

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."

VOL. XXVIII. BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 18, 1866. No. 16.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address—Elder JAMES WHITE, Battle Creek, Michigan.

The Third Angel's Message.

A TRAIN now is moving in beauty and light,
The engine is fired by love from on high,
The track is prepared by truth and the right,
The ties are enduring, they never can die.

The rails will not bend to the whims and the notions,
Of those who would ride with their folly and pride;
It runs very smooth with no jostling commotions;
The engineer, Truth, is faithful and tried.

It bears on the message, the last to be given,
It is bound for the city celestial and fair,
We gain a through ticket by being forgiven,
And those who take passage will shortly be there.

E. JONES.

Dryden, Lapeer Co., Mich.

The Coming Crisis.

WHAT, still another crisis? many will say. Yes dear reader, nothing can be more sure than still another crisis, and such an one as will throw all that has gone before in our world's history quite in the shade. Verily this is the very thing of which "God has spoken by the mouth of all his holy prophets since the world began." Looking directly to this, the inspired apostle Peter writes to his brethren in the church as follows: "This second epistle beloved, I now write unto you in both which I stir up your pure minds by way of remembrance. That ye may be mindful of the words which were spoken of the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour." This is the great theme of divine revelation; but strong as it is, it is mainly overlooked by the shepherds and watchmen of the fold and flock of Christ, even in our day of unparalleled light. They feel wholly absorbed with other matter, which they are constantly urging upon the people as more worthy of their all-absorbing interest. Hence, we may, if we will, already see the snare in which the world, but more especially the church, are about to be taken. Yes, more especially the church, for with them is supposed to be the repository and key of religious knowledge, and with them, especially their teacher, is the fearful responsibility of keeping the people advised as it regards the time as truly indicated just now on the dial-plate of time. The Jewish church were blind, led by their blind guides, who had the key of religious knowledge. They were mainly responsible, and most guilty, as Christ charged home upon them, and sure enough as history attests, judgment with them "commenced at the house of God." Precisely so will it be with the present Gentile church, which are, in their worldly wisdom and human planning, turning away from "God, the fountain of living water," and are actually hewing out "cisterns broken" after all their pains, "and can hold no water." Thus are the people being deceived

with "castles in air," hopes never, never to be realized. Who are responsible, we ask, in the name of the Lord! Verily, those watchmen, shepherds, and pastors of the flock, to whom the people are wont to look for religious knowledge, and the watchmen who should "give the trumpet a certain sound," those shepherds who should "give to each a portion in due season." God will hold these mainly responsible for the fatal delusion of peace, safety, and prosperity, when in reality, there is no peace on account of the wicked worldliness of a nominal church. There is no true prosperity for the professed disciples of Christ, who turn away from following the teachings, spirit, and example of Christ, and "are turned to idols." Our resources as a nation, and as a church, are held up as objects of future hope; yes, bishops and doctors of divinity, teach the people to look to our agricultural, commercial, mineral, and literary wealth and resources, in order to form some opinion of the future prosperity and unparalleled greatness of the nation, and with it, the final stability and glory of the church, but more especially "our church." Alas for poor deluded humanity, and can it be that men occupying such high and responsible positions, have not yet learned, even in this day of facilities for learning, the simple and yet important fact so fully spread out on the pages of history, that worldly prosperity has ever been the bane of the church, and in the very nature of things it must continue so to be? Again we ask. Who is responsible for such teachings and false hopes thus engendered, and the ruin inevitable when judgment shall once more begin at the house of God in the world's coming crisis?

We turn away from the false, deceptive objects of hope, which have insidiously stolen into the professed body of Christ, to the true hope shining out from the sacred page so bright and clear. A very brief reference must suffice. "The grace of God" revealed in the gospel, says an apostle, teaches three things, Titus ii, 11-13. First, the denial of all ungodliness and worldly lusts. Second, a sober, righteous, and godly walk and conversation in the present world. These may be regarded as the believer's "negative" and "positive" life. The third thing taught by this revealed grace, is to look for, to anticipate "the blessed hope"—those glorious things that are to be revealed at the "appearing of the great God and our Saviour Jesus Christ."

This may be regarded as the Christian's prospective life, his life of hope and faith, and patient waiting. Concerning this same hope, the apostle Peter says to Christians, "Gird up the loins of your mind, be sober and hope to the end, for the grace that is to be brought unto you at the revelation (appearing) of Jesus Christ." It is to the appearing of Jesus Christ, to this glorious return of the great God and our Saviour Jesus Christ, the ever faithful under-shepherd should teach his flock to look as the only reliable hope of the church, and our sin-cursed and groaning creation. Those in high places as teachers of religion, mock at this, put it far away, and seek, by a deceptive spiritualizing mode of Scripture exposition, to evade an unwelcome truth, so that the church now abounds with an unmistakable type of latter-day scoffers, who tauntingly ask, "Where is the promise of his coming, for since the fathers fell asleep, all things continue as

they were from the creation." The scoffer's latter-day heresy is virtually incorporated into almost all our present church literature, from the large octavo volume down to a church almanac. In brief, it is this as worded by our Lord himself, "my Lord delayeth his coming." Wherefore, we are not yet ready for the event. We are largely planning the world's conversion. The gold and silver is yet to be dug and coined, and the men educated to do this great work so honorable to the humanity composing the church. This thing may take many centuries, yet the thing is to be done so that when the blessed Lord shall come, he will have but little or nothing to do but enjoy the fruit of our labor. True it is, though God made man upright, he has sought out many inventions, and among them all, probably none is more deceptive and fraught with ruin than this very master-piece of the evil one. Can the humble inquirer after "the truth as it is in Jesus" fail to see how this plausible and popular latter-day fable embraces the fatal teaching, "my Lord delayeth his coming," and in its necessary practical bearing is producing that very state of faith in the church, indicated by that most significant question proposed by our Lord, thus, "when the Son of Man cometh, shall he find faith on the earth?" This will be the state of things rather than the world's conversion at the time of the coming crisis, the time of the evening. Who believes that this sublime event is now imminent, may transpire any moment, and who is now looking, watching, waiting, and "loving his appearing?"

That great reformer, John Wesley, in his notes on the Apocalypse, runs out all the prophetic periods in 1836. Wm. Miller, after whom Adventists are in derision now called Millerites, runs out the prophetic periods in 1843.

Large capital has been made of these mistakes, especially the latter, by those who were not quite ready to see the Lord. There is at the present time, a host of the wise and good, scattered over the whole world, who are earnest students of prophecy, learned, humble, and honest persons, who claim that we are now living in the "time of the end," when according to the word of God, by the mouth of the prophet Daniel, there shall be such light on what was before "closed up and sealed," that the wise should understand when these things should come to pass, even the completion when the blessed shall come to the thousand three hundred five and thirty days, when Daniel will stand in his lot with them. Yes, a host of watching, praying ones, believe that we are very nearly there, and that the next great event in our world's history will be the coming and kingdom of our Lord, when the righteous dead shall be quickened, and the living changed in a moment and "caught up to meet the Lord in the air." Surely none who are prepared can object, and those who are not prepared, as in the days of Noah and Lot, have grave objections, for they are not ready. But what if he does not come? Still watch and wait, as when some dear and most valuable earthly friend did not come just when expected; let the desire become more intense, as with the bride expecting her lord, surely in his return is our only hope. Long and weary ages have proved this true. What a world ours still is—how abortive are human efforts, when put forth to regulate and cure its evils. We

need no revelation to teach us that the curse rests upon it. The power of evil is everywhere in the ascendant. The pestilence walks abroad at noon and night. Earth's history is still written in blood and tears—its constant dirge, wails, sighs, and groans. Mildew blights, and the insect makes the avails of the tiller's toil precarious. Perishing in want, and neglected, many lie down and die. The dominion of man has long since departed, and the beast rises up in rebellion against his former ruler. Everywhere we see where lie the dead, and death sways his sceptre over the universal empire. Indeed it would seem that all with one accord should ever pray, "Even so come, Lord Jesus."—J.,—in *Northern Independent*.

The Arms Ready for Another Rebellion.

ACCORDING to Rev. Dr. J. P. Newman, President Johnson, either purposely or carelessly, has been making the same preparations, or suffering them to be made, for another rebellion in the South that were made in 1860, by the infamous Floyd. *The forts of the United States in the South have been filled full of ordnance, ammunition and warlike stores of all kinds, sufficient for immense armies, and the President has removed the garrisons from the forts, or so weakened them that they can again be seized by traitors as they were at the beginning of the rebellion under Buchanan.* Mr. Newman, in a letter published in the New York Methodist, says:

"Nor is it the least objectionable feature of Mr. Johnson's administration that, having withdrawn the greater portion of the troops from the several garrisons, he has collected in these self-same garrisons, immense quantities of military stores and ordnance sufficient to equip a large force. *There is to-day at Baton Rouge, La., ordnance of all kinds to equip an army of 200,000 men, with but a single regiment to protect them.* Although officially notified of the fact, he has paid no attention to the notifications of the dangers involved. *The South was never better armed than now.*"

Now suppose that "my policy," is defeated at the coming elections, and the Johnson party, mainly located in the South, shall choose to rebel again; or suppose that there are enough Northern sympathizers with the South elected so as to make practicable the revolutionary scheme of dispersing the legal Congress at the point of the bayonet, and declaring the Southern Congressmen and Johnson men the true Congress—the weapons are prepared ready to the hands of the supporters of the President's contemplated usurpation. *Did Johnson think of these arms thus carelessly exposed, when he proclaimed that he might make himself Dictator?* Whether he did or not, the facts remain the same, and there is danger in them; the more especially as Mr. Newman asserts unqualifiedly that the President has been "officially notified of the fact," but "he has paid no attention to the notification of the danger involved."—*Detroit Post*.

