


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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Buy The Truth.

"Go, thou in life's fair morning,
Go, in thy bloom of youth,
And buy for thine adorning,
The precious boon of truth.
Secure this heavenly treasure,
And bind it on thy heart,
And let no worldly pleasure,
Ere cause it to depart.

Go, while the day star shineth,
Go, while thy heart is light,
Go, ere thy strength declineth,
While every sense is bright.
Sell all thou hast and buy it,
'Tis worth all earthly things,
Rubies, and gold, and diamonds,
Scepters, and crowns of kings.

Go, ere the cloud of sorrow,
Steal o'er the bloom of youth!
Defer not till to-morrow,
Go now and buy the truth.
Go, seek thy great Creator,
Learn early to be wise!
Go place upon the altar,
A morning sacrifice!"

Parable of the Laborers in the Vineyard.

Matt. xx, 1-16.

This parable is often referred to, to prove that there will be no difference in the rewards of the righteous. It is claimed that inasmuch as those who had labored but one hour, received as much as those who had borne the heat and burden of the day, the righteous, who are represented by this parable, will all be rewarded alike, whether they have labored much, or little.

This cannot be the import of this parable. For if it conveyed such an idea, then it would clash with other plain declarations of Scripture, which state in unequivocal and unmistakable language that the righteous shall be rewarded according as their works shall be.

What then can be the idea that the Saviour designed to convey by this parable? In order to give a correct answer to this question, it will be necessary to bear in mind the following points:

1. The object of parables is not to teach new doctrines which are not elsewhere taught in the Scriptures, but to enforce truths already established and understood. For

2. When new doctrines are taught and established they should not be stated in figures of speech but in the plainest possible language, that their meaning may be easily understood.

3. We should not try to draw from every incident and circumstance of a parable, distinct and specific meaning, but should, by examining the connection and circumstances that called it forth, endeavor to keep

in view the great truth or truths that the speaker is trying to illustrate and enforce.

4. Especially should we guard against deducing from a parable a doctrine which is contradicted by plain scriptures; and should harmonize parables with the general tenor of Holy Writ, and not have general and well-established principles and doctrines bend to ideas that were foreign to the mind of Inspiration when the parables were given.

With these thoughts before us, let us look at the connection of the parable under consideration, and at the circumstances which called it forth.

And we would first notice that the parable and the chapter commence with the word "for," which shows that the Saviour is about to continue a subject that he has already introduced. In the previous chapter we have the case of the rich young man who came to Jesus to know what good thing he should do to inherit eternal life. Matt. xix. Mark informs us that when Jesus saw this young man he loved him. Mark x. Doubtless he was, in many respects, lovely and promising. Perhaps he had not been corrupted by many of the leading sins of his age, and had a sincere desire to be saved. Indeed, this can be inferred from his own language to Jesus, and from the fact that Jesus loved him. He thought he had kept the commandments, and doubtless he had tried to keep them as far as he understood them. But the test that he was subjected to by the Saviour showed that he had not kept all the commandments; for if he had, he would have loved the Lord supremely, and his neighbor as himself; and would have been willing to impart of his substance to those who needed it, that he might have treasure in Heaven, and to follow the Saviour according to his request.

Jesus in seeing the young man turn away sorrowful because he had great possessions, exclaimed that it was difficult for a rich man to enter into the kingdom of Heaven; whereupon the disciples expressed surprise, saying, "Who then can be saved?" They doubtless thought as many do at the present time, that one who is rich in this world's goods is not obliged to labor hard, and has nothing to hinder him, in this direction, from serving the Lord; overlooking the danger of loving property to excess, and of not being willing to use it for the glory of God, and the good of others.

Jesus continued, "With men this is impossible; but with God all things are possible." That is to say, it is impossible for a rich man who selfishly clings to his riches to be saved. But if the rich will deny themselves, and sacrifice for the glory of God and the salvation of their fellow-men, it is possible for God to save them.

By this time, quick, discerning Peter seems to see the bearing of the Saviour's remarks, and says unto him, "Behold we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Mark represents Christ as also saying, "Shall receive an

hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark x, 29-31. Then the chapter terminates with these words of Christ: "But many that are first shall be last; and the last shall be first." Then follows the parable which closes in nearly the same language, as follows: "So the last shall be first, and the first last; for many are called, but few are chosen." Verse 16.

This verse is a summing up of the instructions of the parable, which is illustrative of the difference between being called and being chosen; between the first and the last; those who are called to sacrifice but do not sacrifice, and those who are afterward called, and make their calling and election sure by sacrificing, and hence are properly called the "chosen" ones. This is seen in this life; and we understand that the burden of this parable applies here, in this probationary state.

Some in this life are called upon to sacrifice their means and strength to advance the cause of truth, and would be promoted and blessed, and instrumental of doing much good if they had heeded the Saviour's call; but they are found to love their possessions more than the Lord, their fellow-men, and a treasure in Heaven. Others are called at a later hour, but heed the call, outstrip the first, and are blessed and promoted by the Lord in this life. This stirs up a spirit of jealousy in the first, who are professors of religion, and perhaps nominally keep the commandments, as the young man did, and can fall back on an old experience that they had years ago, when the Lord blessed them according to the light they had; and by finding fault with their brethren they murmur against the Lord, who rewards them even in this life, in some respects, according to their deeds. A selfish spirit kept them from sacrificing, and this same spirit leads them to murmur against the good man of the house, because their brethren are prospered.

This can by no means apply to the world to come; for the saints will then have no murmuring feelings toward the good man of the house. And it is evident that those who continue thus to murmur, without sacrificing, cannot be saved.

Again, those who murmur, do not make their calling and election sure. Therefore if the murmuring in the parable takes place in the world to come, and if those who murmur against the good man of the house are to have just as much as the rest, as some would have it, then the unrighteous are to have as much as the righteous, and have the privilege of finding fault with the Lord besides. This cannot be; therefore the parable does not prove what some say it does.

The idea that God will reward all the saved alike, irrespective of the amount of their labor here, and the doctrine that we are justified by faith alone, go hand in hand, and are the same in their nature and tendency; both leading men to overlook the necessity of denying themselves, and to think that it matters not much how little they do, or how late they commence to labor for the Lord, provided they can believe and engage in the service of the Lord in time to barely get into the kingdom. But it is not so with the opposite doctrines, which lead us to work with zeal, hope, and courage, knowing that our labors will not be in vain in the sight of the Lord.

Dear brethren and sisters, shall we make a practical application of this parable to our own individual cases? We are all called upon to sacrifice in some way or other; and it is by no means necessary that the first should be last, if we heed the Saviour's call, and labor with zeal, faithfulness, and disinterestedness in his vineyard. There is a great work before us. As the Saviour said, "Lift up your eyes, and look on the fields; for they are white already to harvest. John iv, 35. All have a part to act here. All should work."

Let us labor, for it is in laboring that we overcome indifference, get zeal, and develop a holy character. All the Christian graces are acquired by laboring. It is in laboring that we shall save ourselves and others, and help swell the loud cry of the third angel's message. It is in laboring that we will bring the latter rain with all its rich blessings to our thirsting souls. Let us labor while the day of mercy and probation lasts; for the dark night of trouble will soon come, in which we cannot work. Let us work for we have but a short time to work in, and a great work to perform. Let us work because the enemy works, and will overcome us if we are inactive. Let us work, for the Saviour says, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12. And let us so labor that no man shall take our crown.

D. T. BOURDEAU.

Our Trials.

No one can expect to travel the journey of life through this unfriendly world without meeting with crosses. We never had a promise given of anything else. But we are very apt to overrate our trials. And very many of them arise from the stubbornness of our own unsubdued wills. We frequently hear people complaining, and sighing, "Oh my trials, my trials! my burdens are greater than I can bear!" when they would come nearer to the real truth, were they to exclaim, "Oh my stubborn will; I cannot feel it best to patiently resign my all to the will of God." At least, one-half the sting is gone the moment we school our hearts to bear them patiently, and make the best of ills we cannot cure. The real burden lies more in our unwillingness to be resigned to our lot, and our anxiety to order our own affairs as seemeth best to us, than in the real trial itself. The human mind is so constituted, that unless it is disciplined to appreciate the enjoyments of the present moment, they are apt to be overlooked, in our eagerness to secure something better in the dim, uncertain future. Could we learn a lesson from Paul, to be content with such things as we have; we should see numberless sources of pleasure on every hand, pleasures unenjoyed, because unnoticed, and therefore unappreciated. It would be a great help toward bearing crosses patiently, if we could always keep the fact before our eyes, that fretting and worrying never made a burden which we already have, any lighter; or ever secured the possession of a coveted enjoyment any sooner, or enhanced its value, when secured. We build castles in the air, gorgeous ones too; lined with gold, and bedecked with diamonds, and people them with fanciful beings of perfection, and then sigh and mourn because stern reality comes so far short of our wild, weird fancies. It seems meaningless and devoid of interest, to take a common-sense, practical view of our own future.

We know that others have had trials ever since the fall, and acknowledge this to be a vain world; we can see crosses in the pathway of those around us, but fail to realize that any exist for us until they are upon us; and then we wonder why we are afflicted, and let our minds dwell upon them and sink under them, till the mole-hill assumes the magnitude of a mountain. We desire ease, we seek for wealth, we covet fame, we nourish pride, we foster ambition, we cherish envy, malice, discontent, each and all of them sources of unhappiness; in fact, we strive for the prize in every manner but the lawful one, and then sigh and mourn because we cannot obtain it.

