

# 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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#### Create in Me a Clean Heart.

ENTER, O Lord, within my heart,  
Cause every idol to depart,  
Thine image fair on it impress,  
And clothe me in thy glorious dress.

Let all thy graces in me shine  
Fill my poor heart with love divine,  
Thy will henceforth be done in me,  
That I a child of thine may be.

With buoyant heart, and eager pace,  
With willing footsteps, will I haste,  
All earthly pleasure bid adieu,  
For heavenly joys appear in view.

The city bright soon I'll behold,  
With Jesus walk the streets of gold,  
My beauteous home, I soon shall see  
And eat the fruit of life's fair tree.

With heart all fired with heavenly love,  
I'll join the ransomed host above,  
Immortal strains I then shall sing  
With Christ my Lord, my glorious King.

Speed on, speed on, ye wheels of time,  
And bring that glorious day sublime;  
No longer then by woes oppressed,  
We gain at last our promised rest.

L. E. MILLNE.

Shabbona, Ill.

#### Shall We Eat Meat?

We have little patience with people who, without excuse, apologize for the use of pork as an article of human food. It was first prohibited by Scripture, and the results of science and common sense have since verified the wisdom of the prohibition. People have, however, in later days ceased to regard the Divine command as of any authority, and pork has become one of the most common articles of food, even among professing Christians, and with this increased consumption, has come proper penalties. The trichina disease, as it is called, is one of them, and while no worse than many other penalties, yet it is attracting more attention from its greater fatality. And what is the trichina? It is a species of entozoa found in the lean meat of certain animals. This entozoa is a little, hair-like worm, whose presence in the muscles, produces death. In Germany, pigs are kept in stys, and there the disease has been very frequent, amounting often to an epidemic, and causing the torture and death of many persons.

"A trichina mother has a hundred of living young in her body, and, after these young, she always bears more and more eggs. How long she lives and produces young, is not exactly known, but at least four weeks. It is, however, certain that she becomes fixed in the intestine, and continues to produce new broods

of young. If we calculate that one trichina mother has two hundred young, seventy thousand such mothers, are sufficient to produce a million young, and so many female animals may be contained in a few morsals of meat, even if there is no high degree of infestation."

Pigs get trichina from their own filth, and human beings eating the filthy pig, get the worms into their stomach, where they multiply and spread to the muscles, producing death.

"In June, 1851, in the neighborhood of Hamburg, several well persons having eaten ham fell sick. Three of them died, and others were long in a critical state. A judicial investigation was held without satisfaction. Ham poisoning was supposed, but long afterward it was shown that the symptoms and other circumstances pertaining to the sickness and death of these people, were precisely similar with those subsequently ascertained to be trichina infestation.

"Zencker first observed an epidemic in and near Dresden, and showed the trichina found in the ham and sausage made from one particular pig. This pig had been butchered on a farm near Dresden. The butcher and owner of the farm, and other people, had fallen sick, and a previously perfectly healthy servant girl had died. In her body, an abundance of trichinae were found. With the finding of the trichinae in the muscles of her body, Virchord commenced a series of experimental observations. These may be briefly stated. A rabbit fed with trichina-flesh from this girl, died in a month, and its flesh was found full of them. Some of this flesh was given to a second rabbit, which also died in a month. With this meat, three other rabbits were fed. Two of these died at the end of three weeks, and the third in the fourth week. Lastly, the flesh of these animals dead with the trichinae, was fed to another rabbit. It ate but very little, yet died at the end of six weeks. In all of these, the muscles after death were found filled with trichina, and even in the smallest particle of the meat several were found. Their living flesh was examined before they were fed, and no trichinae were found in them; yet, a few weeks after they were fed with the meat, the muscles of the same animals were found filled with trichinae."

Though this disease has mainly been confined to Germany, a few cases have occurred in New York, Chicago, and Michigan; and it is not at all improbable that many cases of diseases which were not attributable to their proper cause, were really trichina disease. It is not uncertain that, unless restriction is placed on the use of pork in America, we shall have the same experience here that the Germans are having, only in a worse form. The German element is a large one in this country, and it would seem that in no part of the world, is there so much pork used, or this animal worse treated. Filthy, and a scavenger by nature, he is much more so by his habits among our people.

As for the disease, there is no permanent cure for it after the muscles once become infested, therefore prevention is the proper remedy. And what is the true means of prevention? We answer, Entire abstinence from pork. Never, under any circumstances, touch it, and let children be brought up to hate hog's meat as they now do vermin, snakes or any other filthy

thing. Do this on the ground that you are supported in it by Scripture, by science, and by experience.

While on this subject, we will also quote from Dr. Cobbold on other sources of entozoa:

"Dr. Cobbold, in a communication read before the British Association, at its meeting in September last, referred to the general impression that the common pig was the principal source of entozoa. He asserted that birds and all animals of warm blood were liable to breed parasitic disease, and stated that, in spite of all preconceived notions, the human system was the home of at least two sorts of entozoa. He combated the popular idea that tapeworm was principally derived from measly pork, and asserted that the disease was as often contracted from eating beef and veal. He showed, too, that animals containing parasites did not always display unhealthy symptoms, therefore it was difficult to detect the disease, and asserted that persons who ate moderately of infected meat, were liable to be affected with tapeworm. Dr. Cobbold, by the aid of diagrams, showed the different kinds of tænia, and stated that the hookless tænia was to be found generally in beef, and the hooked tænia in pork."

Mr. John Gramgree of Edinburgh, writing to The London Lancet on this subject, says:

"I have recently had occasion to examine the bodies of dogs that have been much about the Edinburgh slaughter-houses, and I find them invariably crammed with every kind of tapeworm which usually infest a dog's intestines. The enormous prevalence of parasitic diseases in animals, indicates the great importance of having scientific inspectors of fresh animal food, and of furthering the study of helminthological science among students of medicine, whether human or veterinary. That trichina spiralis should be as common as it really is in the United Kingdom, and no cases of death from it yet recorded by British observers, is a conclusive proof in my mind, of the little attention paid here to parasitic diseases. There is a very wide, and almost unexplored field in study of the distribution of entozoa among men and animals in this country; and the facts I gleaned three years ago regarding the prevalence of 'measles' among Irish pigs, afford an indication of how much could be done in the way of exterminating some of the entozoa. The roving cottage pig is often crammed with cysticerci, whereas the cleanly fed swine confined in a proper sty, whether in Britain or Ireland, affords proof that Pat's saying, 'Every pig has its measles,' has no foundation in fact."

#### PARASITIC DISEASE PRODUCED IN MEN AND ANIMALS BY THE CRIGOR OR JIGGER.

"The little insect known under this name, is very common in the American tropics, and a source of great annoyance to the residents in tropical climates. It selects the human hands and feet as its residence. Its plan is to introduce itself obliquely beneath the epidermis or scarf-skin, sometimes entering by one of the pores with which this tissue is perforated. Its course may be very clearly traced in the form of an elongated brown spot. This spot disappears gradually as the insect makes its way to the dermis or true skin, when it stops to insert its proboscis. The epidermis is soon detached and raised, in order to make room for the insect between it and the dermis. The head

and the feet of the parasite, then become hidden beneath its own stomach, which enlarges rapidly, the upper part of the insect alone being perceptible through the epidermis, under the form of a milk-white spot. This spot enlarges considerably daily, until it looks like a large freckle, insensibly, meanwhile, changing its milk-white color to a pearly gray. By the time the insect is ready to deposit its eggs, it has become," says Dr. Greyon, to whom we are indebted for these particulars, "literally all stomach, and this period may be known by the ash-gray color of the eggs, which are visible through this transparent envelop. The eggs now come forth, one by one, with astonishing rapidity, following each other through the layer of epidermis, which re-opens for them the passage previously made by the entrance of the parasite. The departure of the eggs brings to a termination the existence of the insect; it then perishes, attached entire—head, feet and stomach—to the epidermis which had enveloped it, and with which it is carried finally from the individual in whom it had fixed itself."

The Detroit Tribune says:

"One case of the disease called trichina, which has recently excited much alarm in Berlin, Prussia, has appeared in this city and proved fatal. The victim was a young German lady. We learn by the London Lancet, that at Hedersleben, in Prussian Saxony, upward of ninety deaths have occurred from this disease, while the number of persons attacked has been several hundred. All this havoc has been caused by one trichinous pig! The butcher, having recognized the abnormal appearance of the meat of this pig, had carefully disguised it by mixing it with the meat of two healthy pigs, or added it in small pieces to larger joints of pork to make up weight. He made this confession shortly before his death, which was caused by trichiniasis contracted from his own meat. His wife also died of the disease."

From the foregoing evidence, it seems that the trichina may be, and often is, produced by other meats than pork. Such evidence leads one to think that the whole subject of food for man, needs careful study and revision. If vegetable food contains all the nutriment necessary for our subsistence, when well chosen and properly prepared, let us daily more and more ignore meat, until the quantity consumed is reduced to its lowest amount. There is less danger of our eating diseased vegetables, than there is of our eating the flesh of diseased animals. In fact, there is but little flesh consumed in any of our large cities that is not more or less diseased. Cattle brought hundreds of miles in crowded, filthy cars, without food or drink, or even air, get feverish, and are generally killed in this condition. The same is true of sheep and calves. There is strong testimony in favor of the argument that flesh-eating is a habit rather than an animal instinct, that man was made, as it is recorded in Genesis, to subsist on vegetable products, and, with all his perversions since, that he will one day return to his condition before the fall. It seems due to the race that the present generation give this subject a closer investigation, laying aside prejudice and habit, and if it be found that science declares men frugivorous, or organized to subsist on the products of the vegetable kingdom, admit the fact, and teach our children accordingly. We shall have more to say in future articles on this hitherto neglected subject.—*Herald of Health*.

