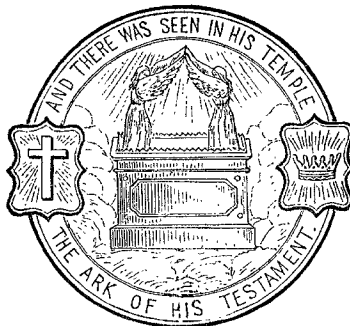


ADVENT REVIEW



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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THE CHRISTIAN MARINER.

BEHOLD the dauntless mariner upon the sea of life!
He battles with the elements amid the angry strife.
When foes with hate surround him, and envy's surges
roar, [shore.
Hope like the faithful compass, points him to Canaan's

He's out upon the ocean waste, the waves run moun-
tain high,
But his Leader's gone before him and beckons to the sky.
His eye with holy radiance glows, his bosom has no
fears, [steers.
As o'er the pathless ocean wide his way to Heaven he

He'll enter soon the better land, he hails the dawning
light, [sight.
His hope is anchored in the veil, where hope is lost in
farewell to storm and tempest now, farewell to woe
and sin,
The haven now he can descry, and soon he'll enter in.

L. D. SANTEE.

Gridley, Ill.

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.

YE ARE THE LIGHT OF THE WORLD.

BY ELD. ISAAC SANBORN.

"Let your light so shine before men, that they may see your good
works, and glorify your Father which is in Heaven." Matt. v, 16.

This language of our dear Saviour was addressed to
his disciples, whom he declared to be the light of the
world; and lest some might think that it was especially
intended for his disciples who heard his gracious words,
and not for those living in the last days, professing to
be his disciples and hearing the proclamation of the
third angel's message, I wish to notice the following
scriptures, which to every unbiased mind must prove
that he meant every disciple from that time to the end
of the world. Matt. xix, 20. "Go ye, therefore, and
teach all nations, baptizing them in the name of the
Father, and of the Son, and of the Holy Ghost; teach-
ing them to observe all things whatsoever I have com-
manded you; and lo, I am with you alway, even unto
the end of the world. Amen."

Isa. viii, 14-18. And he (that is Christ) shall be "for
a stone of stumbling and a for rock of offense to both
the houses of Israel." Here we understand the peo-
ple of God at the close of the Mosaic and gospel dis-
pensations are referred to by the term, both the houses
of Israel; referring undoubtedly to the Jewish church,
which rejected the doctrine of the first advent of their
Lord, and also to the churches which in 1844 and since
that time, reject the doctrine of the second coming of

our divine Lord, with its kindred truths. And even
since their rejection of the doctrine of the personal com-
ing of Jesus near at hand, they have been fulfilling a
part of Isa. lxvi, 5: "Hear the word of the Lord,
ye that tremble at his word: Your brethren that
hated you, that cast you out for my name's sake,
said, Let the Lord be glorified; but he shall appear to
your joy, and they shall be ashamed." This text al-
ready shows that those who tremble at the word of God,
are such as are looking for the soon and personal ap-
pearing of their Saviour in the clouds of heaven, with
power and great glory; when they, with all the resur-
rected, will put on immortality, eternal life. See Rom.
ii, 6, 7. Those who tremble at God's word also keep
his commandments, and the faith of Jesus. See Rev.
xiv, 12. And those who keep the faith of Jesus, we
understand to be those who can say like Paul in the
hour of deep affliction and trial. "I have kept the
faith;" that is, he had obeyed all of Christ's teachings
as laid down in the gospel. But some say, Do you
think that Paul kept all the ten commandments? I
also will ask you one question: Do not all evangelical
professors of religion make obedience to the principles
of the ten commandments a test of Christian character
and church fellowship? You answer, They profess to.
Well, then why should not Paul keep them? But we
will let him speak for himself. Rom. iii, 19, 20.
"Now we know that what things soever the law saith,
it saith to them who are under the law (Mark! the
next words tell us who are under the law); that every
mouth may be stopped, and all the world become
guilty [margin, subject to the judgment of God]." Dear
reader, does not this text prove the law to be
binding upon all the world? It certainly does. But,
say some, It is the *gospel* that Paul here calls law.
Well, but do you not claim that obedience to the gospel
is a means of justification? You answer, Yes. Well,
but Paul says, because the law stops every mouth be-
fore God, therefore, by the deeds of the law shall no
flesh be justified in his sight, for by the law is the
knowledge of sin; which, you see, proves the gospel
to be one thing, and the law another.

How did Paul find out that he was a sinner? by the
gospel? or by the law? Let him answer. Rom. vii, 7.
(By the law is the knowledge of sin.) "Is the law
sin? God forbid. Nay, I had not known sin but by
the law; for I had not known lust, except the law had
said, Thou shalt not covet." Here all must see that
Paul quotes four words of the tenth commandment of
God's everlasting covenant. See Dent. iv, 12, 13.
"And the Lord spake unto you out of the midst of the
fire; . . . and he declared unto you his covenant,
which he commanded you to perform, even ten com-
mandments, and he wrote them upon two tables of
stone." Now, how long was this covenant of ten com-
mandments to last? See Psa. cxi, 9: "He hath com-
manded his covenant for ever; holy and reverend is
his name."

The term *forever*, here used, we understand can only
mean as long as the things spoken of can consistently
exist. Very well. As it is God's commanded cove-
nant of ten commandments that is spoken of, and as
they grow out of the relations existing between God
and man, and man and his fellow-men, therefore, as
God and obedient men with those relations will exist

forever, the conclusion seems inevitable, that the ten
commandments must be binding upon all men eternal-
ly; of which we will let our Lord testify in Matt. v,
17-20: "Think not that I am come to destroy the law
or the prophets; I am not come to destroy, but to ful-
fill (the law and the prophets). For verily I say unto
you, Till heaven and earth pass, one jot or one tittle
shall in no wise pass from the law, till all be fulfilled."
That is, till all the prophecies shall be fulfilled; one of
which we will here notice. Ps. cii, 25, 26. "Of old
hast thou laid the foundation of the earth; and the
heavens are the work of thy hands. They shall perish,
but thou shalt endure; yea, all of them shall wax old
like a garment; as a vesture shalt thou change them,
and they shall be changed."

Peter refers to this prophecy, and says, "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." 2 Pet. iii, 10.

Now as this prophecy of David, referred to by Peter,
has not yet been fulfilled, and as our Saviour has po-
sitively declared that until this prophecy is fulfilled, one
jot or one tittle shall in no wise pass from the law,
therefore, we believe with Paul, in Rom. vii, 12, that
the law is holy, just and good; and that whosoever,
therefore, will transgress the fourth command of that
law, by working, or doing his pleasure on the Sabbath,
the seventh day, is a sinner in the sight of God. For
John says, "Whosoever committeth sin, transgresseth
also the law; for sin is the transgression of the law."
1 John iii, 4.

But to show that God has made obedience to his
law a test of character and of our having light, see
Isa. viii, 20, "To the law and to the testimony: if
they speak not according to this word, it is because
there is no light in them." Now, by reading verse 19,
it will be seen that God makes the speaking according
to the law a test of their having light, at the time an-
other class is saying, "Seek unto them that have fam-
iliar spirits;" evidently referring to the work of
Modern Spiritualism now before us, to which we un-
derstand the prophet refers in verse 15, when speaking
of the second house of Israel, or professors of religion
in these last days. He says, "And many among them
shall stumble, and fall, and be broken, and be snared,
and be taken." A cursory glance will enable you to
see that very many are being snared, and taken cap-
tive by the Devil through Modern Spiritualism. And
in contrast with this work of the spirits of devils (see
Rev. xvi, 14), Isaiah speaks of another work, as fol-
lows: "Bind up the testimony, seal the law among
my disciples." Isa. viii, 16: and in verse 17 he shows
that this sealing work is carried on while there is a
people looking and waiting for the Lord. Since what
time has such a people been in existence? I answer,
Since 1844. For since that time, the third angel's
message has been going forth, calling out a people to
observe all the ten commandments of God, and showing
the Sabbath to be the sign and seal of the living God.
Rev. xiv, 9-12; Ex. xxxi, 13-17.