Troublesome Omens in the South.

THE following is the concluding portion of the address to the people reported at the Philadelphia loyal convention, Sept. 5, 1866, by the committee on the non-reconstructed States.

But why continue the recital of these horrible records? We have before us evidence from every portion of the South proving the extent and increasing violence of the spirit of intolerance and persecution above set forth. This committee is in possession of information that Union men dare not attend this convention for fear of violence upon their return. Gentlemen of this convention have, since in this city, received notices warning them not to return home. We have omitted the relation of acts of ferocity and barbarism too horrible to relate, and the recital of which would scarcely be credited by a civilized people.

We submit to the impartial judgment of the American people the fact that the State governments, thus ruled by a disunion oligarchy, and based on the political disfranchisement of 3,000,000 colored citizens, and the social disfranchisement of the entire loyal white citizens, are not republican in form, and are of doubt-

ful legal existence; that they are undoubtedly despotic, and despotic in the interests of treason, as we of the South know but too well. This view of the condition of the South before the war, and of the events which have transpired since, brings up to our consideration the confirmed, consolidated, intolerant and defiant power of disunion, which now controls every department of the non-reconstructed States.

All the restraining influences in favor of the Union existing before the war have perished from the land, save the republican light kept alive by the loyalists. The armed efforts to overthrow the government having been treated simply as an unsuccessful but heroic act, the leaders of the rebellion stand justified in the eyes of their own people. This is the basis of their justification. They possess the lands of the South. Through the favoritism of the military despotism enthroned at Richmond during the war, they absorbed by contracts and speculation the wealth of our section. They have been confirmed in the possession of this ill-gotten wealth by the pardoning power of the President. By the provisions of the National Bank act, requiring local residences for directors, they possess control of the entire financial power of the States, the lands, the cotton, the tobacco, and the railroad wealth—and wielding the banking influence of the country, and speaking by authority of the President, as the supporters of his administration policy, they dominate with an absolute power. If a conflict of arms for the gratification of sectional party hatred could be, as we have seen, precipitated notwithstanding the restraining influences which existed previous to the late war, what guarantee have we against a repetition of the bloody experiment in politics, now that the entire South is more intensely sectionalized than ever.

Overawed by the fearful array of power which surrounds them, abandoned by the President and impoverished by the ruthless rule which has so long oppressed them, how can the Union men of the South hope, unaided, to maintain their ground? The remedy which is proposed in the President's policy will only increase our sufferings and open the way for perpetuating the tyranny of our oppressors. The admission of these representatives of the treasonable communities into Congress carries with it the admission of their votes in the electoral college. They will on many vital questions of legislation hold the balance of power in Congress, and they will also hold the balance of power in presidential elections. The effect of their votes in Congress, it is true, can be neutralized by keeping in the halls of the national legislature a solid body of men with whom it will be impossible for the agents of treason to affiliate, but the same check cannot be applied in the electoral college. The hope of wielding the united southern vote in the next presidential election has already corrupted the fountain of national justice at the capital, and an open and shameless coalition has been formed which needs only for its consummation the success of the President's policy. Into that coalition have been already drawn, by one influence or another, men heretofore honored with the dearest affection of the people. Thus the work of political corruption will go on. The South, compact, defiant, and sectionalized, with its anti-republican institutions resting on negro-serfdom as the corner stone; the North, torn by faction and distracted by the ambition of aspiring politicians and contending powers. This conflict of sections will progress until it be transferred from the halls of the national legislature to the battle-field.

The Sword of the Spirit.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." Eph. vi, 11.

THE apostle Paul, among the many instructions which he gives to his brethren, in a special manner exhorts us to war a good warfare, to endure hardness as good soldiers, to be strong in the Lord and the power of his might. In Eph. vi, he is very explicit in his description of the weapons which compose the armor of the Lord; and exhorts us to take unto us the whole armor, that we may be able to withstand in the evil day, and having done all to stand.

Let us look for a moment at the sword of the Spirit which Paul tells us is the word of God. In writing

to his son Timothy, he assures us that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

From the word of God, we can acquire that divine knowledge which is needful for us in our present fallen state. It tells us those great truths we need to know concerning our Creator, his character, designs, and claims; also our obligation to him, and to our fellow men. The holy Scriptures are not curious speculations, devoid of practical use, far from this. They are Spirit, and they are Life. They are so harmonious and self-consistent in their teachings; that they furnish a shield to quench every fiery dart of the wicked; a weapon to repel every attack of the adversary. Wherever God's truth has been carefully and faithfully proclaimed, Satan and his confederates have met with peculiar opposition; and we see many instances where God confounds the wise and mighty, by the weak and foolish things of the world. It is because the weak and foolish have put on that mighty armor furnished them by the word of God. The Bible is the grand weapon with which the soldier of the cross must meet and repel his spiritual foes. It holds a distinguishing place among those weapons which are mighty through God to the pulling down of strong holds.

Let us look to Jesus, the captain of salvation. Behold him in the wilderness in arduous conflict with the leader of the rebel army. In three successive assaults he drove the enemy back, with the sword of the Spirit. "It is written, It is written, It is written," were the words with which he opposed every one of his temptations. Jesus believed every word which proceeded out of the mouth of God. He believed it was easier for heaven and earth to fail, than for one jot or one tittle of his Father's law to fail. David, God's servant, loved his truth. He says, "Thy word is very pure, therefore thy servant loveth it." "Oh how love I thy law;" but Christ's love for the word was still greater. Christ teaches mankind to search the Scriptures, to understand the doctrine of the Bible, to obey its precepts, that their eyes may be opened, and that they may turn from darkness to light; and from the power of Satan unto God.

It is by means of the Inspired volume, that mankind are made acquainted with their dangerous and deceitful enemy, the Devil. Here we learn that his object is to lead us to everlasting ruin. As a roaring lion, he walketh about seeking whom he may devour. We are told that he has snares, devices, and wiles, by which to effect his object. Jesus says, "that when he speaketh a lie, he speaketh of himself, for he is a liar, and the father of it." John viii, 44. In practicing his deceptions, he sticks to nothing. He transforms himself into an angel of light, and his ministers into the apostles of Christ. See 2 Cor. xi, 13-15. The word of God is purposely constructed to expose Satan, his character and cause, and to effect the destruction of his kingdom. For this reason he is ever devising means to get rid of this weapon, with which he is so much annoyed. We may calculate, as far as his influence prevails, to see infidelity popular. He doubtless prefers atheism; but is tolerably well satisfied with deism, spiritualism, or any other 'ism which denies the inspiration of the Bible, or even of some part of it. Satan is seeking to allure souls to destruction. If he cannot induce them to doubt the inspiration of the Scriptures, he has another device to preserve himself from being wounded by this two-edged sword; he will tempt men to change the truth of God into a lie, and these men, as his subjects, tempt others to do the same. If Satan can but batter the keen edge, and break the sharp point, of the sword of the Spirit, he knows it will then fail of doing execution. He will improve every opportunity to do this, by perverting the word of God. He has been so successful in duping almost the whole world to believe in a change of the fourth commandment of the decalogue, that he is emboldened to strike at the whole moral law of God, representing it as all taken out of the way. When he succeeds in making men believe the law of God is no longer a part of the word, the sword of the Spirit does not look so formidable to him. Though many passes may be made with it in its impaired state, it

proves harmless. It is no longer quick and powerful, piercing to the dividing asunder of soul and spirit; nor is it any longer a discernor of the thoughts and intents of the heart. See Heb. iv, 12.

We are not ignorant of Satan's devices. He is trying to strip us of our armor; but if we have the word of God often in our hands, and dwelling richly in our hearts, Satan cannot disarm us. His weapons are weak. Ours are mighty.

Brethren and sisters, if we are soldiers for Jesus, let us truly gird on the sword of truth, that we may be prepared to stand against the foe. Then the Lord will verify his promise unto us, and not suffer us to be tempted above that we are able; but will in every temptation make a way for our escape. Let us in every encounter with the enemy, have our two-edged sword in the field, sharpened and polished; then the Holy Spirit of promise will accompany it, and direct it with mighty power to the hearts of men. Every honest soul will be delivered from Satan's chains, and gathered into the loyal army of the Lord. Then Jesus our King will come. Our warfare will be ended, and the victory forever won.

THIRZA M. FOSTER.

Vienna, Wis.

Come Unto Me.

"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. xi, 28, 29, 30.

How comforting are these words of our Saviour. He bade all come to him and find rest. He made no distinction between Jew or Gentile; but the invitation "Come," is extended to all. Come cast your burden on the Lord, and he will give you rest. He is not willing that any should perish, but that all should come to him and be saved.

All ye that labor and are heavy laden, come to the Saviour and find rest. Whatever your burden is, however heavy it may be, he is willing to help you bear it if you will cast it upon him. Come to him in a right and acceptable manner, and you will find peace to your souls. Take my yoke upon you and learn of me; for I am meek and lowly in heart. Our Saviour requires his followers to be like him in these respects, in order to receive the reward. Except ye repent and become as little children, ye cannot enter the kingdom of Heaven.

