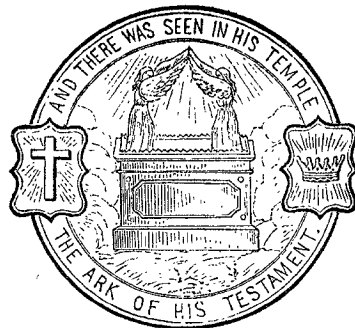


ADVENT



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." Rev. xiv, 12.

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GOD IS OUR REFUGE.

FROM mortal man we've naught to fear,
Whate'er his power or party creed;
God is our refuge—ever near,
A present help in time of need.

The proud with scornful laugh, or frown,
May rudely, coldly, pass us by;
We need not mourn, nor feel cast down,
Our fellowship's with Christ on high.

Malicious hate, doth sometimes try
To brand with infamy our name;
We call for help—God hears our cry—
No heartfelt prayer ascends in vain.

Do waves of trouble o'er us roll?
And anxious cares pervade our breast?
His promise cheers the stricken soul;
"Come unto me, I'll give thee rest."

Let Satan hurl his poisonous darts,
E'en tho' they pierce our very soul,
We'll flinch not; God will strength impart,
And bear us on to win the goal.

When from the jeering, mocking, throng,
Fall words of ribaldry and hate,
He turns our sighing into song,
And bids us watch, and pray, and wait.

Our star of hope doth brightly beam,
Tho' all around is dark and drear;
We hold by faith His promise, e'en
Till clouds disperse, and dawn appears.

M. E. GUILFORD.

Castalia, Ohio.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,
PREACH THE WORD. 2 Tim. iv, 2.

ADVANCES OF GOD'S PEOPLE Under the Messages, and the Dangers of Backsliding.

BY ELD. D. T. BOURDEAU.

(Concluded.)

TEXT. "Remember Lot's wife." Luke xvii, 32.

AND we would first call your attention to the first angel's message, by which we were first aroused on the subject of the judgment near and the immediate coming of Christ. Rev. xiv, 6, 7. We saw by the fulfillment of prophecy that we had reached the last generation, see Matt. xxiv; and from the fact that we had reached the terminating of the last prophetic periods, which reached to the cleansing of the sanctuary, Dan. viii, 14, which was understood to be the earth, and which, it was also believed, would be purified by

fire at the coming of Christ, it was confidently expected that Christ would come at the expiration of the twenty-three hundred days of Daniel's vision. How thrilling with interest was this message to those who believed it! How it was calculated to make them search their own hearts, and to make thorough work before God and the world to meet the Lord in peace. And this message had its designed effect on those who really believed it. They experienced a state of consecration unknown by any other class of Christians this side of the apostolic age. But we were disappointed. The Lord did not come. And what was the result? Many of those who professed to believe in the coming of Christ, renounced their faith in the message, looked back, and reviled those who still believed that God had led them, and was in the work. The churches also, as bodies, rejected the Advent doctrine, and as a consequence underwent a moral change. They fell morally, and began to persecute and oppress God's people. (For proof that we are right on the moral change which the churches underwent, please read the work on the messages, in which the churches themselves acknowledge a declension of piety among them at that time).

This opened the way for the proclamation of the second angel's message, see Rev. xiv, 8, which embodied the truths of the first message, together with additional light on the prophetic periods, and the solemn declaration of the moral fall of God's professed people, and a call to forsake them and their errors, which might have been corrected, if they had walked in the light, but for which they are as responsible as they would have been if they had seen them and had not corrected them. By acknowledging and proclaiming this message, the people of God took an advance step, leaving those behind, who, like Lot's wife, had looked behind them. But many did not see the truth on the advent at that time, and consequently did not reject it in their hearts, and they were to still have an opportunity to receive it, and advance with God's people. By separating ourselves from those who opposed the truth and oppressed us, we withdrew ourselves from their influence, the tendency of which was to lead us away from the truth, and placed ourselves where we could conscientiously obey what we believed to be truth. And we felt, not like exulting over our former brethren, but rather felt to weep over them as Christ did over Jerusalem, and as Jeremiah did over the Jews of his time, when he said, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jer. ix, 1.

We were soon accused of being the cause of the declension of piety among the churches; were told that we were guilty and accountable for breaking up the churches; that God had not led us, because we had been disappointed, and that consequently we had gone backward instead of forward. But these things did not move us. We knew in whom we had believed. We had the same evidences for believing the Lord was coming that we had before our disappointments. We saw, as we reviewed, that we were right on time, that the days did end in 1844; that inasmuch as an angel sent of God had deemed it necessary, and taken pains to give the longest prophetic period in the Bible,

spanning over twenty-three centuries, and reaching to an event of sufficient importance to be pointed out so many centuries in advance; when we should reach the termination of this prophetic period, it was as reasonable to expect that we should know it, and understand the nature of the event pointed out, and speak accordingly, as it was for Christ, at the end of the sixty-nine weeks, which were to reach to Messiah the Prince, Dan. ix, 25, to come on to the stage of action and commence his important work of preaching the gospel of the kingdom, by saying, "The time is fulfilled." Mark i, 15. We saw that God's veracity was not impeached by his withholding light on the nature of the event to take place at the end of the days, that his people being shut up to the coming of Christ, and by the disappointment, might have a chance of manifesting their feelings of loyalty, as the disciples did when Christ was riding into Jerusalem; and, afterward as they wept when he had been crucified, while those who loved not Christ and his appearing, in view of the loyalty of the believers, and on account of the disappointment, by which the message was crucified and made unpopular, as all of God's messages must be, would manifest the opposite feelings. Neither were we guilty for not understanding the subject of the Sanctuary, and for living up to what we then understood to be the truth. And as to the charge of being responsible for breaking up the churches, and for the unbelief and lack of piety among them, it was as unjust as it would have been to attribute the fall and unbelief of the Israelites in the wilderness to Moses, or to say that Christ was the cause of the unbelief and fall of the Jews, to whom he became a stone of stumbling and a rock of offense, by coming in the unpopular way that he did, and by finally being crucified as a malefactor. To this charge, we could plead not guilty. The sin of breaking up the churches rested on those who, by rejecting the truth and oppressing us, made it necessary for us to leave them.

We still believed that we had taken a step in advance. And as light shone on the sanctuary, which was shown to be in Heaven, Heb. viii, ix; and the cleansing or justifying of which was the closing up of the meditorial work of Christ our Great High Priest, the finishing up of the mystery of God, Rev. x, 7, as typified by the work of the high priest on the tenth day of the seventh month, when he made an atonement for the sanctuary and for all the sins of the children of Israel through the year, especially their sins of ignorance, Lev. xvi, etc.; our hopes revived, and we were begotten again, as it were, to a lively hope, by the resurrection of the Advent doctrine. Then was fulfilled the following scripture in the Apocalypse: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. In this ark was seen by the church the testament or law of God, the great pattern in harmony with which God wrote the ten commandments, and in which the fourth commandment reads, "The seventh day (not the first) is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant," &c.

Then the third and last message of mercy opened to our astonished vision. Rev. xiv, 9-14. We call it the last, because it is followed by the appearing of

one like unto the Son of man on the white cloud to gather the harvest of the earth, and because the un-mixed wrath of God follows upon all who do not heed it. This solemn message came to us with the Sabbath in its front, embracing the commandments of God and faith or doctrine of Jesus, as taught by himself and his apostles in the New Testament, and with a most solemn warning against those who do not obey it. We responded to the message by stepping out on the commandments of God and the faith of Jesus, and again realized a blessedness in walking in the path of obedience. But some who had followed us thus far, halted, refusing to go any further, for others to step in and take their crowns, unless they reform and redeem the time by obedience, while mercy still lingers.

This message contains the necessary qualifications to call us away from sin, and prepare us for Christ's coming. It brings to light the moral law of ten commandments, which, based in the nature of God and in the nature of man, embodies all the principles of right, prescribes the way of holiness, and condemns every sin. It also provides the faith of Jesus, which presents to our view the fountain opened for uncleanness, and all those helps and means of grace that cluster around the death of the blessed and adorable Son of God, and by which we can obtain strength to keep God's holy law. And how adapted was the seventh-day Sabbath to serve as a mighty cleaver to separate us from the world and sinful influences, and to draw us out toward God in our affections. For truly it required self-denial, humility and love, to meet the reproaches and opprobrium consequent upon neglecting the day generally observed as the Sabbath, and as a day of religious worship, to keep the ancient Sabbath of the Lord.

But we had not fully escaped from sin and danger, when we decided to keep God's holy Sabbath. We had to examine more fully and more minutely the various relations that we sustain to God and our fellow-creatures, that we might understand and fulfill in our lives all the obligations growing out of these relations; and thus be found keeping all of God's commandments in their exceeding comprehensiveness, as magnified by the gospel glass,—the close and practical teachings of Jesus and the apostles.

Accordingly, as the cause arose, and the demands to sustain it increased; as the numbers of believers multiplied, and the necessity of making special efforts to spread the truth was realized, it was seen that a plan of benevolence must be devised, to sustain the cause, whereby the burdens in sacrificing for the truth might be equalized, that some might not be eased and others burdened. Light soon shone from the Sacred Pages on the present plan of Systematic Benevolence, which was clearly shown to be both reasonable and scriptural. For, 1. If it is right to sustain earthly governments by following system in establishing and paying tribute, it certainly cannot be wrong to follow system and equality, not by compulsion, but freely, and as a privilege, to sustain a cause that is so dear to us as that of present truth. For a principle which is right and commendable in worldly things, cannot be wrong when applied in advancing the cause of truth. 2. If the cause of God under the law demanded the tithing system to sustain it, the work of God under the last message of mercy, when we have so great a work to perform in so short a time, cannot require less than the tithing system carried out by its friends to carry it forward. But, 3. It was seen from Malachi iii, that the tithing system was enforced at the present time. See verses 9, 10. This cannot apply to the time of Christ's first coming; for the Jews then were very strict in paying their tithes on anise, cummin and herbs, according to the declaration of the Saviour. 4. Again, we saw that the same principles were recommended by Paul to the churches in his day, by the exhortation, "Upon the first day of the week let every one of you lay by him (or at home, Greek and French translation) in store, as God hath prospered him." 1 Cor. xvi, 2. See also 2 Cor. viii; ix.

Sabbath-keepers, as a body, gladly adopted this system, deeming it a privilege as well as a duty that they owed to God and his cause, to give of their sub-

stance to bring the truth, which to them was so precious, to those who knew it not. The tendency of this system, as well as other calls that followed for the progress and advancement of the message, was to help God's people to overcome their covetousness and love of the world, and to transfer their affections from this dark world to God, their fellow-creatures, and to the treasure they were laying up in Heaven. But some, who idolized the property over which they had only been placed as stewards, and would not sacrifice, falsely accused us of speculation, compulsion, etc., lost their spirituality and interest in the work, halted, looked behind them, and to all appearances, died spiritually.

Then followed the truths on church order and organization, guarding and enforcing the principles of the message, and uniting us more closely on those principles; saying unto us that we are our brother's keeper, and should not suffer sin to rest upon him; that we should influence and encourage one another by precept as well as by example, to perseverance, bearing each other's burdens; and separating from us false brethren, who were a constant hindrance to us and the cause. Truly organization has done a great and good work for us, and has led us to take a great step in advance. What deep repentance, hearty confessions, clearing of ourselves, it wrought when we were coming together in church fellowship, and what a mighty influence it has exerted upon us in the right direction since that time.

But last of all, the Health Reform has come to us as a part of the message; being based on the laws of our being, which are very comprehensive; growing out of the commandments of God and the faith of Jesus, especially the sixth commandment; making it obligatory upon us to use all proper and available means within our reach to ameliorate and preserve our health and prolong our lives; making it a sin for us to be sick, if we knowingly and carelessly bring sickness upon ourselves by a violation of the laws of health; saying to us to add to our strength and overcome disease by living healthfully, that we may be enabled to accomplish more in the cause we love, be prepared for the refreshing, and with a system free from impurities and disease, and with steady nerves, to pass safely through the seven last plagues and time of trouble.

Brethren and sisters, thank God for the Health Reform. We cannot have the patience of the saints without it, while we are constantly lessening our vitality, and abusing our nervous system by intemperance. If we come up to our duties on this subject, God will not be slow in adding a special blessing to our efforts. This is what we have realized in taking the important steps that we have been called upon to take thus far. The Lord will not be backward, when we come up to the conditions he has given us. He virtually says to us through the Health Reform, Do what you can on your part to enjoy health and learn how to preserve it, and I will add to your health in the blessing of the latter rain. But if we fail to help ourselves by using the ordinary means within our reach, how can we expect that the Lord will help us in an extraordinary manner? This would be giving us a rich blessing, to see it soon squandered away by disobedience.

And can we be free before God while neglecting to enlighten our minds on this subject? Have we no sacrifices to make to push forward the reform on health? Have we sacrificed in past enterprises to be free in this? Would we not feel better at the end of our race to be able to say that we have lifted and stood by the cause at every step, and that we can see rich fruits of our efforts all through the advancement of this glorious work?

As we look back to Lot's wife, we see that the great sin and trouble with her was unbelief. If she had believed God, she would not have dared to look behind to friends and property, which evidently called her mind back. She could not believe that God really meant what he said, and was afraid that in leaving her good home and property in Sodom, she should die. This is clear from the connection of our text.

And so it is at the present time. The great sin and trouble with many is unbelief, which darkens their

minds with regard to the word of God, and shuts his threatenings and promises from their view. If they realized the certainty of God's testimony to them, they would not dare for a moment to suffer the vain things of this world to divert their minds from the promises and threatened wrath of God. They are afraid to venture out on the promises of God. They are afraid that by sacrificing for the cause, they will come to want, and die. They leave the certain and substantial, to take up with those things which are temporal, and will soon pass away. And how timely and applicable are the following words of the Saviour in the connection, "In that day, he which shall be upon the house-top, and his staff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife." This cannot refer to the day in which Christ shall appear in the blazing vault of Heaven with all the holy angels. For no one will then feel to come down to his property to take it away. The wicked will then cry to the rocks and mountains to fall on them and cast their gold and silver to the moles and bats while the righteous will have previously transferred their affections to heavenly things, and will exclaim, "Lo this is our God; we have waited for him, and he will save us." The day here spoken of must therefore be the day of preparation. In that day he which shall be on the house-top, or who, in view of the coming destruction and the coming of the Lord, has taken an exalted position with reference to his property, placing it under him, to serve him and others, and advance the interests of the cause of truth, let him not come down to his stuff again; that is, let him not serve it, and get it between himself and the kingdom; but let him keep the kingdom and the necessary preparation to inherit it, ahead. And the Saviour adds:

"Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." Some through unbelief are afraid that by sacrificing to obey the truth, they will lose their lives. They forget him who numbers the hairs of their heads, and that they are of more value than the sparrow for which the Lord cares. They shall lose life, eternal life. But those who will venture out, trusting in God, and manifest a willingness to sacrifice, even though their own lives might seem to be at stake, as it might appear to those who believe not the truth, will preserve their lives. God will care for them in the time of trouble, and finally give them eternal life.