Then, we ask, according to all the testimony we have
presented, Who have light in them? The Lord says,
those who speak according to the law and the testimony,

which mark of obedience forms the characteristic of the remnant church or people of God, spoken of in Rev. xii, 17: "And the Dragon (that is the Devil or Satan) was with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The testimony of Jesus, the angel told John, in Chap. xix, 10, is the spirit of prophecy. But some may ask, Is there such a people now on the earth as is here described by the prophet as the remnant church? I answer, There is not, if the Seventh-day Adventists have not the characteristics named above. And I admit that they do not have them only as they let their light shine. And as I see the great flood of light that the Lord is letting shine upon his people from the holy sanctuary, and especially the light given us through the gift of prophecy, containing such good counsel and holy admonitions, I can but exclaim, Oh! how many good works are enjoined upon us by the Lord who has said in our text, "Let your light so shine before men, that they may see your good works."

Dear brethren and sisters, are we faithfully obeying the Lord? He says, "Ye are my friends, if ye do whatsoever I command you." Jno. xv, 14. In view of the great light thus given to us, I am astonished at our lukewarmness, our carelessness, and indifference.

Oh! see! yonder stands the Lord with sword in hand, to cut down his careless people. See, also, those careworn servants of God in this solemn time, weeping between the porch and the altar, and crying unto God, saying, "Spare thy people, O Lord, and give not thine heritage to reproach." Joel ii, 17. And here I would say to my fellow-servants, who are thus crying unto the Lord, Do not be discouraged, but continue your importunate cries, for God is hearing, and is waking up his slumbering people, who are beginning to be more faithful in letting their light shine; yet I see one very important lack among them, and that is, *agonizing, earnest, persevering, faithful prayer.* Some seem satisfied without taking any part in the family worship, or in meeting, although it is a meeting where God's people have met to pray, and exhort each other; and should "so much the more as they see the day approaching." Others go through a form of prayer, or exhortation, which is dry, not having even a tear in it. I have often wept when I have been compelled to listen to such lifeless prayers, and wondered how they could talk to the Lord, who had wept so much for us, without even a tear.

Here I will present two passages of scripture that I hope all will remember. First. Heb. ii, 9. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Second. Heb. v, 7-9. "Who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him (that is God) that was able to save him from death, and was heard in that he feared [margin, for his piety]; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him," and hence let their light shine.

David says, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit," Ps. xxxiv, 18, and Isaiah says, God inhabiteth eternity, and dwelleth in the holy place, with him, also, that is of a contrite spirit. See Isa. lvii, 15. Paul says, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. ii, 12-15. If we thus hold forth the word of life, by our careful, humble, prayerful, consistent course of conduct, poor sinners will see our good works, and be constrained to glorify God.

How often God's servants are requested to go to this and that place to preach the message; and upon com-

ing to the place, find a few Sabbath-keepers, who, perhaps, would not be known in the neighborhood as professors, if it were not that they observe the seventh day (and that not acceptably with God) for the Sabbath, so that before the servant of God can meet with any success among unbelievers, he must labor for the conversion of these brethren and sisters. The minister well knows that it is useless to ask, or expect, God to help him labor for the salvation of sinners, until these professed brethren and sisters, who are nothing but stumbling-blocks standing in the way of others, are taken out of the way, either by conversion, or by being rejected of the Lord.

Sometimes the different churches want us to hold protracted meetings among them, while, perhaps, a number of its members are a by-word among sinners, and a reproach to the cause they profess. Oh! what hard work such make for the minister. May the Lord in mercy stir up such careless souls, all over the land, is my prayer.

But how easy it is to labor in a place where one or two persons, or a whole church have been letting their light shine. I went once into a place to labor where the people had never heard any Advent preaching, but there were two Seventh-day Adventists who had lived in the place about two years, and as I was going to that place by their request, I inquired of their neighbors concerning their Christian characters, and found that the whole community looked upon them as consistent, upright, honest, good Christians. The result was, when we commenced meetings, several hundred people came to hear, and soon more than a score were added to their numbers. It is easy to preach and pray in such a place.

Dear reader, may the Lord bless you, and stir us up upon this subject, so that we may let our light so shine before men that they may see our good works and glorify our Father which is in Heaven.

Eternal Torment.

The doctrine of the immortality of the soul has probably made more infidels than any other one thing which has been taught as Christian doctrine. Connect this doctrine with the Bible teaching of a real punishment in the literal fire to which the earth is reserved, 2 Pet. iii, and the thought is too overwhelmingly terrible for any sane mind to believe.

This doctrine of the Devil, that man is destined never to die, is embraced by modern infidels, instead of the old doctrine of eternal unconsciousness after death, and from this stand-point the Bible is condemned, taking for granted that the prevailing doctrine of immortality is taught in it. The following extracts from a spiritualistic unbeliever, will show how the doctrine of eternal torment looks, viewed from that stand-point.

"We say, therefore, that the doctrine of the eternity of future punishment is not believed as an intellectually-conceived truth, because that is a metaphysical impossibility. But more: we affirm, in spite of the general belief in it publicly professed, that it is actually held by hardly any one as a practical, vivid belief even within the limits wherein, as an intellectual conception, it is possible. When intellect and imagination do not fail, heart and conscience do, with sickened faintness and convulsive protest. In his direful poem on the Last Day, Young makes one of the condemned vainly beg of God to grant

'This one, this slender, almost no, request:
When I have wept a thousand lives away,
When torment is grown weary of its prey,
When I have raved of anguished years in fire
Ten thousand thousands, let me then expire.'

"Such a thought, when confronted with any generous, holy, sentiment, or with any worthy conception of the Divine character, is practically incredible. The men all around us in whose church-creed such a doctrine is written down do not truly believe it. 'They delude themselves,' as Martineau well says, 'with the mere fancy and image of a belief. The death of a friend who departs from life in heresy affects them in the same way as the loss of another whose creed was unimpeachable; while the theoretic differ-

ence is infinite, the practical is virtually nothing.' Who that had a child, parent, wife, brother, or other precious friend, condemned to be roasted to death by a slow fire, would not be frantic with agony? But there are in the world literally millions on millions, some of whose nearest and dearest ones have died under circumstances which, by their professed creeds, can leave no doubt that they must roast in the fires of hell in anguish unutterably fiercer, and for eternity, and yet they go about as smilingly, engage in the battle for money, in the race for fame, in all the vain shows and frivolous pleasures of life, as eagerly and gayly as others. How often do we see the literal truth of this exemplified! It is clear they do not believe in the dogma to whose technical terms they formally subscribe.

"A small portion of its professors do undeniably believe the doctrine so far as it can be sanely believed; and accordingly the world is to them robed in a sable shroud, and life is an awful mockery, under a flashing surface of sports concealing a bottomless pit of horror. Every observing person has probably known some few in his life who, in a degree, really believed the common notions concerning hell, and out of whom, consequently, all geniality, all bounding impulses, all magnanimous generousities, were crushed, and their countenances wore the perpetual livery of mourning, despair, and misanthropy. We will quote the confessions of two persons who may stand as representatives of the class of sincere believers in the doctrine. The first is a celebrated French preacher of a century and a half ago, the other a very eminent American divine of the present day. Saurin says, in his great sermon on Hell, 'I sink under the weight of this subject, and I find in the thought a mortal poison which diffuseth itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter.' Albert Barnes writes, 'In the distress and anguish of my own spirit, I confess I see not one ray to disclose to me the reason why man should suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind. It is all dark—dark—dark to my soul; and I cannot disguise it.'