Do we desire ease? Let us seek a country where none are weary. Do we desire wealth? Let us seek

that which is incorruptible. Do we covet fame? Let us learn to seek that honor that cometh from above. We may cultivate contentment, by considering that for every bad, there might be a worse; and when we have a blessing removed, we may still be content, by appreciating more highly those that are left.

But many times it is dangerous to our spiritual welfare, to have our wishes gratified. Read the record which the Psalmist bears of the children of Israel. Psa. cvi. Speaking of the dealings of God with them and their murmurings against him, he witnesseth "that he gave them their requests, but sent leanness into their souls." Who has not at times seen and felt this truth verified, both by their own experience, and the experience of others? Therefore, I again repeat, there is danger in having our worldly desires granted. This does not extend to spiritual affairs. We cannot ask too much, or receive too much of spiritual blessings. And even if the dangers extended to them, I fear most of us would have to arouse ourselves mightily, before we were exposed to them. We would incur the risk much sooner, in a worldly point of view.

Do not understand me to say there is no need of trials, or that they can all be avoided, though doubtless many can; trials are needful, and must be expected. But I do know they may be aggravated, by dwelling too much upon them. And I also know that they may be greatly relieved, by casting them on the Lord, and patiently biding his own good time. Could we have them all removed, and our wishes all granted, leanness of soul would assuredly follow, and in the end we sustain a great loss—even God's approving smile, eternal life, immortal glory. Ah! what mind that comprehends this great truth, but shrinks back appalled at the consequences! Could we but realize the importance and uses of trials, we should soon cease praying for their removal; but our most earnest prayer would be, "Thy will, O God, be done." God grant that our eyes may be opened to see that his ways are the best ways.

C. M. WILLIS.

Charlotte, Mich.

I Know It Is Wicked.

"I BELIEVE it's wicked, I know it is, to put so much cloth in dresses; but they are young and think they must have things as others do, and I suppose they must." Thus spoke a mother to me a few days since. She was fixing over some beautiful dresses for her daughters. The dresses just cleared the floor, but it would not do to wear them thus; they must be long enough to lie on the floor. This mother thought it wicked to be so extravagant, still, because others did so, her daughters must also. Because it is the fashion to do things which are wicked, the multitude are willing to yield themselves servants of sin. Principle is yielded, time and talents; yea, even body and soul are sold to fashion. When people thus make fashion their god, to what extent will it not lead them? Where will they pause?

But why conjecture thus? Are not the majority of people now-a-days church members? Yes, church members, alas, we cannot say Christians. A Christian is like Christ; but the resemblance between the ways of church members, and Him who was meek and lowly, is so faint that it is ordinarily quite impossible to see where it is. They do not seem to feel that their sins had made stains which only can be cleansed by the blood of Jesus; that their hearts must be purified and made to reflect Christ's image. They appear never to think of the agony Jesus endured for them; of the great sacrifice made by the Father in giving his only Son to die for them. They do not think of these things, and with deep repentance, humility, and love for Jesus, turn from the path of sin; but it is to be feared that they are led by fashion even here, and become church members because it is fashionable. Can it be that these devotees of fashion are led by Him who was despised and rejected of men? They talk about religion, have a form of godliness, but where is the power? The religion of Jesus carries a power with it, which will enable the possessor to follow out his or her convictions of right, even though it be contrary to fashion. Is it not so? or does it make a wrong thing

right to have it become fashionable? It must be that this multitude who have united with the churches because "every body else was doing so," do not carefully look to see where their path will lead them. If they fancy it leads to Heaven, they must have forgotten that Jesus said the way to life was straight and narrow, and was found by only a few.

M. J. COTTRELL.

Rochester, N. Y.

Moral Pitfalls to be Shunned.

SOME time since an article on the subject of dress, from a stated correspondent, found its way to our columns, and elicited sundry responses, good, just and timely, but too numerous to publish. We have not dismissed the subject from thought, or deemed it of small moment, but the question, How can existing evils in this regard best be counteracted? is still unmet.

It cannot be expected or desired that the taste of all classes should conform to one style or color, but we hope the time may yet come when women of good sense and correct principles, will observe plainness and simplicity of dress, ignoring all fashions that pander only to a love of vanity, display and extravagance.

The thoughtful mind is made sad and sorrowful by the observations of an evening hour in the parlor of any fashionable hotel, at most of our summer resorts. To look for a moment at the evolutions of the execrable round dance—a gentleman, perhaps a libertine, lifting the dress of a young lady and holding it with scrupulous care, lest it impede the motion of the light, fantastic toe; while his attitude and that of his fair partner are as offensive to true delicacy as some of the pen-pictures of Eugene Sue!

Mothers, and their young, innocent daughters, if not participants, are lookers on. Similar scenes are enacted and re-enacted before the gaze of thousands, night after night, and the amount of dressing and decoration required for these occasions is sufficient to engross the thought and time needed for higher aims, to the utter exclusion of whatsoever things are true, lovely and of good report.

The views expressed in the following well-written article, in the *Evangelist*, are timely. We are glad to see the facts alluded to, only noticed by the press generally, both secular and religious.—*Advocate and Guardian*.

REBUKE FROM THE RIGHT QUARTER.—One of the most demoralizing things of the present day, is the style of female dress, adopted by people who consider themselves the very "pinks of fashion." It is demoralizing both from its extravagance and its immodesty. It costs a fortune to pay for the toilet of one of these exquisites, which is got up regardless of expense. The laces and jewelry, and fripperies of every kind that a fashionable lady puts on her person to go to a ball or a grand party, would support a poor family for a year. This is a very moderate estimate. Indeed, nine-tenths of the ministers of the gospel in this country preach from one year's end to the other for less than is thrown away on the gaudy wings of one of these butterflies of society. The effect, as might be supposed, is terrible. Many a man is ruined—is made a bankrupt and a beggar, by trying to support the extravagance of his wife and daughters. Ah, worse than this—many of those daughters, bred to elegance and soft effeminacy, are brought to shame by this education of folly. They cannot toil, neither do they spin, and not a few, at last, after feebly struggling against temptation, sell their souls to keep up a little longer a life of idleness and luxury. But we forbear—we shut our eyes to that gulf of infamy in which so many daughters of beauty and fashion sink, and are lost forever.

But many of these new styles of dress are demoralizing—not only from their costliness, but their indecency. Women appear in public with bare arms and necks, exposing themselves to the stare of vulgar men, in a way, that, to say the least, is extremely indelicate.

In Paris the thing has run riot, and women that call themselves respectable appear in fashionable drawing

rooms in a costume that would better become Fanny Blisler on the stage. We are glad to see that some of the ladies of high rank in Paris feel proper disgust at such exhibitions. We read in the foreign papers that at a late entertainment, given by Madam Troplong, wife of one of the Ministers of the Emperor, a lady appeared in a costume so grossly indecent that Madam Troplong felt it due to her own self-respect to resent it as an insult, and at once ordered the servant to show her to her carriage! These disgusting fashions have not made as much progress in England, but they are beginning to appear there, and we are glad to see that they are promptly rebuked by the highest lady in the land. It is reported that the Queen has expressed herself very strongly respecting that style of female attire which appears to have been copied from the frequenters of the lowest Parisian theaters. The story is, that a person was recently presented in a costume so unusually indecent, that her Majesty, with that true genuine taste that has always characterized her, gave evident indications of her disgust at such an exhibition; and at once directed that the person should never be received again.

European Convulsions.

DR. WM. LEASK, editor of an able English monthly entitled, *The Rainbow*, in his August number thus speaks concerning the convulsions now agitating Europe.

It is not too much to believe that the state of the world at the present time is disposing many thoughtful men to look a little more closely into the Holy Scriptures. If so, they will find that revelation has a great deal more to do with this world than is generally imagined. It has long been assumed that if we know the way of salvation and are prepared for Heaven, we have secured the chief if not really the exclusive object of revelation. Men have been spoken to as if the great work of life was to learn how to die; they have been addressed as "immortal souls," and the business of the pulpit has been to fit them for a disembodied state and an immensely distant Heaven. The world we live in, that by right of inheritance, by ransom, and by unfulfilled covenant, belongs to *Jesus Christ our Lord*, and upon which creative beneficence has lavished wondrous beauty and grandeur, has either been referred to as a thing of no permanent consequence, or ignored entirely as unworthy of mention when the gospel of salvation was the topic of discourse. Those grave systems of theology, from which the ministry generally, consciously or otherwise, draws its inspiration, are so much taken up with the relative positions of law and grace, and their scientific arrangement, that they have no time to tell us of the bright future of the very world where law and grace have both been manifested. We are not going to talk disparagingly of any of the weighty topics of systematic theology, nor is it possible for us to overstate the importance we attach to the salvation of a single individual; but we believe, and therefore must teach, that the priceless book which reveals Jesus as seeking the lost, and shepherding the flock, also reveals him as the chosen and anointed King, destined to rule the nations that are now and have so long been distracted, torn, and plagued by the sword and fire of horrible war. Creation groans, being burdened.

Human governments are all conspicuous and disastrous failures,—a fact which declares as plainly as a fact can, that the divinely appointed Ruler of humanity has not yet received his scepter from the Ancient of Days. "Men's hearts are failing them for fear, and for looking after those things that are coming on the earth." Many students of prophecy—and some of the most cautious of them in the pages of this magazine—have pointed to the present year as one likely to bring forth events of the most startling character. That 1866 would not come without at least unprecedented European convulsions was foreseen and declared. Already the correctness of the data on which this conclusion was founded is placed beyond doubt; but there is more to come, for the horizon darkens and the complications increase as we move onward.

