit of God pervading our hearts, the arms of love will encircle poor sinners, and we shall feel that no self-denial, no sacrifice, is too great to make, in order to carry the precious truth to them. Let us give liberally, according to that 'cheerful giver,' for God loveth the cheerful giver. Let us get lag as God hath prospered us; remembering that he that it is a sacred pleasure to give back to the Lord no sacrifice, is too great to make, in order to carry the hearts where they should be, and then we will feel that it is a sacred pleasure to give back to the Lord that which he has entrusted to our keeping.

My mind goes back upon whom the burden of the work is laid. And let us, dear brethren and sisters, uphold by our means, our prayers, and by living blameless before the world. And at last, when the angels shall be sent to gather the redeemed, God may say, 'We have been among the happy number that shall be caught up to meet the Lord in the air, when the angels shall be sent to gather the redeemed. Let us be found engaged in the Lord's service, and as we feel the Spirit of our divine Shepherd. And to feed the lambs with proper food, we must be ourselves fed by that bread which cometh from above. H. C. Miller.

God's Humble Poor.

God's poor people! who are they? They are those who know not where they are going; who are perishing in ignorance and sin, as they wallow in the mire because they have not heard the voice of the Shepherd. They are those who think not about the hereafter, who have the world and all its glory; many of them, I was told, will not only not be saved, but will be in greater misery than if they had never been born. But the little ones were too merry-hearted to respond, and the Avenger of Patience was pleased to hear them say, 'Hark! is it the Sabbath to-day?' No telling the child why it was so, nor giving it one other reason why it should keep quiet. But the little ones were too merry-hearted to re- main silent, and they were soon heard to ask, 'Why do we have to be so quiet? Hark! is it the Sabbath to-day?'

As the Sabbath drew on work was stopped, groans were heard from the children, for they were much against their wishes, sent to bed earlier than usual, with no loving 'good night,' no folding of the little hands while the mother taught them to pray to God; but in their place, heavy hearts and tears. In the morning the little ones were 'up with the lark,' and, on other days, were eager to commence their noisy play, not being of an age to understand why one day was different from another. But their childish game, instead of being properly directed, was bestowed upon a broken-hearted mother. 'Hark! is it the Sabbath to-day?' No telling the child why it was so, nor giving it one other reason why it should keep quiet. But the little ones were too merry-hearted to re- main silent, and they were soon heard to ask, 'Why do we have to be so quiet? Hark! is it the Sabbath to-day?'

Older persons would have been as anxious as he, un- sure of what was to be done. And in the cases of those children who, instead of one year, should time continue, leaving the home they disliked, and going out into the world to do battle in its busy walks, without those truths of Scripture firmly impressed upon their minds which would make them more virtuous and righteous men; but on the contrary, with an intense hatred for that which they have been falsely led to believe was Christianity as taught in the Holy Bible. Then let parents examine themselves in regard to the example they are giving to their children, that they may not be sorry God gave them into their charge.

How can we claim to love God if we love not our own? And how can we say we love our own while they have been falsely led to believe was Christianity as taught in the Holy Bible.

The Sabbath Among the Children.

I have often marked, and sometimes with pain, the different ways in which parents teach their children to observe the Sabbath. Many of our readers are visiting some place, perhaps, even now, last spring, I chanced to read an article in the Youth's Instructor about a little girl who was always so sorry when the Sabbath was past, and the reason was given by the writer why such was the case. This story was in such strong contrast with what I have seen expressed, that the impression then made upon my mind of the importance of rightly teaching young children to love and keep the Holy Sabbath will never be re- moved. This little girl's mother, if I remember the story right, was very careful not to have the little one have that past and gone which was only pain to him? Older persons would have been as anxious as he, unsure of what was to be done. And in the cases of those children who, instead of one year, should time continue, leaving the home they disliked, and going out into the world to do battle in its busy walks, without those truths of Scripture firmly impressed upon their minds which would make them more virtuous and righteous men; but on the contrary, with an intense hatred for that which they have been falsely led to believe was Christianity as taught in the Holy Bible. Then let parents examine themselves in regard to the example they are giving to their children, that they may not be sorry God gave them into their charge.

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The Review and Herald

Minutes of the Ills. & Wis. Conference.


The reports from several churches show the average attendance at the services of prayer. The large attendance of people. The great need of doing a great work towards the suppression of slavery, we consider it a criminal act to vote for those whose business, we have reason to believe, would be to restore to slavery the hundreds and thousands already delivered therefrom.

Voted, That the last three resolutions be published in the Review.

Conference adjourned one die. Prayer by brother White.

A. LANFRAN, Pres't.

J. M. AUBOURN, Sec'y.

[Text continues with various resolutions and reports from different churches, including one about the suppression of slavery.]

From Bro. Strickland.

Bro. White: I am glad that I have been able to get to my third angel's message, and that my lot has been cast with this people, that are waiting and looking for the coming of our Redeemer. Here are some evidences that the truth is manifestly true, and that our sympathies are with the national government in its efforts to suppress the evil works of an unbridled power. I have written you before, that the third angel's message is a great good work to do, and I am now struck with the power of the Review and publications to make a progressed journey to that blessed city. I praise the Lord for this blessed hope.

G. W. STRICKLAND.

Burr Oak, Mich.

From Bro. Strong.

Bro. White: I have closed my meetings in Bushnell for the present. There are four obeying the truth as the meeting of this Conference. They are manifestly true, in this place, and others, to hear further. But fever and ague has obliged me to close up meetings, and I hope to be able to return and labor further in that place.