Come one, come all. The invitation is extended to all. Christ is ready and willing to receive you. He is waiting for you to come. Confess your sins, and he is willing and able to forgive. For he that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.

"The Spirit and the bride say come, and whosoever will, let him take the water of life freely. Come without money and without price." He requires neither. "Seek ye the Lord while he may be found. Call upon him while he is near."

C. A. ELLIS.

Tuscola, Mich.

Strangers and Pilgrims.

THOUGH God, in a providential manner, "rules in the kingdoms of men," yet it is certain that "the kingdoms of this world are not yet become the kingdom of our Lord and his Christ," but are evidently in possession of the "Prince of the power of the air;" God only so far overruling the political plans and schemes of men, as shall best promote the interests of the elect; who are represented as strangers and pilgrims in the earth, having here no abiding city, but seeking one to come; even the heavenly, and the new-made earth.

Paul speaks of ancient believers on this wise: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy. They wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. xi, 36-38.

We know not how soon those who keep the commandments of God and the faith of Jesus, may have a like experience. Therefore, brethren, let us prepare, by weaning our affections from this earth; by being strangers in deed and in truth. We are in the midst of a world whose language we can understand, because we once spake it; but they cannot understand us; for we have learned to speak the language of Canaan. They toil, and plan, and strive, to gain that with which to pamper their depraved appetites, and gorgeously decorate their bodies. We, to glorify God, and obtain a heavenly crown; for which we are marked by the world as singular, odd, fanatical, and are therefore hated, despised and persecuted.

When a man becomes by adoption, a citizen of an earthly government, he thereby ceases to be a citizen of any other. Likewise we, when adopted into the family of God, cease to be citizens of any earthly government, except in a very subordinate sense. See Matt. xvii, 24-27; xxii, 21; Eph. ii, 19; Rom. viii, 17; Heb. xii, 28. As a part of our duty to God, we owe a cheerful obedience to any government under which we may live. We are not to speak evil of dignities; and no distinction is made between the good and bad. We are to be in subjection "not only for wrath, but for conscience' sake." We must be no brawlers. Our voices should not be heard in the street, hurrahing for any political aspirant, or incumbent. "If any man have not the spirit of Christ, he is none of his." We may lawfully cast our votes for the right; but let us be forever free from all political parties; never taking part in any political discussion so far as to betray the confidence of our opponents in our character as Christian men and gentlemen.

Let us "set our affections on things above and not on things on the earth."

"Our treasure and our heart are there,
And our abiding home."

ADOLPHUS SMITH.

Wyoming, Mich.

Religious Matters in England.

AN English clergyman gives the following interesting statistics: "There are five millions of our fellow-country people who are living in open neglect of the means of grace. If all the people in what is called Christian England who neglect the means of grace were to be formed into a line standing shoulder to shoulder, they would stretch over 1,450 miles, or it would make nearly four rows reaching from London to Edinburgh; and it would take eighteen weeks for them to pass a given spot, at sixty a minute, six days of a week, of twelve hours each. Thus millions in this country are to all practical purposes heathens. In Manchester there are 150,000 who habitually absent themselves from any place of worship. In Birmingham there are 100,000 persons who never darken the doors of God's house. Look also at Liverpool.

There we find a public house to every 260 of the inhabitants; and the apprehensions for crime are as one to every fifteen of the population. In Manchester there is a public house for every 150 of the population, old and young, while there is but one sanctuary (including all sects, large and small, old and new) for every 2,500 of the people. No fewer than fifty-four public houses have sacred music on the Sabbath, and thus souls are lured to perdition to the strains of the "Hallelujah Chorus" and "The Heavens are Telling." In that town 150,000 of the inhabitants never enter God's house, and Sabbath after Sabbath are living in the desecration of the Lord's day. Thus in "Christian England" we have a vast amount of heathenism, and, what is worse, practical atheism.

NATIONAL DEBTS.—France owes \$2,000,000,000; Spain owes \$275,000,000; Italy owes somewhat more, and is fast increasing her liability; Austria owes \$1,580,000,000; and smaller powers, in some cases, in proportion, in others out of all proportion. Nearly all these debts have been contracted within twenty years, and Holland is the only power in Europe, though one of the smallest and weakest, which has done anything within that period to diminish hers.

The Immortal Soul.

A DESCRIPTION OF THE IMMORTAL SOUL, BY LUTHER LEE.

"It is a simple, spiritual essence; immortal, immaterial, intangible, indissoluble; having no exterior or interior surface; cannot be extended; it is analagous to God; cannot come with matter, and does not occupy space; and we might add, *does not weigh anything.*"

ADMISSIONS, OR CONFESSIONS OF DISTINGUISHED MEN CONCERNING THE DOCTRINE OF THE SOUL.

Bishop Watson, the eminent Methodist writer, says: "I have read volumes on the nature of the soul; but I have no scruple in saying, *I know nothing about it.*" (Watson's Memoirs, p. 23.)

He also says: "Some suppose that consciousness is an essential attribute of spirit, and the soul is naturally immortal; the former of which cannot be proved, while the latter is contradicted by the Bible which makes our immortality a gift dependent on the will of the giver. (Institutes, v. 1, p. 82-3.)

In his Institutes, v. 1, p. 22, he calls the doctrine of the immortality of the soul "a presumption."

Dr. Dwight assumes that the soul is immortal, but was compelled to say, "Whatever has been created can certainly be annihilated. The continuance of the soul must therefore, depend absolutely on the will of God." (Works, v. 1, p. 163.)

Mr. George Combe, an eminent phrenologist, says: "No idea can be more erroneous than to suppose that man is an immortal being on account of the substance of which he is composed." (System of Phrenology, p. 595-7.)

Cicero, having reckoned up the opinions of philosophers as to the soul's immortality, concludes thus:—"Which of these opinions is true?—Some God must tell us. Which is most like truth? is a great question." (Institutes, v. 1, p. 46.)

The American Phrenological Journal says on the question of soul: "Metaphysicians have quite generally acknowledged themselves much in the dark, and their speculations have fallen far short of satisfying the requirements of the general reason of mankind."

A DUEL ON A LARGE SCALE.—A letter from Baden contains the following, which illustrates the state of feeling in the lesser German States:

"Last week 40 students arrived near the Castle of Durbach, near Offenburg, from Friburg, accompanied by a surgeon. They were armed with rapiers, and retired into the interior of a forest, where they selected a suitable spot for fighting duels on a large scale, 20 to 20. They fought for a long time, inflicting wounds on each other in the face and arms. One is said to have had his life endangered. What was the origin of this battle? Politics. 20 were for Austria and 20 for Prussia."

FUTURE JUDGMENT.—If God has given such demonstrations of the judgment to come as may assure all the world of the certainty of it, and an atheist, epicure, a fool, will not believe it; if he will not believe what a Felix believed and trembled at; if he will not believe what devils believe and tremble at; God will never come crouching to him and beg of him that he will believe it; but let him disbelieve it at his own peril, and take what comes.—*Lightfoot.*

LEPROSY is said to be developing itself in various parts of the world, with all its ancient repulsive characteristics. It prevails at the present time in the West Indies and in Norway, two widely separated countries, according to recent published statistics, there being no less than two thousand lepers in the latter country.

LOUIS NAPOLEON.—A private letter from a distinguished son of Massachusetts, now in London, alludes to Napoleon's fading influence and late mistakes in European affairs, and says he has not been the same man since he lost his chief counsellor Morney, and his Private Secretary, Mocquard, the latter a man of undoubted ability, who made himself very serviceable to his imperial master.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 18, 1866.

URIAH SMITH, EDITOR.

Hoops—A Suggestion.

As a body, Seventh-day Adventists have taken their stand against hoops. It is so understood by the world, whose argus eyes are ever upon us. And whenever any of our sisters appear with this article of fashion upon them, for it is not easily concealed, observers know that they are taking a course which, if not contrary to their own principles, is at least contrary to the principles of the people with whom they are connected.

Hoops are objectionable, to say nothing of the great size at which they were formerly worn, because of the mortifying and immodest exposures to which they render the wearer liable. It is on this ground that they are condemned by the Testimonies. On the same grounds the Resolutions on Dress, lately passed by the Battle Creek church, and adopted by many other churches, condemned them.

But some may say, Small hoops are not liable to the charge of immodest exposure. In this they mistake. It is impossible to wear hoops—skeletons—as at present constructed, containing the number of springs that they do, and attached together in the manner that they are, however much we may reduce the circumference, without being liable, on all occasions, to such exposures as genuine modesty must ever seek to shun. It has been tried. Some of the members of the church of Battle Creek have tried and are trying it; and if they are not conscious of the fact, involuntary observers full thoroughly are. We say therefore that the wearing of skeletons, we care not how small, is contrary to the Testimonies, and a square violation of the Resolution upon that point of dress, passed by the church here, and recommended by the General Conference, at its last session, to all our people. We know that in every place more or less of them are worn; but it has been a difficult subject to approach, till a remedy could be proposed.

The question comes up, What can be done? Cords as formerly manufactured have gone out of use, and cannot now be obtained. Besides if they could be, corded skirts are more or less objectionable on account of their weight. And rawhide cords are too much like fair-weather friends, differing not much in their effect from the most approved steel on all pleasant days, but entirely collapsing on all moist ones. Then what shall be worn? Shall our sisters go around, as has been expressed with more force than dignity, looking like blankets on beau-poles or hens in a shower? Many who would not for anything do wrong are greatly perplexed over this question. And we do not wonder at it. We recognize the difficulty; we would give it due consideration; and, if possible, we would do something toward removing it.