#### The Design.

BELIEVER, art thou afflicted? Art thou severely tried? Does trouble after trouble roll over thee? What is the cause? There must be one. What is the design? Hast thou inquired? If not, inquire now. Why does God try me so? Does he hate me? No. Is he wrathful? No; he hath sworn that he will not be wroth with thee. Why then is it? God intends to make thee holy—to make thee like himself. He is weaning thee from the creature. He is wearying thee of earth. He intends to raise thy desires, hopes, and thoughts, to Heaven. He is detaching and separating thee from what pollutes and defiles, that he may polish and brighten thee to catch and reflect the rays of his glo-

ry in his presence forever. You have prayed to be made holy. God has heard your prayer. He approves of it. He is answering it. By his present dealings, which he will sanctify by the power of his Holy Spirit, he will prepare thee to glorify him on earth, and make thee meet to partake of the inheritance in light. His design is most gracious, every way worthy of himself; and you will see by-and-by that love and wisdom appointed and arranged every trial you are now passing through. Submit yourself, therefore, unto God; accept his corrections, nor ever complain of his dealings. He treats you as his child. He corrects you for your good. He prepares you for what he has prepared for you. He will make you a vessel of mercy, afore prepared unto glory. In eternity you will bless him for the discipline of time.—*Mothers' Journal*.

#### A Blowing Up.

"You deserve a good blowing up," says Mr. Smith to his son for some trifling fault, or little carelessness. "If you do that again you'll get a blowing up; if you don't then I'm mistaken, that's all," exclaims Mrs. Brown, in an excited manner, to her daughter, for having overturned a dish, perhaps heedlessly, but just as people, both old and young, will sometimes do. "I tell you, didn't Tim Jones get a blowing up from the school-mistress to-day," says one of the pupils of Miss Birch, graphically describing a scene in the school-room, in which Miss Birch and Tim Jones were the actors. "We got a pretty nice blowing up from our minister to-day, for not attending the prayer-meeting," says brother Truman, as he walked home from church. And so on indefinitely, through all grades, phases, and conditions of society. A storm of words—a blustering, tempestuous outbreak of blame, abuse, censure or reproof, is a "blowing up." A sudden letting off, or on, of the steam of harsh, stinging words, for some fancied, or real mistake or wrong, usually trifling, is a *regular blowing up*.

Now this whole "blowing up" business is wrong; it is absurd; it is shameful; it is wicked. It makes a fool of those who do it, and for a time, an enemy of those who receive it. It causes more ill by many times than it cures. It leads no offender to penitence, but to anger and self-justification. Still people keep on *blowing up* somebody or something. The husband blows up his wife, and the wife not to be behind, blows up her husband. The father blows up his son, and the mother blows up her daughter; and very soon the children make such proficiency that they can "give the old folks as good as they send," and practice the art among themselves generally. The mistress gives her kitchen-girl a "good blowing up" for some fault or misdemeanor, and occasionally finds an adept who can pay back with interest the gust of passion or reproof. Abominable habit! If it would blow into thin air those who indulge the vicious practice, and keep them there till they learn better, it would be a mercy. How it sprinkles with wormwood and gall the sweet intercourse of domestic and social life! How it pours vinegar on the temper and disposition of those who do it! How it snarls up the skein of even temper and amiable disposition, in those who have to suffer it! How it stirs up the sediment of evil passion down at the bottom of the heart, and makes the current of kind household feeling and affection flow dark and turbid! What good does it do to blow up anybody for anything? None whatever; but evil always. It sours, irritates, and makes unhappy both those who do it and those who suffer it.

One may be blamed; one may be reprov'd. All err sometimes. It will be the duty of some one to call up the fault and endeavor to correct it. But let it all be done calmly, kindly, with seriousness, and most of all with self-control. But never give one a *blowing up* any sooner than you would a blow on the head with a hammer.—*Mothers' Journal*.

MAN doubles the evils of life by pondering over them; a scratch becomes a wound; a slight, an injury; a jest, an insult; a small peril, a great danger; and a slight indisposition, a deadly illness.

#### Not Satisfied.

Not satisfied with earnest, weary yearning,  
Earth's bitter fountains have no power to fill;  
Its fancied bliss to pain is ever turning,  
We deeply quaff, but ah, we're thirsty still.  
The heart unsatisfied is ever reaching  
Onward, still onward, for a purer joy,  
Nor heeds the lesson life to us is teaching,  
There is no pleasure here without alloy.

Longing for something more, and still pursuing  
A goal, a phantom, in the bye and bye;  
We grasp the prize to find it unenduring,  
And all our cherished hopes in ruin lie;  
We turn to bathe in earth's bright sparkling waters,  
Soothe in its waves our weariness and fears,  
But on its burning sands our footsteps fall,  
Its brightest sparkle proves but bitter tears.

Not satisfied—though friendship's voice is breathing  
Sweet words of love in many a cheering vow;  
And fame, its fairest laurels for us wreathing,  
Would wind the chaplet round our aching brow.  
In vain these all—the heart seeks something higher,  
Longing for pleasures still more true and tried,  
Vain all our strife to bring earth's brightness nigher,  
The heart still shrinketh back unsatisfied.

Upward we turn our thoughts to heavenly pleasures,  
Seek from above a solace for our pain;  
But earthly dross corrupts our purest treasures,  
And thoughts still wander back to earth again.  
Each day the conflict in our hearts is raging,  
In turn the victory sways from side to side;  
We fail, then conquer, in the strife engaging,  
And each day finds us still unsatisfied.

Earth cannot satisfy the soul's vague longing,  
Its transient joys have ne'er a power to thrill;  
We lift our eyes, what blissful thoughts are thronging,  
We look away to Zion's peaceful hill,  
Beyond the stars, far in the glowing azure,  
In heavenly lands where sweetest joys abide,  
Where naught more wondrous tells of purest pleasure  
Than this sweet song, "I shall be satisfied."  
C. M. WILLIS.

#### The Cost of Pleasure and Religion.

It is startling to estimate the cost of pleasure—not that merely which all will pronounce to be "guilty," but that which the world excuses as lawful pastime. It is stated for instance, that "the receipts of Niblo's Garden, N. Y., for six months ending Dec. 31st, were \$169,907; Wallack's, \$111,114. Of the Chestnut Street Theatre, Philadelphia, twelve months, ending the same time, \$166,058; Arch Street Theatre, \$48,867; Receipts at Pike's Opera House, Cincinnati, for thirteen weeks, \$76,000. Edwin Forrest played five nights at Crosby's Opera house, Chicago, last week. The receipts were \$11,379.50. In Chicago, in eleven months \$145,458, were expended at operas and concerts, and \$299,611, at theaters.

Think of it, reader, that *one* pleasure establishment should cost the people, in six months, \$169,907! Were some one church along side of Niblo's to receive this much money, it would be pronounced monstrous. Yet, the equivalent any evangelical church properly manned, would give in return for such an outlay, would far outweigh that of the sickly, demoralizing influences of the best conducted theatre. But passing from theatres to billiard and liquor saloons, dens of infamy and the like, and the figures are still more startling. Take liquor saloons, for example, and Cleveland as an illustration, and admitting at the same time that our own fair city is in advance of many others, here we have over 600 liquor shops; and supposing they average but 100 glasses per day—which is probably too little by one hundred per cent.—and the amount would be 60,000 glasses. This, at a cost of 10 cents each—the present price—would amount to \$6,000 or \$2,190,000 in a year! In this same city we have some twenty evangelical churches, whose average cost, at a liberal estimate, is \$2,000 each, or \$40,000 per year—thus demonstrating that liquor alone imposes a tax of \$2,000,000 more per year than vital religion—or many times as much, in dollars and cents.

If we add the cost of brothels, gaming tables, dance houses, balls—masked and unmasked—we should reach several millions easily. And taking the capital invested in providing places, supplies, and agents in-

intervening between seller and buyer, provider and enjoyer—we would reach some millions for Cleveland alone, as the cost of sanctioned pleasure and guilty indulgences.

The Rev. R. E. Fenton, of Columbus, O., in giving the statistics of iniquity of that city, says that its population is 30,000; considering one-half as children, there remains as adults, 15,000. Of these he estimates as regular and irregular attendants on Divine worship, 5,000—"leaving the Devil" 10,000. There are sixteen Protestant churches at that place, supported at an aggregate cost of \$22,400. This, in itself, appears quite a sum, being about \$4.50 per capita, for each church going person. But compared with the cost of sin it is as nothing. On whisky selling, at Columbus, the "revenue tax" alone amounts to \$7,000 per year—and the whole cost, as Mr. F. affirms \$1,200,000!

Licentiousness, in the same city, supports 55 houses and 750 inmates; these are estimated as costing \$450,000, per year! Gambling is put down at a cost of \$1,000,000; theatres, \$80,000; total cost of iniquity, in Columbus, *three millions, seven hundred and thirty-three thousand dollars!*

Cleveland having double the population of Columbus, ought to be multiplied by two, provided its morals were as low. But our estimates have supposed its morals better; as the capital of a State, or of a Nation, is generally more depraved than other places of equal size. Why, we will not discuss; yet we can conceive of many things contributing to such fact. In looking, however, at the figures relatively to theatre going in New York, alone, well does a Baptist contemporary say—"Niblo's Garden absorbs in six months as much as all the Baptists of North America expend in Foreign Missions for a whole year. As much is wasted on actors, clowns and harlots, as our whole denomination gives to evangelize the world. Wallack's theatre costs as much for six months as all the Baptist churches in New York cost for a whole year. A Baptist minister labors a whole year for \$1,500 or \$2,500, but in five nights an engagement of Edwin Forrest brings \$11,379.50."

In speaking of theatres and operas, there is a humiliating fact connected therewith. The New York Observer, with its eye on that city, says: "*If our church members would not sustain these, they would not be sustained at all!*" "We put the remark," adds the editor, "in italics, that it may be read and challenged," if untrue. "We repeat the idea: withdraw from the theatres and operas in any American city, the patronage of those who are members of Christian churches, and of course those who are under the control of such members, and the theatres and operas could not live. They would be left to the support of those who do not regard reputation as worth anything. They would be voted as immoral at once, and would be soon abandoned."