"Again: it is a fatal objection to the doctrine in question that if it be true it must destroy the happiness of the saved and fill all Heaven with sympathetic woe. Jesus teaches that 'there is joy in Heaven over every sinner that repenteth.' By a moral necessity, then, there is sorrow in Heaven over the wretched, lost, soul. The good cannot be happy in Heaven if they are to see the ascending smoke and hear the resounding shrieks of a hell full of their brethren, the children of a common humanity, among whom are many of their own nearest relatives, and dearest friends.

"True, a long list of Christian writers may be cited as maintaining that this is to be a principal element in the felicity of the redeemed, gloating over the tortures of the damned, singing the song of praise with redoubled emphasis as they see their parents, their children, their former bosom companions, writhing and howling in the fell extremities of torture. Thomas Aquinas says, 'That the saints may enjoy their heatitude and the grace of God more richly, a perfect sight of the punishment of the damned is granted to them.' Especially did the Puritans seem to revel in this idea, that 'the joys of the blessed were to be deepened and sharpened by constant contrast with the sufferings of the damned.' One of them thus expresses the delectable thought:—'The sight of hell torments will exalt the happiness of the saints forever, as a sense of the opposite misery always increases the relish of any pleasure.' But perhaps Hopkins caps the climax of the diabolical pyramid of these representations, saying of the wicked, 'The smoke of their torment shall ascend up in the sight of the blessed forever and ever, and serve, as a most clear glass always before their eyes, to give them a bright and most affecting view. This display of the Divine character will be most entertaining to all who love God, will give them the highest and most ineffable pleasure. Should the fire of this eternal punishment cease, it

would in a great measure obscure the light of Heaven and put an end to a great part of the happiness and glory of the blessed.' That is to say, in plain terms, the saints on entering their final state of bliss in Heaven, are converted into a set of unmitigated fiends, out-sataning Satan, finding their chief delight in forever comparing their own enjoyments with the pangs of the damned, extracting morsels of surpassing relish from every convulsion or shriek of anguish they see or hear. It is all an exquisite piece of gratuitous horror arbitrarily devised to meet a logical exigency of the theory its contrivers held. When charged that the knowledge of the infinite woe of their friends in hell must greatly affect the saints, the stern old theologians, unwilling to recede an inch from their dogmas, had the amazing hardihood to declare that, so far from it, on the contrary their wills would so blend with God's that the contemplation of this suffering would be a source of ecstasy to them. It is doubly a blank assumption of the most daring character, first assuming, by an unparalleled blasphemy, that God himself will take delight in the pangs of his creatures, and secondly assuming, by a violation of the laws of human nature and of every principle of morals, that the elect will do so too. In this world a man actuated by such a spirit would be styled a devil. On entering Heaven, what magic shall work such a demoniacal change in him? There is not a word, direct or indirect, in the Scriptures to warrant the dreadful notion; nor is there any reasonable explanation or moral justification of it given by any of its advocates, or indeed conceivable. The monstrous hypothesis cannot be true."

The learned author of these extracts knew very well that there is no proof of this monstrous doctrine in the Scriptures, and he might have known that the doctrine of the immortality of the soul—the false assumption upon which eternal conscious misery is built—is neither supported by the Bible nor philosophy, but by the pride of the human heart which loves to be exalted with the idea of natural immortality. But for this doctrine and device of the Devil, the Bible would have set the matter of future punishment in such a light that every rational mind must approve of the justice and mercy of God. The Bible doctrine of life through Christ, and death to those who cannot be reclaimed, must commend itself to every reflecting, justice-loving, person, and free the throne of God from such blasphemous imputations as are contained in the quotations in the above extracts.

R. F. COTTRELL.

A Few Thoughts on Discussions.

It is evident that the dignity of truth demands that under some circumstances it should be vindicated in public debate. But as a general rule very little is done by public discussion for the advancement of truth.

There is however a manifest difference in subjects of truth as to their fitness for public debate. I will give a few examples.

The doctrine of man's mortality suggests itself to the masses as concerning them individually perhaps more than any other of the unpopular truths of these times. Its relation to the present constitution as well as the future destiny of man, together with the fact of its not involving, in the reception of it, any radical change of practice, is generally sufficient to secure the candor of a majority of all classes. And as the theory once received in full may serve, even for the non-converted, as a safeguard against the reception of some of the delusions of the last days, it may be well under some circumstances to bring this truth before the public in debate.

The obligation of the seventh-day Sabbath is a doctrine as well founded in the harmonious teachings of the Bible as any other, and is perhaps listened to with as much interest by unbelievers as any other; yet I think that much discussion on the Sabbath question is not attended with good, for the following reasons:

First. An array of evidence in support of conflicting theories stirs up a spirit of strife which forbids the truth's being attended by the Spirit of God to the heart; and though the theory of truth may triumph

and be acknowledged by a majority, few—frequently none—feel a sense of its practical bearing upon their lives sufficient to induce obedience. The head is convinced without the heart's being reached. How many are ready even now to acknowledge the truth on this point, and yet how few obey.

Second. A habit of acknowledging truth without complying with its demands, is thus begotten, which destroys conscientiousness, and promotes carelessness and dishonesty, and will, without doubt, result in the final rejection of the truth by souls who might have been saved if the heart had been touched with the spirit of truth at the same time the head received the evidences of it.

The ordinance of feet washing would appear to much disadvantage before the public in debate; not because of a lack of evidence in its favor, but from a lack of fitness in the public mind to receive the evidence. Humiliating and simple in its nature—yet being attended with a blessing the world knows nothing of—the spirit of the world is diametrically opposed to it; and failing to discern its utility, the world and world-loving church can not appreciate the evidences in favor of it.

The visions also belong to believers. They are given for the special benefit of the people of God, and are appreciated only by those that practice their teachings, and realize their utility. The spirit of the world is in opposition to the work of God, and world-loving professors and nonprofessors do not understand "the things that are freely given us of God;" for "the natural man receiveth not the things of the Spirit of God; for they are foolishness to him: neither can he know them because they are spiritually discerned." 1 Cor. ii, 14. Those that are living out the truths of the third angel's message, have faith that the Lord is leading them, according to his own purpose, to prepare a people for translation; and they rejoice in the gifts among them as a means employed by Him to that end. But men of the world do not discern this, and therefore can not see any light in the gifts. Our enemies avail themselves of these circumstances to stir up the carnal heart to opposition to the truth. But let our labor for the truth be such as will reach the hearts of the people. Let them receive the leading truths of the present time in the love of them, and then will they be prepared to examine the gifts. This work does not stand or fall according to men's wisdom or strength in argumentation. It is of God and will prevail.

J. F. McREYNOLDS.

Palestine, Iowa, Feb. 8, 1867.

God's Ministers.

God has many ministers to perform his will; "ministers that do his pleasure;" "ministers a flame of fire;" "ministers of Christ." There are also ministers of Satan: "and no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed into ministers of righteousness.

May God bless his ministers; for such have to contend against these demons of darkness, who are ministers of Satan. And they often come with the most plausible manners, in the form of men, claiming to be true shepherds, loving God and his truth. But oh! how soon they show to whom they belong. Present to them the third angel's message with its kindred truths, and they very soon show that if they are ministers, they are not of that class to whom God has intrusted the work of saving souls.