Dear brethren and sisters, shall we not try to learn lessons of wisdom from the brief history that we have now examined? or shall we be unbelieving and disobedient as Lot's wife was, and meet the fate that befel her? Let us remember that friends, property, and vain excuses, will never justify and deliver us in the day of God's fierce anger, which is fast approaching. Only the truth believed and lived out can bring salvation in that day. And the truth is as good to the few as it would be if all believed it. The unbelief of some will not prevent the accomplishment of God's promises to the believing and obedient. Thank God for the way he has led us, and for the advances that we have been enabled to make by his grace. May we still press on in the way of truth and obedience, that we may still enjoy the approbation of the Lord, and finally share the reward of the overcomer.

Reasoning on Future Punishment.

"Give up the material fire, and you lose the bodily resurrection. Renounce the bodily resurrection, and away goes the visible coming of Christ to a general judgment. Abandon the general judgment, and the climacteric completion of the church-scheme of redemption is wanting. Mar the wholeness of the redemption-plan, and farewell to the incarnation and vicarious atonement. Neglect the vicarious atonement, and down tumbles the hollow, broken shell of the popular theology helplessly into its grave. The old literal doctrine of a material hell, however awful its idea, as it has been set forth in flaming views and threats by all the accredited representatives of the church, must be uncompromisingly clung to, else the

whole popular system of theology will be mutilated, shattered and lost from sight."—*Alger*, p. 518.

This reasoning all proceeds upon the supposed truth of the popular view of the separate conscious existence of the soul, and its consequent immediate entrance upon its reward or punishment at death. From this stand-point the reasoning is very plausible, to say the least. I cannot see how it can be refuted without abandoning the ground.

The doctrine of eternal torment in a real lake of fire and brimstone, is so outrageous and incredible to every mind that carefully contemplates it, and in a small degree approximates to the apprehension of its terrible, unspeakable and incomprehensible import, that the enlightened mind involuntarily shrinks from it, and is forced to consider the seemingly literal expressions of the Bible relating to future punishment as only figurative of the mental anguish of the lost; and hence the present popular tendency is to discard the idea of literal, physical torment altogether. Then, if the soul only, and not the body, is to suffer the threatened punishment, and can realize its punishment independent of the body, no reason can be given for the resurrection of this material frame. And if there is to be no resurrection of the body, the real return of the Son of man is without an object and unreasonable: since the souls of men are not here in the graves, but have been, some with him in Heaven, and some in the hell of torment, for hundreds or thousands of years. And in this case, the climacteric completion, as our author says, of the great plan of redemption fails; and that failing, the whole scheme falls to the ground.

From an examination of this chain of reasoning, we can see how men become infidels. The fault is not in the reasoning, but in the premises—the starting point is a false assumption. And professed Christians have laid this false foundation, as a prime, essential article in their creed. Had they kept to the simple teachings of the word of God, and had not engrafted the immortal soul of heathen philosophy upon Christianity, they would not have been responsible for the prevailing infidelity of the times. But having departed from the simplicity of revealed truth, and adopted a theory of man's nature which, by making man deathless independent of Christ, renders "the resurrection of life" unnecessary and unreasonable, they cannot escape sharing largely the responsibility of modern spiritual infidelity. Spiritualism flows from the doctrine of natural immortality, as naturally as a stream flows from its fountain. Overthrow one of the main pillars of the temple of truth, and all must go to destruction together. Do away with the reality of either sin, death, atonement, righteousness, coming of Christ, judgment, resurrection, life, or future punishment, and the whole structure of revealed truth is endangered, and will be rejected by those who follow out the position to its logical sequence.

Proclaim man immortal, independent of redemption through Christ and the resurrection from the dead, and you virtually destroy the main pillars of Christian doctrine. And if thinking men are led into infidelity by justly reasoning from premises furnished by professed believers in revelation, these must bear a heavy responsibility.

Let the simple, intelligible story of man's creation and fall, and the death-penalty incurred, be taught; and then the plan of redemption through a bodily Saviour literally dying upon the cross, rising from the dead, ascending to Heaven in the sight of his disciples, and leaving the promise that he would return in a like visible manner; that then the dead in the graves being awakened shall come forth, they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of condemnation to the second death; and all is plain and harmonious, and no occasion is given for infidelity to object to the scheme on account of its inconsistency. Every part is consistent with all the rest; no chance is left to reason it away; and all that the learned can do against it, is to repeat the objection of the Grecian philosophers by calling it "foolishness."

But the popular theology, by granting man immortality independent of the body and of the plan of redemption, puts a weapon into the hands of infidelity,

and furnishes a seemingly plausible reason for rejecting the great characteristic doctrines of the gospel. The weapon is powerful against said theology, but falls harmlessly at the feet of Heaven-revealed truth. But how many souls will perish in the battle, by means of the aid and comfort thus given to the enemy by the professed friends of the truth, and upon whom the blood of these souls will be found, the judgment alone will reveal.

A heavy responsibility rests on those who have knowingly and willfully aided in this work of mutilating and marring the beauty of revealed truth, thus bringing it into disrepute and driving men into infidelity. Pride of self, the applause of men, a standing in some sect, and lusty bribes in the form of salaries, are some of the strong motives that have introduced and perpetuated these hideous perversions of the word of God. Multitudes however receive by tradition these errors as the pure teachings of the word of God. They may learn their falsity by a careful study of the Bible.

It is a matter of fearful moment to traduce the character of the Almighty. If we make sin a small thing and mitigate the terrors of his fearful threatenings against it, we do this. Many are guilty of this in their teaching, and are thus deceiving their fellowmen; but many more, though holding outwardly the doctrine of endless torment, are deceiving themselves with the secret persuasion that it will not be so terrible after all. They think that if punishment is infinite in duration, it must be moderate in severity; and indeed professed Christians have expressed the opinion that some poor sinners will be happier, or less miserable, in hell, than they were in this world.

On the other hand, those who magnify the severity of God, representing him as a cruel, unmerciful tyrant, inflicting the severest torments of which men are capable, and increasing their capacity for suffering to glut his vengeance, and protracting its duration to eternity continually increasing in intensity—things which God has not spoken—are guilty of a libel against God, which traduces his character and renders his name odious to those whose sense of justice cannot be compelled to admit its propriety.

All this is the result of the false doctrine of the immortality of the soul, which taken in connection with the teaching of the Bible, makes it necessary that the misery of the lost should be eternal in duration.

Admitting the doctrine of the soul's separate existence and immortality, it is more reasonable to believe that the body will never be raised from the dust. In this, Spiritualists are more consistent than Christians. But these are forced into this inconsistency by the express teaching of the resurrection in the Bible. With them, though the soul is capable of happiness or misery independent of the body, yet the vengeance of God is not satisfied with its endless misery alone, but the inanimate dust must be made alive and immortal for the express purpose of inflicting upon it eternal pain; as if the endless torture of the "naked soul" was not sufficient.

Another inconsistency of the immortal-soul theory, is seen when you place the penalty of eternal misery by the side of a vicarious atonement. Christ did not suffer eternal misery, but a terrible and painful death, when he "bore our sins in his own body on the tree." And learned divines have puzzled their brains with the question, how Christ could undergo, in a few hours, an amount of suffering equal to the endless misery of the damned in the fiercest flames of hell. The only solution of the question is to be found in the infinite power of the Father to condense the sufferings, and the divine nature of the Son to endure it. Drop the immortality of the soul from the creed, and let death be the wages of sin, and the difficulty vanishes and all is clear to the comprehension of a child. Our lives were forfeited by sin; but "Christ died for our sins according to the Scriptures."

But I am protracting this writing beyond my intention. I wished merely to show the process by which infidels are made, and this from their own published method of reasoning; and also to call attention to the overwhelming responsibility resting upon those who so inconsistently mix up the first and favorite doctrine of the Devil—"thou shalt not surely die"—with the

word of God, and pass off this poisonous mixture as the "unadulterated milk of the word."

It is not a small and harmless thing thus to aid the enemy of mankind in bringing the word of God into disrepute and making infidels of our race. And if what I have said shall separate and vindicate the truth of God from the errors of the wicked, in the minds of any, and shall save any from infidelity, or from causing others to stumble into infidelity, my prayer to God will be answered and my object attained.

R. F. COTTRELL.

WATCHING, WAITING, HOPING.

WHEN will the night end, and the morning arise,
Its halo of glory o'erspreading the skies,
Dispel the thick darkness and long-gathered gloom
That hangs like a pall on humanity's tomb?
That star which arising in ages long fled,
Has waded, is wading, through mists deep and dead;
O say, will it surely yet weather the blast,
And shine forth in beauty and splendor at last?

My heart has long rested, firm faith been its stay,
With hope bright and buoyant looked forth to that day,
Then how can I yield them, this faith, hope and heart,
Turn back from thy Zion and from thee depart?
O shine in thy brightness transcendently clear
Thou age of all ages, in glory appear.
I long to behold him, my Saviour, and see
The loved One who purchased redemption for me.

Confusion and anarchy, hate and rapine,
Before and around with fell visage are seen,
Spreads terror and anguish, breathes slaughter and woe,
With hearts full of madness, the passions o'erflow.
Let me from this current in fearfulness flee,
Nor float on its tide, and be borne to the sea,
Its surges once setting and seething amain
Will ne'er yield their prey to go homeward again.

"Take my hand O my Father;" the mist from my eyes,
Can be swept by thy hand, to reveal the great prize,
Life, life eternal, will it slip from my grasp?
O bear me up still till its glories I clasp.
The morning will break; but a little ahead
Is a night far more dark, can I make it my bed?
Shall I quaff of the stream from the throne welling up,
Or drink to the dregs from His wrath-dealing cup?

Pray give me a place in thy kingdom my God,
I bow to thy scepter, draw near to thy rod,
In joy or affliction, what'er be my lot,
Can thy love to my perishing soul be forgot?
Ah no! may my right hand her cunning forget,
If through the dark valley I praise thee not yet;
Then shine in thy brightness, illumine my path,
Give much of thy love, but protect from thy wrath.

D. H. LAMSON.

Olivet, Feb. 2, 1867.

Light.

THE Apostle Paul in writing to the Ephesians, chap. v, 13, says, "But all things that are reprov'd (or discovered, margin) are made manifest by the light: for whatsoever doth make manifest is light." If we have lost any thing in the dark, we want a light to enable us to find it. So Paul in referring to this plain fact applies the same to spiritual things. But I wish to inquire, what has been the tendency of the Visions that are generally received among Seventh-day Adventists? Has it been to cover up, or expose wrong? Is it not one important object they have accomplished to purge out wrongs in the church, as well as to disclose individuals who were in concealed iniquity, yet professing to be of us? Have they not uncovered and reprov'd sins with an unsparing hand, that could not have been reached in any other way? Let the facts, published of late in the Review, answer.

But let it be remembered that whatsoever doth make manifest is light. If they have made manifest and reprov'd wrong, then certainly they have filled the office of light; and if they are light and are placed in the church to guide it through the perils of the last days, let us be careful how we lightly esteem or regard them.

SIMON PATEN.

Germania, Wis., Feb. 2, 1867.

CARRY yourselves submissively toward your superiors; friendly toward your equals; condescendingly to your inferiors; generously toward your enemies; and lovingly to all.

The Commentary.

Tell me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*M. Cheyne.*

Philippians iii, 21.

A FEW days before the death of Archbishop Whately, the "chaplain watching beside him, quoted the words, 'Who shall change our vile body.' 'Read His own words,' said the Archbishop. Not having a Greek Testament at hand, the chaplain repeated from memory, 'This body of our humiliation.' 'That's right: not vile—nothing that He made is vile.'"

The Evil Which the Lord Creates.

Isa. xlv, 7. "I form the light, and create darkness; I make peace, and create evil; I, the Lord, do all these things."

GOD says: "I make peace, and create evil." But what kind of evil? Not moral evil, or sin, by any means; but physical evil, such as was threatened against Nineveh. "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not. Jonah iii, 10. Did God repent of the sin he was about to commit against the Ninevites? All evil, which God is said to create, we understand to be judgments which he brings upon men for their disobedience. Thus it is said: "Shall there be evil in a city, and the Lord hath not done it?" Amos iii, 6.—*Campbell.*

Psalm cxxiii, 2.

"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us."

THIS passage derives a striking illustration from the customs of the East. The servants or slaves in eastern countries attend their masters or mistresses with the profoundest respect. Maundrell observes, that the servants in Turkey stand round their master and his guests in deep silence and perfect order, watching every motion. Pococke says, that at a visit in Egypt everything is done with the greatest decency and the most profound silence, the slaves or servants standing at the bottom of the room, with their hands joined before them, watching with the utmost attention every motion of their master, who commands them by signs. De la Motraye says, that the eastern ladies are waited on even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers.—*Watson.*

Job xxviii, 28.

"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

THE venerable book of *Job*, which in all probability is considerably the oldest in the Sacred Canon, (as will be proved in the sequel,) notices the circumstance of *Adam's* hiding himself after his transgression, xxxi, 33; and in another passage seems to have recorded an oracular saying, omitted by *Moses*, which may thus be more correctly rendered, xxviii, 28.

"And unto *Adam* He said:

*Behold, the fear of THE LORD, this is wisdom,
And to depart from evil is understanding."*

The word *Adam* here, should not be rendered *man*, in general, as in our public translation; but *Adam*, our first parent, as it is rendered in the former passage. "Whether it was spoken to him before or after his fall, is not easy to determine. If after the fall, as seems rather more probable, the words carry with them a *reproof* as well as an *instruction* highly seasonable, and suited to the circumstances of his unhappy change. As if God had said: You, who in defiance of the prohibition I had given you, have been seeking after another sort of *wisdom* and *knowledge* than was proper for you; go learn from sure experience, that *your truest wisdom is to fear Me*, and to pay an *implicit obedience* to My commands."—*Peters on Job*, p. 460.

OLIVER GOLDSMITH once remarked that true merit consisted, not in a man's never falling, but in raising as often as he falls.

The Conflagration of the Earth.