We therefore suggest, on the authority of some of the sisters in this place, that a few steel springs inserted in a skirt, in the same manner that cords are inserted, will be found to possess all the advantages of hoops, with none of their objections.

A hundred voices may perhaps exclaim, What is the difference between this and hoops? We will tell you what the difference is, as we view it.

1. The material, in itself considered, is not to be taken into the account. The objection to steel hoops is not because they are steel, but because of their effect. And if any other material would have the same effect, it would be equally objectionable. Hence if steel can be used so as not to have the effect that now follows it as made up into hoops, there can be no objection to so using it.

2. If a person should go to work and put as many springs into a skirt as there are in a skeleton, we admit there would not be so much difference between the two. But on this point we would be very explicit: Four springs at most, are sufficient for one skirt, inserted of course at suitable distances apart.

A skirt constructed in this manner, when it meets an obstacle in front, will not kick up behind; and in passing through a narrow place, it will not attempt to get ahead of the wearer by efforts to go over her head. There is not enough stiffness and elasticity about it, to make it go through all those evolutions, which are performed, regardless of female modesty, by all hoops. And yet there is enough elasticity about it, to properly support the dress. These facts being true in regard to a skirt so constructed, it differs *in toto* from hoops, and would seem to be free from all objections neither contrary to the Testimonies nor a violation of the resolution on dress before referred to.

Do you ask how you shall obtain the springs? Buy a skeleton, and *rip it to pieces as soon as possible*. Then use the springs, reducing them to a moderate circumference, putting as before suggested not over four in a skirt. Thus worn, they are no more liable to break than in their original form; and the skeleton will in this way go a great deal further, and in the aggregate last a great deal longer, than it otherwise would.

We trust that this suggestion will be tried, before hoops are longer worn; and we believe it will be found an effectual remedy for the embarrassments and difficulties that have heretofore attended this question.

Sunday in Paris.

"REV. WM. PATTON, D. D.," of Chicago, Ill., now sojourning in France, writes to the N. Y. Independent, concerning the observance of Sunday in the city of Paris:

"I have had sight and experience of a Parisian Sunday, and it conveys a sad, but healthful, practical, lesson. When I awoke in the morning, the same din and bustle and hucksters' cries from the streets below, saluted my ears as on other days. I looked out of the window, and the shops were all open, and vehicles of every kind were driving about as usual. After breakfast I started for the American Chapel, and, on the way, saw that all kinds of traffic proceeded uninterrupted, while, nearly opposite the chapel, the masons and laborers were busy hoisting the stones and laying them in place on a new building. At rare intervals, shutters were up at a shop-window, though these increased considerably in the afternoon. In the evening, as I went to another place of worship, through the *Champs Elysees*, there were crowds of people amusing themselves in every conceivable way, walking, riding, with games, at puppet shows, at concerts and dances, at refreshment saloons, etc., etc. Only he who has witnessed the scene can imagine it. A French pastor, in Paris, tells me that it is now rather the practice of many workmen to labor on Sunday and take a holiday on Monday! Now, in such an atmosphere, worldliness has every possible advantage over religion, and the wonder is that the churches can maintain a foothold in the community, and that piety can avoid universal lukewarmness and backsliding. There must be some connection between the feeble progress of pure religion in France, and this method of secularizing Sunday. There must be, also, some middle and tenable ground between such a day and a rigid, Judaistic, Puritan Sabbath. Neither seems to conform to Scripture, nor to meet human wants. There may be changes of opinion yet to come in America, as to the precise scriptural basis of the weekly day of worship. There will probably be many, ere long (judging from exegetical tendencies in biblical scholars), who will doubt the safety of resting it on the fourth commandment; and who, dropping a Jewish Sabbath as authority, will prefer to cling to the 'Lord's Day,' or 'the first day of the week,' as an independent institution; on the single warrant of the example and teachings of Christ and the apostles, and not as an alteration of a command of the Decalogue—one of the hardest of things to prove."

Such a confession from such a source, is worthy of note. It is refreshing to find a doctor of divinity acknowledging, first, that Sunday-keeping cannot be defended from the fourth commandment without altering the commandment; and second, that the altera-

tion of the commandment is "one of the hardest of things to prove." Equally significant is the intimation that they must cling to the "Lord's Day," or "first day of the week, as an independent institution, on the single warrant of the example and teachings of Christ and the apostles." The theological training necessary to create a D. D. of the present day, is not sufficiently Biblical to dispel the illusion that any such independent institution exists. But let them search for it; and they will find that, like some other imaginary theological creations, it is without body or parts, center or circumference, name or location. It has neither superstructure nor foundation, substance nor shadow. This institution, also, will be found "one of the hardest of things to prove." Neither Christ nor his apostles have ever given precept or example for any such thing. Our Lord never took the day into his lips; he never religiously rested upon it, nor placed upon it any sort of sanctity whatever. The apostles never gave it any title of sacredness. They ever called it simply first day of the week. And the only example they have left us concerning it, is to make it a secular day.

We rejoice in the Rev. doctor's Sunday experience in Paris, inasmuch as it has called out such a confession. Let it be passed around; and let the agitation on the Sabbath question continue. As surely as light dispels darkness, so surely, upon investigation, must every honest mind come to the conclusion that the observance of Sunday, as a Sabbath, finds no aid or comfort in the Scriptures of truth. We believe, with the writer, that "there may be changes of opinion yet to come in America, as to the precise scriptural basis of the weekly day of worship," and that more and more will be found "who will doubt the safety of resting" the observance of the first day, "on the fourth commandment," which so positively and unalterably requires the observance of the seventh.

Truth Falling in the Street.

Among all the indications of political trouble now darkening the horizon of this country, none are more significant for evil, than the apostasy to the side of disloyalty and oppression, of eminent men who have heretofore stood unflinchingly for justice and right. Yet such events are just what we might look for from the declarations of the inspired record that evil men and seducers at this very time should be waxing worse and worse; that the tendency of the age should be downward; and that even professing Christians should be guilty of the dark catalogue of sins mentioned in 2 Tim. iii, 2-5.

But when such men as Henry Ward Beecher desert the principles for which they have so long labored, braved so much opposition, and endured so many sacrifices, what may we not look for next?

Concerning Mr. Beecher's apostasy, the N. Y. Independent of Sept. 6, 1866, thus speaks:—

"With profound surprise and grief, we have read Mr. Beecher's letter to the Cleveland Convention. Our friends will find it in another column. Would to God it needed no other commentary in this journal than a regretful silence! But a sense of duty constrains us to accompany its publication with a solemn protest against the public course to which it commits its author. This letter quenches our last hope that Mr. Beecher was to unite with the friends, instead of the enemies, of his country. We know and love him well. No man's motives are purer; no man more affectionately revere his native land. But, under the spell of an unhappy blindness which has rested on his eyes for a year past, he has done more injury to the American Republic than has been done by any other citizen except Andrew Johnson.

We had secretly cherished the conviction that Mr. Beecher, during his last few months of silence concerning public affairs, had been a sad and thoughtful witness of the mischievous policy of the President. We could not force our minds to believe that in the great civil struggles of the approaching autumn, the minister of Plymouth church would be found on the side of Clement L. Vallandigham, the pirate Semmes, and the murderers at New Orleans. Of course Mr. Beecher loathes these men; of course his letter is in a loftier and purer strain than the common tone of Copperhead politics; but the humiliating fact remains that Mr. Beecher, deliberately and officially, under his hand and seal, has entered into league and covenant with the Johnson party:—a party whose only hope of victory is by a league of traitors against loyal men. This is Mr. Beecher's position! It is a solemn hour for the nation. "He that is not for us is against us." By Mr. Beecher's past record, by his inherent sympathy with universal liberty, by his ancient scorn of treachery in public men, he belongs to the loyal party from whom, like a self-dishonored leader, he has become a voluntary deserter.

Mr. Beecher's public attitude at the present moment, is the attitude of a man who is putting a great reputation to the ignoble use of debasing his country. If, in view of this awful fact, this journal were to lend through silence a seeming acquiescence, or even an implied palliation, we would justly be held an accomplice in the guilt. Since the occasion, therefore, compels us to speak, we have no other alternative than to choose the strongest possible words of condemnation. We have only to add that, if any of Mr. Beecher's friends, or of our own, shall feel pain at reading this protest, let them imagine the greater pain of writing it."

Plain Words.

IN the last Independent we find an article in reference to the late visit of Andrew Johnson to Chicago to preside on the occasion of laying the corner-stone of the Douglas monument. It exposes with an unsparing hand his departures from his professed Republican principles, and his complicity with rebels and traitors. Had we space to give it entire, it would well repay perusal. As it is we can give but two paragraphs:

"What an opportunity for a great career was offered to this man, before the nation suspected that he was a trickster! But that stone-cut head, that deep-set and lascivious eye, that half-clenched hand seeking to be a fist, indicate a man who might be a hero among bullies, but can never be a champion of moral ideas. Accordingly, though he might have restored the Union in thirty days after Lee's surrender by simply dictating Impartial Justice, he chose instead to reanimate the rebellion and to re-imperil the country. Though he might have won a proud title as the uplifter of the lowly, he chose instead to remand the oppressed to be crushed by the oppressor. Though he might have established perennial order in the rebellious states, he chose instead to restore the old hostilities of twenty years ago. Though he might have re-constructed the Republic in the spirit of unity, and with the bond of peace, he chose instead to keep it angrily divided, section against section, to this unhappy hour."