Many are the trials that God's ministers have to endure. Let no one imagine that they who are called to preach the gospel have an easy time. No, far from it. Think you it is no trial to them to leave their families, and all the comforts of home, the society of their companions and children, the delights of the fireside, everything, almost, that serves to alleviate the burdens of their life? Think you it is easy? Can they give up these without a struggle? We might think so, if they left these to seek the pleasures of the world; but no, they meet discouragements upon every hand. A cold shoulder is everywhere turned against them. The scoffs of the multitude, and the sneers of the fashion-

able professor. They face the cold, blasting winds and storms of a northern climate, and the scorching sun of midsummer, traveling often on foot through snow and rain, mud and mire, wading the waters of a swollen stream on a December day, sleeping in cold, open houses, where the wind and frost are sure to find their resting place. These are a few of the things they have to endure. It is no fancy picture; but a reality. They have endured these things to preach the truth to you; and now are gone to carry it to others. Oh! pray for them, stay up their hands. They need your aid; and God will hear and answer. And those who have means, have something to do beside praying. They need your money. It will cost something to have this truth carried to all who would delight in it. And you who have little means, think not that praying is your whole duty. No, you can stay up their hands, by your example, by living out these truths in your families and before the world. You have a great work. Then do it. We all have something to perform in this last great work. Praying will do no good if we stop there. We must help to answer our own prayers. If we pray for the message and cause to rise, we must rise ourselves. Then let us be up and doing. But again I say, Remember God's ministers, and may God bless them, and give them strength for their day.

HENRY F. PHELPS.

Pine Island, Minn.

PARAPHRASE OF PSALM XLVI.

THE Lord our strength and refuge is,
A present help is he;
We will not fear though earth's removed,
And mountains to the sea.

Although the waters swell and roar,
And though the mountains shake,
Yet those who put their trust in God,
He never will forsake.

There is a stream whose crystal flow,
The holy place makes glad,
The city of the Lord most high,
With radiant glory clad.

The heathen raged, the kingdoms moved,
He uttered loud his voice;
We have with us the Lord of hosts,
We cannot but rejoice.

Come, now, behold the works of God;
He maketh wars to cease.
He sunders both the bow and spear,
And reigns the King of Peace.

SUSAN ELMER.

Ashfield, Mass., Feb. 7, 1867.

EVERY DAY RELIGION.—We must come back to our point, which is not to urge all of you to give yourselves up to mission work, but to serve God more and more in connection with your daily calling. I have heard that a woman who has a mission makes a poor wife and a bad mother; this is very possible, and at the same time very lamentable; but the mission I would urge is not of this sort. Dirty rooms, slatternly gowns, and children with unwashed faces, are swift witnesses against the sincerity of those who keep others' vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and uses no soap and water at home. Let the buttons be on the shirts, let the children's socks be mended, let the house be as neat as a new pin, and the home be as happy as home can be; and then, when the cannon balls, and the marbles, and the shots, and even the grains of sand, are all in the box, even then there will be room for those little deeds of love and faith which in my Master's name I seek of you who look for his appearing. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill these up with holy service. To use the apostle's words, "As we have opportunity, let us do good unto all men."—*Spurgeon*.

THAT which is a tempest to some, is to others a prosperous gale.

HE who commits the universe to God has nothing in the universe to fear.

Historical Department.

Prophecy is History in Advance.

History—Mosheim's Testimony.

BY ELD. E. GOODRICH.

By those who regard Sunday as the true Christian Sabbath—the day having been changed, as they think, from the seventh to the first day of the week—there is perhaps no one testimony so much relied upon to prove this change as that of Dr. Mosheim which reads, "All Christians were unanimous in setting apart the first day of the week on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimonies of the most credible writers.*"

The object of the following remarks or criticism is an inquiry whether the above is, or is not genuine history; and if it is, what does it teach? To accomplish this purpose it may be proper to ask,

1. What is history?
2. Is the above veritable history? and if it is,
3. What does it teach?

History is a record of past events; or it is a system by which events are recorded as they pass; and like every other system of knowledge or truth, it has its principles by which the true is separated from the false. The principles of history are time, place, action, and evidence. Every event that occurs must have a time; it must have a place; it must have action; and there must be evidence, or witnesses, of said action. Otherwise we do not know when to find it, where to find it, when it is found, nor by whom to find it. A picture of a boy twelve years old, if it be faithfully drawn, is a history of how the boy looked at that age. A deed of a farm, if it be properly executed and witnessed, becomes a very valuable record of purchase, and evidence of the right of possession forever.

Let us open our Bibles and read a few verses of history. In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of Heaven is at hand. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan confessing their sins. Matt. iii, 1, 2, 5, 6.

We have in the above all the demands of the principles of history answered. We have represented at a certain time, in a certain place, a certain prophet, preaching a certain message to a certain people, with certain results.

It may be proper to observe that there is counterfeit history. A document or representation may contain all the characteristics of genuine history, and yet be a forgery; the same as a note of hand or check may be perfect in itself, yet be forged. There are always the proper means by which counterfeits and forgeries are detected—of these I need not speak.

As to the different kinds of history, we have an endless variety. We have histories of nations and kingdoms, histories of men and things, civil history, political history, religious history, and in short, histories of all the varied pursuits, inventions, and occupations, of men.

Again, history may be divided into two classes; viz., ancient and modern. And again, we have ancient history in modern form. The principle involved in writing history is that the historian must always be cotemporary with the events recorded. This principle is not violated when a modern historian writes concerning ancient events; for in this case the work is eclectic, and the historian only selects, arranges and compiles, from ancient records. In writing this latter kind of history, as the sources of information are always more or less imperfect, and as our views and

feelings and the light that shines upon us from our own peculiar stand-point, become the rule by which we judge of unknown things, the historian, especially if he has formed any opinion of the events or doctrines of which he is writing, in attempting to fill up with inferences and probabilities the omissions and vacancies found in ancient records, is almost sure to give to the entire work a form and coloring as much in harmony with his own views as possible.

This work of converting testimony to our own use, may be done either in omitting to speak of those facts that weigh against us, or in painting in strong language those evidences that appear to favor us. Wherever there is interest, there is prejudice; and where there is ignorance or want of testimony, a man, although honest, may err in rendering judgment. And as the work of writing history is arduous, and as historians are not supposed to be infallible, no one should enter into a hasty judgment against a historian, although his work is measurably faulty. So far as possible, the good should be sifted out, and received, and the wrong passed over in charity.

But we have, as all are aware, other means of obtaining a knowledge of the past, than history. We have tradition. By traditional knowledge we understand the knowledge that is passed from one person to another; as from father to son, and from son to grandson, through many generations. The difference between history and tradition is, that while the events of the former are impressed upon enduring if not imperishable substance, the objects of the latter, like drift-wood are thrown out upon the stream of time and subjected to all the changing influences of wind and tide. Tradition sustains about the same relation to history as the muddy waters of a low, sluggish stream do to those of a pure fountain. Tradition is always more or less laden with the party interests and prejudices of those through whom it passes, so that the life of a man through the tradition of his friends, would be a very different thing from the life of the same man through the tradition of his enemies.

From these considerations it is manifest that history is much more reliable than tradition. And for the same reasons, Protestantism if it be consistent, is superior to Catholicism.

With the foregoing remarks before us, we are prepared to ask, Is the language of Mosheim, as quoted above, genuine history? Whatever our views of the correctness or incorrectness of the same may be, it seems evident beyond doubt that if the historian has expressed the truth, he has done it, to say the least, in the strongest language, and given to it the highest coloring warrantable. He has not only declared certain things, but he has interwoven and adorned his language with those qualifying words and well-arranged sentences, calculated to impress the mind of the reader with a sense of awe and authority.

Let us read a few of those expressions: "All Christians were unanimous." "Triumphant Saviour." "Solenn celebration of public worship." "This pious custom." "Express appointment of the apostles." "Who consecrated." "The same sacred purpose." "Observed universally." "United testimonies." "Most credible writers." The emphasis in these quotations of course is mine.