2 Pet. iii, 10. "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up."

IF, with the majority of interpreters, we refer this prediction to the end of the world, to which it seems most naturally to apply, we could not have a more distinct statement of the fact that the present order of things is to be terminated by the world we inhabit and all the works of man it contains being 'burnt up.' There is no reason for assuming that the whole material universe is to be involved in this catastrophe; the mention of the heavens leads our thoughts no further than the atmosphere and vapors surrounding this planet. Nor should we regard this conflagration as involving the absolute *destruction* or annihilation of the world: it is more consistent with the narrative itself, as well as with physical science, to consider it as introductory to a new and better state of things—'new heavens and a new earth wherein dwelleth righteousness' (ver. 11). By what means the conflagration is to be effected we are not informed, and all attempts to explain how this is to be accomplished must be mere speculation, into which we do not think it necessary or advantageous to enter. We have only at present to remark that such an event is not inconsistent with physical facts. We know that the temperature of the earth increases gradually and with considerable regularity as we descend below the surface (Phillips, *Geology*, vol. ii, p. 232), and have every reason to believe that the central mass is intensely hot. We know, moreover, that there are subterranean fires of great extent, if not forming a part of this heated central mass. The means, therefore, of combustion are near at hand. But even if there were no such central heat, chemistry points out very easy means by which the conflagration may be effected through the agency of various elementary substances. Phillips, *Geology*, vol. ii, p. 211.—*F. W. Gotch, M. A.*

A SONG OF PRAISE.

I will sing unto the Lord as long as I live: I will sing praise unto my God while I have my being. Psa. civ, 33.

O HEAR, my Father, while I raise,
My cheerful voice, in songs of praise.
Let sweetest notes my tongue employ,
And fill my soul with sacred joy.
I'll sing of Jesus' wondrous love,
Which brought him from the realms above,
To die, that we, a sinful race,
Might taste the riches of his grace.

To him, who doeth all things well,
My heart with rapture sweet doth swell,
I will not sigh for worldly fame
While Jesus owns my humble name,
For he will be my sun and shield
While I the Spirit's sword do wield;
He will give grace and glory too,
And lead me all my journey through,

I'll praise him for rich stores of grace
That all the stains of sin efface;
With perfect love our hearts he'll fill
While we obey his sovereign will.
O come, ye saints, no longer sigh,
Lift up your heads, redemption's nigh,
With me adore his precious name,
And all the Saviour's love proclaim.

L. E. MILLENE.

Very Singular.

ONE day, while conversing with a gentleman, the subject of the Sabbath was talked over. He argued the lost-time theory. Said it was *impossible* to tell which the *true* seventh day was, as time had been lost. Fell back on Josephus, as every one does who wants an excuse.

Conversation soon turned upon Free-masonry. He related several instances of their benevolent doings. Told us how worthy and time-honored the institution was; that they all met now on the same day they did when first organized; and that was in the days of King Solomon. Mr. D. inquired how *they* had managed to keep the time when so much had been lost. He made no reply.

Is it not very singular that time should be lost when the Lord's Sabbath is inquired for, but all found straight when Free-masons meet?

S. A. DOUD.

Tuscola Co., Mich.

Why Don't You Keep the Sabbath?

BRO. SMITH: Will you allow me through the Review to address a letter to my young friends who do not keep the Sabbath of the Lord?

DEAR YOUNG FRIENDS: I am going to propose a very plain and serious question, one well worth your consideration, and one that demands your careful attention. In so doing, I beg you to realize that I am not inviting you from the Bible or a near communion with our Saviour, but shall urge you to take the Scriptures as your only safe counsel, and Jesus as your perfect guide.

The question is, Why do you not keep all the commandments of God? Why do you knowingly violate the fourth, when you profess to love and follow the statutes of our Lord?

Our Creator at creation gave us a command to keep holy the seventh day; and this command is embodied in the decalogue that says, Thou shalt have no other gods before me, Thou shalt not steal, &c. As soon as God had finished the work of creation, he rested on the seventh day, and sanctified it; that is, he set it apart for a sacred use. If God, at the close of the first six days' labor, set it apart for a sacred use, he must necessarily have instituted the Sabbath at creation. The time and circumstances under which this was done, sufficiently indicate that it was intended to apply to the whole race of man, and to extend through all time. Christ and his apostles never speak of the decalogue but as of permanent and universal obligation.

Now, if we are unable to show where and when God has released us from his holy law, certainly he will no more hold us guiltless for the violation of the fourth commandment than he will for the first. God has told us to keep holy the seventh day; men tell us the first day. Christ told us to be baptized in commemoration of his resurrection; men tell us to celebrate Sunday for that purpose. Christ says, If ye love me, keep my commandments; men, Obey the customs of the church. When God has made mention of his righteous commandments one hundred and thirty-five times in one chapter (cxix Psalm); when he once spoke them so as to shake the earth; when he has said, Blessed are they that keep my commandments; how can you ask God to speak more plainly or with a louder voice? Shall we dare change even the least of God's commandments? The apostle says, He that breaks one of these least commandments, and shall teach men so, shall be called least in the kingdom of Heaven.

But say you, Does God require us to keep the seventh day in direct opposition to the custom of almost the whole world? My dear friends, has the meek and humble way of the Lord ever been in accordance with the customs of the world? Is popularity found in the way that Christ would lead? Can we expect to obtain eternal life without suffering with Jesus?

The apostle says, He that will live godly in Christ Jesus must suffer persecution. In our spirit, as well as our aim, we must differ from the world. Say you, What evidence have you that the world are not keeping the seventh day for the Sabbath? Why do you ask me to prove a point that you so readily admit? You have no trouble to prove that Sunday is the first day; and can we not as easily prove which is the seventh? Most certainly they knew which was the seventh day at Christ's crucifixion, for "they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke xxiii, 5, 6. It is not probable that the true reckoning of days has been lost since that time. What excuse have you, then, for not regarding the true Sabbath of the Lord?

To keep the Sabbath of God, my dear friends, requires that you should be entirely consecrated to his will. You will have to throw away worldly hopes; you will have to bear the almost insupportable cross that even those in the popular churches will cast upon you

for keeping holy the Sabbath of the Lord. But, is not the object in view worth all this? Is not eternal life worth all our pains and endeavors? Ought we not willingly to bear every cross for the sake of Jesus? In fact, when God commands us to keep holy the seventh day, what right have we to disobey? What right have we to substitute another day, even if it be for our own convenience?

Dear friends, seek eternal life by keeping all the commandments of God. Let your life be a preparation to meet Jesus, and a pilgrimage to a better land. We are now in the wilderness, beset on every side by enemies that would allure us from the path of righteousness. Let us be wise, and put on the whole armor of God. Let us seek first the kingdom of Heaven. The storms and temptations that swell around our pilgrimage here will soon subside; and then, oh! then, if we are found walking in the way of the Lord—keeping his righteous law—we shall see

“Sweet fields arrayed in living green,
And rivers of delight.”

In a few years, at most, the conflict will end; sighing grief will weep no more; and this bitter world will be exchanged for a place on the throne of Him who hath loved us and given his life that we might obtain pardon. Oh! let the hope of soon seeing Jesus stimulate us to increased ardor in the work of our Master. Is not the hope of those who shall be prepared to meet Jesus worth striving for? Can we not bear the scoffs and frowns of the wicked for Jesus' sake? “The Spirit and the bride say, Come.” Dear friends, throw away all those forms of religion in which you have no confidence; seek that which has in it the approving smile of our heavenly Father; have regard to the way of the Lord. Let it become the full, fixed, absorbing purpose of your hearts to obey God, to obey him in spite of all allurements, and then will you enjoy the smile of his approbation, and be prepared to meet Jesus. What are all the attractions of this frail world, compared with so great a prize? And oh! if you decide to obey the righteous statutes of our Lord, follow in the way he has commanded, angels will be glad, Heaven will reverberate with the sound of jubilee, and it will be your happy lot to be among those to whom Jesus will soon say, Ye loved me, for ye kept my commandments.

You cannot talk of God with propriety, you cannot talk of him in love, your hearts will never bound at the mention of his name, your eyes will not glisten at the thought of his attributes, while you are disobedient to any of his commandments.

Study the word of God with an honest heart—a heart that is willing to be led, and anxious to bear any burden for the sake of Jesus. This will try your love. This will prove whether you love self and the world more than you love God. In keeping all the commandments, you cannot expect honor from the world; you cannot expect to mingle with the gay and thoughtless; but, on the contrary, all this must be sacrificed, and you must be willing to follow whithersoever Jesus leads.

I cannot close without again urging you to seriously investigate this subject, and know for yourselves that it is the word of God. Oh! let us live for God, let us make his commands our delight, let us sacrifice self; and then with holy longings for the appearing of our blessed Saviour, we can say, “Come, Lord Jesus, come quickly.” That the third angel's message may find a place in your hearts, and you be prepared for Jesus' soon coming, is the prayer of your unworthy friend,

BURTON S. BARNES.

Battle Creek, Mich., Feb. 20, 1867.

Our Father Knows Best.

HAPPY indeed is it for us that all our affairs are ordered by an unerring Parent, who knows the end from the beginning, while we have the assurance that “all things work together for good to them that love God.” Though “in heaviness through manifold temptations,” though our trials should be of a kind peculiarly hard for human nature to bear, still we may ever surely know that our heavenly Father knows just what

is best for his wayward children, and perhaps this very thing, which we feel that we ought not to have to bear, may be one of the “all things” which shall eventually work for our eternal good. Though sorrows encompass, and the waves of affliction threaten to overwhelm us; though bereavements come unexpectedly upon us in such a manner that our lacerated hearts, bleeding at every pore, seem crushed beneath the blow, still our “Father is at the helm,” who has promised, “I will never leave thee, nor forsake thee.”

I have in my mind at this moment the cases of those two devoted servants of God who suffered violent deaths almost one year ago, nearly at the same time; Bro. Lawton, of Mackford, Wis., who, far from friends and home, came to his end so suddenly by a fall from a bridge, and Bro. Orton, of Rochester, N. Y., who fell by the ruthless hand of an assassin. I have asked myself, Why were these tried and faithful ones taken, who were blessings to their families, pillars in the church of God, and who, in their daily lives, were “living epistles, known and read of all men?” To us it seemed that nothing could ever swerve them from the truth, and that we could not well spare them from our ranks. But our Father in infinite wisdom suffered them to come under the power of death for a season, why, we may never know in the present state. Jesus says, “What I do thou knowest not now, but thou shalt know hereafter.”

Who, since the days of the apostles, ever espoused the cause of truth, with whole heart and soul, more fully, or labored in the service of his divine Master more arduously, than did Wm. Miller; and yet we learn that God saw it necessary to lay him in the grave, to save him.

Again, I am reminded of Eld. Taylor, and many others, myself among the number, whom death has written childless, within the past few years. Oh! it was not a blind chance that removed these loved ones; the arrow of death was not suffered to thus enter our dwellings without the permission of our Father, who doeth all things well. While mourning for my lost one, I have at times almost seemed to hear an audible voice, saying, “From that child's earliest infancy thou hast prayed for her salvation, and in no other way could the Lord answer thy prayers, surrounded as she was by every influence calculated to draw her young heart from God, except what little thou couldst feebly exert.” I have felt rebuked, dried my tears, and thanked God that my little one was so safe, so sure of eternal life.

What abundant reason have we for thankfulness that we are not left to mark out our own path, to choose our own trials or even our own blessings. How often would the coveted good we so earnestly sought, have proved a snare to our unwary feet.

I bless the Lord in my heart that we, and ours, are in the hands of Omnipotent Wisdom, “who is too wise to err, and too good to be unkind.”

L. M. GATES.

Beaver Dam, Feb., 1867.

Labors in Wisconsin.

My last report closed with an account of the meeting at Little Prairie, Wis. Jan. 4, Bro. Olds took his team and carried me to Oakland, where I found a hearty welcome, and a good pilgrim's home, at the house of Bro. A. Olson. I held ten meetings with the brethren, during which I preached seven times. There is some interest outside of the church to hear the truth. I trust the Lord will bless these dear brethren, and help them to be faithful to the end.

Jan. 9, left for Mackford. Held seven meetings with the brethren here. The Lord gave liberty in presenting the truth, and the dear saints were encouraged to press forward with renewed zeal.

The 16th and 17th, I spent with the little company at Dell Prairie. These dear brethren and sisters are trying to overcome and be ready to meet the dear Saviour when he comes.

The 18th, Bro. Gilding took his team and carried me to Mauston to attend the Quarterly Meeting there. The Lord sanctioned our meeting by his presence, and we felt that it was good for us to be there. There is quite an interest to hear among the people. We trust

that God will help his saints, to take a course that will exalt the truth. Bro. Russell gave a very instructive and interesting lecture on the Health question, to which the people paid excellent attention. As we left the place we felt to thank God that we were ever permitted to hear the present truth, and that we had strength given to receive and embrace it.

The Lord is leading his people. The truth is shining brighter and brighter, and we above all people ought to praise the Lord for his lovingkindness to us.

The 21st, returned to Dell Prairie. Held meetings with the brethren there till the 24th. The youth and children are interested in the truth, and for their own salvation. Our heart's desire is that God may strengthen them to take upon them the yoke of Christ. These parents have a work to do. God grant that they may have wisdom from above to do it well. Lead your children, dear parents, to the arms of Jesus, remembering that they that come unto him he will in no wise turn empty away. Precious Saviour! always willing to hear the cries of the truly penitent, and to rescue those that want to be rescued from the thralldom of sin. Soon his mediatorial work will be done. Then mercy will have fled forever. Oh! how important to improve the *present time*.

The 24th, I left for Hundred Mile Grove. Bro. Gilding took his team and kindly carried me there, a distance of forty miles. The Lord reward him for this act of kindness. The brethren here have had some trials to pass through, and on account of a lack of thorough confession and humility, on the part of the erring, there was not that freedom in our meetings that we would like to have seen; but before we left, things assumed a different aspect, and we trust that confidence and sweet union may be restored among these dear brethren and sisters. How much we need to cultivate the graces of the Spirit of God in our hearts. Dear brethren let us try to excel in love and good works. “If any man have not the Spirit of Christ he is none of his.”

The 30th, I left for Sand Prairie. Our meeting here was truly refreshing. There was one load of brethren and sisters from Waukon, Iowa. It cheered our hearts to see these veterans in the cause of present truth, and to hear them tell of the power of God manifested among his people under the proclamation of the first and second angels' messages. The Lord met with us and poured out his blessing upon us. Praise his blessed name! The cause has suffered much here on account of the unrighteous course of L. G. Bostwick; but the brethren and sisters are doing all in their power to redeem it from reproach. The people have manifested quite a desire to hear the truth, and a few are almost persuaded to go with the remnant to Mount Zion. I leave this place for Monroe to-morrow.

R. F. ANDREWS.

Sand Prairie, Feb. 5, 1867.

Unguarded Language.

“Let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil.”

It is the pleasure of Satan to perplex and irritate the child of God, so that if it be possible he may be brought under condemnation to the above law of Christ. Knowing that he cannot provoke the Christian to open blasphemy, he takes advantage of circumstances, betraying the unwary into the use of unnecessary interjections and idle phrases. “These things ought not so to be.”