E. STRONG.

From Bro. Matteson.

Bro. White: I attended for the first time the Wisconsin and Illinois State Conference at Clyde, commencing the 6th inst.

The meeting-house was crowded with attentive hearers, while some able discourses were delivered by our brethren, and many of the people came from the surrounding states. There was a meeting of quite a large number of brethren and sisters. I feel very thankful to God that I have been able to get to my third angel's message, and that I have been able to obey the solemn warnings and kind invitations of the third angel's message. May the blessings of God and the truth come to all who are prepared to receive them at his glorious coming. And may our missionary brethren seek more and more the pure and golden truth, and God only be willing to be prepared at his glorious coming. And may our ministering brethren seek more and more the pure and golden truth, and God only be willing to be prepared at his glorious coming. May the Lord grant it for Jesus' sake.

John Matteson.

Oakland, Wis., Oct. 10, 1864.

[Text continues with reports from different churches, including one about the suppression of slavery.]

Sister Ann M. Laroch writes from Ely, C. E.: I am still striving to overcome and be prepared for the kingdom. I do not feel discouraged in the least. Although I cannot have the privilege of meeting with those of like precious faith, I can truly praise the Lord for what he has done for me, in giving me a disposition to try to obey him and keep his commands. I love to hear from the brethren and learn what has been done.

T. M. SOWER, Sec'y.

BE OF ONE MIND, LIVE IN PEACE.

The covenant of Jacob, are not only to keep the commandments of God, but the faith of Jesus also. In that faith there is no discord, or confusion. The watchman are to see eye to eye, and the sabbath are to follow their leaders, to whom God has committed the message of mercy. The message of mercy, the fourth angel, has promised to "be a good understanding to all who keep his commandments," and the way of holiness, and the path to the celestial city is marked out so plain, that no one of wise mind, can have any possible excuse for traveling in a forbidden way.

It is to be feared that some professing to be "Sabbath-day Adventists," by their irregular courses are not exciting a good influence over the minds of their neighbors; we are watched; the doctrines of the first angel are not taught from them, and are marked down in the minds of its enemies. Let us be careful lest while we profess to love the present truth, we hinder others from embracing it. To participate in the blessings of reading the Review, that some who profess to love the present truth, have not thrown away their tobacco. If after reading the word of God, the testimony for the church, and the articles in the Review upon "Tobacco using," among us are still addicted to the filthy habit of using tobacco, I am afraid that such are beyond the hope of amendment, and would say to such, I beg of you to stand out of the way sinners, and do not hinder the work of God. As an invitation from the last message of mercy.

By referring to page 45 of "Experience and Views," I find the following: "God is displeased with those who go to listen to error, when they are not obliged to; for unless he sends us to these meetings, where it is possible to do good, we will, he will not keep us." After the evidence we have had, with regard to the truth of this assertion, it stands as a hand to lead us well to our ways.

Sisters, do you follow the fashions of the world? Are you specially the day? I mean with regard to dress. I suppose you do not appear in the house of God in immodest costume; but when you are in company with the worldly-minded, if you dress yourselves after their fashion, I, iii, 16-25, and page 24 of "Testimony for the church, No. 7." to the truths it advocates. hh Far from this. And now let us apply this thought, and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Bro. Whitney.

Bro. White: It is time since the brethren have not heard anything from me through the Review; but it is not because I have no interest in it, or the truths it advocates. Far from this. And now I write to say a few words of encouragement and similarity, to the brethren and sisters. There yet is hope, hear mercy's call—Truth, life, light, way, in Christ is all. Haste, traveler, haste.

Outward sins are the most scandalous among men; but inward lusts are the most dangerous before God. The streams of sinfulness which appear in your life do but show what a fountain of wickedness there is in your heart.

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Our bodies are the temple of the Holy Spirit. That we may truly glorify him in our bodies, as in our spirits, however, we must maintain in full vigor all the powers of our physical being.

Thank God that this subject is now being especially set before our people. Health and strength are among the things most valuable to us, and of great consequence to those who shall witness the grand events of the time of trouble.

J. N. Andrews.

Notice.

I want to say to the brethren and sisters in Northern Vermont that such a result is to them of special importance; that we have reason to fear that the profession of the N. Y. Independent; and after you have read it, are too good to be hurt by repetition.

That effect; for the brethren everywhere will be interested to know what the friends in N. Y. are doing. The three last resolutions, which were given last week, will perhaps be considered by many "convenient and useful." But if those who have been accustomed to have been made dyspeptic thereby, will confine themselves to those who shall witness the grand events of the time of trouble.


U. SMITH in account with the S. B. A. Association.

To Cash on hand at date of last report, $1893.55.

" received from April 12, 1864, to Oct. 11, 1864, 4240.48.

" instructor, 256.04.

" books (cash sales), 560.85.

" deposits, 1102.12.

" Michigan Conference Fund, 1500.25.

" Gen. Missionary Fund, 895.93.

" Shares in Association, 115.00.

" Donations for Stock, 184.82.

" Custom Work, 201.60.

" Soldiers' Trust Fund, 115.85.

Total, $15,145.20.


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U. SMITH, Treasurer.

Good Health.

This invariable blessing is the result not of accident, but of conformity to the laws of our being. Those who transgress these immutable principles must sooner or later become sick. To leave off every injury arising to food, and to lead lives of temperance under the influence of good instruction and of conscience toward God, are among the things most essential to good health.

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