Applying like estimates to all the cities in the Union and at what a cost is sin sustained! The figures, if given, would shame the benevolence and justice of believers in religion. Especially would they silence the carping of an ungodly world as to the relative cost of truth and error, holiness and sin. And if the infinite value of religion, as compared with the destructive character and tendency of vice, were taken into the account, vice would be silent, and religion stirred up, in the persons of their devotees. We write to put all to thinking—not to exhaust the subject, for this latter would require books to be written, rather than a brief editorial.—*Evangelical Messenger.*

### The Difference.

DEAN SWIFT was once traveling through one of the rural parishes, some leagues from London, and introducing himself to a parson as a member of the same profession, was invited to partake of his fraternal hospitalities. The Dean consented, and accompanied the parson to his church the next morning. And there the Dean had the satisfaction of hearing one of his own sermons preached by an ignorant minister without a word of acknowledgment. When the service was over, the Dean asked the preacher how long it took him to write such a sermon. "Oh,"

said the minister, "I wrote that sermon in about two hours." "Did you, indeed?" said the Dean, in reply. "Why, it took me over two months to write that very sermon."

### The Bible in Social Prayer.

THE Bible—why not read it, brother, before you pray in your family, night and morning? Let God speak first, and you will pray the better for it a great deal; more energetically, life-giving. The word of God is quick and powerful, sharper than any two-edged sword; it gives animation, and kindles a spirit of true devotion. The Psalms, and other portions of the sacred volume, are full of petitions, intercessions, and giving of thanks. Besides the devotional influence the reading of God's word in your family has upon your own mind and heart, consider the happy effect produced on the members of your family present. This bowing the knee and offering up a few hasty, formal petitions, without opening this Book of books, is not the profitable way of conducting family worship or any social meeting for prayer and praise.

A prayer-meeting without the Bible is *not* a prayer-meeting as God would have it. Family prayer is *not* family prayer—as God would have it—without the Bible. This excluding the Bible from our regular seasons of social or family worship is unwise, the policy of the evil one. You suffer immense loss by so doing. The Bible is our text-book and guide, the foundation for the prayer of faith.

Friends, read the Bible, read it in your meetings for prayer and praise; read it while gathered around the family altar. Read it attentively, reverentially, prayerfully, with self-examination. Read it, meditate upon it, digest it, bring it home to every heart. The influence of this sacred volume on the minds and hearts of the hearers, is salutary, convicting and converting.

The Bible prepares the way for acceptable, heartfelt devotion, it enlightens, stimulates, kindles the soul, brightens hope, confirms faith. Reading the Bible adds interest to your social gatherings. It fills the mouth with arguments divine, supplies appropriate spiritual language for supplication. Take the Bible, beloved, be sure to take it, the Book of books. Make the Scriptures your sun, your shield, a lamp to your feet, a light to your path. The Bible is the bright and morning star of hope and glory.—*D. F. Newton.*

### The New Jerusalem.

In the last two chapters of the Bible we have a glimpse of the New Jerusalem which is worthy of contemplation. In size it greatly surpasses any city built by human power. The largest city of antiquity was Babylon on the river Euphrates. This was said to be fifteen miles square, or sixty miles in circumference. This vast space was surrounded by a high wall. This was probably the largest city ever built in this world. But the New Jerusalem, instead of being fifteen miles square, is three hundred and seventy-five miles square, or one thousand five hundred miles round it. The walls of this city, instead of being made of sun-dried brick, like Babylon, are made of material more splendid and costly than marble. "The foundations of the wall of the city were garnished with all manner of precious stones." These were put in layers, one above the other, in the following order, jasper, sapphire, chalcidony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth and amethyst. Think of a wall one thousand five hundred miles long, and two hundred and fifty feet high, made of such splendid material! And to add to the external beauty of this city, there are twelve gates, three on each side, and each gate composed of one solid pearl.

On entering this city we find the interior is as glorious, as the exterior is splendid. The city is of pure gold, like unto clear glass. So the street of the city is pure gold like transparent glass. Think of walking on a pure mirror, where every feature is perfectly reflected. It would seem that the river of living water, which has its origin under the throne of God, is that river the streams whereof make glad the inhabitants of

the New Jerusalem. As the river of Eden was divided into four streams before leaving the garden, so it would seem the celestial river is divided into as many rills as there are streets in the city, each street being thus furnished with pure and wholesome water in rich abundance. We may suppose these streams run gently through the middle of the street, while on each side of them is a row of beautiful fruit-trees, always in bloom, and always loaded with delicious fruit.

In large cities, light is an all-important article, as well as water. The New Jerusalem has no need of the sun, or moon, or artificial lights of any kind. It is always illuminated by the "glory of God." The light of this city is like unto a stone most precious, even like jasper stone, clear as crystal.

Another important item for cities is the expense of building and repairing churches. All this expense is saved in the New Jerusalem. One who had a clear view of it says, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it."

And what makes this city a most desirable place to live in, is its perfect freedom from those ills that flesh is heir to, here in this world. Here we are constantly liable to pains and sickness, and separation from loved ones, and sorrows in ten thousand forms. Here we are in bondage all our lifetime to a fear of death. In that city are none of these evils. No death there. No sickness or parting from loved ones. No sorrow there forever. There are no tears shed in the New Jerusalem.

"But these things are negatives. Are there no positives there?" Yes, that glorious city is full of positives. Every want of the soul is fully met. Every desire gratified. The soul is filled with the fullness of God. It experiences more than mortal eye ever saw, or mortal ear ever heard, or mortal heart ever conceived. It swims in an ocean of love and joy, and peace. It has just the company it wants, just the employment it delights in, just the song it loves to sing, just the crown it loves to wear, just the palm-branch it loves to carry, and just the God and Saviour it loves to adore.

"Jerusalem, my happy home,  
Name ever dear to me!  
When shall my labors have an end,  
In joy, and peace, and thee?"

There happier bowers than Eden's bloom,  
Nor sin nor sorrow know,  
Bless'd seats! through rude and stormy scenes,  
I onward press to you.

O'er all those wide extended plains,  
Shines one eternal day;  
There God, the sun, forever reigns,  
And scatters night away.

No chilling wind, or poisonous breath  
Can reach that healthful shore:  
Sickness and sorrow, pain and death,  
Are felt and feared no more.

When shall I reach that happy place,  
And be forever blest?  
When shall I see my Father's face,  
And in his bosom rest?"

[*Herald of Gospel Liberty.*]

COMING TO CONSCIENCE. A minister, says an exchange, was about to leave his own congregation for the purpose of visiting London, on what was by no means a pleasant errand—to beg on behalf of his place of worship. Previous to his departure, he called together the principal persons connected with his charge and said to them, "Now I shall be asked, whether we have conscientiously done all that we can for the removal of this debt; what answer am I to give? Brother so-and-so, can you in conscience say you have?" "Why, sir," he replied, "if you come to conscience, I don't know that I can." The same question he put to a second, and a third, and so on, and similar answers were returned, till the whole sum required was subscribed, and there was no longer any need of their pastor's wearing out his soul in coming to London on any such unpleasant excursion.

THERE is no end to plagues. The birds at Genoa are dying by thousands, from the miasmatic vapors in the atmosphere.



# The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 22, 1866.

URIAH SMITH, EDITOR.

## Fourth Annual Session of General Conference.

CONFERENCE met according to appointment in Review, in Battle Creek, May 16, 1866. Bro. White being unable to attend the meeting, Bro. Byington was chosen Chairman *pro tem*. Prayer by Bro. Bates. Delegates were present from Michigan, New York, Vermont, Wisconsin, Illinois, Iowa, and Ohio. With the exception of Vermont, which was represented by her own delegate, New England was represented by the returned missionaries, J. N. Andrews and M. E. Cornell. Minnesota was represented by letter.

Minutes of last meeting read and approved.

Reports from missionaries were handed in, Bro. Andrews giving a brief statement of his labors in connection with Bro. Cornell, in New England; Bro. Ingraham of his work in Iowa, giving an encouraging report of the state of things in that part of the field, all the churches which he had visited having taken a decided stand against the defection in that State. Bro. Cornell made brief remarks concerning his labors in New England. Bro. Loughborough presented a report from Bro. Rodman, of R. I., also of his own labors what portion of the time he has been able to be in the field.

The Treasurer presented his report showing the following results:

Amount on hand at last report,	\$1739.43
" received during Conference year,	1751.22
Total,	\$3490.65
Paid out as per Treasurer's book,	\$1460.27
Cash in Treasury to balance,	2030.38
Total,	\$3490.65

Moved, That the Chair appoint a committee of three on resolutions. Carried. Brn. Andrews, Loughborough, and Ingraham, were thereupon named as said committee.

Moved, that a committee of three be appointed by the Chair to nominate officers for the ensuing year. Carried. Brn. Taylor, Lawrence, and Harvey, were thereupon named as the committee on nominations.

The next item of business being distribution of labor, letters and remarks were called out in reference to the condition and wants of the cause in various localities. With these the remainder of this session was occupied. One fact was very apparent: The field is large, and the laborers are few. Adjourned till 3 o'clock, P. M.

AFTERNOON SESSION. Prayer by Bro. Andrews. Report presented from Bro. Sanborn on the state of the cause in Minn.

Committee on Nominations reported for President, James White; Secretary, U. Smith; Treasurer, I. D. Van Horn. Executive Committee, James White, J. N. Andrews, J. N. Loughborough. Report accepted. After some remarks by Bru. Loughborough and Andrews, Bro. White was chosen president for the ensuing year, and the other brethren named, were chosen to the respective offices for which they were nominated.

Committee on Resolutions reported so far as they had prepared resolutions. Report accepted. The Conference then proceeded to act upon the resolutions offered as follows: Resolution on dress read. Resolutions of the B. C. church read. After considerable discussion, the matter was referred again to the committee with instructions to add a resolution touching evils just the opposite of those condemned in the resolutions.

Resolution on Meeting House in Battle Creek was adopted, reading as follows:

Whereas, The church in Battle Creek, Mich., contemplate building a larger house of worship, and

Whereas, This seems to be the proper place for the general meetings of our people; therefore

Resolved, That the General Conference Committee be authorized to solicit from the several State Conferences, and from individuals, such a proportion of the

entire cost of the house, as they shall deem equitable and just.