The ungodly are continually watching the righteous, and we know not how often a complaining Christian, unsanctified in word and manner, may decide them to remain in their sins. I well remember the pain I felt, when a boy, and soon after my conversion, at hearing my Sabbath-school teacher, whom I thought a model Christian, exclaim, “George!” because he stubbed his toe and came near falling.

The Christian should cultivate a cheerful spirit, obliging manners, and a chaste conversation, and, true as the needle to the pole, should turn to Christ and the glory to be revealed. “Let your speech be always with grace, seasoned with salt.” “But I say unto you that for every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

ADOLPHUS SMITH.

Blendon, Mich.

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, FEB. 26, 1867.

URIAH SMITH, EDITOR.

The Church in Battle Creek.

SUFFER us, brethren and sisters abroad, to say a word concerning ourselves. As a church, we doubtless have the worst things thought of us, and perhaps the best things, of any church in the land. We have a class of bitter and virulent enemies. We also have a class of sincere and fervent friends. Both these classes may be in danger of going to extremes. Our enemies may think too ill of us, and our friends too well. We do not wish to be looked upon in the extreme light either way. We trust we are not the worst folks in the world; and, on the other hand, we are well aware that we are not perfect.

But we wish to speak more particularly here concerning our friends. What our enemies think or say of us, we care very little. We shall endeavor so to live that what evil they have to utter shall be false, and that those who know us, will not believe it. But we do not wish our friends to get too high an opinion of us, and then, when they learn our true condition and Christian standing, be disappointed.

Very many apparently think that Battle Creek must be the gate of Heaven; that the fervor of the church here will always be found up to the boiling point; that there can be no careless or indifferent ones here, no dull meetings, no draw-backs to the Christian life; and that if they can only come to Battle Creek, they will find an easy road thenceforward to the kingdom of Heaven. Such greatly misapprehend the spirit and tactics of the Enemy. If you wish to find a place where he plants his heaviest batteries, and makes his fiercest assaults, and encamps his most experienced legions, it is here. Would not this naturally be so? The Office of publication being located here, and more recently the Health Institute, make this an important place; and the enemy well knows that whatever wounds he can inflict here, and whatever victories gain, the effect will be more wide-spread than if accomplished in any other place. Hence he strives hard to exert his cruel power here. We do not plead this as any excuse for neglect of duty on our part; but simply to remind those not already aware of it, that there are trials and conflicts with the powers of darkness to be met here, fiercer and more numerous, doubtless, than at any other point along the line of battle. At the same time, we hold neglect of duty to be as heinous a crime here as in any other place; and even more so; for here it is more important that all such remissness should be guarded against.

There are great responsibilities resting upon us here. The various enterprises connected with the cause of truth, which are located in our midst, bring these responsibilities. They are daily increasing. And there are some who realize them, and are endeavoring with all earnestness to meet and bear them as they should be borne. There are members of this church who are striving as zealously and persistently to live the life of the true Christian, raise high the standard of piety, press toward the mark, and be overcomers, as can anywhere be found. But yet there are others who seem to have but a faint idea of the responsibilities resting upon them, who take upon themselves no special burdens, and whose efforts to do duty are few and feeble. And doubtless some from this church, as well as from others, will meet the fate pronounced against the lukewarm in Rev. iii, 16.

Brethren connected with small churches of from ten to twenty-five members, where all take part in every meeting, making the meetings lively and free, sometimes think if they could come to Battle Creek, what good meetings they should have. They come, and perhaps find the meeting not so lively and spirited as with their own little church at home; more time running to waste, more of a restraining influence, and

numbers who take no part at all. They do not know what to make of it; and it is so different from what they expected, that they feel greatly disappointed. The cause of this we have partially stated above. Another cause of no little weight, may perhaps be found on the part of those who come in. It may be that they come with the idea that there are plenty of workers here and hence they can sit as spectators. This is not right. Now we ask all who come here either as visitors or to locate, to come to help; not to look at those who hold back, but at those who are struggling to urge the work forward; not to be disappointed and surprised to find poor meetings, but to take hold to help make them as good as possible; come as fresh recruits to the aid of those who have long been warring against the powers of darkness. It was the remark of one of the best of judges in spiritual things, who lately spent a few weeks in this place, that no person had any business in Battle Creek who was not a worker. In that remark we heartily concur; for if there is a church in all the ranks where there is need of every one's standing at his post, instant in season, out of season, it is here. And at times we do have most cheering and refreshing seasons.

A series of meetings is now in progress, under the superintendence of Bro. Loughborough, in which good advancement has already been made. With great unanimity of effort, the church is laboring to reach a better state. Those who have been upon the back ground are beginning to come up; and all are encouraged. The prospect before us was never better.

We should not pattern after one another; yet we admit that the brethren abroad have reason to expect great things of us here in Battle Creek; and while we earnestly endeavor to meet our great responsibilities, we ask the sympathy and prayers of all who hold with us the like precious faith, and are engaged in the same great work.

Spiritual Blindness.

It is affirmed in the scriptures of truth that men will call evil good and good evil, and put darkness for light and light for darkness. Isa. v, 20. How true this is if applied to the present day. How wonderfully hath Satan blinded the minds of many well-meaning people! In how many ways the truth is perverted and changed into a lie! This principle was first introduced into the world by Satan, when he said to our first parents, "Ye shall not surely die," "shall be as gods," &c. Disobedience will not abase as punishment, but exalt as a blessing—the penalty will be a change to your advantage—saith Satan, "Ye shall be as gods."

It was from the beginning of sin in this world, and by the author of sin, it was first hinted that immortality was in man's nature, so that he could not really die. It was the father of lies who first taught that man was in possession of a part of God, or that in a state of transgression he would become *as God*. Thus the way was prepared to rob the resurrection of its importance, and the second advent of Christ of its glory, by promising all the change necessary, at, and through, death.

Thus blinded by Satan, men are led to stigmatize the only Bible Sabbath as an "old Jewish Sabbath," "yoke of bondage," &c., and exalt a counterfeit Sabbath as "holy," "Christian," "Lord's day," &c. The only day of divine appointment, or that was ever sanctified for man, they refuse to keep, because forthwith it was not commanded over again, in so many words, in the New Testament; but the day first set apart by heathen nations for the worship of the sun, they willingly honor without its ever being commanded. So darkness is put for light.

In like manner scriptural baptism is pronounced "immodest," "dangerous," &c., and the Catholic sprinkling is confidently declared to be baptism proper.

Having instituted a morality of convenience, they have substituted sprinkling in the place of being "buried with Christ." Sunday keeping and sprinkling appear to be twin substitutes introduced into the Christian Church near the time of Constantine. There can be but little doubt that these errors were intro-

duced or fostered by that Pagan Emperor. But those who advocate these errors, make Constantine a Christian, and almost a patron saint. The historian is well aware that Constantine prepared the way for the Catholic church; that he was still a Pagan idolater after his pretended conversion to Christianity. Constantine professed to favor Christianity, from policy. No genuine conversion can possibly be proved in his case. The following testimony found in Wesley's Sermons, vol. ii, p. 97, is to the point:

"A wonderful instance of this spiritual blindness is given us in the very celebrated work of a late eminent writer, who supposes that the New Jerusalem came down from Heaven when Constantine called himself a Christian! I say *called* himself a Christian, for I dare not affirm that he *was* one any more than Peter the Great. I cannot but believe he would have come nearer the mark if he had said that it was the time when a huge cloud of infernal brimstone and smoke came up from the bottomless pit; for surely there never was a time wherein Satan gained so fatal an advantage over the church of Christ, as when such a flood of riches, and honor, and power, broke in upon it, particularly on the clergy."

Men, under the influence of this blindness, are led to persecute the true and build up the false. In this way Satan led the wife of Ahab to kill the true prophets of God, and feed the prophets of Baal at her own table; and it was the same influence that led the woman Jezebel, of the Apocalypse, to "frame mischief by a law," and put to death so many millions of the saints of God.

The Mother of Harlots has done her work of causing the nations to drink of this mystical wine, and now the daughters have come on to the stage, and are acting out the same spirit, differing only as a grain of arsenic differs from an ounce. Professedly religious men still "turn away from the truth, and are turned to fables," and, "many follow their pernicious ways, by reason of whom the way of truth is evil spoken of." The Dragon is still making war on the truth and its advocates, and the remnant, who keep the commandments, will not escape his ire.

How strange that men, otherwise intelligent, are so ignorant in regard to Bible truth. Is it not because Satan hath blinded their minds? "They are drunken, but not with wine; they stagger, but not with strong drink." They are intoxicated with the wine of Babylon. All nations have partaken of the cup, so that there can be no hope of the masses. A few that have not known the depths of Satan will receive light, when the earth shall be lighted with the glory of that mighty angel, Rev. xviii, 1, 2, and this will manifest the blindness of those who exalt tradition above God's law. Then, as always in the past, the fiercest hate and persecution will come from formal professors. The lovers of pure truth must now gird on the armor and be ready; for the battle is coming, fierce and strong. The irrepressible conflict is before us, but he that endureth to the end shall be saved. Blessed promise. The great controversy will close, and there will follow a mighty shout of victory over the beast, image, mark, and the number of his name. Praise God for the glory which awaits the overcomer!

M. E. CORNELL.

Report from Bro. White.

SINCE our last report we have held meetings at Greenville and Bushnell as follows:

Sabbath, the 16th, we found assembled at the House of Prayer in this place, in good season in the morning, the two churches mentioned above, and some from Winfield and Orange. We again spoke one hour and a half. In the afternoon Mrs. W. spoke two hours. We are glad to say, that she does not have to go before the people alone with the reform dress. Eight sisters have already put on this modest apparel, and most of the others are preparing. It is quite a curiosity in the proud little village of Greenville, but many of the best citizens commend them, not only for their moral courage, but for their neat appearance.

First-day morning we spoke two hours, and Mrs. W. one quarter of an hour. In the afternoon she spoke to a large and promiscuous congregation for two hours, with great freedom and power. There were many

tobacco-eaters present. And when she drew the contrast between a modern temple, polluted with tobacco spittle and its effluvia, and the temple of God where the priest washed their feet lest a particle of dust should be carried into the sanctuary, the sensation was great. This was given her the previous night in a dream, and she spoke as from a living reality. There is a general waking up to these things, and we are expecting a crowd at Orleans next Sabbath.

Monday, the 18th, we led a business meeting of the Greenville or Eureka and Fairplains church, for three hours, and spent much time in speaking upon Systematic Benevolence. The brethren came up nobly. Their figures for 1866 were \$225.44. For 1867 they were \$271.88. But upon hearing our testimony on the subject they became dissatisfied with their figures, and the 18th, they raised them \$132.44, so that now the amount stands for the present year \$404.32. One of the wealthiest in this region says, "This is the best meeting we have had yet!"

The 19th, we went to Bushnell, twelve miles, and spoke one hour and a half. Mrs. W. spoke an hour. This little branch is reviving. They have much to learn, but as they seem willing to receive instruction, the brethren seem encouraged about them. They had ten dollars for the Michigan Conference fund.

To-day we received fifty copies of Testimony to the Church, No. 11. May it go abroad and find every S. D. Adventist. More soon.

JAMES WHITE.

Greenville, Montcalm Co., Mich. Feb. 20.

Report from Bro. Loughborough.

FROM Oakland I went, Jan. 10, to Holly; and as I was somewhat wearied with constant labor, I had no meeting till the morning of Sabbath, Jan. 12. The few who had embraced the truth in Holly, with several of the brethren and sisters from Tyrone and Linden, attended the meeting. I gave two discourses in the day time of the Sabbath, on the subject of Bible order. In the evening, we met at the house of Bro. William Lockwood, to take some steps in organization. It was decided that the most proper way to proceed, as Holly was as easy of access as any locality to members in the church, and, as the elder and several members of the Tyrone church were lying in Holly, to change the name of the church from Tyrone to Holly, and then give those who were in the truth in Holly an opportunity to unite with the church. A resolution was accordingly passed by the church:

"Resolved, That we, the church of Tyrone, request the Michigan State Conference to allow us the privilege of changing our name to church of Holly."

Eight members were voted into the church. All who had embraced the truth were not present at this meeting, as some were sick, and others detained in consequence. Others who have recently embraced the truth will undoubtedly unite with the church soon. Bro. Riley Rathbun was chosen and ordained deacon of the church. Systematic Benevolence was re-organized, and the figures were raised over \$50.00. On first-day morning we had another business meeting, to complete the work of organizing the church. In the afternoon and evening I gave two discourses in the place, to some interested hearers; but as there had been quite a violent snow storm the night before, it was difficult for a great many to get out to the meeting. I remained in the place till Thursday afternoon, Jan. 17, attending to my writing. On the evening of the 16th, I attended a discourse of a Mr. Melligan on the subject of the immortality of the soul, as referred to by Bro. Cornell in Review No. 11. I will simply say that the speaker dealt quite largely in slurs, in his first discourse. He heard a man preach on this subject in Indiana once, who was so ignorant that he pronounced shew the same as shoe. Therefore he concluded that the believers in this doctrine were a set of ignoramuses, at any rate. Not so fast. They who live in glass houses should not throw stones. Wrong pronunciation is not always a sign of profound ignorance. But Mr. M. thought it a great pity that such "ignorant fools" had not some shame, &c. There was not much in his argument that was new, or very weighty. The man

spoke the next evening on the Christian Sabbath. Meanwhile Bro. Cornell came, and as I had to leave to fill other appointments, I left with him the notes I had taken, and he was to attend the second discourse, and review them both, which he has already reported.

The few who have embraced the truth in Holly are mostly sisters, some of whom do not get much encouragement from their families; yet all seemed firm and desirous of pressing on with the body of God's people. May the Lord prosper them in every effort to obey the truth.

Thursday, Jan. 17, I went by railroad from Holly to Ionia, where I met Bro. King, who carried me to his own home in Orleans. From Friday evening to first-day afternoon, I spoke five times in the Orleans meeting house, to brethren and sisters from Fair Plains, Orleans, Vergennes, &c. A goodly number of the neighbors came in, although there was a protracted meeting under way near by. There was good interest manifested to hear the truth, especially in the two discourses we gave on first-day on the Health Reform. The Lord gave us some freedom in trying to speak the truth. At the close of the meeting on first-day, Bro. Brink of Orleans was chosen and set apart to act as deacon of the Orleans church.

J. N. LOUGHBOROUGH.

Battle Creek, Feb., 1867.

Movements in Iowa.

LAST Sabbath and first-day we held meetings with the church at Marion, pursuant to appointment, and enjoyed a good degree of strength and freedom in speaking on the national troubles that must soon come upon us, in harmony with the sure word of prophecy, on the state of preparation requisite to meet these troubles, and on our duty to the children.