We beseech men not to deceive themselves any longer with the notion that either art, science, commerce,

diplomacy, or the preaching of the gospel, or all united, will bring about a peaceful millennium, either to the world or the church. That day comes not until the Lord Jesus returns from Heaven to earth to rule the world in righteousness. Every prediction bearing on the time of the end admonishes us that the period of that return is near. We speak without the slightest hesitancy when we say that mighty and marvelous changes are at hand. Assuredly, if Christians saw a thousandth part of the issues involved in the pre-millennial coming of their beloved Lord, they would do all in their power to make that glorious, yet terrible fact known—glorious to his friends, terrible to his foes. We are doing our utmost both to herald the dawn and sound the alarm, but we should have a host of willing helpers if the truth on this great subject were generally known. *There is no mission in existence at this moment so important as that in which we are engaged.* We speak emphatically and advisedly.

"THE COMING OF THE LORD DRAWETH NIGH." Brethren! help us to proclaim that.

The Christian's Hope.

AIR: "Tramp, Tramp, Tramp."

In this weary world I wait,
Thinking of that promise dear,
Given by our Lord when he was here with men;
How he told of his return,
To remove all care, and fear,
And redeem all those who should be free from sin.

CHO. Yes, yes, yes, the time is nearing,
When the trumpet it shall sound,
Oh then let us be prepared,
Waiting for the happy day, [found.
That we all may with the righteous then be

Oh this world is dark and drear,
Satan still seeks to allure,
Many snares he sets to trap us far and wide;
But if we but trust the Lord,
He will help us to endure,
Only let us in his promised word confide.

CHO. So we here will watch and wait,
Looking for that happy day,
When the Saviour shall appear to claim his own;
Then what joy 'twill be for those
Who their Saviour still obey,
For no sin, nor sorrow, there will e'er be known.

WM. PEPPER.

Tobacco.

EFFECT ON THE MORALS.

No truth in philosophy is better established than the fact that bodily purity and true morality hold intimate and reciprocal relations. Try if you can to entertain the idea of a gluttonous eater, a wine-bibber, or a tobacco-user, in connection with holiness of heart. There is something unnatural, revolting, repulsive, in the association. Just as the bodily appetences, and the outward senses are depraved, does the inner man, the moral nature become gross. The pure spirit will not, cannot dwell in a filthy tenement. There is a natural correspondence between material and spiritual things, so that the quality of one denotes the character of the other. Suppose some blasphemer's tongue should assert that the apostles, who in the days of our Saviour's presence went about teaching the way of life, were addicted to the practice of chewing some nauseous weed as a means of sensuous enjoyment, would not the whole Christian world be shocked at the foul aspersion? A professor of religion and slave of tobacco may mean well, but a hallucination pervades his moral nature, exactly in proportion to the amount of tobacco he consumes. He may have an intellectual consciousness of right and wrong, but the moral sense is blunted; he does not feel duty if he sees it; nor does he feel truth as he perceives it. He may acknowledge, with all candor and sincerity, that tobacco-using is a pernicious custom, morally wrong; yet he may find an impulse within, a law of his members artificially produced, prompting him with insatiate cravings to continue the practice, and this artificial law may be stronger than his natural reason and conscience combined. Is not tobacco-using a palpable violation of one of God's laws implanted in our organization? Is

not an infraction of any one of God's laws a transgression and a sin? And if a man habitually lives in the transgression of one of God's laws, will not the transition be easy and natural to the violation of other laws? And lastly, how can any man stand up as a moral teacher, who in his own conduct commends to his fellow-creatures a life of continual transgression against the laws of his being?—T. TRALL, in *Earnest Christian*.

Croakers.

THERE is a moral for all faithless and complaining farmers, in the following anecdote, which it may be profitable for them to consider:

An eccentric lawyer, named Burgess, many years ago, lived in a New England village, and became quite famous for his "skeptical notions." Attending a town-meeting, after its adjournment he lingered among the groups of substantial farmer deacons who composed it, and listened to the prevailing conversation. The bad weather, the fly, the rot, the drouth, and the wet, were duly discussed, when some one turned to Burgess and asked, "How comes on your garden?"

"I never plant anything," replied Burgess, with a solemn face; "I am afraid even to put a potato in the ground."

"It's no wonder," groaned one of the most eminently pious persons present, "It's no wonder; for a man who does not believe in revealed religion, could not expect to have his labors blessed."

"I am not afraid of failing in a reward for my work," replied Burgess; "but I am afraid that agricultural labor would make me profane. If I planted a single potato, what would be the result? Why I should get up in the morning, look about and growl: 'It's going to rain, and it will ruin my potato!' then I should in dry weather, say: 'The drouth will kill my potato; then I should be unhappy because the 'rot' might destroy my potato; in fact, gentlemen," concluded Burgess, in a solemn manner, "I should be afraid to do anything that would induce me constantly to distrust Providence."

The reproof was keenly felt by many present; and for months afterward, the farmers, with a fear of Burgess before their eyes, talked of the blessings, rather than the evils attending their daily labors.

A SERMON SPOILED, AND YET IMPROVED.—An anecdote told of the life of a Dissenting minister has a fair claim to the admiration of every priest who is in earnest. There was a minister who it appears, had obtained no small reputation among his brethren for his eloquence generally, and more particularly for the logical sequence and the "impressive conclusions" of his sermons. On some great occasion he was appointed to preach in the open air, and he had deeply interested his auditors through a long discourse. Just before the conclusion he was observed to hesitate, and then in a rambling manner he recapitulated part of what had been already said until he reached a very lame and impotent finale. At the subsequent dinner, when the preacher's health was proposed, "Brother," said one of the ministers present, "we must all, I am sure, have been charmed by your discourse; but, if I may hazard the observation, I thought that at the conclusion you lost the thread of your argument, and hardly equalled your ordinary eloquence." "If I must tell you the reason," was the reply, "thus it was. Just as I was about to conclude, I saw a poor man running up to the place, hot and dusty, and eager to hear. 'Speak a word to him,' said conscience. 'You will spoil your sermon if you do,' said pride. And I did spoil it, I know; but I may have done him good."

BERNARD, preaching one day very scholastically, the learned thanked him, but not the godly; but when another day, he preached plainly, the good people came blessing God for him, and gave him many thanks, at which some scholars wondered: "Ah," said he, "yesterday I preached Christ. It is not learning, but teaching; not the wisdom of words, but the evidence and demonstration of the Spirit that is welcome to the saints."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 4, 1866.

URIAH SMITH, EDITOR.

"This Generation."

"Now learn a parable of the fig tree. When her branch is yet tender and putteth forth leaves ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. xxiv, 32-34.

The generation here spoken of cannot be the people living at the time when Jesus uttered these words; for the things promised were not fulfilled in their day. The signs in the sun, moon and stars were not seen during the lifetime of that generation, neither did the Son of man appear to them, coming in the clouds of heaven with power and great glory. These facts have induced some to interpret the "generation" as meaning the race of the Jews. They have not passed away or become extinct as a people, and will not till the second coming of the Lord.

This position may be perfectly satisfactory to some minds, but when carefully examined with the context, it will appear to be only an evasion of the evident meaning and design of our Saviour's words. Our Lord was teaching that when certain signs in heaven should appear, his coming would be near, and the declaration that the generation referred to would not pass away, was evidently intended to assure the hearts of believers concerning the nearness of the day of his coming. When the signs predicted are fulfilled, his coming is near. How near? "Even at the doors." How near is that? "This generation shall not pass, till all these things be fulfilled." To say that the race of the Jews would not pass away till these things were fulfilled, would have no bearing upon the nearness of the advent. They would, in all probability, exist a thousand years to come, should time continue. The Saviour would not introduce such foreign and irrelevant matter into his discourse. He did not break the thread of his connected discourse by putting in the assertion, that the Jews would exist on the earth till the second advent, solemnly affirming it by the use of the "amen," or "verily," just to lengthen out his discourse and make the Bible a larger book. This solemn asseveration has some bearing on the subject of discourse; but the fact that any certain race of men would exist throughout the whole dispensation, i. e. for more than eighteen hundred years, is an idea so foreign to what our Saviour was saying, that it could give no assurance of the approach of the advent, whether near or remote, or that the event would ever come at all.

The Saviour's declaration concerning the generation mentioned, certainly had a direct bearing upon his subject, and, if so, he must mean to affirm that the generation, or mass of mankind, existing on earth at the time referred to, would not pass, before his glorious coming in the clouds of heaven. He evidently used the term generation as it is most commonly used in the Scriptures. I give one example; "One generation passeth away, and another generation cometh; but the earth abideth forever."

The Saviour's word being true, he did not mean the generation living at the time the prophecy was given; for the signs and events did not appear to that generation. But the present generation are witnesses of the fulfillment of these signs. This then is the generation which is not to pass, but is to see the glorious coming of the Lord.