### OUR VIEWS OF WAR.

Resolved, That Bro. J. N. Andrews be requested to prepare an article setting forth the teachings of the Scripture on the subject of war.

### QUESTION BOOKS.

Resolved, That Bro. G. W. Amadon, superintendent of the Battle Creek Sabbath School, be requested to prepare immediately, question books for the use of Sabbath Schools, in a progressive series adapted to the use of infant classes, children and adults.

Adjourned to meet at the call of the committee.

THIRD SESSION. May 17, at 11 o'clock A. M. Committee on Resolutions were called on for a further report. The committee reported progress, and asked leave to sit again, which was granted. Resolution of the committee on dress read, Resolutions of the B. C. church read. These resolutions were amended by adding "Point 12" as follows:

"While we condemn pride and vanity, as set forth in the foregoing resolutions, we equally abhor and abominate everything that is slovenly, slack, untidy, and uncleanly in dress or manners."

Point 7 was then amended by substituting the word "wearing" for "dressing," in the expression, "We think the brethren greatly err from the sobriety of the Christian, in donning the moustache or goatee," so that as amended, it should read, "We think the brethren greatly err from the sobriety of the Christian in wearing the moustache or goatee."

The resolutions presented by the committee, were then acted upon, and the following unanimously adopted:

### DRESS.

Whereas, The Scriptures enjoin the use of modest apparel, prohibiting the wearing of broided hair, gold, pearls, and costly array, and

Whereas, We consider the work of Judson, the devoted missionary to Birma, entitled, A Letter to the Women of America on Dress, an admirable exposition of the Scriptures on this subject, and

Whereas, The Resolutions on Dress passed by the Battle Creek church, and published in Review, Vol. xxvii, No. 23, make application of those principles to certain foolish fashions of the present day, therefore

Resolved, That this Conference adopt these resolutions as amended, and earnestly recommend our people to live them out.

Resolved, That the Publishing Association be requested to append these resolutions to Judson's work on dress.

### STATE CONFERENCES.

Whereas, The Gen. Conf. Committee cannot properly discharge their duties, without a thorough acquaintance with the wants and abilities of the cause in all parts of the field, therefore

Resolved, That it is the judgment of this Conference that one or more of the Gen. Conf. Committee should be present at the sessions of each State Conference, and participate in all their business proceedings.

Whereas, At the session of the Iowa State Conference, held at Pilot Grove, Iowa, July 3, 1865, it was "Voted, That the cases of Elders Snook and Brinkerhoff be placed in the hands of the Gen. Conf. Committee, and that they be requested to recommend to the Iowa Conference Committee, such action, in each case, as they may deem best for the cause, and their own welfare; and

Whereas, Messrs. Snook and Brinkerhoff have openly renounced the work of the third angel's message, therefore

Resolved, That we recommend to the Iowa State Conference that their names be dropped from their minutes.

### SABBATH DISCUSSION.

Whereas, There appeared in the World's Crisis, of Feb. 14, 1866, a very defiant challenge, to S. D. Adventists for the discussion of the Sabbath question, particularly the history of the Sabbath, through the columns of that paper, and

Whereas, This challenge was promptly and unqualifiedly accepted, with the offer on our part that it should also appear in the Review, and

Whereas, The Crisis thereupon refused to allow the discussion to appear in its columns; and further refused to publish the brief note of acceptance from J. N. Andrews who was designated to conduct the discussion on the part of our people; and further, when courteously requested to let the fact appear that the challenge had been accepted, would not even grant us that favor, therefore,

Resolved, That we express our surprise at such a course on the part of the Crisis, and our inability to reconcile it with the principles of honor, of justice, and of Christianity. Unanimously adopted.

### EXPULSION OF MEMBERS.

Resolved, That in our judgment the expulsion of members from church fellowship should never be effected by less than a two-thirds vote of the entire membership of the church in question; and such action should not take place without previous faithful labor with the erring member, and also due notice of the trial. The only circumstances under which these regulations should be departed from at all are in the case of outrageous crime in which the guilt is manifest; in which case, at the discretion of the church this previous labor may be dispensed with.

Resolved, That in the case of church trials involving the expulsion of members, we deem it advisable that our brethren, if possible, secure the aid of some experienced preacher; if this is not consistent that they make application to their own State Conference Committee for the aid of some experienced and judicious lay-brethren to aid by their counsel and advice, excepting such cases only as are excepted in the preceding resolution.

Whereas, It seems proper that churches should sometimes have representation in Conference before they are fully organized, by which we mean having ordained officers, therefore,

Resolved, That when Sabbath-keepers in any place have enrolled their names under the church covenant of S. D. Adventists, appointed a leader and organized systematic benevolence, they shall be entitled to delegates to the sessions of the State Conference to the same extent as though fully organized.

Whereas, The subject of health is now attracting much attention among us as a people, and we are now learning the great truth that the proper way to avoid disease, or to recover from it, is to adopt correct habits of life, therefore

Resolved, That this conference request our brother Dr. H. S. Lay, whom we deem fully competent so to do, to furnish through the Review a series of articles on the health reform.

Resolved, That we acknowledge the health reform as set forth in the testimony of Sr. White, as part of the work of God incumbent on us at this time, and that we pledge ourselves to live in accordance with these principles, and that we will use our best endeavors to impress their importance upon others.

Resolved, That the delegates from each State Conference should be prepared to furnish to the Gen. Conf. the statistics of their respective Conferences; and it is hereby requested of the Secretaries of the several Conferences that they furnish the delegates of their own Conferences, such statistics, specifying the number of ministers and licentiates, the number of churches, the number of the membership, and the total amount of their s. v. fund, &c.

Resolved, That in the judgment of this conference it is much to be regretted that in small churches where two or three substantial and efficient members constitute the chief pillars of strength, these members frequently move away with no weighty reason for so doing, leaving the church of which they were members to be scattered and extinguished.

Resolved, That we recommend to the several State Conferences, that they require from each minister in their employ, a written report of each day's occupation.

Resolved, That in the judgment of this Conference it is a great error in the course of some of our brethren that they leave their fields of labor, to go elsewhere when the work is not completed where they are; so that they not only leave the interest to die out among the people, and thus fail to reach a large number that might have been converted to the truth, but they also leave many of those already identified with the work, too feeble to stand securely against their enemies.

Whereas, The Michigan State Conference at a former session voted to donate to the General Conference Missionary fund the sum of \$500; and

Whereas, The Michigan State Conference desires to aid in the erection of a suitable house of worship in B. C., therefore,

Resolved, That we release the Michigan State Conference from \$800 of its pledge.

Whereas, The same reason exists in the case of the General Conference Committee as in that of the State Conference Committees for selecting lay brethren to aid in the settlement of accounts of preachers,

Resolved, That the chair be empowered to appoint two brethren to aid in such settlement.

Resolved, That we empower the Gen. Conf. Committee to solicit aid for Brn. Cornell and Cottrell, in their efforts to obtain for themselves a humble home; and that they solicit this aid through the Review, or in any other way that they may think proper.

*Resolved*, That when a member takes a letter of commendation from a church, it is the judgment of this Conference that he remains a member of that church, till he becomes a member of another church; and that he should pay his systematic benevolence accordingly, giving due notice when he joins the church of another place.

*Moved* by Bro. Andrews, that we refer the subject of issuing a small collection of revival hymns to the Gen. Conf. Committee, with a request that they give it their favorable consideration. Carried.

*Moved* by Bro. Loughborough, that the committee of this Conference be empowered to publish such number of minutes as they see fit, including the original minutes, amendments to constitution, and the minutes of the present meeting.

Adjourned to meet again at the call of the committee.

The Conference held in all, seven business sessions; and the various resolutions drew forth animated, interesting, yet harmonious discussion, and were each adopted by a unanimous vote.

JOHN BYINGTON, *President, protem.*

U. SMITH, *Secretary.*

### Sixth Annual Meeting of the Michigan State Conference.

PURSUANT to the call of the Committee through the Review, the Michigan State Conference held its sixth annual session at Battle Creek, Mich., Thursday, May 17, 1866, at 9 o'clock A. M. Session opened with prayer by Bro. Uriah Smith. The credentials of delegates were then examined. The number of delegates present, duly authorized, was forty, representing twenty-eight churches. Fifteen churches were represented by letter.

On motion, the following churches were admitted to the Conference:

Vassar, Tuscola Co., Mich.,  
Watrousville, " " "  
Centerville, " " "  
Ransom Center, Hillsdale Co., Mich.

The church at Genoa, Livingston Co., by vote, was taken under the watchcare of the Conference. The minutes of the last meeting were read and approved.

On motion, the Chair was authorized to appoint a Committee of three on Resolutions; whereupon the following brethren were named as said Committee, viz.: Uriah Smith, I. D. Van Horn, and D. M. Canright. Reports from ministers being called for, the following brethren responded, viz.: Joseph Bates, R. J. Lawrence, J. N. Loughborough, I. D. Van Horn, D. M. Canright, and J. Byington.

On motion the Chair was authorized to appoint a Committee on nominations, and a Committee to settle with ministers; whereupon the following brethren were appointed to act as a Committee on nominations, viz., J. Byington, R. J. Lawrence, and E. H. Root; and the following brethren to act with the Conference Committee to settle with ministers, viz., James Harvey, J. M. Aldrich, Charles Jones, H. S. Gurney, F. Howe, and D. R. Palmer.

The Conference voted to renew the credentials of the following-named ministers, viz.: Joseph Bates, James White, J. N. Loughborough, M. E. Cornell, R. J. Lawrence, John Byington, I. D. Van Horn, D. M. Canright, and J. H. Waggoner.

*Moved*, That the renewing of the credentials of J. B. Frisbie be referred to the Conference Committee. Carried.

The Treasurer's report of the Michigan Conference Fund was read and approved.