The above are remarkable passages, the like of which are rarely, if ever, found on the pages of history; and it appears only possible that so many strong expressions should occur in so short a space. Had the historian lived at the time when the events of which he is speaking are said to have occurred, and had he been personally acquainted with every individual Christian, and had the church seen eye to eye as the watchmen will when God shall bring again Zion, he could then have been very positive in his manner of expression, and not have been obliged to conclude by saying, "as appears from the united testimonies of the most credible writers."

But we will waive all these and consider the entire passage in the light of historic principles. And in doing this it will be pardonable, if not interesting, to turn back and read portions of the same chapter in which the same author speaks of the rites ordained by our Saviour, and the different forms of worship, man-

ners, and customs of the early Christians. We will begin with the chapter and read:—

"The Christian religion was singularly commendable on account of its beautiful and divine simplicity, which appears from the two great and fundamental principles on which it was built, viz., *faith and charity*. This simplicity was not, however, incompatible with certain external rights, and positive institutions, which, indeed, are necessary, in this imperfect state, to keep alive a sense of religion in the minds of men. The rites instituted by Christ himself, were only two in number; and these were designed to continue to the end of the church here below, without any variation. These rites were BAPTISM and the HOLY SUPPER."

Let those who think that our Saviour had anything to do in abolishing the ancient Sabbath and ordaining Sunday in its stead, read this testimony again.

Under section 2, we read: "There are several circumstances which incline us to think that the friends and apostles of our blessed Lord, either tolerated through necessity, or appointed for wise reasons, many other external rites in various places. At the same time we are not to imagine that they ever conferred upon any person a perpetual, indelible, pontifical authority, or that they enjoined the same rites in all churches. We learn on the contrary, from authentic records, that the Christian worship was, from the beginning, celebrated in a different manner in different places, and that, no doubt, by the orders, or at least with the approbation, of the apostles and their disciples. In those early times, it was both wise and necessary, to show, in the establishment of outward forms of worship, some indulgence to the ancient opinions, manners, and laws of the respective nations to whom the gospel was preached."

The above may be regarded as a kind of key by which we may understand the reason for the augmentation of those rites and ceremonies with which the church soon became loaded, of which I have not time to speak.

In the latter part of section 3, we read: "In a word, the external forms of worship used in the times of old, must necessarily have been regulated and modified according to the character, genius, and manners, of the different nations on which the gospel arose."

We will now begin and read from section 4, from which our first quotation is made: "Since, then, there was such a variety in the ritual and discipline of the primitive churches, it must be very difficult to give such an account of the worship, manners, and institutions, of the ancient Christians, as will agree with what was practiced in all those countries where the gospel flourished."

And yet notwithstanding the above picture, the historian turns himself and says: "There are, notwithstanding, certain laws, whose authority and obligation were universal and indispensable among all Christians; and of these we shall here give a brief account."

The reader will notice that the author has here promised to give an account of certain laws whose authority and obligation were universal—we will see whether he has or has not done as he promised. And bearing in mind that no one can write an authentic history of events that have passed hundreds of years before his day only as he does it by referring to those acknowledged authors who were familiar with those events and faithfully recorded them, we read "All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship."

As a kind of general statement this language is sufficiently plain and comprehensive; but when considered as history, it is indefinite; for it lacks in delineation and in those essential principles that entitle it to confidence.

And as time may be regarded as the first principle of history, and as the act spoken of is that of setting apart the first day of the week for public worship, we may ask, *When* were all Christians unanimous in this action? We look through the entire passage and yet we find no time given either in the form of periods or in the form of events; as, at a feast, conference, or council. We know *when* the battle of Waterloo was fought, *when* the declaration of American independ-

* Mosheim's Eccl. Hist., Second Ed., Cent. 1, Chap. IV, Sect. IV.

ence was made, and a thousand other events of national and individual interest; yet we do not know when the first day of the week was consecrated.

Again as every action that is done must of necessity have a place, the question is proper, *Where* did this action of setting apart the first day take place? *Where* were all the Christians when they set apart the first day of the week?

And as *action itself* is an indispensable principle of history we inquire, *What* was the nature of the action here spoken of?

The historian does not tell us how the first day was set apart, nor in what the act of consecration consisted. He neither defines the principle upon which the action rested, nor does he give us the ordinance of consecration. And as the early Christians, both as churches and individuals, were very much scattered, as well as divided in sentiment, and with but very limited means of communication, it is a question how this unanimity of action took place. Was it by letter? Was it by delegates? Or, was it by a general gathering at which unanimous resolutions were passed?

But we read, "This pious custom which was derived from the example of the church of Jerusalem." What pious custom? It is not easy to understand what the author here means; for this sentence seems to detract from the former one in which he speaks of the setting apart of the first day of the week. Are we to understand that it was a custom to set apart the first day of the week? or, does the word custom apply only to the observance of the day? To say that the word custom applies to the act of setting apart the day, would not read well; and if we use the word to denote the observance of the day, then what has been said of setting apart the day does not signify what it ought; for there is a difference between creating an ordinance and the observance of the same; and we are not to regard custom the same as those laws that are of "universal authority and obligation."

But we continue to read, "Was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose." This is certainly very strong language to use concerning those events that lie so far back in the uncertain past; and we may ask, *Where* have we a record of any express appointment of the apostles or any act of consecration by which the first day of the week was set apart from all others? And if we have such a record, what duties are enjoined by said express appointment, and how does the act of dedication read? And we may continue to ask, *when, where, and how* did the action take place? and were all of the apostles present, or were some of them absent? and if so, how many? It is not enough to say, "as appears from the united testimonies of the most credible writers," in the absence of those records, which plainly embody historic principles.

And although Dr. Mosheim may have been an honest man, a good Christian, and generally a reliable historian, yet his language here will not bear the criticism of well-defined history. It reads more like tradition; and he speaks very much as one would who wished to sustain a case. And what confirms one in this view of the matter is, that while Protestants profess to have history for Sunday-keeping, the Roman Catholic church, the church through which almost all the sacred records have come down to us, only claim to have tradition.

But if it be admitted that what the author has here written is genuine history, we come to the third question, and ask, *What* does it teach? And in seeking to gain a knowledge of those events that have long since passed, and of those persons who lived in other ages, surrounded by circumstances different from our own, we should avoid making our own views and feelings, and the times in which we are living, the rule by which to judge; but we should, so far as we can, go back in our minds and occupy the very place of the person or things spoken of. And in answering the question just asked, as the reader is familiar with what the historian has said, instead of speaking of what is taught, we may notice what is *not* taught. And in looking for these "laws that are of universal authority and obligation," of which the author promised to speak, we find no trace of any such law, either in the form of precepts, in the form of well-defined ceremonies, or in the form of penal statutes. And touching the setting apart of the first day of the week, there is nothing said about

its being consecrated a Sabbath, much less that it was ordained to occupy the place of the seventh day; neither is there one word said about its being observed by divine authority.

But let us continue to read: "The seventh day of the week was also observed as a festival, not by the Christians in general, but by such characters only as were principally composed of Jewish converts; nor did the other Christians censure this custom as criminal and unlawful."

The reader will notice that following the word "festival," he is referred to a note below in which the author says, "It is in vain that many learned men have labored to prove that in *all* the primitive churches, both the first and last days of the week were observed as festivals." Whether the "many learned men" spoken of, were or were not more successful in their efforts in searching after and stating the truth than Dr. Mosheim, the reader of course will judge for himself. The only authority that Mosheim offers to sustain his view is the letter of Pliny to Trajan of which we read in the remainder of the note: "The churches of Bithynia, of which Pliny speaks in his letter to Trajan, had only one stated day for the celebration of public worship;" and Mosheim adds, "and that was, undoubtedly, the first day of the week, or what we call the Lord's day."