The article closes with the following paragraph. Not much of peace or prosperity can our country expect if the foregoing and following paragraphs contain a true description of its chief magistrate, personally and politically.

"Meanwhile, in the solemn hour when he stands by the monument of Douglas, let him forecast the epitaph on his own. Happy is he who, after death, lives again in a nation's grateful remembrance. Cursed is he who, dying, is buried beneath the reproaches of the just and the accusations of the poor. Touched with insanity, corrupted with lust, stimulated with drink, let the President of the United States, standing for a half-hour by the grave's edge, calm his blood and chasten his thoughts, till he can reflect, for his warning, how a chief magistrate who betrays his country shall become a handful of dishonored dust."

Interested Interpretation.

To account for the unscriptural and anti-scriptural practices of apostate Christianity, interpretations of some of the ancient prophecies have been given, which, though not very interesting, are certainly interested.

When the records of the New Testament have been searched in vain for authority for keeping Sunday instead of the Sabbath, and for sprinkling instead of baptism, the ancient prophets have been appealed to, and, lo! David is found to have said, "This is the day the Lord hath made," Isaiah, "So shall he sprinkle many nations," and Ezekiel, "Then will I sprinkle clean water upon you, and ye shall be clean." The day the Lord hath made of course must be Sunday, and the sprinkling must be Christian baptism. And the practice of the apostles and primitive church in regard to these subjects, is considered of no force to settle the controversy, but must give place to such lucid interpretations of prophecy. But the prophecies of the great apostasy of this dispensation, resulting in a power that should think to change times and laws, are not so clear to their understanding.

There is no weekly Sabbath mentioned in the New Testament but the seventh day; and the Holy Spirit still calls this day the Sabbath. And there is abundant historic evidence to sustain the following assertion of Sir Wm. Domville: "Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."

So also of baptism, the meaning of the term, and all the circumstances incidental upon its administration, as related in the New Testament, with the inspired commentaries of the apostles in the epistles, all go to show that it was immersion. And there is abundant historical testimony to sustain the following from F. Brenner: "Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water; and only in extraordinary cases was sprinkling or affusion permitted. These latter methods of baptism were called in question, and even prohibited."

Yet in the face of the well-established meaning of terms, the teachings of the apostles, and the early history of the church, there are those who will tenaciously cling to their forced interpretation of prophecies which say nothing to the point, and peril their salvation upon proofs and evidences on which they would not risk a dollar. When will they learn to deal honestly with God and themselves?! How does God look upon such evasions of truth and duty?

R. F. COTTRELL.

"Sheshach."

THE only definition we have of Sheshach is, "Praise of the whole earth." From this it has been thought to refer to the United States. When speaking of the nations' drinking the cup of wrath in the last day, after mentioning all the kingdoms and powers of Europe, it is added, that "The King of Sheshach shall drink after them." Last of all the Two-horned beast shall drink. The false prophet shall drink the dregs. That power so hypocritical as to set forth a lamblike profession and make their boast of it before the whole world, and then act like a dragon, and give life to an image of the beast, will receive the bitterest of the dregs of that awful cup:

But now this government is indeed the "Praise of the whole earth." Mr. Wm. A. Drew, Commissioner of the State of Maine, visited the world's Fair held at London, in the summer of 1851. He speaks of the glory of the United States as above that of any other nation—that so it appeared at the Great Exhibition. In his book, Glimpses and Gatherings, p. 318, he says:

"The stars and stripes wave over the doors and indeed extend along the entire top of the east end of the building,—so every one that enters must pass under the flag of our Union. The United States are feared and respected more than any other nation. Our skill, our naval and military prowess, our intelligence, our free institutions, and our great and glorious country,

so full and rich in natural resources, make us the wonder and admiration of the world. I never saw and felt the truth of this statement so veritably as I have ever since I came into England. I am proud of my country, and to be able to say, wherever I am, I AM AN AMERICAN! The announcement always commands attention and respect."

M. E. CORNELL.

A Good Testimony for the Visions.

A GOOD sister who has lately embraced the truth, has just received from its enemies a package of objections to the visions. In writing for explanation on some points, she speaks of the visions thus:

"As to my own personal experience concerning the visions, I must say, I have never read any book except the Bible, which led me to search my heart, which gave me such desires for holiness, and which encouraged me to persevere in the good way, as do these books."

Now can this be the work of Satan? Does he teach men to be better, to love God more, to fear for themselves, and to hate sin? Has any one ever been led to lightly esteem the Bible, or break the law of God, or cast away their faith in Christ, or to commit sin in any way by reading these visions? No; they have been led directly the other way. I have read the visions many times, but never without feeling stirred up to be more careful in my life and to be more devoted to God. Thousands of others bear a similar testimony.

But who are they that oppose the visions? The great mass of them are those who oppose the law of God and hate the Sabbath with a perfect hatred. The majority of the rest are those who have been reproved and their wicked course condemned and exposed by these visions. There is a plain reason why they hate them. Do those who have cast away the visions live any better, or more holy lives than when they believed them? No; but the reverse. How do I know that? Because they can now join hand in hand with those who are the bitterest enemies of God's law and Sabbath, and who were once their enemies. They are now good "brethren" together and can have their papers, books, and appointments advertised by them. See advertisements in the Crisis.

It seems strange to me how those who believe in the Sabbath and third angel's message can reject the visions. The greatest reformation that has ever been wrought on the Sabbath has been carried on by those who profess to be preaching the third angel's message. Do you believe the Sabbath reform is of God? Yes. Do you then believe that the very means which has started, led out, and sustained this reform, is all of the Devil? Who started the paper that is now doing so much for the Sabbath? Who published the books that are now shedding so much light on the Sabbath and kindred truths? Whose prayers, preaching, and labors have brought so many thousands into the observance of God's law? All well know that Bro. and Sr. White have led out and done more in all this work than any others. Now what is more absurd and contradictory than to suppose that the work is of God, and the workmen of the Devil! The cause of God, but the means of Satan!!

Dear friends, this is the position that those occupy who accept the Sabbath reform, and reject the visions.

D. M. CANRIGHT.

Portland, Me.

The Days of Confusion.

WHY is it that the conductors of the secular press more readily discern the signs of the times, and have a far more correct knowledge of the abounding iniquity which now prevails throughout the world, than those do who have the control of the religious publications of the day? Is it willful ignorance, and an inveterate hatred of the truth? Is it pride, denominationalism, the love of the world, or all combined together, that induces the conductors of the religious press, to reject the evidences of the rapid fulfillment of prophecy? Has the Lord given them the choice between truth and error; and in consequence of their choosing the latter, has he smitten them with moral blindness? The following remarks are from a popular monthly magazine, the proprietors of which are

professors of religion, but probably borrow their views of things from their file leaders.

"Things are not now as they have been. A new era has dawned, or is beginning to dawn. The world is getting to believe, however slowly, in the Fatherhood of God, and the brotherhood of man. The day of narrowness and bigotry, of class and caste, seems passing away. There is, beyond dispute, a spirit abroad in the earth, exciting to humane thoughts, rousing to generous endeavor, stimulating to philanthropic deeds, refining constitutions and laws, and seeking by all right methods, to broaden and elevate our common humanity."—*Harpers' Magazine for August.*

The "Peace and Safety" cry must be kept up, contrary to the evidence of every one's senses. "Peace, Order, Tranquility and Civil Authority Exist in and throughout the whole of the United States of America." We have heard of a "Great Revival of Religion near," of a temporal Millenium "about to dawn;" but we think, on reading the following extract from the Cincinnati Times, that they are at a great distance from us.

THE MORAL MARKET.

The following report of matters in the moral market has been made. We hope it is not entirely correct:

Honor—Scarce. Old stock exhausted, and the new will be a complete failure.

Virtue—Old growth nearly consumed. Young growth—prospects very unpromising.

Honesty—None in market.

Patriotism—First quality scarce; none to be disposed of. Second quality easily bought on speculation at a 100 per cent. discount.

Prudence—All in the hands of old stockholders.

Modesty—Stock badly damaged. None for sale.

Vice—Market overstocked.

Pride—Market glutted.

Politeness—Cheap. Holders unwilling to dispose of stock at present rates.

Scandal—None at wholesale. Dealt in chiefly by hawkers and peddlars at retail.

Religion—None genuine on hand. Stock generally adulterated. Very few investments.

Love—None offered—except for greenbacks.

Talent—Scarce article. Sold exclusively for cash.

Consistency—Out of fashion.

We can say that we believe the above a true picture of the times in which we live; let those who doubt it, compare it with 2 Tim. iii, 1-13.

WM. S. FOOTE.

The Health Reformer.

The first number of "The Health Reformer" fell into my hands last evening. Then, and this morning I have given its contents a thorough perusal. I hail it with joy in the midst of our people. It is to give new life and energy to the progress of the third and last message. Its subject-matter is a part and parcel of the same, and can not be separated; and you, and all who contribute to its columns, and all who sustain you, will be carrying forward the work of preparation for the coming of the Just and Holy One. This people must, and I trust they will, take hold of the subject of Health. They should not think they have all the light, and thus stop growing in the knowledge of this important field of truth.