Amount on hand at the time of last report, May 12, 1865,	\$1419.82
Whole am't rec'd during Conf. year,	3726.05
<b>Total,</b>	<b>\$5145.87</b>

Paid out as follows:

To Eld. J. B. Frisbie,	\$181.81
" " D. M. Canright,	341.66
" " I. D. Van Horn,	577.25
" " R. J. Lawrence,	323.92
" " Joseph Bates,	298.81
" " John Byington,	246.68
" Phillip Strong,	287.70
" E. G. White,	50.00
For expenses of J. N. Andrews and J. Byington,	5.00

For expenses of I. D. Van Horn and D. M. Canright, including tent expenses for the past year,	278.75
For books to Michigan Tent, " Tracts on Organization, Wills, Legacies, &c.,	324.11
<b>Total,</b>	<b>\$2955.69</b>

Balance in Treasury May 1, 1866, \$2190.18  
GEO. W. AMADON, *Treasurer.*

Adjourned till 3 o'clock P. M.

AFTERNOON SESSION. Prayer by Bro. Canright. The Committee on nominations brought in the following report, which was read and accepted:

For President, J. N. Loughborough; Secretary, I. D. Van Horn; Treasurer, G. W. Amadon; Conference Committee, J. N. Loughborough, Uriah Smith, and J. M. Aldrich.

On motion it was voted that the election of these officers nominated be acted upon as a whole; whereupon they were thus unanimously elected.

The Committee on resolutions being called upon, presented the following report, which was accepted:

We recommend to the State Conference the adoption of the resolutions passed by the General Conference, in relation to dress, Battle Creek meeting-house, and the representation of churches in the State Conference.

On motion it was voted that the State Conference adopt the resolutions on dress, as passed by the General Conference. It was also voted that the following preamble and resolution be adopted by the Conference:

*Whereas*, The church in Battle Creek, Mich., contemplate building a larger house of worship, and

*Whereas*, This seems to be the proper place for the general meetings of our people, therefore

*Resolved*, That we endorse the action of the General Conference in relation to a meeting-house in Battle Creek.

And it was further voted that the resolution passed by the General Conference to allow unorganized churches to be represented by delegate, be adopted as Sec. 2 of Art. I, of the State Conference Constitution, viz.:

Sec. 2. When Sabbath-keepers in any place have enrolled their names under the church covenant of S. D. Adventists, appointed a leader and organized Systematic Benevolence, they shall be entitled to delegates to the sessions of the State Conference to the same extent as though fully organized.

The church at West Plains sent in a request to the Conference to be allowed to disband, and unite themselves with the Eureka and Fair Plains church. After due consideration, by a unanimous vote their request was granted.

Systematic Benevolence was considered, and the amount reported from the different churches was \$5755.44. The amount pledged to the Conference for the ensuing year was \$4050.20.

Adjourned till 7 o'clock P. M.

EVENING SESSION. It was voted that the following words be added to Sec. 2 of Art. II, of the Constitution of the Michigan State Conference: And it shall further be the duty of the Secretary to furnish the delegates to the General Conference, statistics specifying the number of ministers and licentiates belonging to the Conference, the number of churches and membership, the total amount of S. B. fund, &c.

It was further voted that Art. VI of the Constitution be changed so as to read, "each day's occupation," instead of "their labors each week."

Adjourned to the call of the Committee.

Friday, P. M., the Committee called the State Conference in session. The report of the Committee on settlement with ministers was read and approved.

On motion, it was voted that the following preamble and resolution be adopted by the State Conference:

*Whereas*, The Publishing Association has had to contend with the pressure of the times, and transact its business under the weight of greatly increased prices, and

*Whereas*, The prices of the papers and books have not been raised, and the deficiency has been but partially met by donations, therefore

*Resolved*, That this Conference donate from the Michigan Conference Fund, \$315.77 to the Publishing Association.

On motion, the following preamble and resolution was adopted by the Conference by a unanimous vote.

*Whereas*, Resolutions have been passed by the General Conference, and by this Conference, favoring the erection of a meeting-house in Battle Creek for the use of Seventh-day Adventists, and have recommended donations from State Conferences and individuals to this object, therefore

*Resolved*, That this Conference donate \$300 of its funds for the purpose specified.

On motion the following resolution was adopted by vote:

*Resolved*, That in the matter of expulsion of members from churches, we endorse and adopt the resolutions of the General Conference passed upon this subject.

Adjourned to the call of the Committee.

Sunday evening, the Conference convened at the call of the Committee. It was moved and adopted that this Conference endorse the action taken by the General Conference, to receive and carry out the testimonies of sister White relating to the health reform.

*Voted*, That the Conference Committee be empowered to publish in pamphlet form the Constitution of the Michigan State Conference, with such amendments and resolutions as have been made since its organization, together with the proceedings of the present session.

*Voted*, That the minutes of this Conference be published in the Review.

Adjourned to the call of the Committee.

J. N. LOUGHBOROUGH, *President,*  
I. D. VAN HORN, *Secretary.*

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

PURSUANT to notice of the Secretary through the Review, the sixth annual meeting of the Seventh-day Adventist Publishing Association was held in the city of Battle Creek, Mich., Friday, May 18, 1866. Present, all the officers of the Association, except the President. The Vice President, G. W. Amadon, took the chair. Meeting opened with prayer by Eld. J. N. Andrews. The roll was then called. Members present, 37, representing 119 shares. The minutes of the last meeting were read and approved. The Auditor's report being the next business in order, Bro. I. D. Van Horn, Auditor, presented the following report:

#### AUDITOR'S REPORT.

I do hereby certify that I have carefully examined the books and accounts of the Association, and find them correctly kept. The amount of receipts and expenditures of the Association for the year ending May 1, 1866, are as follows:

Cash on hand at the commencement of the Conference year, May 12, 1865,	\$ 3589.86
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#### RECEIPTS.

Received on Review and Herald,	4792.98
" " Youth's Instructor,	508.52
" " Accounts and Deposits,	12281.28
" " Cash Sales,	2716.38
" " Donations,	786.35
" " Shares,	260.00
" " for job work,	394.78
" " Premium on draft and gold,	300.35
" " on Mich. Conf. Fund,	3726.05
" " General Conf. Fund,	1751.22

<b>Total,</b>	<b>\$31107.72</b>
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#### EXPENDITURES.

Paid out on Deposits,	\$15012.25
" " for Office labor,	3976.90
" " " Materials,	325.88
" " " Stock, Paper, Books, &c.,	2585.94
" " " Wood and Incidentals,	908.41
" " " Real Estate,	1653.27
" " on Mich. Conf. Fund,	2955.69
" " " General Conf. Fund,	1460.27

<b>Total,</b>	<b>\$28828.11</b>
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Cash on hand to balance, May 1, 1866,	\$2279.61
Total value of the property of the Association as per inventory,	\$29466.15
Due the Association on Book acc't.,	7966.77
Cash on hand, May 1, 1866,	2279.61

<b>Total,</b>	<b>\$39712.53</b>
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The Association owes on Notes and Accounts,	\$10600.53
Assets after all debts are paid,	\$29112.00

I. D. VAN HORN, *Auditor.*

The general business of the Association was then introduced by the Secretary in a written statement of the business to come before the meeting, viz.:

1. Election of Officers.
2. Election of Editors.
3. Compensation of Auditor.

4. Salaries of President, Editors, Secretary, and Treasurer.

The business was then called up item by item for discussion and action, by written resolutions.

On motion of Bro. E. S. Walker it was

**Resolved,** That we nominate all the officers at one balloting.

The following persons were then nominated as candidates to fill the offices of the Association for the ensuing year, viz.: For President, Eld. James White; Vice President, Geo. W. Amadon; Secretary, J. M. Aldrich; Treasurer, E. S. Walker; Auditor, Eld. I. D. Van Horn; Committee on Publication, U. Smith and J. N. Loughborough. Said persons were then duly elected to the respective offices named.

On motion of J. N. Loughborough,

**Resolved,** That the Editors of the Review and Instructor be nominated at one balloting. U. Smith was then nominated and elected as Editor of the Review, and Mrs. A. P. Van Horn as Editress of the Instructor.

On motion of J. N. Loughborough,

**Resolved,** That the Auditor be paid at the rate \$10.00 per week for the time spent in auditing the accounts of the Association.

On motion of U. Smith,

**Resolved,** That the Association pay the President, Secretary, and Treasurer, for their services such sums as shall be decided by the trustees to be adequate to their labor.

On motion of J. N. Loughborough,

**Resolved,** That the Association pay the Editor of the Review \$12.00 per week.

On motion of E. S. Walker,

**Resolved,** That the Association pay the Editress of the Youth's Instructor \$75.00 per year for her services.

On motion of U. Smith,

**Resolved,** That in view of the still continued high prices of stock, owing to which the prices attached to our publications do not meet the cost of publishing the same, therefore,

**Resolved,** That we continue the publications at their former rates; and to meet the extra expense occasioned by the high prices of material, be it further

**Resolved,** That we solicit from the brethren at large, donations at the call of the trustees, sufficient to cover the deficiency.

The meeting then adjourned to the call of the President.

G. W. AMADON, Vice President.

J. M. ALDRICH, Secretary.

### Charity.

In the Bible sense, charity is love—love to God, love to man. "Love is the fulfilling of the law." Love to God leads us to obey him; love to man leads us to do right toward him, to do to others as we would have them do to us; in short to love our neighbor as ourselves. "Love worketh no ill to his neighbor." "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Christian charity however, with all its humility and long-suffering, does not break down the distinction between right and wrong, between truth and falsehood. It rejoiceth not in iniquity, the transgression of God's law; but it rejoiceth in the truth. "Thy law is the truth." And the "all things" which charity believeth does not include the belief of a lie. It takes the most favorable view possible of human actions and motives, and labors in love to elevate all to the standard of truth; but it never compromises the truth. This is the charity of the true Christian, the charity of the Bible. And it never stands in the way of reform. It did not deter Luther from exposing the innovations and corruptions of the professed church of his times. Had this been the case, where would have been our boasted Reformation?