We endeavored to show the state of our nation; that they had not learned the lessons God wished to have them learn from their past conflict; that there was no more genuine love and humanity shown to the colored race by the southern people, than there was before the war; that the people of our nation had not humbled themselves under the late scourge of the Almighty; that they had only acted like children, who, when overtaken in a fault and corrected for it, by their parents, act as though they were sorry, and promise to do better, not because they have genuinely repented, but because they want to escape the punishment which they are receiving. This has been proved by the sins and pride of this nation since God has, for the time being, partly withdrawn his afflicting hand from them. The United States never were as proud as they now are; and from the word of the Lord we may expect that they will yet be humbled in the dust; though they boast of their prospects of future aggrandizement and prosperity, saying that they will see no sorrow. If we understand the word of the Lord, others will reward unto them double; and we expect foreign intervention, not very far hence, in addition to our own internal troubles. There is great danger of God's people overlooking these solemn truths. Are we preparing for these evils? Do we realize the magnitude of these calamities—how they will necessarily bring us into most trying circumstances, try our faith, and shake all that can be shaken? Do we realize that we shall yet be called upon to take up arms in defense of this country? Are we preparing our children and youth to meet these trials?

At the close of our discourse on our duty to the children, we read important extracts from Testimonies to the church on this subject, which were highly appreciated, as the many hearty confessions which followed evinced. Some confessed that they had not read the testimonies to the church as much as they should, and said that they would read them more.

On first-day we dwelt on the power and benefits of living faith, showing that faith is strengthened as well as made perfect by works; that if we would believe more we should act more in accordance with the faith we already have; that faith follows the channel of revealed truth; that consequently we manifest more genuine faith by professing that we have reached the termination of all prophetic periods, and the latter

part of the last generation, and by living accordingly in coming up to all those practical truths adapted to prepare a people for Christ's coming, including the truths pertaining to the Health Reform, than we should if we were bent to have the Lord come on time, when there is no prophetic period reaching to Christ's coming, and yet overlooked the real work of preparation to meet the Saviour in peace, and the truths relating thereto. We also showed that it is by faith, which is the substance of things hoped for and the evidence of things not seen, that the promises of God's word are made near and precious to us.

At the close of our remarks we refreshed the minds of our brethren on the Health Reform, and our present duty with reference to enlarging our buildings and increasing our accommodations at the Health Institute, showing that our design was not to draw out means from those who were not in circumstances to give, yet the burden of lifting in this noble enterprise did not simply rest upon the wealthy; but that inasmuch as this work was a part of the message, and benefitted all, it was general in its nature, and solicited aid even from those who were in moderate circumstances, and from enterprising young men among us, who could take at least one share; promising a reasonable dividend to the shareholders, and a special reward in the world to come for having helped in forwarding the glorious cause of the last message of mercy. The result of this effort was, that fourteen took stock in the Health Institute, amounting in all to \$400, payable within one year, and within six months if possible. This speaks well for the faith of brethren in poor or moderate circumstances, living near the heart of the rebellion. We expect that other churches will come up accordingly as we pass through the State. Brethren shall our expectations be realized? Will Iowa come up nobly in this good work also?

Tuesday, the 12th, we came to Iowa City and spoke to the few in that place from these words: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke xii, 32. Wednesday morning as we awoke, we discovered that nearly all the snow had left us, and that it would not be safe to fill our appointment at Palestine. We therefore started for Pilot Grove, as this would bring us nearer the place of our next meeting; but when we reached Man's Creek, we found it very high, covering half a mile in width; and we could go no further. And after traveling about five miles we stopped at Bro. E. Green's, in Union, where we have been for three days. We are about to leave, hoping that our agreeable stay with Bro. and sister Green have not been in vain.

D. T. BOURDEAU.

Union, Iowa, Feb. 15, 1867.

Report of Meetings in Licking Co., Ohio.

BRO. LAWRENCE commenced meetings at the little town of Appleton, Wednesday, Dec. 26th, for the purpose of giving a full course of lectures. I joined him about three weeks afterward. Bro. Crous, who lives here, gave us a hearty welcome to his hospitable home while we were engaged in the meeting. He had previously made arrangements with the trustees and the resident minister of the Christian denomination for the use of their house of worship, which they cheerfully granted to us. Bro. Crous offered to hire the house of them for two months, but they said, "No, you can have it free as long as you want it except at the time of our regular appointments." Under these considerations Bro. L. commenced opening the light of present truth to the people. He had not gone far when the interest to hear the word of life began to manifest itself, and the shepherds of their respective flocks began to fear lest some of them should stray from their folds and accept the truth. They went about warning the people of their danger, as they supposed, if they continued to attend the meeting. Their work in this way was not effectual enough, so they repented of their liberal offer to us in the beginning and put in an appointment for a protracted meeting ahead of us. Their meeting continued for a week and then closed for want of help to carry it on. This showed that their effort was only a design, as most of the people believe, to shut us out

of their house. We are more than ever convinced that, in these last days, it is unsafe to put confidence in what men say even though they make a profession of religion. After their house was closed against us, we went to a school house some two miles away where we continued our meetings, but the interest was very much reduced on the account of its being inconvenient for the most of our former congregation to attend. Soon after we moved to the school house, Bro. Lawrence received news that his wife was very sick, and he started immediately for home. I tried to carry on the meeting as best I could up to the 10th inst. Some eight or ten have taken hold of the truth, and there are others much interested. With Bro. Crous, who is a tried friend of the cause, to lead them, I feel assured that there will be some that will remain firm. I shall visit them again before leaving the State, if the Lord wills, when I hope to help them on further in the truth. They took quite freely of our publications, which shows they have a mind to investigate, which if they will do their minds will become enlightened in the word of truth as they have never experienced before. Dear friends in Appleton, you who have become interested in the things you have heard, still continue to seek for light and truth, that you may see your duty clear, and that by doing the same you may be saved. Do not think the road to the heavenly city is all the way strewn with flowers. You will have many difficulties to encounter, but through the grace of God you can overcome. Live just as well as you can every day, and continue to ask God to make you better. May his blessing rest upon you all. I. D. VAN HORN.

Mansfield, Ohio, Feb. 11, 1867.

Meetings in the Western District, Mich.

My last report was from Matherton, Ionia Co., where I had been taken by Bro. Kellogg from the railroad station. Here on the 15th and 16th of January I held three profitable meetings, two of them in the district school-house, with good attention. Since the leading brethren of North Plains changed their location, their meetings have been held in Matherton where the elder and a part of the church reside.

Bro. N. S. Brigham and F. Howe were with us, and with them I came to Orange, some fourteen miles. Here from the 17th to the 21st we held seven interesting meetings, and celebrated the ordinances of the Lord's house. Some of the leading brethren here are deeply interested in the Health Reform, and are striving to be overcomers.

Bro. F. Howe took me seven miles to Ionia, from thence by railroad I came to Lowell, where I found Bro. E. Vandusen waiting to convey me to his home and place of our meeting. Here we held two good meetings with the friends on the 23d instant. Bro. Kanaday took us to his home, and from thence on the 24th, some ten miles further, to Greenville, Montcalm Co. Here we had the pleasure of meeting Bro. Loughborough from Cato on his way to Wright. After visiting some of the brethren and sisters here, we commenced our meetings on the Sabbath, Jan. 26, in Fair Plains. Owing to the violent snow storm, the brethren from Bushnell and Orleans did not come. I held five good meetings with the church Sabbath and first-day, and was strengthened and encouraged in attending to the ordinances. From thence Bro. J. Wilson brought Bro. Philip Strong and myself to Bushnell. Here we held a good meeting on Health Reform, also one the next evening. The church is not yet organized, but we hope they will be, and grow stronger and stronger in the whole truth. Bro. Tyler took me from thence to Orleans. Here I had the pleasure of meeting with Bro. and sister White who came some nine miles, to join in the Orleans meeting of Feb. 2, 3. On Sabbath morning Bro. White gave us a solemn and stirring discourse on robbing God, from Malachi. Sister W. followed him, and in the afternoon gave an interesting discourse to an attentive audience, on Health Reform. Sunday morning they came again, when Bro. White gave us another interesting discourse on meats and drinks, dress and Health Reform. Sister White occupied the afternoon in a pressing discourse on Health and dress reform. The people seemed much interested to hear the preaching.

During our series of meetings, we celebrated the ordinances of the Lord's house, and were blessed of the Lord. Bro. and sister White rode a distance of nine miles each way on both days of our meeting. His countenance indicates an improving state of health, and we are glad to state that he is gaining in health and strength. The Lord continue to bless and strengthen him in our prayer.

Bro. P. Strong was with us also. From thence he started for Montcalm Center, to commence a course of lectures in that place.

JOSEPH BATES.

Bowne, Feb. 13, 1867.

District Labor in Mich.

I wrote last from Tompkins. The next evening I met with the church at Bunker Hill. It was very cold and but few at the meeting. Bro. A. Richmond accompanied us from this place to Genoa, where, on Sabbath and first-day, the 19th and 20th, we had four meetings and the ordinances. The number is not large here. It was the first time we ever met with them; and we felt well paid for riding some eighty miles in the cold with our own team to this place. The Holy Spirit rested upon us. Bro. and sister Carpenter are trying to have their house and family and all for the Lord. They went with us to Milford, where we had two meetings. Here some had moved away, and the few left were somewhat discouraged. Brethren should keep up their meetings on the Sabbath though their number is small. They agreed to hold Monthly Meetings with brethren in Genoa.

The 26th and 27th we were at Tyrone. Had two meetings. It was the severest storm we have had this winter. But few could get to meeting. On our way from this place to Locke we called on a friendly family of United Brethren to warm. After calling, we were soon asked if we would smoke, and then a rich dish of pork was soon preparing for dinner. But as it was not our dinner time, we went along. It made us think how it was once with ourselves. The 29th and 30th we had two meetings in Locke.

Feb. 2nd and 3d we had three meetings in Windsor. Brethren were here from Charlotte and Oneida, and I trust good was done.

According to appointment a goodly number from Convis and Burlington met with the church in Newton for Monthly Meeting, Feb. 9. Bro. Waggoner was with us and preached from Eph. ii, 5: "By grace ye are saved." Perhaps it was new to some that to attend in a right and proper manner to Health Reform will be a means of great grace to the people of God. The subject was made quite plain, and I trust much good was done.

The next Monthly Meeting for Calhoun Co. will be held at Convis the second Sabbath in March.

J. BYINGTON.

Newton, Feb. 1867.

A Confession.

PAUL in writing to his son in the faith, Timothy, says: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery, meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all." 1 Tim. iv, 14, 15. Timothy had been set apart to the most solemn work of acting as an ambassador for Christ,—to speak to the nations of the earth in behalf of the Kingdom of the Son of God. It was a work which could not be carelessly done, or done at the halves, therefore he says, "Give thyself wholly to them, that thy profiting may appear unto all." As much as to say, This work is of such character that it will not admit of a dividing of the interests and efforts. Time is needed to study the truth of God, and to study the condition of the hearers, so that the truth may be applied to them to fit their condition, and applied in such a manner that it may rouse them to a sense of their condition, and may accomplish a work for them which will make the profiting of the minister appear unto all. Not that they will praise the minister, but they will see and know, that he is devoted to the work and properly selects and adapts his subjects to the wants of the congregation; as Paul expressed in his second letter to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii, 15.

The minister of Christ needs, constantly, to have a realizing sense that he is acting as an ambassador for the God of Heaven. That the closest application is necessary on his part, that the work be not marred in his hands. The same injunction, in different words was made to the priests who served in the sanctuary of the past dispensation. In order that they might be faithful and preserve in their mind a constant sense of the sacredness of the work, it was required of them to have no inheritance among the children of Israel.—"And the Lord spake unto Aaron, thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thy inheritance among the children of Israel. And behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. xviii, 20, 21.

While meditating upon the scriptures, of late, I have been led to ask myself the question, Can ministers of Christ, in these last days, when Satan's power is so great, and there is so much need of wisdom and energy to bring the truth to bear upon the minds of God's people in an effective manner, tangle themselves with the affairs of this life, and be faithful to Him who has

called them to be soldiers? I have also read with great interest the Testimony of Sr. White in No. 11, on the subject of the ministry, and I can speak from experience concerning some things there mentioned. I speak not as an innocent one; for I verily am guilty of some of the things there mentioned. I regret that I have not given myself more fully to the work of the message. I thought I had a good reason for engaging in peddling to some extent. I thought I would not have my brethren called upon again to help me to means, but would help myself to make my home more healthy and convenient. I thought I would sell useful articles to my able brethren as I went from place to place, to attend meetings. Sometimes I have exposed them for sale at the place of meeting. My excuses for this course do not justify it. My course was wrong. I will transgress no more upon this point. It is my duty to labor wholly in the cause of God, and God has ordained that those who preach the gospel, should live of the gospel.

I would say to my brethren in New York, that I deeply regret that I carried any merchandisc with me to your Conference. To you, and all my brethren, in other places where I have carried merchandise I would say, Forgive me for this digression from the work. I will try to redeem the past by more devotion and consecration to the work in the future. I did not realize how much these things were dividing my mind, till since I have abandoned the traffic. I am now determined to throw my whole energies into this cause as never before. God has blessed me since coming to this conclusion. May he help me ever to be faithful as an ambassador in this last solemn work.

J. N. LOUGHBOROUGH.

THE chains with which the devil binds and holds many of his subjects are made of gold.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

—The distress in New Foundland, caused by the failure of the fisheries and the potatoe crop, is increased by the prevalence of a bad form of the scarlet fever, which is sweeping off whole families in some places, and very sad stories are told of the scenes of suffering and want witnessed on every hand.

South America. The war of Brazil against Paraguay has been recommenced with spirit. The Brazilian fleet has bombarded Curupaity, and then sailed northward to attack the strongest of the Paraguayan fortresses, Humaita.

France. The speech of the French Emperor, deserves attention as an unmistakable proof of the decline of the Empire. Instead of vain glorification as in former speeches, we, this year, find complaints and efforts to explain away undeniable disasters. The discontent with the new army bill throughout France, augurs to the Empire for the coming year at least as great a want of success as during the year preceding.