And again when they see the way, they should walk in it. Passion or appetite should not for a moment stand in the way. The God of Heaven is moving his people in this direction. We have taken up our line of march for Paradise restored, "where the inhabitants will not say, I am sick;" and our Captain would teach us many things before we get there. Isaiah speaks of a people whose "health shall spring forth speedily." They are to raise up the foundations of many generations, and are called, "The repairer of the breach," &c.; and they are to turn away their feet from the Sabbath from doing their pleasure on that holy day.

I have seen light and truth in the Health Reform for the last six years, and it looks brighter and of more importance to-day than ever.

C. O. TAYLOR.

Farmington, Pa.

Praise and Prayer.

LET every heart in rapture sing,
In choral strains let all rejoice;
In praises to our heavenly King
Let all unite in heart and voice.

All ye who love him, bow the knee,
In supplication at his throne,
In mercy Lord, remember me,
When to thy kingdom thou shalt come.

May I be one to hail with joy,
Thy signs upon the opening sky;
And when as lightning shines above,
Thy glory beams on every eye,—

May I be one to rise and meet
With joy my Saviour in the air,
Where friends I love again I'll greet
In songs of final triumph there.

S. J. WAKELING.

Memphis, Mich.

The Cause in N. Y.

DEAR BRN. AND SISTERS: I would say to the praise of God, that he has not yet left his people in Oswego County, nor spued them out of his mouth. But his mercy is still lingering over us, and seems to be saying to us, "Be zealous therefore and repent. Behold I stand at the door and knock, &c." Oh how great is the mercy and long suffering of God; that he still bears with us after remaining lukewarm so long; and yet is not willing that we should perish, but if we will only repent, and open the door, he will yet come to us, and will sup with us and we with him. Surely the mercy of God endures forever; let all his people say Amen, and give praise to his Holy name.

We have lately been favored with the faithful labors of Bro. N. Fuller, whose labors the Lord signally blessed at Roosevelt, and Oswego City, in rescuing some from the snare of the Devil who had in a measure been taken captive by him, and in comforting and encouraging the saints generally to take hold of the work of God anew, and make a greater effort than ever before to overcome.

Dear Brn. and Sisters in Oswego Co., let us not soon forget the faithful exhortations, and admonitions of our dear brother; but may we all give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for how shall we escape if we neglect this great salvation which is now offered us under this last message of mercy—the message of the "Amen, the faithful and true Witness" unto the church of the Laodiceans.

Bro. Fuller closed his labors in this city last evening, Wednesday Aug. 22, by preaching to a room full of our neighbors whom we invited in. Some seemed to be considerably interested in the words they heard spoken; and we feel somewhat encouraged to hope that some of them will take hold of the truth and be saved thereby, if we who already profess the truth in Oswego, only walk consistently and circumspectly before them. Oh! may God help me that I may so let my light shine before them that they may see my good works and glorify my Father which is in Heaven.

I think I do feel the importance, in a measure at least, of being whole-hearted in the cause and work of God. A few faint prayers, night and morning, will never gain us the victory. We must take more time in seeking the Lord,—make a greater effort than we have in the past, or, I fear we shall never overcome. Oh! let us make it the one great business of our lives to seek the Lord,—seek meekness, seek righteousness; if it may be we shall be hid in the day of the Lord's anger.

I would say that I am fully in union with the Health Reform in diet, &c., that is going on among the people of God. I fully believe it to be of God, and well calculated to help us to overcome our evil and corrupt passions and fit us to be translated at the coming of our Saviour. Unless we take hold of this reform heart-

ily and live it out, I fear we shall not be able to get the victory over the world, the flesh, and the Devil. Oh! may God grant us to be overcomers, by the word of our testimony, and the blood of the Lamb.

ELIAS GOODWIN.

Oswego, N. Y. Aug. 22, 1866.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sister More.

From a letter just received from sister H. More, late missionary to Africa, we make the following extract:

"I was so prostrated with the combined influences of constant exertions from onerous duties, in a pestilential clime, (Africa) and the depression arising from the heart disease, that I doubted whether I should be able to reach my native land. The yellow fever had cut off whole ships' crews in that section of country, particularly trading vessels, on the rivers. Quite a number of deaths had occurred in the harbor at Freetown, while I was at the Mission house waiting for sailing after my passage was engaged. Our missionary physician had died, and the missionary at whose house I was, buried his only son. The next day I was informed that the flag of the Chanticleer was at half mast, and the hearse passed the Mission House with the remains of the Supercargo. I felt truly sad and perplexed, not knowing what to do, but prayed the Lord to guide me aright. My mission friends advised me to decline going on that ship, and I wrote the captain to that intent; but he assured me it was overwork which brought on African fever, and caused the sudden death, and no contagion need be apprehended, as the ship had been thoroughly fumigated with disinfecting agents, and re-painted; adding, in the words of Inspiration, "Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me," &c. Bro. C. said he admired the spirit of the letter, and we decided that missionaries should be no less courageous than sea captains. I was accommodated on that trading vessel only in consequence of my being a missionary, who needed a change to recruit health. I had been refused a passage on three vessels previous to this. One of them, the Africa, had with difficulty returned to port, and was now having her cargo re-shipped on the Chanticleer, her damages on the shoals having unfitted her, so that she was condemned as unseaworthy; and I saw that the good hand of the Lord was in it, that she would not take me as a passenger. Another one, the Ann Elizabeth, whose captain would not wait for me to go on board, though his accommodations were good, ran into, and sunk, a ship near Boston harbor, and the captain was being tried for it, when we reached Boston; and our pilot informed us he had previously been tried for flogging one of his men in such an inhuman manner, as to cause his death. I was thankful I was not permitted to be on board such a ship, to witness the cry of drowning persons; as the collision was so sudden that it admitted of no escape. All went down to a watery grave. I had a safe passage through the mercy of God, though two of our seamen found a grave beneath the ocean's billows. As I witnessed the burial service, the lowering of the hammock into the briny deep, I did not know but I too might thus be buried. But the thought was sweet that the sea would deliver up the dead, as surely and as safely as the land, and that the Judge of all the earth would do right by all. I was glad to rest at Lancaster, and unite with the little church there in keeping the commands of God and the faith of Jesus. This privilege I had long desired, and as Bro. Richmond had been healed while I was there, I felt that it was my privilege to be also healed. I was accordingly prayed for, and anointed in accordance with James v, and healed. I have not enjoyed so good health for years. I am endeavoring to live out the health reform, and doubt not the sanitary influence it exerts on the general health of those who practice its health-giving and renovating measures.

From Sister Huntley.

Bro. WHITE: While reading Review No. 12, the past day, I could but thank the Lord for a paper which seems so applicable to the wants of God's people in every circumstance, especially so when passing through trials and affliction. Every article was food, yea, a sermon. Even the first line "Blessed are they that mourn," was a solace to my aching heart. Never

were these words so precious, or so truly applicable as now. Never did afflictions press so heavily upon me, nor was ever my heart torn with such keen anguish.

About five months ago I was called to part with my dear companion, and now of late my youngest daughter has fallen—the notice of whose death you have probably received. Although we mourn not as those who have no hope, our lot seems very sad and lonely, myself and older daughter being all that remain of my family.

The exhortation, to mourn with those who mourn, has been heartily heeded by our Brn. and sisters here, and many have been the tears of sympathy shed with us in our bereavement for which we feel thankful.

MRS. A. H. HUNTLEY.

Peterboro, N. H., Sept. 2. 1866.

From Bro. Iden.

BRO. WHITE: I have been feasting for the last few weeks upon the word of God as presented by his servants. I have visited the Ohio tent four times since it was pitched in this State, and have formed a very happy acquaintance with the dear Brn. Lawrence and Van Horn.

I have been made almost to weep for joy while hearing them present the plain, unadulterated word of the Lord to the people, and seeing so many ready to receive it. The influence of the Spirit of the Lord was visibly manifest in the town of Bellville. Many hearts were turned to the Lord; and I am thankful for what my eyes have seen and my ears heard in that place.

I met with them last Sabbath, and was made to rejoice in seeing so many present, and hearing them talk of honoring God by keeping his commandments and the faith of his Son. The Lord has begun a good work there, and, I believe, will perform it until the day of Jesus Christ.

I thank the Lord that his servants have been sent into this section. Although we are nearly forty miles from Bellville, and there is not a Sabbath-keeper nearer than fifteen miles from us, yet we feel much encouraged to press on, and renew our covenant with God, knowing that in a little while, He that shall come will come, and will not tarry. Glorious hope!

Pray for us.

J. IDEN.

St. Louisville, Ohio.

From Bro. Mallory.

BRO. WHITE: The testimonies of my brethren and sisters encourage me to go on, and fight the fight of faith, that I may eventually lay hold of eternal life. Satan often gets between us and our dear Saviour, and whispers in our ear, The way is too narrow and thorny, too much sacrifice; too much giving up of the pleasures of this world. And were it not for the heart-cheering testimonies of God's remnant people, and the fervent prayers of his saints, Satan might overcome us. We ask the prayers of God's people. We ask them to remember us in this land of sin and iniquity. It seems that all manner of crime is on the increase in the country. We are a little band of Sabbath-keepers, striving to keep God's commandments, and the faith of Jesus. There is a slight spirit of rebellion with some here relative to the visions of Sr. White, and the Laodicean message; but God's purposes will be accomplished, despite Satan and all his emissaries.