Jesus spoke to his disciples as to the whole Christian family throughout the dispensation. He told them of events that would transpire long after those who then listened to his voice would be dead, even down to the end. And as he passes down the stream of time, he comes to the period of the appearing of the signs in the heavens, which are followed by his glorious coming. "Now," said he, "learn a parable of the fig-tree." Its putting forth is a sure precursor of summer. Then in making the application, he said, "So likewise

ye." Who are intended by "ye?" those who then heard his voice but never saw the signs, or those who should live at the time of their occurrence and should see them? The next words answer this question, namely, "When ye shall see all these things." By the term, ye, that part of the Christian family are addressed who live at the time of the fulfillment of the signs. The first disciples never saw them, nor any others, till we come down to 1780-1833. In 1833, the last of the three great signs appeared. The words of our Saviour come directly to us, who are witnesses that these signs have appeared. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." How near is that? "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." This is perfectly rational and easy; and I can see no other rational interpretation of the language. In like manner Paul uses the term, we, to represent the Christians who will be living at the time of the coming of Christ and the resurrection. Said he, "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." 1 Thess. iv, 15.

The conclusion is, the last generation of earth is here. The signs have appeared, and the Son of God will come to this generation. Let us now earnestly make the inquiry, "Who may abide the day of his coming? and who shall stand when he appeareth?" Let us make the necessary preparation now, lest we be of that number who shall flee to hide from his presence, saying to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

R. F. COTTRELL.

Report from Bro. Loughborough.

On Thursday, July 26, I left Battle Creek for the Ohio Conference. Tarried over night in Jackson, Mich., and on the afternoon of the 27th arrived at Lovett's Grove, the place of the meeting. Found Bro. Lawrence on the ground to assist in the exercises of the meeting. But a few delegates or brethren from other churches came to this meeting, owing to the short notice of the meeting, and the hurrying season of the year. Had the Conference been as late as the first of August, and sufficiently notified, undoubtedly it would have been fully attended. It was thought advisable during this Conference to fix upon the first of August as the proper time for the commencement of the Conference year, and future sessions of the Conference will probably be held as near that date as may be.

Those who came together to this Conference, had a mind to work. The business was all attended to on Thursday evening and on sixth day. There was no opposition, nor a jarring note in our business sessions, but all was dispatched with good cheer. There were five discourses given during this Conference, three by Bro. Lawrence, and two by myself.

The Ohio brethren express the deepest gratitude, that they have not been forgotten in the distribution of labor by the General Conference. They are also highly pleased with the success that is attending the efforts being made with the tent, and otherwise. Several expressed deep gratitude concerning the recent good visit of Bro. Waggoner to that State, attended with such good fruits. The brethren contributed freely of their means for the advancement of the different enterprises that now especially call for means. As they had, after this, nearly \$400.00 of Conference funds for which they had no immediate use, they kindly loaned this sum, without interest, to the Association.

I would here take the liberty to say, that for the most part the churches in Ohio have kept up their s. n., although they have not had much labor in their State for some time. I am reminded here of an expression a brother made to me not long since, as we were looking over reports of funds in different places: "There is quite a difference between s. n. on paper, and funds in the hands of the Treasurer." Ohio funds, for the most part, prove to be funds in hand. But in some few places, in some of the States, there is a gross neglect in this matter. They report their pledges on s. n. at high figures, and only in part pay it. Some pledge year after year, who never pay anything. Bet-

ter not pledge at all, than to keep pledging and never pay. Let us all put down our figures at what we ought to pay, and then be prompt in paying it all up, monthly if possible. This we can do, if we use the same care that we do to meet Caesar's claims. And are not the Lord's claims as just upon us, and as much to be regarded as those of Caesar? s. n. on paper, and s. n. in the Lord's treasury, are two different things. The one will furnish ready means to carry forward the cause in all its departments. The other may have an appearance of, doing something, while it will only in the end throw perplexity and care upon those who would make efforts to build up and extend the cause of truth. May we all be prompt in all things.

Spent Monday, July 30, most of the day, in council with the Ohio State Committee, preparing minutes of Conferences for print, arranging for Quarterly Meetings and future labors in the State. In the afternoon went fourteen miles to Cass, where, on Tuesday, with the committee, I attended to the adjusting of some matters of trial in the church. At 4 p. m. of that day, I spoke by request to about one hundred in the Methodist house, on the death of Bro. Stacy, who had died some seven months previous.

Aug. 2d, came on to Bellville, where the Ohio tent was pitched. Spent the day very pleasantly with Bro. Van Horn and Lawrence, and in the evening I spoke to an interested congregation of about five hundred. It seemed to me from the attention given then, that good success would attend the effort there with the tent.

Friday, the 3d, I parted with the Brn. there, and came on to Norwalk, Ohio, and tarried over night with my old friend Bro. George Smith.

On Sabbath morning we went to East Townsend, where I gave two short discourses to about twenty Brn. and sisters, at the house of Bro. Horner. On first day morning, had a meeting to permanently organize the church and re-arrange s. n. Some eighteen entered into church fellowship, and pledged about \$136.00, per year, an increase of upwards of \$40.00. In the afternoon, by the consent of the trustees, I spoke in the Methodist Chapel to an attentive congregation of about one hundred. Came the same day to Wakeman, where I rested, visited, and wrote, until Thursday, the 9th, when I went to Berea Station and there met Bro. Thomas White, of Strongsville, who conveyed me to his home.

On the Sabbath I spoke to about a dozen at the house of Bro. White, and in the afternoon we partook of the Lord's supper. Although the numbers were few, the Lord was with us by his Spirit. On first-day we had a meeting in the forenoon to organize the church, and re-arrange s. n. Nine entered into church covenant, and their s. n. was increased some \$22.00. In the afternoon I spoke to about forty or fifty on the Sabbath question, at the house of Bro. White.

On Monday, Aug. 13, I returned to Battle Creek, where I have spent two Sabbaths, and in the mean time have attended to such duties of the General and State Conferences as seemed to demand attention. I am now about to start for the West, to attend the large meetings there. I feel of good courage still to press on, and I believe the Lord's hand is set to this cause to gather out and fit up a people for his kingdom and coming.

J. N. LOUGHBOROUGH.

Aug. 26, 1866.

Report from Bro. Waggoner.

We left Memphis the 13th, and arrived in St. Charles the 14th. As the roads north were very bad, and it was raining almost daily, we concluded to remain there over the Sabbath, as we could hardly expect to get the tent pitched that week. It being the time of their Monthly Meeting, we had the pleasure of seeing the brethren and sisters from Fremont and Chesaning. We commenced meetings Thursday evening, continuing them till Sunday evening. Sabbath, A. M., we devoted to the subject of Health, followed by a tolerably good social meeting. Sunday morning being the time of the Methodist appointment, we convened at 9 o'clock, at Bro. Griggs', and resumed our examination of the Health question. Some had not realized its importance, and I trust the interest is augmented on this subject.

Monday morning, the 20th, was fair, and we started for Midland in fine spirits; but after stopping three times on account of rain, we had to stop ten miles from Midland. Next morning we started early, and going there were much disappointed at the prospect. First, the Sabbath-keepers had removed to a new settlement twenty miles up the Tittibawassa river, and it was on their account the minds of the brethren were directed to the place. Second, the village was unfavorably located for pitching a tent. Main street is on a sand ridge near the river, and back of that every sandy knoll or spot large enough to set a house was occupied. Part of the village, and back of it to an extent to us unknown, is low, wet marsh. Third, the dysentery was prevalent and very fatal. This we learned by the papers before we went there, but hoped the reports might be exaggerated, but found they were not. We judge it would not be prudent for any one to go there to spend the next six weeks, even though other circumstances were favorable.

Consulting together, we decided that it was advisable, from what we could learn, for one to go up the river and hold some meetings in "Sixteen," as the settlement referred to is called, and the other go to Holly and see if the way opened as favorably as the friends seemed to suppose it would. Bro. Cornell preferred going up there, as he did not wish to take the burden of the tent on his mind; and I was willing to make this arrangement for the additional reason that circumstances might demand more labor there than I should feel free to bestow and leave him with the tent alone; so I told him to do his duty there and I would take care of the tent till he came. And so we parted about one o'clock, when I started for Saginaw City, where I arrived about eight last evening. To-day I shipped the tent for Holly, and came on, much to the gratification of the friends here. The privilege of the ground and lumber have been obtained, and we have decided to pitch this week. The weather is very cold for the season, but we hope it may be more favorable. I am anxious to commence as soon as possible, on account of the lateness of the season.

As we were sent out especially to hold a tent meeting the brethren may think our position discouraging; but we do not feel so. Our meetings have been profitable we trust, and had the place been selected and all ready, we could not have pitched the tent on account of the weather.

Bro. H. S. Guilford, of St. Charles, is with me here, to remain as may be duty. Brethren, pray for us.

J. H. WAGGONER.

Holly, Mich., Aug. 22.

P. S. Thursday morning. It is so very cold that we have decided not to pitch the tent till the first of next week. We dare not commence under such unfavorable circumstances.

J. H. W.

Paul's Mode of Raising up Churches.

THE apostle Paul was chosen of God to go out among unbelievers and raise up churches to Christ. He was very successful in doing this as he especially had the Spirit of God to direct him. Now it seems to me that we who in these days have a similar work to perform, i. e., to go out into new fields and raise up churches might learn how to do it successfully from his example.

Believing that time was very short, and that we had an important message for the world which all must hear, and knowing that there were but few to do the work, we have been too much in a haste to stop to do our work well. We would pitch the tent in a new place, give ten and twenty lectures on the most important subjects, then leave and repeat the same in another place. In this way we held a great many meetings but accomplished little or nothing. The next year visit those places again, and often you find only a few half-hearted believers who were a reproach and a curse to the cause.