Great Fall of Meteorites.—It is reported that a remarkable fall of meteoric rocks and stones, from a perfectly serene sky, took place at Kniahynia, Hungary, between four and five o'clock, p. m., on the 9th of June, 1866. With a detonation like that of a hundred cannon, a gray cloud-like body passed in view, seeming enveloped in smoke, but not luminous; and within two or three minutes a noise like the rattling fall of a multitude of stones was heard, continuing (its echoes doubtless included) ten or fifteen minutes. About sixty of the smaller stones were picked up quite hot. The largest, weighing 550 lbs., was broken in two by the shock, and buried itself eleven feet in the earth. Eye witnesses twelve miles to the west of the place (between the phenomenon and the sun) describe the meteor as of a luminous yellow and orange, followed by a train of a blue tint.—*Scientific American.*

Europe.—"The boundless preparations that are going on from one end of Europe to the other are proving a heavy burden to all shoulders and pockets. But these preparations are one of the great characteristics of the new year. On the New-Year's Day of 1866 Europe presented the appearance of a peaceful workshop; but on the New-Year's Day of 1867 it looks for all the world like a vast arsenal. When the year comes to an end, Europe will be nothing but one immense system of barracks; and the citizens will no more have a home, but military quarters. A year ago disarmament was the universal talk, and philanthropists were dreaming of a universal peace. What will they be dreaming about a year from now? Europe is arming itself as if a new Mogul host stood on its frontiers. This arming is not like that of the Great Republic, which, in a single night, converted the sword and the other implements of war into peaceful machines and the plough and the spade."—*Allgemeine Zeitung.*

Prussia.—The commercial marine of Prussia, which one year ago consisted of 1,665 vessels, now numbers 10,202 ships. The tonnage of France is 985,535, while Prussia boasts some 1,293,133 tons; thus it will be seen that, in Europe, Prussia is the second commercial power.

Religious Gambling and Church Fairs.

EVERY sort of device is employed these days to delude people with the hope that they may obtain that for which they give no adequate equivalent. Lotteries, gift books, gift concerts, art unions, and a host of other "gift enterprises," hold out their seductive inducements on every side. Every kind of benevolent undertaking, with some honorable exceptions, must have its raffle to dispose of some article to somebody, for a hundredth part of its value, for the benefit of something or somebody. And, provided only that the object be a good one, it is no matter if a taste for gambling be implanted in the minds of fifty young men who shall afterward turn harpies and make mauking their prey.

There are a few old-fashion people in the world who are sorry to see the church degrade herself to receive the spoils of this sort of gain. How often have the hearts of the pious been pained at the account of a large sum of money raised at a church fair by means of a raffle. And how many good people are kept aloof from all these expedients to raise money because the gambling leprosy has tainted them.

How is it possible for a rector of a church to stand up on the Lord's day and rebuke sin, when he receives for his hire the wages of sin, or some ornament or decoration of his church, in full view of his congregation, is purchased with the reward of unrighteousness?

Is it not the most natural thing in the world for young men to go away from the *pious gambling* at a church fair, and take part in the *impious gambling* in one of the "hells?" And is it any wonder that his moral sense becomes befogged in endeavoring to draw the distinction between an innocent raffle for a ladies' patched quilt, and standing up square at a faro table and "fighting the tiger?"

The Legislatures of nearly every State in the Union have exhausted their wisdom in devising laws to check this evil, whilst the churches have been devising schemes to evade the law, and foster it, so that we have the strange spectacle of the civil legislation of the country arrayed on one side of a great evil to check it, and the churches, many of them, arrayed on the other to promote it.

This may be thought strong language, but it can scarcely be thought untrue. We consider it time that something be done to call the serious attention of Christians to this important subject. And as, in order to prescribe a proper remedy, it is always necessary to make a diagnosis first, so in this case we would look for the cause with a view to seeking a cure.

The cause of this, we apprehend, springs from wrong views of Christian duty as to *giving*.

Giving is a religious duty, and should be performed as an act of solemn worship to Almighty God—the worshiper laying on God's altar according as God hath prospered him. Did any one ever hear of a church where the people gave according to their ability, that had to resort to church fairs? The fairs are all wrong, even when conducted on honorable principles, for the reason that they discredit giving as a religious duty.

They are also unwise as a financial measure. Nothing is surer than that in the long run, less money is raised in this way than by direct giving. For, in the first place, the *habit* of giving is destroyed; in the second, the religious obligation to give is weakened; and in the third place, men will say—when money is wanted for any purpose—Oh, let the ladies get up a fair, and they will get it out of the community in general, without any body in particular giving very much. So that in point of worldly wisdom, even, without considering religious duty at all, it is plain to be seen that it is unwise and an evil.

The remedy we would propose is this: Never use for religious purposes, money obtained by any one of these countless devices. Let the plain, Bible duty of giving be insisted on. Let it be proclaimed from the pulpit, insisted on by church officers, inculcated by heads of families. Under the darkness of the Mosaic dispensation, one-tenth of income was solemnly set apart for religious purposes. Surely, under the greater light of the gospel, a joyful obedience would not stop at the bare boundary of a legal demand. Duty demands one-tenth. Christian love and liberality know no bound but inability. But it may be replied to this, we are already giving all that we are able, and yet we must have more.

In reply to this we have to say, we don't believe it, and neither do you; but even if it were true, it does not follow that you ought to resort to any of these make-shifts. No, having given all that an enlightened

conscience and a glowing heart prompt, trust God for the remainder, and if you ought to have it, it will come. The just shall live by faith.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Bro. Woodman.

BRO. SMITH: It has been about nine years since the light upon the Sabbath and its kindred truths began to dawn upon my pathway. And when I look back upon the state of the cause at that time, and consider its progress until the present, I can but feel like exclaiming, The Lord be praised! His hand, I know, is in the work, and his cause is onward, still onward. And although I am at present deprived of the privilege of going up to the house of the Lord with his people, a privilege which I have ever highly prized, I am encouraged from week to week, by reading the cheering reports from the brethren scattered through the wide harvest-field. How the truth spreads and the light increases.

The Health Reform is destined to do a great work for this people, I believe. When we become "temperate in all things," then we shall be better prepared for the trials that await us. When I think of the onward march of present truth, I am oftentimes led to inquire, Shall I keep pace with it? or shall I be left behind, and be lost at last? I mean to keep striving, and by the assisting grace of God I hope to overcome. I know it will cost many strong efforts and hard struggles, but if victorious in the end, I know the prize is ours.

J. A. WOODMAN.

North Leeds, Maine.

From Bro. Gurney.

BRO. SMITH: And still we strive to *live*. If it was to live in this mortal state, our courage would fail, for all is vanity and vexation. But we strive for life eternal, which bears an exceeding and eternal weight in our minds, and causes us to rejoice much, when we by faith look into the holy city prepared above, and there see Jesus, who has, as a man, in this dark world, overcome, and is seated at the right hand of God. Shall we see him there, and behold and admire the preparation of mansions to receive his people, who are to be the guests at the marriage supper? Glorious thought indeed! But to find it so at last, will be still more glorious. Descriptions of the immortal state will be as *real* as were the events recorded in the history of Christ's earthly mission.

We, as a people, are acting an important part in the history of this world. We are acting before the world one of the circumstantial evidences of Christ's second coming. No less so are the opposers of the truths we advocate. The glory will come to the faithful advocate of truth who takes the position which condemns the world, and secures the life to come. The road to life being straight and narrow, we should seek it with the greatest care and concern. No turning and twisting to shun crosses or evade duties in the religious course; but with a resolute and firm step move on, determined to conquer or die at our post. Such will get the prize. But many start with a half determination, always shirking from duty, never ready for any forward move, never feeling that any particular responsibility is required of them. Such must find themselves, sooner or later, in a sad state. No firm hold upon the things that belong to godliness, their hope so small it can hardly be seen or even felt. Not so with him who will not be satisfied without the vital spark of eternal life burning in his heart. He will not rest on a ray of hope; he must have a hope that is big with immortality and eternal life, or you will find him in distress and anxiety for his safety. There is too much at risk to be careless in these matters, or "at ease in Zion."

I have not found any middle ground in religious matters, unless it be the imperceptible condition of the Laodicean state. I have not learned any other way than to walk square up to all the light that strikes upon my path. More than twenty years ago, by a thorough examination of the testimonies of sister White, so far as then revealed, her Christian character and all the circumstances connected, I became well convinced that her visions were of God. And all the weapons of warfare in their various forms, from that time to this, have never in the least changed my mind. It was evidence which I could not resist that convinced me that they were of God, therefore I knew that the whole crusade against them was from the Devil. This position gives a perfect confidence in the third angel's message. There is no possible room to doubt. Hence we say, The Lord is soon coming. He is at the door; therefore

get ready. Drink in to all the reform movements, and be prepared for the time of trouble such as never was, and, having passed through it, you may be a sharer in the kingdom of God.

"Oh! that will be joyful,
When we meet to part no more."

H. S. GURNEY.

Memphis, Mich.

From Sister Allen.

BRO. SMITH: I have long felt it duty to say to the brethren and sisters through the Review, that I enjoy very much their testimonies and reports. I was much pleased when I read Bro. P. C. Rodman's call for help. I hope it will be heeded. May God in mercy give the hearing ear and the understanding heart. I pity those that are turning a deaf ear to Bible truths. Jesus will soon come and they will have no oil in their lamps. I hope the lonely ones will hold fast till Jesus comes. It won't be long. By help divine I am holding fast to the great and solemn truths for this time, also to my tongue when I am provoked and tempted by the unbeliever. Thirty-five years since I came out publicly on the Lord's side. He has so held me up that I have not backslidden, and I have been seeking continually after truth and right.

Experience and study have prepared me to say that the Seventh-day Advent people have the most correct appreciation of Bible truths of any denomination I have any knowledge of. I have dropped my errors, one after another, as fast as I found truth to supersede them.

"The worth of Truth no tongue can tell;
It will do to buy, but not to sell."

I love all the writings of sister White. They have done me much good. The Health Reformer, I think is a cheap but good doctor.

I am a lonely one as yet, but I feel to thank God and take courage. Though deprived of your meetings, and your good society here, I hope to be gathered with you when Jesus comes. I would humbly ask an interest in your prayers for the same.

B. G. ALLEN.

Middletown, Newport Co., R. I.

BRO. B. F. Bradbury writes from Green Lake Co., Wis.: It has been some over two years since I commenced to keep the commandments of God, and I can say that my heart now beats in unison with God's remnant people that are keeping his commandments and have the testimony of Jesus Christ. I often feel my unworthiness and wonder that the Lord has been so good as to call after me; but since he has shown me the right path, I am determined, through his assisting grace, and the prayers of his dear children, which I hope to have, to walk in that straight and narrow path that leads to eternal life. How important it is that we examine our hearts in these perilous times, to see whether we are in the faith.

I feel thankful for the light that is being given on the Health Question. I believe it is timely. There seems to be a great work to do in this direction to prepare a people for the coming of the Saviour. I believe the Lord has a hand in this work. I feel the importance of living out these great principles, that I may not be cut down by the destroying angel.

May the Lord help us all to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.

Sister J. McDowell writes from Hebron: We are alone in this place, and the people look upon us as being very peculiar; but we are trying to let our light shine by keeping the commandments of God and the faith of Jesus, and we want to live in such a way that when Christ comes we shall be found without spot and blameless.

Sister M. H. Collins writes from Dartmouth, Mass.: The harvest is great, but the laborers are few, and many need to hear the word preached, to strengthen, confirm, and encourage them to press their way through the deep waters of affliction and trial that are in these times of peril and danger, when every evil that the enemy can devise is abroad in the land to draw away from the truth and to deceive, if possible, the very elect. But there is One that is strong, and in His strength his people can prevail. His promises are sure. It is blessed to know these things, and more so to do and obey all the requirements of Him who has thus promised that at last we may inherit the reward offered by Him who said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Sister E. J. Eastman writes from Poy Sippi, Wis.: I feel to praise the Lord for the light which has come forth on the subject of correct living. I would not be induced to return to my former habits again. I enjoy such health as I never did in my life before. When I compare my present health with what it was ten years

since, I feel that I have the greatest of reasons to praise God. Then I was brought to the borders of the grave with consumption, but the Lord raised me up in answer to prayer; and as I have endeavored to follow his teachings he has blessed me more than all my anticipations. I can now look forward with bright expectation of living to see my dear Saviour who has done so much for me, coming in the clouds of heaven, to gather his elect from one end of heaven to the other, and to awake those that are sleeping in the dust of the earth. Then I expect to behold those dear ones that are asleep in Jesus, raised to immortality and eternal life, and "we shall all be changed, in a moment, in the twinkling of an eye," and caught up together to meet the Lord in the air, "and so shall we ever be with the Lord." Oh! blessed hope! Oh! cheering thought! as we are called to lay our friends away in the cold and silent grave, that those loved ones shall be brought again from the land of the enemy.

Amid the trials and cares of this life my heart is cheered with the thought that we are not always to live where so much iniquity abounds. Truly we are living in perilous times, and I have great fears for the children of this generation. May they be kept from the tempters cruel power.

The Lord is merciful to us and has verified his promise to us in this place. He has heard the prayers and cries of his people, and has revived his work among us. I never saw the work of God prosper and his power manifested as it has been here for a few weeks past. Truly the Lord is a prayer-hearing and prayer-answering God.

Sister D. B. Welch writes from Portageville, N. Y.: Myself and companion are still trying to keep the commandments of God and the faith of Jesus. The Review is the only preaching we have. It comforts and cheers us lonely ones. I never have heard a Sabbath-keeper preach, and have not yet even seen one. I believe there are many that would embrace the truth if some brother could hold some meetings in this section. I was willingly blind for some time, but now I am striving to overcome and gain the everlasting kingdom.

The Cause at Mackford, Wis.

THINKING that it might be interesting to our sister churches to know how we as a church are prospering, I pen these lines for the Review. We are in sympathy with the way the Lord is leading his people, yet we have trials in common with our Advent brethren. Satan still lives, and while his power lasts we expect we shall have to battle every inch of ground. A few of our members have turned their backs to the cause and are uniting with the rebellious ones in Iowa to oppose those truths which we, as a people, hold dear. "They were not of us, but they were not of us." 1 Jno. ii, 19. The chaff must be sifted from the wheat to purify the church, and though some may fall in the battle, we are not discouraged, but are trying to rise with the message and get into working order.

We have moved out and held some meetings which we think have been blessed of the Lord. We have a few scattered members in the vicinity of Berlin, for whose benefit we appointed a meeting last fall, which was held in the Seventh-day Baptist church in that place. At that meeting we had a free time. The blessing of God rested down upon us, and we truly felt that our own souls were watered while trying to labor for the good of others. Our Seventh-day Baptist friends met with us and were interested. They cordially invited us to meet with them again, which invitation was accepted. Accordingly we appointed a two-days meeting, which was held Feb. 2, 3. We went to this appointment in company with members from the Marquette church, and held in all five meetings. At these meetings, as before, the good Spirit of the Lord was present and we had a free time in talking the truth.