Was it not for that glorious promise of the soon coming of our Saviour, our courage would fail by the way. But God has said he will not forsake those that call upon, and put their trust in him. I am looking forward to that day with pleasing anticipation, the time when Jesus shall be seated upon the white cloud, surrounded by that angelic host, and giving life to those that sleep in Jesus. Then we shall meet those dear ones who have been bound by the fetters of death, and we with them will join in songs of everlasting praise to Him who gave us the victory over the beast and over his image, and over his mark, and over the number of his name.

JOSEPH H. MALLORY.

Davies Co., Mo.

From Bro. Cottrell.

BRO. WHITE: Since my last note to you, it would seem as though Satan was let loose in this place, from the effort that is being put forth by those that call themselves Disciples, and Christians to crush us, who are endeavoring to keep all the commandments of God, and thus prepare for the coming of the blessed Jesus; and also to put down the truth that does most assuredly concern us at the present time. But we are disposed, the Lord helping, to stand firm in the defense of present truth, and contend earnestly for the faith once delivered to the saints; and in doing this, we would deny ourselves of all ungodliness, and worldly lusts, and live soberly, righteously, and godly in this present evil world, and rejoice in all our persecutions, that we endure for Christ's sake.

Blessed be the name of our Divine Master, we are

suffering now for his sake; so much so at least that some three weeks ago, I was expelled from the church of which I have been a member for several years, for being a Sabbath-keeper. The offense is so great, and so much worse, as their actions would seem to say, than swearing, drunkenness, card-playing, and reveling, that they could not bear with me any longer, though still holding in fellowship the above-named characters.

But we praise the Lord that we are accounted worthy to thus suffer for his sake, and that of his blessed truth. Dear brethren, pray for us that we may be able to stand amidst the troubles of the last days. This action of the church against me, and in my case, was all done without my having any knowledge of it whatever; and when, a week afterward, I asked for their meeting-house to make my defense in, I could not obtain it. I would ask a place in our welcome visitor, the Review, for the above.

On Tuesday, Aug. 28, at about 4 A. M., I left home for the purpose of visiting the tent in Ohio, which is now located in Fredericktown, in Knox Co. I arrived at the tent at about 4:45 P. M., and found Brn. Lawrence and Van Horn in the tent arranging for evening services.

I traveled over one hundred miles, for the purpose of seeing, and talking with these brethren. This was the first time that I ever looked upon the face of a S. D. Adventist, and the first time that I ever conversed with a Sabbath-keeper. I enjoyed the visit quite well. I found those brethren to be gentlemen, and Christians. I believe that they will accomplish a good work where they are. The people flock out to hear. The people, so far as I could ascertain, are very anxious to learn, though some will mock. While at the tent, I listened to two interesting discourses on the nature of man; and truly I can say that they were interesting and profitable to me. While with those brethren, I received some light on the immortality question.

I expect to still pursue my investigations on all questions relating to the third angel's message. I have been praying for the success of the truth, that a people may be prepared for the coming of the Lord. Brethren, let us pray fervently that the Lord would stand by his servants, and bless their efforts to do good in their Master's cause.

For my own part, I feel encouraged to persevere in the good work, and never look back; for there is no promise to those that turn away from the truth. Myself and wife are the only Sabbath-keepers in this part of the State. There are none nearer than about one hundred miles. Will you not pray for us, that we may so live that our example may tell in favor of the truth, that through our instrumentality, others may be brought into the observance of God's holy law and commandments.

Yours in hope of a blessed immortality.

WM. COTTRELL.

Bowersville, Ohio.

From Bro. Philbrick.

BRO. WHITE: I have for some time past felt a desire to bear my testimony in favor of the cause of present truth, which I dearly love. Since the appointment, I have felt my heart and interest united with the Lord's dear people as never before. How precious was the evidence that God was hearing prayer, and that he would raise up his own chosen ones, who have borne the burden of the third angel's message with such untiring zeal. Oh, may the heavenly angels that excel in strength, deliver and shield the messengers from the attacks of Satan and his angels, is my prayer. I love the sweet spirit of the third message. How pure, elevating, heavenly. And oh, how condescending on the part of our kind heavenly Father, through the pleadings of his dear Son, to send us so many counsels, admonitions, warnings, and entreaties, as tokens of his love. Oh, the depth of his love toward his people! And I, the least and most unworthy of them all, have the greatest reason to praise him. And in view of the straight work that is before me, I cry out from the depth of my soul, Shall I be an overcomer, or shall I be overcome? And then in view of the Lord's great love, when I see and feel my utter inability and helplessness, in my own strength, to be an overcomer, I sink in view of his loving kindness! How willing he is that we should feel our need of him, and cast ourselves upon his atoning merits, and then believe he saves. Blessed be his dear name forever.

Oh, how sweet the thought, how blessed the confidence, that Jesus loves me. I often feel that I must praise him, though so unworthy.

Since I first read the book, "How to Live," I have felt an ardent love for the leading principle embraced in that work; and I firmly believe that a reform has begun, that will run parallel in the future with the truths we have received, until the great work will be accomplished, the servants of God be prepared to receive the "excellent glory," to endure the hour of temptation, and to share a blessed reward.

JOSHUA PHILBRICK.

Washington, N. H.

Sister S. L. Crous writes from Appleton, Ohio: I feel encouraged to be faithful, since I attended the tent meeting at Bellville, and heard such excellent arguments and exhortations. It was food to my hungry soul. After hearing Bro. Loughborough's excellent discourse on the Saints' Inheritance, and the preparation that must be made in order that we may enter into the city, I felt like making a full consecration, and coming unto the Lord with a pure and fervent heart, and imploring of him that his Spirit might guide me into all truth, and help me to keep his commandments, that I might have a right to the tree of life, and enter in through the gates into the city. Every discourse seemed to me to grow better; and I felt such a waking up as I never felt before. Bro. Lawrence, on baptism and practical religion, and Bro. Van Horn on the Gifts and other subjects, were all seemingly just what I needed to hear. The Holy Spirit rested upon the dear brethren, as they set before the people the unpopular truths of the Bible. Surely the Lord is with them. Yes, he is with them, and blessing his people everywhere. How encouraging are reports from the brethren in different parts of the field. I rejoice that the number is being made up, and every preparation is being made for the coming of our Lord. I rejoice in his holy name for his goodness and his mercies unto us, in that our ears have been saluted with the sound of the third angel's message, and our eyes have beheld the messengers of the Lord. We pray much for those dear brethren that labor in this State. We believe the Lord has sent them this way.

Obituary Notices.

DIED, in East Townsend, Huron Co., Ohio, Thursday, Aug. 23, 1866, of lingering consumption, Bro. Hiram K. Horr, aged 31 years, 4 months, and 25 days. Bro. Horr embraced the truths of the third angel's message about a year since. He gave good evidence that he loved the truth and the people of God.

After a long illness, and much affliction, he came down to the gate of death with composure and resignation. He received the blow of the enemy without a struggle, having a bright hope of a glorious resurrection when the Life-giver comes. He said, "I am willing to go; it will be but a little while before we meet where we shall part no more."

Bro. H. leaves a wife and one child, with numerous friends to mourn their loss. Suitable and appropriate remarks were made upon the funeral occasion by Bro. George Smith, upon the promises of the gospel that await the people of God, to be awarded at the appearing of our Lord and Saviour Jesus Christ.

HIRAM ABBOTT.

DIED, near Waukon, Iowa, August 7, 1866, of dysentery, our dear mother, Sarah G. Butler, aged sixty-seven years.

Mother embraced the present truth about eighteen years ago, under the labors of Bro. Bates, when there were but a few who kept the Sabbath. Ever since then her faith in this work has been unshaken. In her last illness she was perfectly willing to be laid away, and manifested all through it, that resignation and gratitude for every little kindness, that we should expect to see in one whose peace was made with God. She suffered comparatively little pain. We hope to live so as to meet her in the resurrection morn.

GEORGE I. BUTLER.

DIED, in Princeville, Ill., July 6, 1866, Charlie W., youngest son of W. P. and C. Merritt, aged 11 months and 12 days. Funeral discourse by Bro. H. C. Blanchard, from the words, "Is it well with the child?" 2 Kings iv, 26.

Also, died in Princeville, Ill., August 24, 1866, Margie A., only child of J. L. and S. R. Merritt, aged 1 year and 2 months.

Bro. Blanchard spoke on the funeral occasion from Job xiv, 14. "If a man die shall he live again?" We are comforted with the hope that these little ones will come again from the land of the enemy.

These lovely ones, so young and fair,

In life's bright morn are thus laid low,
A while to rest,—no more to share
Earth's sufferings, or its sorrows know.

And in the resurrection morn

When Jesus comes, we hope to see
These little ones, now from us torn,
All robed in immortality.

B. F. MERRITT.

DIED in Peterborough, N. H., July, 19, 1866, Abby L., youngest daughter of the late Eld. Albert H. Huntley, aged eleven years and eight months. She was a lovely plant, fitted by divine grace for the paradise of God. May sister Huntley and her only surviving daughter be sustained in their sad bereavements, with the sweet hope that their loved ones will soon come from the land of the enemy, clad in immortal beauty.

S. N. HASKELL.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 13, 1866

Bro. and Sr. White left Battle Creek for the East, Tuesday, Sept. 11. It was thought that the journey, and a change of associations and influences, might be of benefit to him, while she wishes to visit an aged father now residing in Ct., and other friends there. We trust the move will surpass the anticipations of all, in its beneficial results.