Thus, much valuable time, means, and labor has been thrown away. "Haste makes waste" in the cause of God, as well as in business. The man who would have permanent success in anything must do his work well; otherwise it soon comes to nothing. This is emphatically true in bringing men into the present truth. It is not so much *how many* come in, as

it is *how* they come. One sound ear of corn is worth a peck of frost-bitten nubbins.

I wish to call attention to the length of time which Paul generally spent in raising up a church in a new place. After he was converted, the first meeting which he held was in Damascus. Of his labors there we read thus: "And straightway he preached Christ in the synagogues, that he is the Son of God." "But Paul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ. And after that many days were fulfilled, the Jews took counsel to kill him." Acts ix, 20, 22, 23. He preached here *many days* till he was compelled to leave. Paul and Barnabas held a meeting in Antioch of which we have this record: "Then departed Barnabas to Tarsus, for to seek Saul; and when he had found him, he brought him unto Antioch. And it came to pass that a *whole year* they assembled themselves with the church, and taught much people. Acts xi, 25, 26. Did they throw away this time, or stay longer than was necessary? Doubtless not.

It is said of them that at Iconium "*long time* therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Acts xiv, 1-3. "After these things Paul departed from Athens, and came to Corinth." After preaching there some time and receiving much opposition, he evidently became discouraged and was about to leave the place when the Lord spake thus to him: "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. And he continued there a *year and six months*, teaching the word of God among them." "And Paul after this tarried there yet a *good while*." Acts xviii, 1, 9-11, 18.

What would some of our Advent ministers now think of giving such a long course of lectures as this? Either Paul made a sad mistake in his manner of raising up churches, or else we have. It seems, at least, that he was satisfied with this way of preaching, for in the next chapter we read that he stayed *two years* at Ephesus preaching the word of God. Acts xix, 8-12. A great work was done and a large church established. It looks to me that *we also* would accomplish much more if we would make less beginnings in new places and hold on a little longer when we do begin.

D. M. CANRIGHT.

Norridgewock, Me.

Our Present Life vs. Immortality.

WHAT is our life? A brief existence checkered with anomalies, made up of lights and shadows, hopes and fears, joys and sorrows, happiness and misery. In its spring-time hope is buoyant, all the world looks beautiful, and life itself appears a glorious thing. The blue arch above is pure and bright, the green earth on which we tread seems animate with beauty, while bright blossoms emit their fragrance, and verdant fields and groves are resonant with song. Thoughts of change and decay mingle not their shadows with our earliest joys. Would that it were thus in the happiness of later years. But alas! even in youth, faded flowers and withered hopes are wet with tears, and we learn too soon the frail and fleeting nature of the world of life and beauty around us. And then, as summer drinks up the freshness of spring, as the autumn breeze whispers of change and decay, and the blast of winter tells of death, the shroud, and the narrow house; so, as life advances, we become acquainted with toil, and care, and weariness, and disappointment, sorrow, and human suffering.

Yon bright orbs, still brilliantly shine; but oh! we realize that they look upon a world of graves, and we know that rude storms will shroud their light. The trees don their freshest verdure, but soon the falling leaf reminds us of our mortality. The flowers open their petals as gaily as ever; but we know that their loveliness will soon be lost in death. We learn that all these are but emblems of human life. Our hopes flee like the dewdrops of morning; the beings we love fade like the falling leaf, or wither as withers the morning flower when chilled by an untimely blast.

The warm spring showers and sunshine waken the

leaves and blossoms; but, alas! they bring not back our lost treasures. We have seen them, cold and silent, borne across the plain, laid away in the earth, and the cold sods heaped above them; and now, perhaps, only a mound of flowers or a drift of snow, around which sad memories cluster, tells where they rest.

And is this all of life? Is this the consummation of life's struggles? the only goal of all our toils, our prayers, our tears, and our hopes? Is this all of life?

Infidelity and unbelief answer, "This is all of life;" but Hope says, Nay; and Revelation loudly answers, Nay; for life and immortality are brought to light through the gospel. Those that sleep in Jesus will God bring with him. If our life is hid with Christ in God, when he who is our life appears, we shall appear with him in glory. And again, "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

Then will be realized that for which we have lived, prayed, toiled, wept, and suffered—redemption through the blood of Jesus, an eternal weight of glory, the gift of God, even immortality and eternal life. No doubts or fears will then intrude themselves upon our happiness. No false hopes will deceive. No tempter will lure to stray. No unkindness will there be to chill and wound us. No weariness will be there, no pain, no sorrow, no human agony to oppress, no death, no graves. No pallid forms will ever be hid in the new earth's soil. Clouds will nevermore shadow "yon pure cerulean arch." The new earth's verdure will know no decay, its flowers, no blight. The beings we love will not flit around us like shadows and then vanish away, but dwell in our presence forever. And He, who in infinite love yielded up his life for us, while we were yet aliens from, and enemies against, him, will dwell with us and be our God, and we shall be his people.

Vain are all our efforts to catch a glimpse of the crowns, the harps, the robes, the mansions, in preparation for the redeemed; for "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, the things that God hath prepared for those that love him."

"I will haste my flight and speed me away,
To the evergreen hills of that beautiful clime,
Where the leaves of the forest never decay,
Beyond the frosts of time."

Our mortal existence is brief. Is it too much that we forego the pleasures of sin, and devote *all* its little span to the service of Him who shed his blood in agony, and tasted death, that we, poor sinners, might obtain salvation from our sins, and thus become the recipients of the wonderful gifts of God?

"Oh! 'twere sweet to toil in sadness,
Oh! 'twere well the cross to bear,
If, at last, in joy and gladness,
We may rest forever there."

H. I. FARNUM.

Plum Valley, Minn.

Meetings in Lapeer, Mich.

BEING in Holly the latter part of last week, and unable to pitch the tent, I concluded to go to Lapeer to spend the Sabbath. I arrived there about the beginning of the Sabbath and attended the prayer meeting. Sabbath morning spoke on the Health Reform. Afternoon had a social meeting. It being quite cold, as there was no stove in their new meeting house we had meeting that evening in the house of Bro. Higley, when I spoke again on the subject of health. On Sunday had two meetings.

On the health question I found this church quite behind any other that I have met with this season. Whether their lack of interest in this subject was the only cause of the lukewarmness which has prevailed there, I need not inquire, for I consider this a sufficient cause. But I hope an interest was awakened which may lead to good results. They ask for help, and I think they need it; and join my request

with theirs to the State Committee to grant them efficient labor as soon as circumstances will admit.

It having been about seven years since I visited that place, it gave me great pleasure to meet once more with them. May the Lord bless and revive the church in Lapeer.

J. H. WAGGONER.

Flint, Aug. 27.

NOTE. Bro. Loughborough designs to visit Lapeer, with other places, on his return from the N. Y. Conference. MICH. CONF. COM.

Our Influence.

'Mid the forest's dark shade, in a sweet sheltered nook,
Where the birds warbled forth from each spray,
I sat myself down by a murmuring brook,
And watched as it wandered away.

The tall trees were waving their branches o'erhead,
The low breezes murmured around,
As the brooklet its course unresistingly sped
Toward the haven to which it was bound.

'Twas a small silver thread as it trickled away,
But I thought as it wound toward the sea,
And gathered its littles throughout the long day,
How soon a strong river 'twould be.

On its bosom tall ships would majestically ride,
On its banks would the water-wheel play,
And 'twould serve in its glory man's power and pride,
In its course, on its way to the sea.

With our influence 'tis thus—'tis a light, idle word,
But one 'mid a large, countless throng,
The depth of some heart by its power is stirred,
We know not for good, or for wrong.

Like the careless thrown pebble by school-boy at play,
Far out in old ocean's wild roar,
Its circling eddies spread wider away,
'Till it reaches some far distant shore.

A little rill, first hardly seen by the throng,
A rivulet, river, a sea,
How mighty its course as it rushes along,
Enduring as eternity.

Charlotte, Mich.

C. M. WILLIS.

Spiritual Infidelity.

THE prevailing infidelity of the present day may be properly denominated spiritual infidelity. The enemy of man, the author of evil, and instigator and promoter of infidelity, changes his mode of warfare to suit the prevailing opinions of the times, and lays his plans as he deems best calculated to seduce men from faith by imperceptible degrees.

In his outward hostility to the church of God, he has chosen to get up a spurious religion, resembling in many of its features the genuine, but essentially false and erroneous; and, placing it by the side of the true, demands the homage of all on pain of death. Before the first advent, Satan's church had sacrificial rites and ceremonies, resembling those institutions by God as typical of the promised Messiah; but after that shadowy system had ended, being superseded by the rites and worship of the present dispensation, Satan's spurious religion must be changed from a counterfeit of the Jewish forms to that of the Christian. In other words paganism must be superseded by a corrupt Christianity, in order more successfully to oppose the onward march of truth. Again, where the light of the Reformation renders the Roman persecutor ineffectual, a corrupted Protestantism is the grand engine by which to oppose the truth.

So in regard to infidelity. Before the popular mind, in Christian countries, had become so deeply imbued with the fabled and fanciful view of an immaterial immortality, the immortality of the gospel, founded upon Christ, and a literal, bodily resurrection, was opposed by a materialistic infidelity, which claimed that when a man dies, that is the last of him. But as materialism becomes unpopular, and the professors of Christianity slide into the view of an immaterial immortality that virtually supersedes and makes useless a bodily resurrection, infidelity throws aside its material garb and puts on the popular immaterial clothing. Oh, yes, says modern infidelity,

man is immortal independent of the resurrection and independent of Christ, of whom it is said, He died and rose again as a pledge of the resurrection of the dead. And infidelity has an advantage over false though popular faith, from the plain and self-evident truth, that, admitting man is immortal without the resurrection, the resurrection is not only useless, but the doctrine is inconsistent. If death frees the immortal spirit from a useless and burdensome materiality, there is no good reason why that materiality should be resumed. This is the ground upon which modern infidelity denies the clearly revealed doctrine of the resurrection of the dead. The popular mind is ripened for the change. Hence Satan prefers spiritualistic, in preference to materialistic infidelity.