But the popular charity of the present day, instead

of rejoicing in the truth, is a mutual compromise of the truth and right, between errorists and sinners. Nominal Christians find themselves divided into sects, and holding different and conflicting creeds. And the truth being undivided and harmonious, opposing factions cannot both be right. But instead of healing these divisions by mutually seeking for the truth as revealed in the Bible and casting away their wrongs and errors, they agree to compromise the matters of difference. Instead of mutually striving to get right, they agree to admit that of the popular denominations one is *about as right* as the others. They agree to disagree by a seeming admission that what little truth any one sect may hold is no better than the opposing errors held by others. And as true charity, which, while it hates sin, loves the sinner and would bring him to a knowledge and obedience of the truth that he might be saved, is the crowning grace of the Christian, so this compromising of the truth that I am describing, putting it upon a level with error, is esteemed the highest sectarian virtue. It is thought indeed to be true Christian charity.

Now the errors and confusion of the conflicting faith and practice of sectarianism, demand reform or they do not. If they do not, then error and falsehood are equal in value with the truth, and the commands of men are equal to the commands of God. But according to our Saviour, substitution and sin are not as acceptable to God as obedience and holiness. "In vain do they worship me, teaching for doctrines the commandments of men." Matt. xv, 9.

But if reform is demanded, then they who insist upon it most strenuously are exercising true Christian charity. They love God, and are willing to obey him. They love their fellows, and are striving to save them. They bate the substitution of the commandments and institutions of men in the place of the Lord's, because it is vain and exposes men to wrath. True charity labors to please God and to reform and save men—to save them from their sins and errors, and to save their souls alive in the day of judgment and perdition of ungodly men.

But as the Romanists, in the days of Luther, thought the reformers extremely uncharitable: so those now who are not willing to be reformed—to exchange error for truth and sin for obedience—will strive to obstruct the progress of reform by a plaintive plea for charity. True charity never applies the brake to the wheels of reform. As it "rejoiceth in the truth," it delights in reform.

R. F. COTTRELL.

### Report from Bro. Whitney.

BRO. WHITE: Since my last report, I have been at home mostly, doing some writing and attending to home duties generally, and preaching to the brethren here on the Sabbath; but have not been entirely idle in the great cause of our common Master.

Feb. 14, in company with Bro. Cross, of Vt., started for the Quarterly Meeting at Perry's Mills, stopping at Norfolk and having a comfortable little meeting with the brethren there in the evening. Enjoyed some freedom in the meeting at the Mills, the 17th and 18th, and the church seemed strengthened and encouraged, but were mourning the loss of our dear Sr. Averill who was buried the week before.

The next week was the time for Quarterly Meeting here, which amounted to almost a failure on account of a severe thaw and storm. No one came from abroad, and public meeting was held only on first-day, which, however, was quite cheering.

March 3, was with the church in Bangor; the 17th and 18th, at Norfolk, and the 24th and 25th again at Bangor at the Quarterly Meeting. Here the Lord helped some in giving strait testimony, but this church needs to labor more earnestly for union among themselves, and with the body, and to feel more the importance of thorough reform. During the following week visited the scattered believers in Chateaugay and preached once at old Sr. Day's with much freedom.

April 21st, and 28th and 29th, was again with the church in Norfolk; the last meeting being their quarterly season. Bro. Lawrence was present and assisted in speaking the word. Some freedom was enjoyed and good desires were manifested. The meeting for ordi-

nances was quite comforting. The church there has been growing some of late, but needs to be more awake to the interests of themselves and the cause, and to the time in which we live.

The church here is in a united and harmonious condition, and there seems to be nothing to hinder our moving forward and rising with the message but a zeal and effort commensurate with the importance of the work in which we are engaged. As an individual I feel a growing and deepening interest in the cause of truth, and a stronger desire and determination to seek a full preparation for the responsible duties to which I am called. The interests of this time demand great faithfulness, and happy will he be who fully awakes to them, answers his responsibility and endures to the end.

Yours for victory.

S. B. WHITNEY.

Grass River, May 11, 1866.

### Hear What the Lord Has Done!

DEAR BRO. WHITE: Our season of prayer and fasting has just closed, and I wish to say through the Review that the Lord has heard prayer in my behalf, and has healed me. Praise his holy name. He is the living and true God.

The Lord was with us during the season appointed for fasting and prayer, and I believed that he would work for his people and deliver his afflicted servants. But I felt there remained another step for me to take to realize the promised blessing, and called for the elders of the church to pray for me according to the injunction in James v, 14-16. My brain was relieved from the pressure that had been upon it for years, causing me suffering that only God and those who have been in a similar condition can know. The disease in my throat was checked and I experienced what I had been a stranger to for years; viz; perfect calmness and clearness of mind, and freedom from that gloominess and those awful trials which usually attend cautious, conscientious, exhausted and congested minds. But above all I felt that God for Christ's sake had forgiven my sins, and gratitude filled my soul.

I think I can say without exaggeration, that yesterday (Sabbath) was the happiest day of my life. It was a good day to the church of Enosburgh as well as to myself. Never had I seen this church enjoy so much of the blessing of the Lord. But those enjoyed the most who had made a thorough effort to draw near the Lord by observing the season of prayer and fasting and confessing their sins. We realized that the Lord was ready to verify his promise to those who heed the message to the Laodiceans. But while we should be grateful for past blessings, let us remember that the work is as it were but just begun, and that greater trials and victories await us.

God has done for me what I or no one else could do. While I have endeavored to live healthfully, and expressed my conviction that I should soon be in a condition to labor, I have believed that my own efforts were not sufficient to restore me and that the Lord would have to interpose; and now that he has undertaken for me, I would not overlook those laws the violation of which, has brought so heavy a penalty upon me. Pray for me that I may be strengthened in keeping them.

D. T. BOURDEAU.

### Our Own Faults.

LET us not be over-curious about the faults or failings of others, but take account of our own. Let us bear in mind the excellencies of others when we reckon up our own faults, for then shall we be well pleasing to God. For he who looks at the failings of others, and at his own excellencies, is injured in two ways: by the latter he is carried up to arrogance, through the former he falls into listlessness. For when he perceives that such an one hath sinned, very easily he will sin himself; when he perceives he hath excelled, very easily he will become arrogant. He who consigns to oblivion his own excellencies and looks at his failings only, while he is a curious engineer of the excellencies, not the sins, of others, is prof-

itable in many ways. And why? I will tell you: When he sees that such an one hath done excellently, he is raised to emulate the same; when he sees that he himself hath sinned, he is rendered humble and modest. If we thus regulate ourselves, we shall be able to obtain the good things which we are promised through the loving kindness of our Lord Jesus Christ.

### The World.

Not the busy, hustling world—not the political world, in which tickets, votes, and candidates, are the all-absorbing theme,—not the fashionable world, in which pride, dress, and deceit, are mixed *en masse*, and together ye leapt, society. No, we would forget all these, and now, while the stars,—the bright astral lamps flung out from the windows of heaven, are glistening overhead, the moon is ploughing her way through the upper deep toward the western world, and the wind sweeps on its way, wild and free, whithersoever it listeth,—while these elements of God's creation are spread out before us, we will take one more look at the real world.

Six thousand years have nearly elapsed since God finished his great work, and pronounced it good. Fair and free it floated out from the hand of its Creator, a sample of perfect workmanship. On it went, through the realms of space, circling round and round in its orbit,—no spot marred its perfect beauty. Two lovely beings, made in the image of God, were placed in a beautiful garden, surrounded by all that was pleasing to the eye, or tempting to the taste. To them was committed the government of all the animate objects the world contained. But man, through disobedience to God, fell, and earth, beautiful earth, is cursed for his sake. By sin came death. Its chilling breath falls upon everything, and all things must die. The tall, stately trees, tossed their foliaged branches in mid air, but soon bent to the shaft of time, died and decayed. Flowers of exquisite beauty grew bright for a season, then withered and faded. The animal creation suffered in the general doom, and finally man himself, bent with the weight of sorrow and years, bowed his head to the grim monster, and was laid away in the tomb.

Steadily the world moves on its way; hearing its freight of living, dying, and dead, as generation succeeds generation. Rapidly it was being populated, but God saw that "the wickedness of man was great," that every imagination of the thoughts of his heart were only evil continually; and he repented that he had made man, and so resolved to destroy him from off the face of the earth. But one righteous family remained. They were the objects of God's special care, and to them he revealed his designs. God told Noah that he would bring a flood of water upon the earth to destroy all flesh, and everything that was in the earth should die; but he should prepare an ark, to float upon the waters, in which he and his family should be safely housed, and with them of every living thing of all flesh, two of every sort. Faithfully did Noah perform his task, for one hundred and twenty years he warned the people to flee from the wrath to come. Every stroke of the hammer told them of their impending doom. No heed was given to the timely warning, but they revelled in luxury, and were "eating and drinking, marrying and giving in marriage." But a change came o'er the scene. The windows of heaven were opened, and for forty days the water came down in torrents, until the hills and highest mountains were covered. As the waters increase, the ark is lifted above the earth, and safely it floats on the face of the deep. Every living substance is destroyed. Only Noah and those that were with him in the ark, remained alive. At the end of forty days the storm abated, the rain was restrained, the wind played upon the waters, and the earth became dry as before, and the ark rested on mount Ararat. Then Noah removed from the ark, and all that were with him, and he built an altar before the Lord and offered burnt offerings thereon; and the Lord smelled a sweet savor, and said in his heart, I will not again curse the ground any more for man's sake; but while the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night, shall not cease. And

the Lord said to Noah, that all flesh should "not be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth," and the bow with all its brilliant hues is placed in the clouds as a memorial of God's everlasting covenant.