We presented the subjects of the personal, second advent of our Lord from Heaven and the signs of the times, and showed that Christ's coming is a Bible doctrine, and that the Son of man is near, even at the door, and that before this generation will have passed he will be seen coming in the clouds of heaven, with power and great glory. We also spoke of the reward of the righteous in the kingdom, and the inheritance of the saints when this earth shall be brought back to its Eden beauty and redeemed from the curse. The people were interested and wish to hear more, therefore we intend to meet with them again, March 8th and 9th, and perhaps stay longer if the interest demands. We

believe there are honest souls there who want the truth and may be saved if some of our brethren whose lives have not been blameless will remove the stumbling blocks and get out of their way. May the Lord help them is my prayer. God's people should be the light of the world. Oh! how necessary that we should so live that our light can shine.

Brethren pray for us that God's blessing may attend our feeble efforts to advance his cause, and that honest souls may be led into the truth.

RUFUS BAKER.

Mackford, Green Lake Co., Wis.

GOING HOME.

LET worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles too,
But grace has set me free.

CHORUS:

Going home, going home, to dwell where Jesus is;
Going home, going home, going home to die no more.

It's pleasures can no longer please,
Nor happiness afford;
Far from my heart be joys like these,
Now I have seen the Lord. etc.

As by the light of opening day,
The stars are all concealed,
So earthly pleasures fade away,
When Jesus is revealed. etc.

Creatures no more divide my choice,
I bid them all depart;
His name, his love, his gracious voice,
Have fixed my roving heart. etc.

Report from Rhode Island.

By request of Brn. Rodman and Howard I send the following brief report of the progress of the cause in this quarter. Bro. L. L. Howard arrived at Ashaway on Tuesday night, Feb. 5, and on the following day formed an acquaintance with most of the brethren in this place. On Wednesday evening we had a social meeting at the house of Bro. B. F. Carpenter. Bro. Rodman, who had previously been sent for, was also present. Bro. Howard spoke at some length on the law, and the relation God's people sustained to it, and was followed by Bro. Rodman and the rest of the brethren and sisters present, all of whom took part. Unanimity of sentiment prevailed, and we felt refreshed.

On Thursday evening we repaired to Academy Hall, where we listened to a lecture on the subject of "Spiritualism vs. Materialism," by S. S. Griswold, pastor of a Seventh-day Baptist church some three miles from here. Mr. Griswold takes extreme Spiritualistic ground, and has many sympathizers in this region. Although the Adventists here are few in number, our influence is being felt, and in anticipation of the visit of Bro. Howard, the people had engaged Mr. Griswold to open the hall for us in advance. Mr. Griswold is an able speaker, and has the ability to handle his subject and the sympathies of his audience at will. We took notes to that extent that at the close we had all the leading arguments in Mr. G.'s own words. Bro. Howard and myself spent most of sixth-day transcribing and preparing our notes.

On Sabbath evening we all attended meeting at the Seventh-day Baptist church at this place. The pastor being absent, Bro. Howard was invited to preach, and he spoke about an hour from 2 Tim. iv, 7, 8. The crown of righteousness was faithfully held up before those present, and even those who did not fully believe in the personal advent of Christ, could not resist the influence that seemed to pervade the meeting. On Sabbath morning we attended the funeral of one of the oldest inhabitants of the place. On this occasion Eld. G. B. Utter, Editor of the Sabbath Recorder, gave us a discourse on the personal coming of Christ, which, in the main, was to the point and according to the Word; but in the close, he unwittingly spoiled his own arguments by asserting that Bro. L. (the deceased) lived on while his body was dead.

On Sabbath afternoon Bro. Howard preached in Academy Hall to an attentive audience, on the atone-

ment. A good interest was manifested, and a new vein of thought was evidently opened to many of them.

Evening after the Sabbath the brethren met at the house of Bro. Rodman, where we had a heart-searching time. All seemed determined to consecrate themselves anew to the work.

First-day afternoon Bro. Howard spoke in Academy Hall to a fair audience, on the literal fulfillment of prophecy, and again in the evening, on the "Nature and Destiny of Man." This lecture called out some opposition. On Monday evening Bro. H. spoke on the resurrection. This called out still more opposition, as it began to display the fallacy of Mr. Griswold's theory. Tuesday evening Mr. Griswold was reviewed, and on this occasion the opposition rose to a high pitch, and an effort was necessary to restrain the excitement within proper limits. Anger, almost amounting to fierceness, took possession of some of Mr. G.'s disciples, and on Wednesday evening Mr. G. himself was present. This evening Bro. Howard spoke on the subject of "Life through Christ," to which Mr. Griswold briefly replied. In closing his remarks, Mr. G. stated that he would be happy to discuss the question publicly. Bro. Howard was not prepared to accept the challenge, since he was here under instructions to visit Rhode Island and Connecticut churches. He will do so if Bro. Andrews thinks proper when he comes.

On Thursday evening, Feb. 14, the brethren and sisters met for prayer and conference, and had a very happy season. Brn. Howard and Rodman thought proper to invite me to accompany them on their tour among the churches, and on Friday, the 15th, we left Ashaway for South Kingston.

J. S. MILLER.

South Kingston, R. I., Feb. 16, 1867.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.
Rev. xiv, 13.

FELL asleep, in Winfield, Montcalm Co., Mich., on the morning of Dec. 26, 1866, our youngest brother, Henry C. Rust, aged 15 years 3 months and 24 days.

He suffered the most excruciating pain for the two first weeks of his illness. He lingered three weeks and four days,—disease, rheumatic fever and neuralgia.

His trust was firm in God to the last. He was baptized last July by Bro. Byington, and always bore a cheerful part in our prayer and conference meetings. We believe his spirit was acceptable in the sight of God. He was loved and esteemed by all who knew him. Bro. Loughborough preached his funeral sermon, Jan. 22, at 2 p. m. Words in 1 Pet. i, 3. He spoke of the Christian's hope to the comfort of his aged mother, brothers and sisters. We have full confidence of meeting him in the resurrection morn if we are only faithful. May the Lord give us all sufficient grace.
ELBRIDGE G. RUST.

DIED, at Mechanicsville, Iowa, Jan. 28, 1867, Sarah B. Mitchell, wife of G. W. Mitchell, aged 52 years, 3 months and 9 days.

Sister Mitchell embraced the advent doctrine in 1843, and the Sabbath in 1852. The second coming of Christ and the glorious resurrection were consoling themes to her, especially in affliction. When suffering from severe pain, she would pray for relief; and when relief came, she would thank and praise God for his goodness. She was a kind and tender companion, and conscientiously tried to train up her children in the nurture and admonition of the Lord. A short time before she died, she told her companion to tell the brethren and sisters she had been a fallible mortal, but that her work was done, and that she would come up in the first resurrection. She also wished him to bid them all farewell for her.

The funeral sermon was preached by the writer, at the house of the deceased, to a large and attentive congregation, from these consoling words: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. xiv, 13.

While we were paying our last tribute of respect to our sister, our mind reverted back to our first meeting at Lisbon, which she attended, and in which she was triumphant in the Lord. At that meeting she told us to remember her dear children; who at the funeral manifested true filial affection for their kind mother. May they and her dear companion remember her Christian counsels to them, and so live out the truth, that they may unite with her in the glorious, immortal state.

D. T. BOURDEAU.

Publication Department.

Buy the truth, and sell it not. Prov. xxiii, 23.

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

Is a twelve-page religious family paper, issued weekly by the S. D. A. Publishing Association, and devoted to an earnest investigation of all Bible questions. It is designed to be an exponent of momentous and solemn truths pertaining to the present time, some of which are set forth by no other periodical in the land. The fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God, as embodied in the decalogue, are among its special themes. And while it will endeavor to present impartially both sides of all important questions, it has a definite theory to teach, and hence will not devote its space to an indiscriminate and aimless mass of conflicting sentiments and views.

Regular price, \$2.50 per year, or \$1.25 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the worthy poor, free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 25 cts. per year in advance.

The Health Reformer.

This is the title of a monthly health journal, "devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease." It is an earnest advocate of the true philosophy of life, the only rational method of treating disease, and the best means of preserving health. Practical instructions will be given from month to month relative to water, air, light, food, sleep, rest, recreation, &c. Health, its recovery and preservation, is a subject of world-wide interest, whatever may be a person's tenets in other respects; and to this the Reformer will be exclusively devoted. Edited by H. S. Lay, M. D., Managing Physician of the Western Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

The works upon this important subject to which we would call especial attention, are, The Prophecy of Daniel, The Sanctuary and 2300 Days, and The Three Messages of Rev. xiv. The first gives an exposition of the plain and thrilling prophecies of Daniel ii, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

Our Book List.

1. THE HISTORY OF THE SABBATH, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.
2. FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth, 75c., 16 oz.
3. SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.
4. SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White, with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.
5. SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.
6. SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.
7. SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.
8. HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.
9. APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 25c., 2 oz. Without likeness, 10c., 2 oz.
10. THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.
11. BOTH SIDES: A series of articles from T. M. Preble, on the Sabbath and Law, *Reviewed*. 20c., 4 oz.
12. SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.
13. THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.
14. THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.
15. WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.
16. MODERN SPIRITUALISM: Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.
17. THE KINGDOM OF GOD: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.
18. MIRACULOUS POWERS. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.
19. APPEAL TO MOTHERS, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.
20. REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question, *Answered*. 10c., 3 oz.
21. THE PROPHECY OF DANIEL. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days, Dan. ii, vii, & viii. 10c., 3 oz.
22. THE SAINTS' INHERITANCE, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.
23. SIGNS OF THE TIMES, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.
24. THE LAW OF GOD, its Observance from Creation, its Immutability and Perpetuity, proved from the testimony of the Old and New Testaments. 10c., 3 oz.
25. VINDICATION OF THE TRUE SABBATH, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.
26. REVIEW OF SPRINGER, on the Sabbath and Law. 10c., 3 oz.
27. BAPTISM, Its Nature, Subjects, & Design. 10c., 3 oz.
28. THE COMMANDMENT to Restore and Build Jerusalem. A conclusive argument that it is to be dated from the 7th year of Artaxerxes. B. C. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.
29. THE SEVEN TRUMPETS: An Exposition of Revelation viii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.
30. KEY TO THE CHART. An Explanation of all the symbols illustrated upon the Prophetic Chart. 10c., 2 oz.
31. THE SANCTUARY, and 2300 Days of Daniel viii, 14; its Cleansing and the time of its accomplishment. 10c., 2 oz.
32. THE CELESTIAL RAILROAD, a most happy

exposure of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 10z.

33. THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 5c., 2 oz.
34. THE END OF THE WICKED. 5c., 1 oz.
35. MATTHEW XXIV: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.
36. MARK OF THE BEAST, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.
37. THE SABBATIC INSTITUTION, and Two Laws; showing when the Sabbath was Instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.
38. BIBLE STUDENT'S ASSISTANT: A compend of Scripture References on Important Subjects. 5c., 1 oz.
39. AN APPEAL for the Restoration of the Sabbath: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.
40. REVIEW OF FILLIO, on the Sabbath Question. 5c., 1 oz.
41. MILTON on the State of the Dead. 5c., 1 oz.
42. EXPERIENCE of F. G. Brown on Second Advent. 5c., 1 oz.
43. SYSTEMATIC BENEVOLENCE, An Address, &c. 5c., 1 oz.
44. THE SECOND ADVENT: Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

Tracts in Other Languages.

45. THE SABBATH, Its Nature and Obligation, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz. In Danish 10c., 1 oz.
46. AN EXPOSITION of Dan. ii and vii, in French. 5c., 1 oz.

One-Cent Tracts.

47. THE SEVEN SEALS: An Exposition of Rev. vi.
48. THE TWO LAWS. The Distinction shown between them.
49. PERSONALITY OF GOD. A popular error disproved.
50. THE LAW of God, the Ten Commandments by John Wesley.
51. APPEAL to Men of Reason on Immortality.
52. THOUGHTS for the Candid on the Nature of Man.
53. STATE OF THE DEAD, Brief Thoughts. Author unknown.
54. TIME LOST; or Old and New Style Explained.

Two-Cent Tracts.

55. SUNDAY-KEEPING. The reasons for it examined and refuted.
56. THE SABBATH: The time of its Institution.
57. THE SABBATH: A stirring Argument by Elihu.
58. INFIDELITY and Spiritualism, shown to be of like character.
59. WAR and the Sealing, an Exposition of Rev. vii.
60. WHO CHANGED the Sabbath? Roman Catholic Testimony.
61. PREACH THE WORD: An Argument for the Sabbath.
62. DEATH AND BURIAL; or, Scriptural Baptism.
63. MUCH IN LITTLE: A Collection of Choice Tracts.
64. TRUTH.
65. POSITIVE INSTITUTIONS; their Nature and Claims.

Three-Cent Tracts.

66. THE LAW of God, By H. H. DOBNEY, England.
67. JUDSON'S LETTER ON DRESS: An appeal to the female members of the Christian churches of the United States.
68. SCRIPTURE REFERENCES. Same as B. S. Assistant without cover.
69. MARK of the Beast, and Seal of the Living God.
70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
73. THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.
74. SMALL CHART. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c. by mail, postpaid.

Postage.

The law requires the prepayment of postage on books as follows: Bound Books, four cents for each four ounces or fractional part thereof; Pamphlets and Tracts, two cents for each four ounces or fractional part thereof. In the foregoing list, the weight of each book is given in connection with the price; and all who order books can estimate the amount of postage required, which should invariably be sent with the order, in addition to the price of the books. Thus, two 2 oz. books can be sent for the same postage as one; or four 1 oz. books for the same postage as one, two or three of the same kind; and so on.

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to Eld. James White, Battle Creek, Mich. All business pertaining to the Western Health Reform Institute, or Health Reformer, should be addressed to Dr. H. S. Lay, Battle Creek, Mich.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 26, 1867.

We are now proceeding rapidly with Thoughts on the Revelation. The delays in this work, occasioned by the necessity of our giving our attention from time to time to other matters, have been to us very vexatious. We hope now to be able to proceed to its completion without interruption. Brethren need not order till it is announced as ready.

Brethren in New England will find a good assortment of our publications with Bro. S. B. Gowell of Portland, Me. Bro. G. will fill orders at Office prices.

Bro. E. B. Lane would be glad to have some Sabbath-keeper, of good standing, who is acquainted with the harness-making business, and is out of employment, correspond with him at Bedford, Calhoun Co., Mich.

BRO. PHILIP STRONG.—We were glad to meet this young preacher, and find him sharing the confidence of the brethren, and with a ministerial license from the Michigan Conference. He reports the faction, from which he was a few years since reclaimed, as being in a divided, dwindling condition. To give such factions a passing notice now and then may be excusable, but to let them alone has in the past proved the best plan. Their bond of union is to fight the body, and when left to themselves they employ their fighting propensities in devouring each other.

CORRECTION.—We stated in our report last week that the Orleans church increased their figures about \$27.00. The treasurer has since figured more accurately, and finds that the increase for 1867 is \$67.49.