What reason or what right Mosheim had as a historian for saying that the day upon which the churches of Bithynia worshiped was upon the first day of the week, does not appear. It would seem much more probable in the absence of any direct testimony, especially if we give to Bible history any weight, that if the early churches had but one stated day of worship, it would be the day set apart by divine appointment, and sanctioned by the custom of many generations.

But, be this as it may, if we take the testimony as it is, and admit that the first as well as the seventh day of the week was observed, there are several facts, that may be both positively and negatively stated, that we should not lose sight of. (1.) These days were not rival days, but each day was observed for reasons peculiar to itself. (2.) The first day of the week was not observed as a Sabbath. (3.) It was not observed for Sabbatic reasons. (4.) It was not observed in place of the seventh day, and (5.) It was not observed by divine authority: but it was observed as a church memorial, and only by church authority.

And we may continue to read in the same place what Mosheim says, concerning other feast days ordained by the same authority and observed for similar reasons: "It appears, moreover, that all the Christian churches had two great anniversary festivals; the one in memory of Christ's glorious resurrection; and the other to commemorate the descent of the Holy Ghost upon the apostles. To these we may add the day on which the blessed martyrs laid down their lives for the truth, which days were probably dignified with particular solemnities and marks of veneration from the earliest times."

And in this connection it may be proper to turn and read section 13 of the author's introduction to this volume in which he says: "After giving an account of the rulers and doctors of the church, the ecclesiastical historian proceeds to exhibit a view of the laws that are peculiar to this sacred community, that form, as it were, its center of union, and distinguish it from all other religious societies. These laws are of two kinds. The first are properly called divine, because they are immediately enacted by God himself, and are contained in those sacred books which carry the most striking marks of a divine origin. They consist of those doctrines that are the objects of faith and reason, and those precepts that are addressed to the heart and the affections. To the second kind belong those laws that are merely of human institution, and derive their authority only from the injunctions of the rulers of the church."

Now, if we could find clearly defined on the pages of history a human law requiring us to observe the first day of the week as the Christian Sabbath instead of the seventh day, as this law would conflict with a divine law, we should have no hesitancy in rejecting the former, and receiving the latter. But we have no such law, neither have we any history for the observance of the first day of the week by the early Christians as the true Sabbath.

Touching the seventh day of the week, it was observed, (1.) For Scriptural and Sabbatical reasons. (2.) It was observed both by divine appointment and authority. (3.) It was observed in memory of the work of creation, it being the order of time, and the rest, ordained at the beginning. (4.) Wherever the seventh day of the week is spoken of in the Bible, it is always called the Sabbath; and (5.) Whenever the people of God are referred to in connection with the Sabbath, they are always represented as keeping it, or upbraided for not doing it.

With the above facts and considerations before him, the reader will of course judge for himself whether the first day of the week is or is not the Christian Sabbath, and to how much weight the testimony of Mosheim is entitled.

THE CHRISTIAN'S HOPE.

WE'RE voyaging over life's wide ocean,
Sin and sorrow is our portion,
Look away, look away, look away from this dark vale.
The hills and vales of bright elysium,
Soon will greet our longing vision,
Look away, look away, look away from this dark vale.

CHORUS:

Our hearts are filled with rapture—
And love, and love,
To God who beckons us above,
And cheers us with sustaining love,
Then away, then away, then away to joy and Heaven.
Then away, then away, then away to joy and Heaven.

Our worldly faith is disappearing,
And the kingdom we are nearing,
Look away, &c.
Our blessed hope lies just before us—
Soon we'll join the swelling chorons,
Look away, &c.

CHORUS:

And when that morning breaks in glory,
We will chant the thrilling story,
Look away, &c.
Of victory o'er the beast and number,
And in sin no more we'll slumber,
Look away, &c.

CHORUS:

Memoric, Wis.

C. H. ROGERS.

Wesley on the Scriptures.

THE estimation in which Mr. Wesley held the Scriptures is expressed in the following plaintive and beautiful soliloquy:—

"I am a creature of a day, passing through the air, just hovering over the great gulf; till a few moments hence, I am no more seen! I drop into an unchangeable eternity: I want to know one thing: how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came down from Heaven. He hath written it down in a book! O give me that book! At any price give me the book of God! I have it; here is knowledge enough for me. Let me be a man of one book! Here then I am, far from the busy ways of men. I sit down alone: only God is here. In his presence I open, I read his book from this end, to find the way to Heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights—Lord, is it not thy word, 'If any man lack wisdom, let him ask of God!' Thou 'givest liberally and upbraidest not.' Thou hast said, 'If any man be willing to do thy will he shall know.' I am willing to do: let me know thy will. I then search after, and consider parallel passages of scripture, 'comparing spiritual things with spiritual.' If any doubts still remain I consult those who are experienced in the things of God, and then the writings of those who being dead yet speak: and what I thus learn, that I teach."—*Preface to Sermons.*

THE great purpose of all afflictions, where God is really feared, is to oblige us to cleave more closely to him, by allowing us no other source of consolation. We never value the grace of God so much as when we are obliged to have recourse to it for our support against what would be, otherwise, overwhelming.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 5, 1867.

URIAH SMITH, EDITOR.

A Point Overlooked.

ONE of that unfortunate class of persons who are indulging in very unamiable feelings toward Seventh-day Adventists, appears to be extremely anxious to show from the prophecies that we are apostates from the truth. To do this he claims that we are the evil servants, who are saying in their hearts, My Lord delayeth his coming. And how are we saying this? Oh, by inaugurating a new movement, the Health Reform, and starting a Health Institute, and proposing to erect a large new building in furtherance of the enterprise. All this, according to this individual's opinion, is going to take a *great while*, hence we cannot be expecting the Lord very soon, hence are saying in our hearts, My Lord delayeth his coming; hence are the evil servants, who are soon to be cut asunder and have our portion with hypocrites and unbelievers.

Our friend carries the argument no further; but he should see that if left here, it amounts to nothing, for his work is but half done. The prophecy concerning the evil servant asserts that he will not only say in his heart, My Lord delayeth his coming, but will "*eat and drink with the drunken.*" Now we care not what characteristics a person bears in other respects, if he is not beginning to eat and drink with the drunken, he is not one of the evil servants mentioned in the prophecy. This point seems to have been entirely overlooked.

Now we inquire, Are Seventh-day Adventists eating and drinking with the drunken? We say, No. Why? Because they are adopting the Health Reform, a system diametrically *opposed* to this evil work; a system which enjoins the strictest temperance in all things; temperance in labor, temperance in regard to the cares of this life, temperance in eating and drinking, temperance in the use of every faculty, and the indulgence of every appetite; a system, in short, which is the embodiment of the Bible doctrine of temperance applied to every-day life.

This is the move by which S. D. Adventists are endeavoring to *avoid* that prominent characteristic of the evil servant, eating and drinking with the drunken, and to obey the injunction given by the Saviour, to take heed lest their hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so the day of the Lord come upon them unawares. Yet the individual above referred to, has the inconsistency to take this very work which shows that we are *not* the evil servants, and bring it up as an evidence that we *are!* We think we can now see pretty clearly on which side the evil servants will be developed, and what it is that will bring them out. If we mistake not, they will be found among the opposers of this very work of Health Reform; and in making all manner of fun of it, as some are tempted to do, they will be urged on by the carnal heart to all lengths in the indulgence of depraved appetites, and the use of rich and unwholesome articles of food and drink.