But ah! this world of ours never recovered from the effects of the second stroke from the chastening hand of God. Healthful breezes emitted from the tree of life, are wafted no more from Eden's bowers. Life, short before, is much shorter now, and all things since that period have possessed but the faint reflection of their primal beauty. Rapidly we pass down the stream of time, making short pauses by the way to notice a few of the most important events. Generation followed generation in quick succession. Four kingdoms, great in wealth and strength, universal in power, viz., Babylon, Medo-Persia, Greece, and Rome, have risen and passed away. We will pause at the last mentioned kingdom to notice one of the most important events connected with the world's history,—the advent of the Son of God. The star of religion wended its way through the dark night of ignorance, vice and oppression, shedding a mild ray of light upon the few humble ones of earth, that walked with God, and reached its zenith at the event here mentioned. All that came before, looked forward to it; all that have followed after, looked back upon it. God's love for man was great, his law unchangeable. Man, through disobedience, brought himself under the penalty of that law, and "thou shalt surely die" is his sentence, pronounced by the just Judge. Jesus beholding the lost condition of guilty man, offers his life as a ransom for man. God accepted the offering. He left the courts of Heaven, and all the glory of his Father, passed by the ranks of angels, and took upon himself the seed of Abraham; became a man, that he might feel for man's infirmities. He was born in a stable, cradled in a manger, grew up a child of poverty, and a subject of persecution, and became indeed "a man of sorrows and acquainted with grief." Nothing that could be done for man, did he leave undone. He commenced his work by breaking the power that Satan held over the suffering. He healed the sick, opened the eyes of the blind, caused the lame to walk, and raised the dead to life. His earnest, self-denying life, was a pattern for all who should follow him. Finally his labors on earth were finished. He suffered an ignominious death upon the cross, was buried, and the third day rose again, and for forty days, remained with his apostles, speaking of the things pertaining to the kingdom of God; and while he was yet speaking to them, he was taken up, and a cloud received him out of their sight. "And while they were steadfastly gazing toward heaven as he went up, two men stood by them in white apparel, which said, This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Since the above, eternity's clock has ticked off eighteen hundred and sixty-six years. All things are marked with the finger of time and change. Generation after generation has passed from the scene of action; cities have risen, flourished, and fallen. Thrones have tottered, and empires crumbled, and still this little world of ours rolls on its way.

The past is briefly told. The future is before us,—the eventful future, "I will come again and receive you unto myself," said Jesus to his followers, and he gave them the signs that should herald his second coming, that they might not be in darkness, that that day should overtake them as a thief. Daily and hourly we see these signs fulfilling, and we know by these, that

"Jesus' coming is now nigh at hand."

Yes, he is coming. A few more spring times, a few more harvests, a little more toil and care, a few more griefs and pains, and Jesus will come to redeem his own. The glad news is carried from house to house, and echoed from hill to hill; all can hear, but few heed. The saints know that the world is doomed. For keeping God's holy law they are persecuted; and retire in little bands to lone places of the earth. Then the vials of God's wrath are poured out upon the earth; but the world heeds not the terrible warning, but ascribing all to some singular phenomena, they

revel in luxury, and are, as in the days when Noah entered the ark. Night, calm, placid night, gathers over the world. The people are lulled with the cry of "peace and safety," and they have a feeling of perfect security. The rich man retires to his couch, dreaming of his hoarded treasures; the gay and giddy throng retire, dreaming of the pleasures of the glad to-morrow; the desponding dream of the sorrows that the future has in store for them. But for them, to-morrow will never come. At midnight the sun shines out in all its strength, and the moon stands still; the heavens part as a scroll. Then shall they see the "Son of Man coming in the clouds of heaven, with power and great glory." The earth trembles before him, and every mountain and island are moved out of their places. The righteous dead are called forth, and they together with the redeemed are caught up to meet the Lord in the air, and so shall they be forever with the Lord.

The earth is desolate; the Lord maketh it empty,—maketh it waste, turneth it upside down. Not a person remains, all are dead, all are equal. "They are gathered together as prisoners are gathered in a pit, and shall be shut up in prison, and after many days shall they be visited." "The earth is desolate. Thorns shall come up in her palaces, and brambles in the fortresses thereof. The wild beast of the desert, and the wild beast of the island shall meet; the satyr shall cry to his fellow, and the screech owl shall find for herself a resting place." This is Satan's home for a thousand years. Here he is bound. He can wander over this place as he will, but to this place he is limited.

Quickly we pass over the thousand years to the earth redeemed. The holy city, New Jerusalem, comes down from God out of Heaven. Jesus and the holy angels are its inhabitants. The wicked dead are called forth, they come, the rich and poor, the learned and unlearned, statesmen and warriors, are all brought up together. Satan goes among them, inspiring them with zeal to go up and take the City. Quickly the implements of war are prepared. They gather around the City for battle, and fire comes down from God out of Heaven and devours them. The earth is purified, Satan and his angels perish in the flames, and there is no more sin! The earth is made new. The wilderness and the solitary place is made glad, and the desert blossoms as the rose. It is indeed new,—all its departed glory is restored to it. Here is the home of the saints throughout eternity. "There shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away."

EMILY L. CANRIGHT.

### Obituary Notices.

DIED, of consumption, in Peterborough, N. H., April 30th, 1866, Leonard Stiles, the husband of sister Elvira Stiles, aged 60 years. Mr. Stiles had been an Adventist theoretically, since 1844. He listened with deep interest to the truths advocated by Brn. Hutchins and Bourdeau in this place three years ago, and he felt satisfied that our position was correct. He was quite a Bible student. He also read the Review with great interest. Especially during his ill health was the Bible his constant companion. For a short time before his death, he was careful to observe the Sabbath, and expressed his regret that he had not kept it longer. He never made any public profession of religion, neither did he come out and unite with us; but still we have hope. May the Lord bless this affliction to the good of the afflicted family. Remarks on the occasion by the writer, from Job xiv, 10.

J. N. WILKINSON.

DIED, in Warren, Vt., March 8, 1866, of consumption, Lephah L. Wales, wife of Samuel Wales, and daughter of Amasa and Roxana Allen, aged 25 years. Sister Wales embraced the Sabbath six or seven years ago, but being separated from those of like faith most of the time, has lived in rather a low state of mind, till a few weeks before her death, when she earnestly sought the Lord and found him a source of strength and comfort in her severe sufferings. And through his grace was able to rejoice in hope of immortality when the Lifegiver shall come. Discourse by Bro. D. T. Evans, from 1 Thess. iv, 18.

E. COBB.

Blessed are the dead who die in the Lord.



## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MAY 22, 1866.

### Note from Bro. White.

DEAR BRETHREN: We wish to make the following brief statements:

1. You will be able to form some idea of our sufferings, when we say that for the past nine months we have not been able to obtain sleep without artificial heat in some form, either a jug of hot water or a hot stone, or hot blankets applied to the feet; and that for the last five months we have not had more than one hour's sleep out of the twenty-four, and that often disturbed by unhappy dreams.

2. We have certainly been sustained by the hand of the Lord, in answer to the prayers of his dear people, to continue so long under such circumstances.

3. We have received great attention from our own dear people in Battle Creek and vicinity, especially, who have fervently prayed for us, and have deeply sympathized with us in our afflictions.

4. The labor and care of our family, especially that of my dear wife, have been untiring to contribute to our comfort and happiness.

5. Our people abroad have also shown their love and care for us in holding the several days of fasting and prayer on our account.

6. All our people have also shown their great care for us in sending us means which we could not receive, as we have no want in this direction. Especially has this been the case with the Battle Creek church, who have several times voted quite large sums to us, and have sent it to us, which we could not receive, having no use for it.

7. For two nights past since the season of fasting and prayer, Sabbath, May 20th, we have slept more than for the two weeks previous, and our feet were warm without the use of artificial heat, which has not been the case for the previous nine months.

8. By faith we claim the blessing of health, which faith shall show by our works.

Finally, brethren, pray in faith that the blessing in all its fullness may be ours. JAMES WHITE.

### An Appeal in Behalf of Brn. Cottrell and Cornell.

THE Review for March 27th, contained an appeal from the brethren in Western New York in behalf of Bro. R. F. Cottrell. This appeal was considered and approved, during the session of the General Conference, just closed. Connected with this, the case of Bro. M. E. Cornell was also taken into consideration, and by vote of the Conference, the Executive Committee were directed to address the brethren in their behalf through the Review; a duty which we cheerfully perform.

These brethren are not strangers to our people. They are well tried and efficient men, self-sacrificing, and devoted to the work. Each of them, at the present time, is much in need of help. Each of them is making an effort to secure a home, and we need not say to you that they are worthy of your assistance. But we will say that they are greatly in need of it. Brethren you have been instructed by the able writings of Bro. Cottrell, and by the earnest, effective preaching of Bro. Cornell. How many of you are willing to express your gratitude by some substantial testimony to these servants of Christ?

Here is an opportunity for those who have means in their hands to invest it in such a manner that it shall be laid up in the bank of Heaven. We ask our brethren to take immediate action in view of the cases here set forth. The sum of \$700, is needed by Bro. Cornell. Bro. Cottrell will be able to get along if \$500 can be raised for him in addition to what has been already donated.

The following is pledged on the \$700 for Bro. Cornell:

Jos. Bates,	\$10.00.	J. N. Andrews,	\$10.00.
H. S. Lay,	5.00.	Wm. Carpenter,	5.00.
I. D. Van Horn,	10.00.	R. J. Lawrence,	5.00.
D. M. Canright, \$5.00.			

#### FOR BRO. COTTRELL.

H. Hilliard,	\$5.00.	L. C. Hilliard	\$5.00.
L. M. Gates,	5.00.	J. Berry,	5.00.
A. W. Smith,	20.00.	E. H. Root,	5.00.
J. N. Andrews \$10.00.			

GEN. CONF. COM.

### Danish Tract on the Sabbath.

THE General Conference Committee have encouraged the printing of such a tract at present. The expenses for paper and printing will be about \$80.00. With the consent of said committee, I therefore hereby request our Norwegian and Danish brethren to send in donations to raise this sum. The tract will

probably be ready in the course of six weeks. The money obtained by the sale of this tract will be put into a separate tract fund to print other tracts in the same language as soon as the way opens.