Modern infidelity reasons against Christ and the resurrection as follows. In the first place it is claimed that the Old Testament is totally obscure on the subject of the resurrection. In this work of darkening and smutting the Old Testament, infidels are aided by those professed Christians who either wish to evade the Sabbath law, or to prove the immortality of the soul—a doctrine expressly and emphatically denied in that portion of the word of God. As a consequence it is next assumed that the Jews knew nothing of the doctrine of the resurrection, till after their captivity in Babylon and their mingling with other nations, especially the Persians, who, it is claimed, held the doctrine long before, and from whom the Jews first learned it. Thus it was, it is claimed, that the Pharisees in the days of Christ had derived this doctrine from the Persians: and Paul being a Pharisee and the son of a Pharisee, the ancient Persian doctrine has come to enjoy so much favor in the writings of the New Testament.

Modern infidelity speaks thus: "Dr. Martin Haug thinks it certain that Zoroaster lived in a remote antiquity, from fifteen hundred to two thousand years before Christ. He says that Judaism after the exile—and, through Judaism, Christianity afterward—received an important influence which in regard to the doctrine of angels, Satan, and the resurrection of the dead, cannot be mistaken. The Hebrew theology had no demonology, no Satan, until after the resurrection at Babylon. This is admitted. Well, is not the resurrection a pendant to the doctrine of Satan? Without the idea of a Satan there would be no idea of a retributive banishment of souls in hell, and of course no occasion for a vindicating restoration of them thence to their former or a superior state."

In support of the idea that the resurrection of the Persians, as taught by Zoroaster, was a physical resurrection, the writer above quoted says, "It might be thought that the familiar Persian conception of angels, both good and evil, fervers and devils, and the reception of departed souls into their company, with Ormuzd in Garotman, or with Ahriman in Dutsakh, would exclude the belief in a future bodily resurrection. But Christians and Mohammedans at this day believe in immaterial angels and devils, and in the immediate entrance of disembodied souls upon reward or punishment in their society, and still believe in their final return to the earth, and in a restoration to them of their former tabernacles of flesh. Discordant, incoherent, as the two beliefs may be, if their co-existence is a fact with cultivated and reasonable people now, much more was it possible with an undisciplined and credulous populace three thousand years in the past."

These two beliefs are truly characterized by our author as discordant and incoherent; and if those professing faith in the Bible as a revelation from God, had all adhered to the simple and consistent teachings of that book, modern spiritualistic infidelity would have had no help from them in the seduction of the world to this last form of infidelity. But the unscriptural doctrine, that all men are immortal—that they will exist eternally in conscious happiness or misery, independent of the resurrection—is the greatest auxiliary to the infidelity of the times. From the egg of natural immortality in every popular church, a brood of vipers is being hatched. And there is a terrible responsibility resting upon those who, having the Bible truth urged upon their minds, still cling to the popular fable, and labor with their might to sustain

the false foundation upon which Spiritualism is built, and without which it could never have existed.

Our author says it is admitted that the Hebrew theology had no demonology, no Satan, until after the residence at Babylon. It is true that they had not the demonology of the heathens, before that time. Their theology did not teach that dead men were either gods or demons. It left the dead in Sheol, where there is no work, nor device, nor wisdom, nor knowledge. But were they ignorant of the existence of evil spirits, since God forbade through Moses their intercourse with familiar spirits on pain of death? Were they not forbidden to sacrifice to devils? Lev. xvii, 7; Deut. xxxii, 17; 2 Chron. xi, 15; Psa. cvi, 37. And did not Satan provoke David to number Israel? 1 Chron. xxi, 1. David, as well as Job, understood there was such a person. Psa. cix, 6; Job i, 7-22; ii, 1-7.

There was abundant opportunity for the Persians, and all the surrounding nations to get their ideas, which harmonize with the Mosaic account, from the Israelites, long before the captivity in Babylon; and mixing these with their mythology, to form a system like the Zoroastrian.

In regard to the resurrection, David had prophesied, "Thou wilt not leave my soul in Sheol"—"thou wilt show me the path of life,"—"my flesh shall rest in hope." "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Psa. xvi, 9-11; xvii, 15. Isaiah had also said, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi, 19. The ancient man of Uz also trusted in a Redeemer, who in the latter day should stand upon the earth, by whose redeeming power he should in his flesh see God, though his skin and his body should have been destroyed by worms and lost in the dust. Is it true that the Jews first learned the doctrine of the resurrection from the Persians?

Had Abraham no hope of a future life, when God promised him personally an inheritance in the land of Canaan, and then told him he would die more than four hundred years before his descendants should go to that land? It is said he believed God; but he could not believe these two propositions, without believing he was to arise from the dead. Hence Paul was right in representing Abraham as looking for the city that is to descend from heaven.

Had the people who have the word of God, adhered to it as it reads, spiritual infidelity would not prevail in the world as it does. Its mouth would be stopped. But it is a sad fact, that, while no truth of the Christian system has been derived from the heathens, the popular view of the nature of man has; and this has prepared the way for infidelity to flourish as it does this day. And it is in vain for Christians to stop the mouths of these ranters against revelation, and maintain the Bible doctrine of the resurrection, till they repudiate the pagan fable that makes the resurrection unnecessary and absurd. "And ye by putting them [departed souls] in Heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. If the souls be in Heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"—Tyndale.

These queries of this reformer of the sixteenth century, deserve a candid consideration. If the ideas of natural immortality and the resurrection are harmonious, let it be made apparent.

R. F. COTTRELL.

A LATER and more correct estimate of the number of buildings burned in Portland places it at 1800 instead of 1500, as previously reported, and 8000 families rendered homeless.

ONE hundred and eighty-three thousand bushels of corn have been distributed among the destitute in Georgia. About 40,000 persons were the recipients.

Selfishness is its own HANGMAN.

Strange, but True.

In the *Pioneer* bearing date May 30, I find an excellent article taken from the *Saginaw Enterprise*, headed "Street Education." The writer after describing the scenes that daily occur in the streets among the children, says: "This state of youthful merriment ceases not with the six days of play and labor, but the seventh, the Holy Sabbath, is desecrated by the same scenes." Nothing could be more true or more ruinous in its results. But did the writer actually mean what he said, or did he mean the first-day? Coming from the source it does, I have reason to believe that he says one thing and means quite another. Question: Are the terms seventh-day and first-day synonymous? From the teachings of the present day, we are left to infer that they are. Is not this truly strange?

Have the people of the present day the power of thought, and yet when told that the first-day is the seventh, think it is all right? Were I to tell them that white was black would they consent to it and call it the truth? Is not this a strange state of things? Would it not be more consistent when the Sabbath is mentioned to call it the seventh-day, as did the writer of the article referred to? and when the first-day is spoken of to either call it by its number or name? Is it not best to call things by their right names? Would it not be better if people exercised thought more and asked themselves the question, Does calling the first-day the seventh make it so?

Why people receive this as truth, is one of the mysteries of these days. E. G. DOUD.

Denmark, Mich.

THE LOCUST PLAGUE—SYRIA—BABIES CHOKED TO DEATH.—The plague of locusts is causing sad devastation in Syria. In a recently received letter from Mrs. Bowen Thompson, dated Beyrout, June 23, it is stated that the accounts from Hisbaya are most distressing. It is worthy of remark that when the plague visited the country last year, the Christians exerted themselves to destroy the locusts and their eggs, but the Mohammedans, who looked upon the locusts as a great delivery, caught and ate them. The cholera has everywhere in the East followed in the train of the locusts, and the proportion of Mohammedans to Christians who have succumbed to the disease is beyond compare. A letter from a native of Hisbaya says that the locusts cover the whole land, and enter the houses as they have never done before. They have eaten up all the herbs, leaving nothing, and Hisbaya looks like a desert. One day two little Druse babies were left alone in a house while their mothers were out. The locusts came into the house and choked the babies, and they died; and now the people cannot get out of their houses because the locusts will come in, and they cannot drive them away.

A NEW MEDIATOR.—There seems a probability that the Romanists, who have long paid divine honors to Mary the mother of Jesus, are about to introduce the worship of Joseph. A dignitary of the church in Ireland has recently issued a pastoral on Joseph-worship, from which we make the following extracts, that are but little short of blasphemy: "He is a father, a loving father to us all, as well as to Jesus; and if we fly to him for succor, we shall soon experience the effects of his fatherly love. In all your trials and difficulties, go to Joseph. It is he who, after Mary, has the largest share in the distribution of the favors of Heaven. Unhappy sinner, are you overwhelmed by the consciousness of your own guilt, afraid to raise your eyes to Heaven to ask for mercy, and ready to sink into the abyss of despair? Go to Joseph. In all your wants and necessities therefore, have recourse to him whom God has set over the treasury of his graces in Heaven, as he made him on earth the master of the house that enshrined the fountain of all grace, the Redeemer of the world." How unlike St. Peter, of whom the popes claim to be successors, who, magnifying the name of Jesus Christ of Nazareth, boldly said, "Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we may be saved." Charge this to immortalism.