NOTE.—Missionaries in the employ of the General Conference, and ministers of the Mich. Conference, and S. B. Treasurers, will bear in mind that the Third Quarter of the General and State Conferences has just closed, and make the several reports required.

Notice to our Instructor Friends.

PERHAPS a good many of our young friends will wonder why they do not get the March No. of the Instructor. We may shed some light on this question, by saying, that before sending the March No., we cut off from our list about five hundred delinquents who are not paid up to the commencement of last volume. All whose names have thus been cut off, and who are still interested in reading the Instructor, are cordially invited to renew their subscriptions, and pay up arrearages. There is still a large number on our list who have not paid for Vol. 14. All such are requested to pay up. There should be no delinquents on the Instructor list.

Preparing to Meet Jesus.

AMONG a certain class of persons there is much said about the coming of Christ, getting ready to meet him, &c. Not long since one of those men was preaching very loudly on the subject not far from here. He took a late dinner, but that did not satisfy him; so before bedtime he called for a lunch, and ate very heartily of meat victuals. Early in the morning his host found him sitting out of doors smoking. He said that he could not see what was the reason why he did not sleep better—had gotten up to take a good smoke, to see if he would not feel better. At length, after drinking a strong cup of tea for breakfast, he felt quite well and able to preach again!! This was his way of preparing to meet Christ. To all such the language of Christ is addressed: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares." Some seem to have an idea that if they only believe that Christ is soon coming, that is all the preparation they need. Hence they go right on in indulging their appetites the same as the world. Let us be careful not to be deceived in this way.

Set Good Examples before the Children.

At the close of my last report, I made a brief statement about the prosperity of the cause in West

Enosburgh, Vt., and spoke of an interesting meeting held Dec. 8, during which nineteen united with the church, nine of whom were youth and children of Sabbath-keepers. Truly our hearts were filled with joy, and we felt to praise our heavenly Father, when we saw our children identifying themselves more fully with the people of God, in covenanting to "keep the commandments of God and the faith of Jesus."

Since then I have spent a few weeks with the church at home, holding three meetings per week, and visiting lonely ones who live at a distance from Sabbath-keepers; and I am happy to say that the good work is still progressing among the young in Enosburgh and vicinity, which evinces that the parents are also trying to get into a better place.

It is very evident that when parents practice the truth faithfully, their children are induced to respect and love them more. They have more confidence in their religion and in the truth. But when parents who make a profession do not strictly perform their duty in living out the truth, the children are led to lose confidence in them, and to disregard the truth; and often when they are favorably inclined to serve the Lord, on account of the inconsistent course of their parents, they become disheartened, lose their interest in the things of God and their own salvation, and thus are shut out of the kingdom.

Some complain about their children because "they do not pray," or "they do not keep the Sabbath," etc., while they are guilty on these points themselves. Our children are not ignorant in regard to these things. They watch us, and know when we err. For instance, they know when we neglect family prayer; and when the sun is going down, just before the Sabbath, they notice if we are careless and indifferent in regard to preparing for the Sabbath, and when we infringe upon holy time in doing our own work.

I know a farmer who once owned a dog that was trained to bring the cows from the pasture at milking time; and when the sun was going down, the faithful dog would watch the sun, and then go to his master and bark to remind him that it was time to go after the cows. Thus it is with our little ones. They often remind us that it is time to attend to family worship by getting their Bibles; and that the Sabbath is drawing near by their anxious looks, and the earnest inquiries that they make relative to commencing the Sabbath.

May we, as parents, get out of the way of our children, and by our example win them to Christ and the truth, that we, as entire families, may have a gathering influence upon others.

Enosburgh, Vt. Feb. 8, 1867.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

PROVIDENCE permitting, I will hold meetings with the friends at
 Fredrickstown, Ohio, March 16, 17,
 Appleton, " " 23, 24,
 Bellville, " " 30, 31.
 These meetings to commence on what is commonly called Friday evening.

PROVIDENCE permitting, I will meet with the churches in Jackson County, in Monthly Meeting, March 2. Tuesday and Wednesday, March 5 and 6, I will be at Hanover; meeting to be held in the day time or evening, as the brethren may wish.
 Sabbath, the 9th, at Hillsdale.
 " " 16th, " Ransom Center.
 JOHN BYINGTON.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

Geo. McDowell: You say you sent to have your Instructor changed from Brodhead, Wis. to Hebron, Wis. We do not find your name on the list.

Ed. C. Stratton: There is nothing due yet on your bundle of Instructors. They are all paid to No. 8, present Vol.

Wm. Cottrell: The package of money is received. It was marked J. C. Aldrich, instead of J. M. Aldrich.

S. M. Holly: You will find the money for Sarah E. Gove's Review receipted in No. 4, present Vol.

W. H. Riley: The letter with \$1.00 enclosed has been received, and the Review has been sent as you requested.

A. S. Locklin: The address you inquire is Tenhasen, Martin Co., Minn.

P. Korb: We are not able to inform you.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. I G Camp 30-1, Lucy Harris 30-1, M A Stockwell 30-3, A A Shepard 30-12, P H Sikes 30-13, J E Woodward 30-12, J Andrews 30-1, N H Schooley 31-8, L Locklin 29-1, G Kissberth 30-11, J Ferrell 30-15, C H Tubbs 31-8, S E Merrill 32-1, J E Strito 32-8, Jns Long in full, D Myers 30-11, A B Childs 30-11.

\$1.25 each. T Chapin 31-1, E M Kimball 29-1, R P Stewart 30-1, J A E Chase 30-1, A C Graham 30-1.

\$2.00 each. O Pennoyer 31-11, Polly Leach 31-15, W H Dorcas 28-11, Renben Keck 30-12, Wm W Odekerk 31-11, Mrs P Wood 31-9, D Griggs 31-16, H P Walsh 29-6, E Losee in full, J A Losee 31-1.

\$2.50 each. L Edmunds 31-1, Wm Adams 31-1, J Claxton 31-1, I Stanhope 31-1, H A Churchill 31-1, S N Smith 31-1, Arba Smith 31-1, Mrs R Smalley 31-1, Amos Rowe 31-16, G W Pierce 32-1, Nason Hoyt 31-8, M F Harris 31-19, S T Chamberlain 31-14, D Hildreth 31-1, W Atherton 31-12, E P Holly 31-13, A G Foster 32-19, T Loomis 31-1, Mrs A D Sawyer 31-11.

Miscellaneous. C G Hayes \$3.00, 31-1, H Royce 3.50, 31-1, O Frizzle 5.00, 33-1, W McCleanathan 3.50, 31-1, E Jones 4.71, 31-16, S Keefer 3.00, 31-19, Mrs D F Chase 2.63, 30-21, E Rogers 5.00, 30-1, Polly Holcomb 5.00, 31-1, M E Greene 1.50, 31-1, W F Minisee 1.85, 30-1, J Banks 3.25, 31-1, Mrs L De'm 3.25, 30-1, Nathan Crane 5.00, 32 8, Wm Arthur 3.00, 30-6, M Wolf 2.25, 31-1, E C Hook 2.50, 29-20.

Subscriptions at the Rate of \$3.00 per year.

M A Hiestand \$3.00, 31-1, M H Collins 1.50, 30-1, M S Rasmussen 3.00, 31-1, A Gleason 4.50, 32-1, R Holland 3.00, 31-1, N A Hollis 4.00, 31-18, Mrs G Osterhout 3.00, 32-13.

Donations to Publishing Association.

O Hoffer \$5.00, Juliana Hoffer 2.00, Mrs G Osterhout 2.00, H Bingham 5.00.

Cash Received on Account.

I D Van Horn 25c, Jessie Hiestand \$5.85.

Books Sent by Mail.

S D Smith 10c, Arba Smith 50c, J Hiestand 40c, Elizabeth Powers 8c, Mrs J Harrod 50c, W W Gordon 40c, Elizabeth Reusom 12c, J Woodward 15c, A Clark 50c, W L Himes 10c, A and C D-riling 12c, Sophia Smith 12c, O P Darling 4c, J S Rogers 1.17, Mrs H Smiley 12c, A Gleason 50c, R J Lawrence 1.00, A M Preston 25c, M F Dibble 12c, Mrs E Crawford 50c, C H Tubbs 25c, N Hodges 43c, W Arthur 12c, H Holland 20c, J A Loughhead 13c, D W Milk 25c, A M Degraw 10c, E Pratt 12c, L Gerould 12c, Maggie Newman 12c, L Schellthous 12c, J Hardy 15c, J A Demill 12c, M E Reynolds 15c, G W Newman 12c, Mrs E D Scott 15c, Fanny Rogers 12c, I F Fraunhofer 12c, C B Cole 12c, H C Miller 12c, D T Bourdeau 12c, Geo J Butler 15c, W H Avery 15c, S Pond 13c, Mrs L A Grover 8c, J B Landon 15c, E J Paine 12c, J B Taber 12c, Mary Hayes 12c, W H Brinkerhoff 12c, C N Ford 15c, R Caines 12c, L O Stowell 12c, J A Wilcox 6c, L A Bramhall 12c, M E Upson 15c, C Sweet 15c, Ann Grimley 15c, M S Foster 15c, C M Shepard 12c, A Bisbee 13c, M M Jordan 25c, S O Winslow 18c, M C Holiday 35c, D Andre 25c, A Hayes 25c, David Perry 30c, H Decow 25c, E M Horton 25c, W B Davis 15c, M Kunstman 12c, O H Pratt 30c, O Chipman 12c, Jehu King 28c, L A George 25c, J M St John 25c, John C Clarke 25c, N A Lord 12c, Geo McDowell 3c, W W Wilson 12c, Geo W Parker 25c, J Leland 10c, B L Wilkinson 25c, J B Tubbs 12c, Z Taylor 12c, R Bisbee 12c, H F Phelps 15c, W Kelley 15c, J J Gilding 15c, B R Jones 10c, W Morse 12c, Phoebe L Cornell 12c, A W Maynard 12c, J H Gunley 12c, C G Crumr 25c, H N Packard 10c, I N Van Gorder 15c, S H King 25c, Julia Griggs 18c, Mary A Eaton 10c, L Knapp 13c, J Merry 15c, L M Gates 20c, R Loveland 15c, R P Cottrell 20c, L Dawson 15c, G W Strickland 12c, L Stafford 25c, A D Smith 17c, S Pierce 25c, H T Hickok 12c, M E Morse 10c, C W Hartshorn 10c, Jane Stacy 25c, S N Walsworth 13c, J B Sweet 10c, M Edson 25c, Emily Payne 15c, L B Kneeland 10c, N Blood 12c, Robert Hardy 10c, E Hallock 25c, B L Whitney 25c, J Lindsay 12c, I Saaborn 85c, W S Higley Jr 1.00, N B Morton 44c, S T Chamberlain 74c, D T Bourdeau 1.00, A Carpenter 65c, David Smouse 1.00, W E Chesebro 30c, Geo Adair 30c, A C Woodbury 35c, A A Fairfield 1.00, J Lobdell 25c, T Z Andrews 37c, M A McElvray 50c, Rufus Baker 1.00, Henry Main 50c, J S Van Dusen 55c, R P Andrews 2.50, A Patten 1.00, H S Gurney 1.00, H G Buck 1.00, A H Hilliard 1.70, W S Lane 25c, J L Locke 5 c, P Z Kinne 1.00, A S Hutchins 50c, P E Ferrin 36c, W Caviness 20c, W H Snook 25c, N Hodges 25c, H W Lawrence 50c, S P Clark 12c, T Bryant 12c, D W Johnson 50c, A W Cummings 25c, D T Shireman 25c, E M Grand 11 10c, Ellen R Brigham 25c, A E Dart 25c, J M Rhodes 25c, H C Blanchard 1.25, O M Patten 12c, D M Canright 1.00, Henry Nicola 1.00, S E Sutherland 15c, D M Parker 12c, E Cobb 1.00, S N Haskell 40c, A S Cowdry 1 c, Mary L Maxson 12c, S M Swan 25c, Mrs A O Thompson 25c, C N Pike 13c, F M Palmiter 12c, M W Steere 12c, F P Ross 12c, C Carpenter 10c, S B Gowell 12c, E S Decker 10c, I M Davis 10c, W Harris 12c, F Wheeler 1 c, J Stillman 15c, G F Richmond 12c, Eanny Glascock 12c, C Tosh 13c, Benn Auten 45c, C O Taylor 5.00, J Matteson 80c, C W Olds 1.00, C S Lynell 12c, J Chase 12c, Mary Sharp 12c, T Yates 12c, L Bartholomew 12c, S Maria Jones 13c, W H Slown 28c, G Castle 15c, P Gay 10c, Mrs P D Lawrence 12c, M B Pierce 15c, G W Sheldon 12c, J W Raymond 75c, C E Frank 18c, D H Gould 12c, S Vincent 30c, W Livingston 12c, L H Ellis 30c, W J Gibson 50c, Ezra S Griggs 2.00, F Howe 75c, W W Lockwood 60c, Lewis Haskell 44c, A C Bourdeau 1.20, E M Prentiss 35c, H Patch 25c, L R Chapel 1.00, L B Lockwood 12c, S M St Clair 13c, M B Phillips 1.25, A Burwell 18c, J W Wolfe 1.7 c, L H Robinson 20c, Mrs J Bennett 34c, R Cochran 12c, A B Childs 82c, J Dorcas 68c, O C Spencer 1.65, H Hilliard 50c, J T Mitchell 50c, F Jeffrey 40c, P Marikillie 10c, H Wilcox 10c, G Osterhout 25c, M G Kellogg (22 packages) 20.00.

Books Sent as Freight.

S B Gowell, Portland, Me., \$131.29.

Michigan Conference Fund.

Received from Churches. Ch at Bowne (s n) \$53.00, Burlington 22.50, Salem Center, Ind, 12.50, Bushnell 10.00.

General Conference Missionary Fund.

Rebecca Smalley \$2.50.

For the Western Health-Reform Institute.

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

M F Dibble \$25.00, Thomas Hare 25.00, D T Shireman 25.00, Jesse Tomlinson 25.00, D Harding 25.00, R J Davis 25.00, A W Cumming 50.00, E B Frothingham 25.00, J T Mitchell 50.00, D Hildreth 25.00, R D Tyson 25.00, S T Chamberlain 25.00, W V Field 25.00, W H Dorcas 25.00, George Tomlinson 25.00.

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

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

U Smith 25.00, Wm Cottrell 25.00, M F Dibble 5.00, D T Bourdeau for H Nicola 5.75, Ira Abbey 400.00, S A McPherson 100.00.

Iowa Conference Fund.

I have received, since last Conference, from churches, as follows: Knoxville \$20 00, Pilot Grove 40.00, Waukon 55.00, Marion 50.25, West Union 40.00, Washington 29.30.

THOMAS HARE, Treasurer.