Come, brethren, lend to the Lord, and cast your bread upon the waters. Send in your donations as soon as possible, to Eld. James White, Battle Creek, Michigan. I shall remain in Battle Creek until the tract is printed. JOHN MATTESON.

### Notice.

NOTICE is hereby given to Lemuel N. Savage, a member of the Hundred Mile Grove church, Wisconsin, to report his spiritual condition to this church between this time and our next Quarterly Meeting, which will be held August 4th, 1866. If you neglect to report yourself by that time, your name will be dropped from our church book.

By order of the church. N. M. JORDON.  
Lodi, Wisconsin, May 16, 1866.

## Appointments.

THE next annual session of the Iowa State Conference of S. D. Adventists, will be held at Pilot Grove, Iowa, Friday, June 8th, 1866, commencing at 9 o'clock A. M.

Let there be a faithful representation by delegates, or letter, from all the churches.

Let delegates come prepared to give a written report of the standing of their respective churches, amount of s. b. funds, their gains and losses during the past year, and their pledges for the coming year.

Brethren, let there be a general rally from all parts of the State. Let us come prepared as much as possible to take care of ourselves. We trust the Lord's blessing will rest upon us.

IOWA STATE CONF. COM.

THE third Annual Session of the Wisconsin and Illinois State Conference of S. D. Adventists, will be held at Johnstown Center, Rock Co., Wis., commencing Friday, June 22, 1866. Let all the churches report themselves by letter, and send their delegates duly authorized. The delegates should be at Janesville on Thursday, and others on Friday, when they will find teams ready to convey them to the place of meeting. All should come prepared to take care of themselves as far as possible.

In behalf of Wis. and Ill. State Conference Committee. T. M. STEWARD, Sec.

THE next Quarterly Meeting of Seventh-day Adventists at Princeville, Peoria Co., Ill., will be the first Sabbath in June, which will be the second day of the month. We hope to see a general gathering of the friends of the truth. Cannot Bro. R. F. Andrews attend this meeting? Meetings to begin with the Sabbath. H. C. BLANCHARD.

THE first Quarterly Meeting of the S. D. A. church, at Gridley, McLean Co., Ill., will be held Sabbath and first day, June 9 and 10, at the Gregory School-house. Meetings to commence Sabbath evening. The brethren at Princeville, and all that can, are invited to attend.

By order of the church.

JAS. M. SANTEE, Clerk.

P. S. Any wishing to come by Rail-road to El Paso or Gridley, please inform me by note, and I will meet them with team. Address me at Gridley, McLean Co., Ill. J. M. S.

THERE will be a Quarterly Meeting in the vicinity of Bass Lake, Minn., on the first Sabbath in June, where Bro. Demmick may appoint. Bro. F. W. Morse is appointed to attend. Will all the scattered brethren try and attend this meeting, praying that the Lord will open the way for the word spoken.

CONF. COMMITTEE.

## Business Department.

### Business Notes.

T T Brown: There was no balance to apply on Conference Fund.

H Nicola: The \$4.95 was duly credited.

S B Gowell: The \$2 for John Bennett's Review were received and credited.

Charlotte E Swartout: The \$2 have not been received.

THE P. O. address of Bro. T. J. Butler, formerly of Gilboa, Putman Co., Ohio, is now Spring Hill, Livingston Co., Missouri. J. CLARKE.

### 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.

L H Priest 29-1, B S Merriam 28-5, A Silver 29-1, J L Nichols 29-1, H G Buck 29-1, O Buck 29-1, E Weed 29-1, N O Castle 29-1, E Fellow 29-20, W Mott 28-1, Capt F Bates 30-1, J Lane 29-1, Dr C J Lane 30-1, B Soeks 28-18, W W Wilson 27-1, R L Simson 29-7, A J Corey 28-1, J Welton 28-1, each \$1.00.

A W Smith 29-1, S Clark 28-6, O Davis 28-18, O Clark 29-1, J M Porter 29-1, J M Brown 28-14, D W Bartholomew 28-21, O Bailey 29-5, L Haskell 30-1, Mrs E Hall for L M Whitney 29-1, and S Lockwood 29-1, J Miller 29-1, A L Hays in full, E W Darling 28-1, L L Hunnewell 28-20, J Sutherland 29-1, J F Carman 29-14, F Willson 29-1, S Gurney 30-1, N S Brigham 29-1, H Barrett 29-1, E Nash 29-14, B Clark 29-1, W Arnott 29-1, A D Thorp 28-1, E Payne 29-1, E Stiles 29-1, H Baldwin 29-1, M M Southworth 27-1, W Spencer 30-1, T Brown 29-1, H Flower 28-1, each \$1.00.

J Ferrell 28-1, J Shorey 29-1, F Linscott 29-1, J J Gilding 30-1, S Jones 29-14, I C Vaughn 29-20, J Hopkins 30-1, J H Burlingame 28-5, W Goodale 29-1, G W Chamberlain 29-1, A Fenner 29-1, C Copeland 29-6, M A Cornell 29-1, S S Post 30-1, W S Lane 30-1, B Darling 29-1, H Bingham 29-21, F Squire 29-18, D Sprague 30-1, M Dow 29-1, E Dow 29-1, E Horney in full, M Jarvis 30-1, W M Allen 28-1, D W Clay 27-10, Mrs J H Aldrich 29-14, T Paton 30-7, S Gilbert 28-23, L E Millne 29-1, B Hill 30-1, J H Murray 30-1, H Allen 29-8, W Gifford 30-1, each \$2.00.

M McConnell 28-9, R Bartley 28-2, H S Gurney 30-1, J Moushant 29-21, H Anway 29-1, L Hadden 29-22, C Russel 30-1, Mrs E Griffith 29-1, E Rice 29-1, H M Willson in full, N A Lord 30-21, J Russ 29-1, F E Gilbert 29-10, R R Jones 29-1, R Curtis 28-17, J King 29-13, N R Rigby 29-1, A F Wilkinson 29-14, J S Smith 29-1, N Osborn 29-1, Capt I Gilkey 30-1, D Smith 29-1, M L Hunkin 29-1, Mrs L Hiland 30-1, H Meader 30-1, D Scott 30-1, E W Bliven 29-14, J W Ellis 28-1, H S Priest 29-21, J Vile 29-24, E M Braden 29-17, C McCoy 30-1, each \$2.00.

E Bush 29-1, O J Steele 28-8, L Spencer 28-10, C Rich 29-14, C A Mahew 29-1, B A Phillips 28-1, S Golden 28-13, M Walling 29-1, I G Camp 28-13, each 50cts.

J Berry \$4.00 31-1, Capt R O'Brien \$3.00, 30-4, M Fairbank \$3.00 31-1, J Francisco \$1.50, 28-12, R Loveland 75c, 29-20, Mrs S Verplank \$2.50, 30-1, G Rathbun \$4.00, 30-1, Mrs E Hall \$3.00, 31-1, W Bixby \$5.00, 31-1, J C Revell \$2.50, 29-1, W S Storms \$3.65, 30-1, M Leach \$5.00, 32-1, E W Beckwith \$1.25, 29-10, R Griggs \$5.00, 31-1.

#### Subscriptions at the Rate of \$3.00 per year.

A W Smith \$3.00 30-1, C M Chamberlain \$3.00, 30-1, L Gerould \$3.00 29-14, R Godsmark \$3.00 30-1, Mrs S Simonson \$3.00, 30-13, P F Fereiot \$3.00, 30-1, J Harvey \$5.00, 33-1, A Paton \$3.00, 30-1, H Hilliard \$3.00, 30-1, M J Bartholf \$3.00, 30-1, E Van Deusen \$3.00, 30-13, J L Locke \$3.00, 30-1, J Fargo \$3.00, 30-1.

#### Books Sent By Mail.

M T Olds 12c, O Davis \$1, J J Gilding \$2, O Clark 55c, E Edson 12c, J H Burlingame 60c, H Bingham 50c, Wm C Gage 12c, Wm Peabody \$2, H W Lawrence 50c, L M Gates \$3.50, F A Kilgore \$2, J Bear 25c, A W Smith \$4, Mrs C H Bamford 50c, Wm Livingston 25c, Mrs M N Priest \$1.33, E Stenson 13c, H Hazel-tine 12c, Fannie Glascock \$2, J Welton \$1.20.

#### Books sent by Express.

A W Smith, Manchester, N H, (Cir. Lib.) \$8. E C Hendee, Pinckney, Liv. Co., Mich., (Cir. Lib.) \$8.

#### For Danish Tract.

John Matteson \$20.00.

#### Donations to Publishing Association.

J Boyd \$2. S M Inman \$15. J L Kilgore \$20. R M Kilgore \$2. S B Gowell \$10. A W Smith \$38.50. Ch at South Lancaster, Mass., \$8. O A Richmond \$1. Leslie White \$1. G F Richmond \$1. Nellie D Richmond \$1. R Godsmark \$2. A friend \$2. Michigan Conference \$315.77.

#### Cash Received on Account.

J Clarke (books returned) \$4.50. T Paton \$3.25. Joel Locke \$7.50. S Golden \$3.35. H Nicola \$7.75.

#### Review Fund.

H Bingham 50c, C Cramer \$1, H Hilliard \$1, L M Gates \$5, H Patch \$1, E H Root \$5, T Demmon \$1.

#### General Conference Missionary Fund.

Ch at Brooklyn, N. Y., and vicinity, \$50. Various churches in New England, by Eld. J N Andrews, \$274.58. Michigan Conference \$200.

#### Michigan Conference Fund.

Ch at Locke \$5, Hillsdale \$19, Chesaning \$9, Charlotte \$29, Memphis \$50, Orange \$18, Wright \$100, Vergennes \$21, Oakland \$114.60, Ithaca \$40, Ransom Center \$70, Otsego \$25, Newton \$26.75, West Windsor \$31.90, Orleans \$27.00, Oclon \$9.00, Salem Center, Ind., \$21.00, Hanover \$11.00, Caledonia \$38.00, Owasso \$23.66, North Liberty, Ind., \$6.00, Battle Creek, \$300.00, Jackson \$30.00.