But is it a fact that the movement on Health Reform virtually puts off the coming of the Lord? Is it going to take a *great while* to perfect a reform on this point? and do those who engage in it, thereby say that they do not believe that the coming of the Lord is very near? Just the opposite of all this. In no way could they more effectually say that the coming of Christ is at the very door. Can any be so deceived as to regard it otherwise? What! are not the people of God to cleanse themselves "from filthiness of the *flesh*" as well as spirit? Are they not to "glorify God in their *bodies*? Are they not to present their "*bodies* a living sacrifice, holy, acceptable unto God," as well as to be "transformed by the renewing of their minds?" Are they not to first gain an acceptable position in body, soul, and spirit, in order that they may be *preserved* in this condition "*blameless*, unto the coming of our Lord

Jesus Christ?" And can they do this, while taking no healthful care of their bodies, while indulging in perverted and evil appetites, and following wrong and depressing habits of life, which war against both body and mind? And is there not therefore a great work of preparation to be done in this respect by that people who would be ready for translation when the Lord appears? And when the necessity for this work opens before us in all its vivid reality, and there is a spontaneous uprising on the part of the people of God, almost as one man, and an earnest laying hold of this work—are we thereby putting off the coming of the day of the Lord? Heaven pity such blindness. Is not the fact that our minds have been so forcibly called to this long-neglected work at this time, one of the most thrilling evidences that the day of Christ is right upon us, and that no item of the work of preparation must longer be neglected? And by entering into the work, do we not say that we believe it, and that we want to be ready? By neglecting it, should we not virtually say either that the coming of Christ was not very near, or that we cared nothing about getting ready for the event?

But what about the Institute? Is it going to take such a *great while* to complete this enterprise? Unless there is a withholding of means, which, from the confidence we have in those who love the truth, we do not believe there will be, there can, by another autumn, be accommodations for one hundred and fifty or two hundred patients at that Institution. And with the influence and practical instruction to be derived from such an institution, and the teachings of the Review and Reformer, how long before all can become fully established in the principles and practice of this great reform? It can be done speedily. We verily believe that this is the last great step to be taken in preparation for the solemn events before us. And those who make this a pretext for putting off the coming of the Lord, and neglecting a preparation, will, ere they are aware of it, find the work done, the harvest past, the summer ended, and they not saved.

It is a proud position to be ever found in the foremost rank of reform, striving to perfect holiness in the fear of God. There let us ever be found, though those who are sensual, having not the Spirit, may separate themselves, and those who are carnal, sold under sin, may mock at and deride our efforts. They may say that we are leaving Christ out of the question; but so far from this, we do not truly and in reality follow him, and prove our love to him, until we endeavor to live according to his example, obey his directions for bodily and spiritual purification, deny ourselves, and bear our daily cross in his humble footsteps. Men may cry, Christ, Christ; but unless they live as he lived, and purge away the lusts and filthiness of the flesh, all their talk is but blatant hypocrisy. Faith without works is dead. And he who thinks to be benefited by theory alone, is a spiritual fool.

Yes, let us haste to remedy every defect in life, character, or belief, so soon as we shall discover it; not frightened by the cry that we are thus saying, My Lord delayeth his coming, but knowing that thus only can we be ready for that great day, the rumbling of whose swift approach, with all its momentous and eternal realities, now rises loud and clear upon our listening ears.

Meeting Houses.

THE building of meeting houses by subscription is generally a long and tedious job, and generally unequal. The order in which things usually progress is as follows: They are first built, a few hearing most of the burden; second they are put under a mortgage; and third, they are dedicated to the Lord. But we doubt whether the Lord accepts them in this condition.

The best plan on which we have seen a house of worship built is by regular taxation of all the members of the church according to the property of each as found upon the Assessor's roll, or upon the church Systematic Benevolence book. This is far more equal than the first plan mentioned, yet this may be improved in the following particulars:

1. There are young men in our churches who have no taxable property who should do more in building a

meeting house than that feeble brother who has a large family, though he be worth three or four thousand dollars. Health, strength and ability to labor and acquire should be taken into the account.

2. That young brother who has property, with small family, and firm in health, and keen in ability to acquire, should do twice as much in such an enterprise, as that brother who has the same amount of property, yet has poor health, and a large family upon his hands. And,

3. Location is an item not to be overlooked. Our houses of worship in the country are generally located near some farmer. On Sabbath and first-day his barns are filled with horses who consume his hay and his grain, and his house is filled with brethren who by urgent invitation fill several tables. And he lives so near that he is left to build fires, sweep the house, have the principal care of building, and hoards the hands very cheap. Those at a distance are free from a hundred such little burdens which amount to a large sum during the year, and his brethren at a distance are not only free from them, but share his liberality as stated above.

It is not always convenient for those coming to meeting, especially on the Sabbath, to take along with them hay, grain and refreshment. And these cold dinners are not always healthful. Neither would we discourage the friendly gathering around the farmer's ample board, by the friends of the Lord. But let the friendship be strengthened by those living at a distance occasionally bringing in a few bags of corn, oats and wheat.

In this locality are two houses of worship about ten miles apart. One is called Bro. Maynard's meeting house, because it is just across the road from his house, and the other is called Bro. King's, because it is near his ample home. But on inquiring, we learn that these houses are quite properly named. They cost about \$1,000 each, and Bro. Maynard really has \$400 in the one near him, and Bro. King has nearly \$800 in the one near him. Whereas, by regular tax, Bro. King would have about \$300 in the house in Orleans, and Bro. Maynard would have about \$200 in the house near him.

We would close by saying that the members of both these churches now seem more than willing to work on the plan of equality, and will soon settle the expenses of their houses upon the scriptural plan of equality.

JAMES WHITE.

Acknowledgment.

We are happy to acknowledge in this week's Review a 7-30 Bond from Bro. N. G. Satterlee, of the liberal denomination of \$500, which, with the premium that these bonds at present bear, is equivalent to \$525, for which amount we give Bro. S. credit for stock in the Health Institute.

Now here is an example, that we invite many more of our brethren to follow. We have been waiting a good while for some one to lead off in this direction. Here is a good start, and we sincerely hope others will not be slow to follow.

There are doubtless more than enough of these bonds in the hands of Sabbath-keepers to clear the Health Institution from debt, and place it beyond pecuniary want. But it is to be feared that these tempting bonds, which seem so very desirable for the investment of our spare means, will to some, at least, prove a fatal snare. Bro. S. has considered his duty in the matter, and resolves to invest in the way of the Lord's appointment. This is well. May others do likewise.

Brethren, a most important work, in the matter of erecting a suitable building at the Health Institute, is now *resting on your hands!* It remains to be seen what you will do about it. Has not enough been said already? What can we say more?

We have now ventured in the work as far as seems prudent, until we receive further substantial assurance from our brethren, and certainly as far as our present means will warrant.

We have made large contracts for lumber and materials which are now being placed on the ground ready for early operations in the Spring. Shall the work stop? Shall our *faith* in this enterprise *now* come to

naught for want of means to prosecute the work? I trust not. I prefer to cherish the belief recently expressed by a good brother, who is now an invalid at the Institute. Said he, "This work is the Lord's and it will go on. If the rich do not furnish the means, the poor will." Let the rich consider this fact, that the Lord's work will prosper, whether they contribute to its aid or not; but may it not be said of any among us, who have 7-30 Bonds laid by, or other spare means at command, that they have not taken a proper interest in the health-reform part of present truth, by a liberal investment of their means to aid in the prosecution of the work.

We now earnestly appeal to all our friends to say, and say immediately, what they propose to do for the Health Institute. And while some are making up their minds what to say, let others send their 7-30s right along.

J. M. A.

The Laodicean Message.

In my meditations to-day, the question came home with force, Have you ever fully heeded this message? and I was compelled to answer, No! There is yet a greater work to be done for me. I must be more zealous in repenting. I must die a greater death. I mourn that I have so little power in preaching and in prayer. It must be I have failed to lay aside every weight. My mind has been too often diverted from this great and solemn work.