Extracts from Letters.

Sister S. Powers writes: When I say that God is love, and that Jesus Christ our Redeemer is full of tender mercies toward sinners, I speak from experience. I tried the vanities of worldly pleasures until I found that there was nothing good in them; and now I regret exceedingly that I lingered so long over the casket of the world, when in God's love the precious jewel was contained. Each day that pearl of great price grows brighter, and clearer, and more precious to my soul; and I feel that no earthly joys or cares can induce me to part with this my precious treasure, the love of God in my heart. Oh that I could tell to all the world God's goodness and tender mercies to me, a sinner. I would that all could be brought to a knowledge of their sins, that they might seek the Lord while he may be found. Our longest time on earth is short.

Sister Jane Stacy writes from Cass, Ohio: I am encouraged to go on in the present truth. This truth has done much for me. And especially do I feel indebted to the health reform. Most every spring I have been laid up with the rheumatism, and had a doctor's bill to pay. But I have quit my coffee, and tea, and pork; and I have had no doctor's bill to pay this spring. I was a slave to tea and pork. I felt that I must have my tea three times a day; and if I had good ham, I wanted that three times a day. But I have laid these aside, and mean from this time on, whether I eat or drink, to do it all to the glory of God. If we eat and drink things that injure our health, we do not glorify him. But let us strive to go on to perfection; for we shall reap if we faint not. He that endureth unto the end, the same shall be saved. We are living in a glorious time, the time when the last note of warning is sounding through the land, to prepare a people to stand on Mount Zion.

Sister H. I. Westcott writes from Logansville, Sauk Co., Wis.: I am not afraid to risk all I have on the success of the truth. I am much afflicted, but feel to put my trust in the Lord; for I do not believe he will forsake those who trust in him. My hopes are all centered on the success of the message. I believe we are living in the last days, and Satan is at work with great power. And when I see those who have been called from darkness into the marvelous light of the third angel's message, turn and fight against the truth, I tremble, knowing how weak and prone to wander we poor mortals are. Oh for a closer walk with God; and may he increase our faith, and give us strength to overcome. I feel to rejoice when I read the accounts in the *Review* that our messengers who have labored so hard for the spread of the gospel, are again regaining their health, and are able with the assisting grace of God to stand up boldly in defense of present truth. May God grant to be with them all, and may many honest souls flock around the standard of truth as the fruits of their labors. I believe the visions are of God from the fruit they bear, although I come short of living them out as I should. I yet hope to be a complete overcomer.

Sister F. Winchel writes from Cooleyville, Minn.: I am yet trying to stand for the truth without wavering, knowing that we shall reap in due time if we faint not. The testimonies of God's people have been a great help to me. When with poor health and many cares I am almost ready to sink in discouragement, their weekly visits seem to give me new strength to follow on, and a sweet hope that we may yet overcome all that would separate us from our Saviour. I greatly feel the need of Christian counsel in these times when trials and temptations are on every side. Our experience for some years past has been such as to lessen our faith in most medicines, and drive us to the Lord for help. There I have learned that even now the Lord will hear and answer the prayers of those who seek him with their whole heart. I love the Sabbath of the Lord. His people are my people wherever they are.

I desire an interest in the prayers that are being offered for the lonely ones, and trust that when we have done our duty, the Lord will put it into the hearts of some of the messengers of his truth to come this way and help us. I feel assured that the truth will prosper in this State.

Bro. A. Damon writes from Orwell, N. Y.: My mind is firmly fixed to serve the Lord, to enjoy present truth, to obey God in all his righteous requirements, to love and regard the brotherhood tenderly, to strive to be wise as a serpent and harmless as a dove, ever seeking and following that which is good. My portion in days gone by has been that of affliction and sore trials. Last October, I laid away in the grave a dearly loved companion, and that affliction did not come alone; but my trust is in the Lord, that out of them all he will deliver me. If we go through the furnace with patience, we shall come forth purified. We must re-

member, while we are looking for eventful things to transpire, that through us the Lord is to accomplish his work. We must be made fit temples for his Spirit to dwell in. I mean to give more earnest heed to prayer. While I love to pray, I love to know also that God hears and answers me. Let us watch much, pray much, love the Lord fervently, and we shall meet ere long where we shall see each other's faces with joy and gladness.

Sister L. J. Shaw writes from Strykersville, N. Y.: Having just had my heart warmed by a refreshing season with the brethren and sisters at Lancaster, I feel called upon to express my joy at being permitted to unite my interest with them, feeling that I have their love, their prayers, and watchcare, and that in heart and mind we are one still. I feel very unworthy a name or place among them, but I mean to strive with all my heart to heed the counsel of the faithful and true Witness, and seek meekness, and righteousness, and strive to be wholly engaged in the great preparation that will fit me for the coming of the Lord. I trust I am united by a living faith to the same Lord, believing the same truths, claiming the same promises, trusting the same most precious blood, and rejoicing in the same glorious prospect of living and reigning with Christ and all the redeemed. I feel a great responsibility resting upon me to live as a fit representative of the cause I profess, being ever ready to give a reason of the hope I have within me.

Bro. A. H. Cooper writes from Rockford, Minn.: Though separated from all of like faith, I mean to hold on my way, and go through to the kingdom. We miss the communion of saints; but, though separated from them in body, we are with them in spirit. We long for the rest that remains, and for the glorious appearing of our Lord and Saviour Jesus Christ.

THE United States Detective Police officers have been watching the New York detectives for some time past and promise astounding developments.

Obituary Notices.

DIED, in Newark, Rock Co. Wis., Aug. 15, 1866, Frank H., only child of H. W., and Nancy Decker, aged 1 year and 11 months. So fade the flowers. Words of comfort were offered by the writer from Jer. xxxi, 15, 17. Jesus will soon gather his lambs to his arms. T. M. STEWARD.

DIED, in Monroe, Wis., Aug. 21, 1866, of consumption, Sr. Clara, wife of Oliver H. Pratt, aged 22 years. Sr. P. had been a firm believer in the third angel's message for the last four years. She suffered much, and when she found her end had come, sweetly resigned her spirit in her heavenly Father's hand, until the morn of the resurrection. Funeral attended by the writer. Text, 1 Cor. xv, 26. She rests in hope of life soon to come. T. M. STEWARD.

DIED, in Athens, Maine, of dropsy, Ellen M., daughter of Paul and Diantha Giles, aged 20 years, and 3 months. Three years ago she experienced religion, and was baptized. She possessed a kind and amiable disposition, which doubly endeared her to all her friends. It is seldom that I visit such a sick room as hers, so calm, so peaceful. There was sweet submission written on every feature. A father and mother, and a large family of brothers and sisters are left to mourn her loss. May they remember the solemn promises they made to meet her in the kingdom. Then all will be well with them as with her.

"There's perpetual calm and glory
Past the surging billows' roar."

Sermon by Elder Goodrich. CHAS. STRATTON.

DIED, July 25, 1866, in Jackson Township, Clark County, Iowa, in the forty-first year of his age, our beloved brother Isaac Jones, after a short, distressing, and rather mysterious, illness of five days. He leaves a wife and six children to mourn his loss. Bro. Jones had been an observer of the Sabbath for over eight years previous to his death. He was baptised by Eld. M. E. Cornell, while laboring with the tent at Osceola, seven years ago this Summer. He was esteemed by all those who had an opportunity of becoming the best acquainted with him, as a man of honest, upright, character, and one who was trying to live a Christian life.

Funeral sermon, July 29, by Eld. R. W. Reed, from the words, "O death, where is thy sting? O grave, where is thy victory?" to a large and attentive congregation of friends and relatives.

M. W. NEEL.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 4, 1866.

SUNDAY LAW IN CONNECTICUT. Old Mr. Horace Porter, says the Sabbath Recorder, was recently fined four dollars and costs, in Waterbury, Ct., for working on Sunday. He went out and got some hay to save it from the rain.

COMMENDABLE. The Battle Creek Journal has purged its columns of a class of advertisements which disgrace the pages of most papers of the present day, and disgust all right-minded and moral people. In its issue of Aug. 23, it says:

"Read the new advertisements,—indeed any of them, for all those nauseating advertisements which sicken the sight with quackery and immodest and immoral remedies, have disappeared from the Journal. It does not insert them, and is now presented in a shape that should secure it admission in every family. Conscious that its contents will meet the approbation of all, we solicit additions to its already large subscriptions, and ask patronage for it as the largest and cheapest paper of the kind in the State of Michigan."

We would that all papers might follow this example of the Journal; but we suppose that for money, publishers will still continue to sell their columns to those vile creatures who put a premium upon immorality, and fatten upon the vices and corruptions of the age. We know of no better paper of its class than the Battle Creek Journal, and we trust the public will show their appreciation of the good step it has taken, by giving it a liberal patronage.

Note from the Mich. Tent.

WE have got the tent pitched, and commenced meetings in Holly, Oak Co. We expect, and shall be glad, to see our friends here as much as they can find convenient. But we would notify them that they will have to come prepared to take care of themselves, mostly; a few sisters might be lodged under the roofs of friends, but beyond that we could offer no promise. But the tent has been our home for years; and we offer the best accommodation it affords.

M. E. CORNELL.
J. H. WAGGONER.

Note from the Ohio Tent.