We publish this week some very significant testimony concerning the South, and the course of the President. All things seem to be rapidly shaping for further trouble. The Northern States are doubtless sufficiently aroused by recent events and developments, to go against the administration by overwhelming majorities in the coming fall elections, as Maine has already done by 80,000 majority. But will not this rather hasten than avert the crisis? Is Andrew Johnson, in his lust of power, going to sit calmly by and see himself voted out of office at the next presidential election? Will he not rather try his hand at usurpation and revolution? Time soon will show. No act can be so bold and daring as to be unlooked for. The warlike, perplexed, and troublous times of the last days are here. Let us not look for peace, and build our hopes in a world such as this, but be ready for the decisive hour when the kingdoms of this world shall become the kingdom of our Lord and of his Christ.

We have received from Bro. J. Croffut of Brooklyn, N. Y., a tract of 16 pp., on the Sabbath question, entitled, "Facts of Scripture about the Sabbath." It is a brief but interesting defense of the true Sabbath. It notices as lengthily as could be expected in a work of that size, the institution of the Sabbath at creation, the seventh part of time theory, the Sabbath in the wilderness, the doctrine of memorials, the teachings of Christ in reference to this institution, and the example and records of the New-Testament writers concerning it. On one point we think Bro. C. is clearly wrong, and that is, in calling the Lord's day mentioned by John in Rev. i, 10, the future "day of the Lord;" for John had his vision on the day that he speaks of, not concerning it. See this point fully discussed in History of the Sabbath, pp. 187-192. Otherwise we consider the argument sound, and trust the little book will be the means of doing good. Price 15 cents. For sale by the author, J. Croffut, Brooklyn, N. Y.

Day and Night in the New Earth.

A CORRESPONDENT writes us that he is unable to see how Isa. lvi, 22-24, can have its application in the new earth, inasmuch as there is to be but one eternal day, not days, there; for Rev. xxi, 25, says that "there shall be no night there." If our correspondent will look at the context of the latter quotation, he will see that it has reference to the city alone, and affirms nothing respecting the succession of day and night over the new earth. Other scriptures are explicit, that the regular rotation of day and night will there continue. Not such days and nights as we have here, however, while the gloom of the curse rests down upon the earth; for then the "light of the moon shall be as the light of the sun, and the light of the sun, shall be seven-fold." Isa. xxx, 26.

Enlargement of the Review.

It is with much pleasure that we see a proposition to enlarge the Review. The reasons which the Trustees have given for this are apparent to every friend of present truth. If the paper was larger and contained a summary of the news of each week, it would greatly aid in extending its circulation, as well as increase its power to do good.

Such a paper will be cheaper at \$2.50 than it is now at \$2.00. We think that the brethren generally will be glad to have this improvement made in the Review. We also hope that all our brethren and sis-

ters who have the ability to write will consider it as a sacred obligation which they owe to God and the paper, to send in their productions for its columns.

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

Sunday Labor.

SOME persons who think they are very pious, have a great horror for Sunday labor, or work on the first day of the week. They say that they feel very bad to see seventh-day people at work on the first-day. As for themselves working on that day, why, their tender consciences revolt at the idea!

There is one fact to which I would like to call the attention of such persons, as they may have overlooked it. It is this, The first thing recorded in the Bible is work on the first day of the week! Who performed that labor? Some wicked person? No; but God himself! See Gen. i, 1-5. God kept the seventh day, blessed it, and commanded us to keep it; yet these persons can work on that day without any remorse of conscience. It seems as though these facts ought to convince them that their tender (?) consciences are not formed by the teachings of the Bible, but are from some other source.

Augusta, Me.

D. M. CANRIGHT.

CORRECTION. In the article, "Spiritual Infidelity," in No. 14, read *residence* at Babylon, not "*resurrection* at Babylon." There are several other errors, but the reader can correct them and get the sense.

Ears to Hear.

"He that hath ears to hear, let him hear."

MEN generally have ears; and ears were given for the purpose of hearing. Yet it is not every one that has the disposition to hear the truth—the truth has always been offensive to the mass of men. In the days of our Saviour but few had ears to hear. Isaiah the prophet had described a people whose ears were dull of hearing, and their eyes they had closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted. And Jesus and Paul were agreed that there were people in their days that suited the description and fulfilled the prophecy. Matt. xiii, 14, 15. Acts xxviii, 26-28. And still there may be, in these days, those that fill the description, being of the same character, and consequently the prophecy may be applied to them.

And besides this, Paul has prophesied that the time would come, even in the last days, that men should have "*itching ears*;" and that they should turn away their ears from the truth, and be turned unto fables. Those who have this sort of ears have no ears to hear the truth, but have an insatiable relish for fables. And there never was a time when the words of the Saviour were more applicable than at the present time: "He that hath an ear, let him hear." The number is large that feast on fables, and but few have ears to hear the truth. But it is cause of joy that there are some. May the present truth soon find them. May they soon be led to embrace the truth and be sealed with the seal of the living God.

R. F. COTTRELL.

Appointments.

PROVIDENCE permitting, a Monthly Meeting will be held with the church in Abington, Conn., commencing the first Sabbath in October, and holding over the following first-day. We hope to see all the churches in Ct. and R. I., also Lancaster church, Mass., represented at this meeting. Scattered brethren, come, come to work for God with the gathering spirit, to comfort one another, strengthening the things that remain, and help push on this important work.

P. C. RODMAN.

THE next Quarterly Meeting for the churches at Oakland and Little Prairie, Wis., will be held at Oakland, Sabbath and first-day, Sept. 29th, and 30th. Mackford and Marquette, at Mackford, Sabbath and first-day, Oct. 6th and 7th.

Mississippi, Sabbath and first-day, Oct. 13th and 14th. We hope to see a general attendance of all interested in the present truth at these meetings.

ISAAC SANBORN.
R. F. ANDREWS.

PROVIDENCE permitting, we will hold meetings among the brethren and sisters in Iowa, as follows:
Laporte City, Blackhawk Co., Sept. 22, 23.
Waterloo, at 10 o'clock A. M., " 26.
Anamosa, Jones Co., " 29, 30.
Lisbon, Linn Co., Oct. 6, 7.
Palestine, Johnson Co., at 10 A. M., " 10.
Pilot Grove, Washington Co., " 14, 15.

It is hoped that unusual pains will be taken to attend these meetings, and that they will prove a great blessing to the cause in every place.

A. C. and D. T. BOURDEAU.

THE next Quarterly Meeting for Lamoille Co., Vt. will be held with the church in Stowe, at the house of M. M. Churchill, Sabbath, Oct. 6.

We hope this meeting will be faithfully represented by brethren and sisters from abroad. We want the co-operation of all those who are willing to work for the Lord, to help strengthen the things which remain, and to build up among us those pure and sanctifying truths which will fit us for translation.

Cannot Eld. Hutchins arrange to meet with us.

F. GOULD.

THERE will be a Monthly Meeting at Lisbon, Iowa, Sept. 29, 1866. A good representation from the Fairview and Marion churches will be expected at this meeting.

D. T. SHIREMAN.

Business Department.

Business Notes.

M. J. McCallum. Tell us where your paper is now sent, and we will make the change you require.

I. & A. T. King. Where shall we change your Review and Instructor from? Our subscribers should bear in mind that it is always necessary to give the Post Office to be changed from, as well as that to be changed to.

W. A. Raymond. We refer you to Eld. I. Sanborn for light in the matters submitted to us.

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.

C E Cramer 29-15, M Aderton 28-1, Mrs A Pennel 29-16, J Iden 29-13, Mrs J Stull 28-1, D Rollins 29-16, R Peters 28-1, B Wright 30-16, J Webber 29-16, B McCormick 29-1, L M Ricker 30-22, A Dingham 29-1, each \$1.00.

H Choate 30-1, A Steward 30-1, R Herrington 30-16, G Graham 30-1, Mrs R Wilkins 30-16, C M Edmunds 30-1, A M Paist 30-16, C S Brockway 30-10, D Griggs 30-1, each \$2.00.

A G Pixley \$3.00, 30-13, Mrs E A Sage 50c, 29-14; H Hitchcock \$2.25, 28-14, B S Shaw \$3.00, 30-1, S B Bragg \$1.75, 31-1.

Subscriptions at the Rate of \$2.50 per year.

E Chipman \$2.50, 30-19, M B Obrist \$3.00, 31-23.

Donations to Publishing Association.

A G Pixley \$3.00, Mrs G W Pierce \$4.00.

Cash Received on Account.

J L Locke \$2.50, F M Bragg \$3.25.

Books Sent By Mail.

S S Hammond 15c, J J Vasburg \$1.00, C R Ackley 20c, J M Ackley 20c, M E Wright 38c, J W Linnell 12c, A Linnell 12c, E Linnell 12c, D Chase 14c, F Rogers \$1.37.

General Conference Missionary Fund.

Donations of different persons through P C Rodman, \$32 80. Ch. in Kingston, R. I. \$35.10, in Exeter, Me., \$5.20, in Ashaway, R. I. \$14.00.

Michigan Conference Fund.

Received from Churches. Ch. at Monterey \$35.00. Caledonia \$12.00, Ransom \$30.00, Burlington \$40.00, Salem Center, Ind. \$2.50, Orange \$12.00, Friends at Jerome, Mich. \$8.00, a friend \$1.25.

For the Western Health-Reform Institute.

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

B McCormick \$25.00.