We closed our meeting in Bellville the 12th inst., and the result is that about forty are keeping the Lord's Sabbath, and the impression left on the minds of the people is good; for they yet have an ear to hear the truth. I met with them last Sabbath and we had a good meeting. The Universalists have kindly granted us the privilege of using their meeting house in which to hold our meetings. There were over one hundred present at our Sabbath meeting, and the most of them are much interested. They have a good many of our publications among them, for we have sold about \$120.00 worth. By continuing to labor for them we have good reason to believe that there will be a company in Bellville who will keep all the commandments of God and the faith of Jesus.

We have our tent now pitched in Fredericktown, a place a little larger than Bellville and about nine miles south. We have given eight lectures and the people are manifesting much interest to hear the truth.

The weather has been quite bad and rainy, which has hindered many from attending. We have quite large congregations as it is, and we enjoy good freedom in presenting the truth to them.

The blessing of the Lord is manifestly with us, to help in advancing the cause of truth. We have hopes that the effort with the Ohio tent will not be in vain. Continue to pray for us.

I. D. VAN HORN.
R. J. LAWRENCE.

Fredericktown, O., Aug. 22, 1866.

Note from Bro. Sanborn.

PURSUANT to appointment, I met with the little flock in Brodsville, Grant Co., Wis., and held six meetings with them. I found them faithful in keeping up their Sabbath meetings, and striving for the victory. Some of their neighbors trembled before the cross, as we talked to them of the importance of keeping all the commandments of God, and getting ready to meet their coming Saviour. They acknowledged that they believed it was the only truth that now offered salvation to dying mortals. Oh, why not then speedily obey!

I also preached six times in Tafton. Here also I found the little company striving for the victory over sin and its effects. On the Sabbath, three were baptized. The Lord gave us good liberty in speaking his word, which seemed to deeply interest the hearers.

Quite a number here are convinced that if they are ever saved in God's kingdom, they must obey his commands. Why then should they delay to do this so-well known duty! May they be influenced by the same spirit that Joshua had when he said, "As for me and my house, we will serve the Lord." Oh how noble such a decision! and how pleasing in the sight of God! May they all remember the words of the Lord Jesus as recorded in John xii, 35, "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." What an awful condition to be in the dark, and not know where we are going! May all walk in the light is my prayer.

I. SANBORN.

Notice.

At a Business meeting, Aug. 18, 1866, the following preamble and resolution was passed:

Whereas, Certain members of the S. D. A. church of Burlington, Mich., have not met with the church for a long time, and

Whereas, The church deem it their duty to know the standing of their members; therefore

Resolved, That it is the duty of members of this church to report their standing to the church as often as once a quarter; either verbally or by letter.

C. Z. JUNE, Church Clerk,

Burlington, Aug. 19, 1866.

To Correspondents.

J. CLARKE. The quotation you suggest from Dr. Nelson would be excellent matter for the Review; and if the paper could be enlarged, we could find room for it, and many testimonies from other authors, equally to the point.

ARTICLES DECLINED. "The First Grave;" and "My Weedy Garden;" more appropriate for the Instructor, to which paper we pass them.—"Arise, Shine, for thy light is come." In this piece the metaphors are faulty, and ideas are introduced with too much abruptness.—"Two Classes Recognized;" We endorse the sentiments; but perhaps it would be as well to let the individuals referred to, pass unnoticed.

ARTICLES ACCEPTED. Meetings in Midland, Mich.—A Few Thoughts on the Covenants.—Sunday-keeping.—Shall I Be There?—Who Shall Wear the Crown?—Come unto Me.—We'll Wait Till Jesus Comes.—A Good Testimony for the Visions.—Communication from Bro. Goodwin.

Appointments.

We design to hold meetings as follows:

On Sabbath and first-day, Sept. 8 and 9, D. M. C. will hold meetings in Norridgewock; and J. N. A. will meet with the church in Hartland.

Sabbath and first-day, Sept. 15 and 16, D. M. C. will hold meetings in Cornville; and J. N. A. will hold meetings in Eddington.

Sept. 22 and 23, we will unite in a meeting at Tops-ham.

The following week, J. N. A. will attend the N. Y. State Conference.

After these appointments are fulfilled, we hope to labor mainly in the other New England States.

J. N. ANDREWS.
D. M. CANRIGHT.

PROVIDENCE permitting, Eld. M. E. Cornell will meet with the church in Oneida, Mich., Sabbath, Sept. 29, and preach the funeral sermon of Bro. Cole's daughter on first-day, the 30th. Meetings to be held as the brethren in Oneida may arrange. The churches of Charlotte and Windsor, are invited to consider this their Monthly Meeting, and meet with them.

MICH. CONF. COM.

PROVIDENCE permitting, the next Quarterly Meeting of the Johnstown church in Rock Co., Wis. will commence with the Sabbath, Sept. 22, and continue over first-day. As we expect to re-organize our S. B. we hope every member of the church will be present or send in a letter of their standing and their S. B. dues. We cordially invite our brethren and sisters of other churches to meet with us. We confidently expect Bro. R. F. Andrews of Ill. to attend this Meeting.

I. SANBORN.

Business Department.

RECEIPTS.

For Review and Herald.

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

F Gould 29-13, J B Slayton 29-1, Mrs C J Doty 30-1, A J Richmond 29-1, Wm Barden 29-14, H L Richmond 30-1, H Shaver 27-1, S A Street 29-8, E Belmer 29-14, Mrs E Dickson 30-9, C H Barrows 29-1, J Ives 30-1, H Gruesbeck 29-14, A Pierce 29-1, H F Phelps 29-1, Mrs B Hale 30-14, D Broadt 30-14, E Booth 28-21, H A Churchill 29-1, J Flesher 29-14, J H Mallory 29-1, R R Cogshall 29-14, Z C Warren 29-16, Geo E Fickett 28-1, J Hurd 29-10, Mrs W W Page 28-13, W Harris 31-1, M J Kenaston 30-1, P Miller jr 28-1, each \$1.00.

Mrs C Allen 29-13, J C Seeley 29-1, Jas Styles 30-14, F Nelson 30-9, T K Henry 30-18, M A Cray 30-20, Eli Millen 29-16, S Traverse 28-10, Wm Prange 30-7, R F Andrews 30-1, E P Below 30-14, W Pepper 30-13, Wm Kelly 30-13, J A Skinner 28-1, R Deming 30-14, M Marquart 30-10, Mrs L A Sprague 30-14, C Spencer 30-1, each \$2.00.

I C Tompkins \$1.50, 30-1, J W Landes 50c, 28-14, C Z June 3.00 30-1, P Morley 1.25 28-7, P Dickinson 2.25 30-1, J G Lamson 4.00 32-9, D D Phinney 75c 29-1, Jas Sawyer 1.50 30-14.

Subscriptions at the Rate of \$3.00 per year.

F F Lamoreaux 3.00 32-1, L Mann 3.00 30-19, J Messersmith 3.00 31-14, J D Pierson 1.50, 29-1, J M Lindsay 3.00 31-1, L Lathrop 6.00 31-1, S Armstrong 3.00 30-1.

Review and Publication Fund.

J Messersmith, \$3.00.

Books Sent By Mail.

P Holcomb, \$1.12, A Pierce \$1.15, Mrs L Johnson \$1.05, A Barrows, 15cts.

Books Sent By Express.

I D Van Horn, Fredericktown, Ohio, \$43.88.

Cash Received on Account.

E F McClure for D M Canright, \$2.50.

General Conference Missionary Fund.

N H Saterlee \$5.00, Ch. at S. Lancaster, Mass., \$17.73, Bro Rice, S. Boston, Mass., \$50.00, Ch. at Hartland, Me., \$16.60, at Brewer, Me., \$8.32, at Eddington, Me., \$37.00, G W Mitchell s. b. \$5.00.

Michigan Conference Fund.

Received from Churches. Ch. at Jackson, \$16.50, at Alma, \$20.00, at Ithica, \$89.00, at Windsor \$27.00, at Otsego, \$30.00, at Hillsdale, 20.00, at Monterey, \$15.00.

To Raise the sum of \$500, for Bro. Cottrell.

Previously received, \$304.16. E Wick, \$5.00, M Wick \$1.00, O Terpenney \$3.00, P A Holly \$3.00, E Rice \$1.00, J Andrews \$2.50, J W Andrews \$2.50, R F Andrews \$5.00, F C Straw \$5.00, M E Cornell \$20.00.

To Raise the Sum of \$700, for Bro. M. E. Cornell.

Previously received, \$547.16. E Wick \$5.00, M Wick \$1.00, A Terpenney \$3.00, S M Holly \$3.00, N Hiddleston \$1.00, M Andrews \$2.50, J W Andrews \$2.50, M M Andrews \$5.00, F C Straw \$5.00, R F Cottrell \$20.00, N H Saterlee \$10.00.

For the Western Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share.

R Logan \$25.00, H L Richmond \$25.00, D Sevy \$25.00, F Jeffery \$25.00, J Byington \$25.00, Wm Peabody \$100.00, E G Doud \$25.00, J H Rogers \$25.00, J Messersmith \$25.00, F C Straw \$25.00, M A Straw \$25.00, R C Straw \$25.00, L Lathrop \$25.00, S J Lathrop \$25.00.

On Shares in the W. H. R. Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute.

R Sawyer \$25.00, H L Richmond \$25.00, J Byington \$25.00, E G Doud \$20.00, A C Hudson \$5.00, C Dodge \$25.00, J Messersmith \$25.00, J M Lindsay \$50.00, M A Brigham \$16.00, L Lathrop \$25.00. S J Lathrop \$25.00.