I much regret having taken any part in the Photograph business. I now see it was a waste of time and means, and that it was setting a wrong example. I see that the fact that many of my friends requested my Photograph, and that others had engaged in the business, was a poor excuse. I hope to overcome, fortify the weak places, and henceforth to keep to my legitimate work as a messenger of the present truth. I am distressed at the thought of my past indifference, and I now feel that I can never rest till I have the gold, the eye salve, and the white raiment. In the strength of God I would make this last resolve. Brethren, pray for me. I look back and wonder that my labors have not been entirely fruitless. Many times I have been blessed for the truth's sake, and thus I have kept up courage until now. But when, oh, when, shall this lukewarmness be overcome? My soul longs for gospel freedom. For this I wait, and watch, and pray.

M. E. CORNELL.

Vermont and Canada East.

Owing to existing circumstances in my affairs at home, the Quarterly Meeting for the church at Enosburgh, Vt., was held Jan. 26 and 27, one week later than I appointed in the Review. Elder A. Stone was present and gave two discourses. The church appreciated the word spoken by God's servants; and the prayer and social meetings were made interesting to the aged, middle-aged, youth and children, who all felt to rejoice for the good work that had been wrought in them, and freely expressed their determination to follow on with the remnant in the Christian race, till they obtained the prize. We were especially blest evening after the Sabbath in attending to the ordinances of the Lord's house, and felt to appreciate the following words of the Saviour: "If ye know these things, happy are ye if ye do them." John xiii, 17.

Arrangements were made for Bro. Stone to meet with the brethren and sisters in North Sutton, C. E., Jan. 31, and Feb. 1, 2, and 3. Myself and wife traveled eighty miles with our own private team, and on Sabbath and first-day, Feb. 2 and 3, met with the few who assembled at the house of Bro. Hool's, in Compton, C. E. The Sabbath-keepers in this section are in a scattered condition and do not often meet together; yet their hearts are in the good work, and they have an increasing interest in the progress of truth.

During the meetings in this place I gave four discourses, organized Systematic Benevolence for three families, amounting to about \$68.00, mostly in Canada currency, took in one share for the Health Institute,

\$4.60 for the Publishing Association, and got one subscriber for the Health Reformer, and one for the Review.

On our way to our next meeting, Feb. 6th, we visited at Bro. Steele's, in Derby, Vt. We were happy to find this aged brother and his companion considerably advanced in the Health Reform, and having an increasing confidence in the present truth. May God bless them, and enable them to so advance in the good way that they may soon identify themselves fully with the people of God.

Feb. 8 and 9, we held six meetings with the church at Irasburgh; and although it rained and the roads were bad, yet a goodly number attended. On the Sabbath we enjoyed usual freedom in dwelling upon our present position, and the counsel to the Laodiceans. Then the brethren and sisters followed with cheering testimonies, and earnestly expressed their determinations to practice the truth on all points, that they might have a gathering influence, by their lives as well as by their words. In the evening we dwelt nearly one hour upon the proper manner of celebrating the ordinances of the Lord's house, after which the church enjoyed a profitable season in attending to the ordinances, which they had not had the privilege of doing for one year.

The day following, at 10 A. M., I made miscellaneous remarks, nearly two hours, relative to the Western Health Reform Institute, the S. D. A. P. Association, Systematic Benevolence, and church order; which resulted in having two shares taken in the Institute, and \$12.50 donated to the Association. Then we examined the standing of the church, appointed a church clerk, invited the brethren and sisters to raise their figures on s. b., and at half past 2 o'clock, P. M., I gave a closing discourse from the words, "To him that overcometh," etc. Rev. iii, 21.

The church at Irasburgh number about thirty members, and their figures on s. b. amount to nearly \$200. per year; yet they are in rather a scattered condition. Families live far from each other, and they are deprived of many privileges which they might enjoy if they were differently located.

Something has been said, with reason and propriety, against having leaders, or prominent members of a church, move away, thus leaving them perhaps in a distracted condition. But I see no harm in having the members of quite a large church situate themselves so as to have more than seven or eight of them meet together for worship from Sabbath to Sabbath.

If the brethren here pursued the course that the brethren in Enosburgh and vicinity did three years ago, it would not be long before they would have a house of worship, which would be not only for their convenience, but also for the convenience of churches and scattered brethren around them. Then they could hold weekly prayer meetings, besides those on the Sabbath, have an interesting Bible Class and Sabbath School; and this would help to keep their children from being drawn away into the world, and have the tendency to win them to Christ and to the love of the truth. Under the good influence that they might shed in this way, others would be induced to examine the truth, and we have reason to believe that there would soon be an ingathering of souls in Irasburgh, of such as should be saved.

A. C. BOURDEAU.

Barton, Vt., Feb. 18, 1867.

Report from Ohio.

I LEFT Appleton on Monday morning the 11th, to fill my appointments for Quarterly Meetings. On arriving at Mansfield, I was detained by not making immediate connection with trains on the Pittsburg, Fort Wayne, and Chicago R. R. for about ten hours, but was kindly entertained by my friend Mr. Dittler, who keeps the hotel opposite the station house. His wife embraced the Sabbath and present truth at Belleville. On Tuesday I arrived at Gilboa. Our meeting in this place was not as interesting as we had hoped on account of the stormy weather, and the snow leaving so as to spoil the sleighing. I gave three discourses to the few that came out to hear, and on Thursday morning preached the funeral sermon of Bro. Phillip Radabaugh. The cause of present truth is in a very

low state in this place, yet for all this they are now having regular Sabbath meetings. I hope and pray that they may persevere in their efforts to keep up an interest in the truth here till they become more united.

Sabbath and first-day, 16, 17, I was with the church at Lovett's Grove. I found them moving on with a steady pace toward the kingdom. I enjoyed a free and happy time with them. I gave them five discourses, and enjoyed one good social meeting. The blessing of the Lord rested upon us, and we all felt to renew our covenant with him and try to serve him with faithfulness and zeal in the future. While here I preached the funeral discourse of Sr. Ralston. Her place is vacant in their gatherings for worship and they greatly feel her loss.

I went from Lovett's Grove to West Townsend, where I have just passed through an excellent meeting. The little society here is composed of six members who are quite aged and infirm. I with them was glad to meet the brethren and sisters from Jackson, Green Spring, and Clyde. On Tuesday we had two meetings which seemed to be a kind of introductory to the meetings of the next day. Wednesday morning, at 10:30, we all gathered at the place of meeting, and we all engaged in a season of prayer. The blessing of the Lord came upon us and we all felt to speak forth his praise with heart-felt joy. After our season of prayer, I spoke for an hour with freedom on the Bible view of Health. This was followed by a free social meeting in which all the dear brethren and sisters spoke very highly of the Health Reform, and declared their determination to live it out more strictly. We were made to rejoice as we met with our dear Bro. Guilford formerly of St. Charles, Mich., at this meeting. He has moved near this place. May God bless him, that he may be a blessing to the little company here that they may all pass safely through the perils of the last days. The Lord is good, we will praise his name.

I. D. VAN HORN.

Report from Bro. Lawrence.

My last report was from Belleville, Ohio, Dec. 19. I remained there until the 22d, holding meetings and visiting. Then I returned to Fredricktown, arranged my box of books, and Tuesday, the 25th, went to Appleton, Licking Co., where I commenced a course of lectures in the Christian meeting-house, with the understanding that we should have it until we finished our lectures. But after four weeks, they started a protracted meeting in the house without saying a word to us about it; hence, Jan. 29, we moved to a school-house one mile and a half out. The same evening I received a letter from home, summoning me there in the shortest possible time. Accordingly I started on the morning of the 30th, at four o'clock A. M., and arrived at home the 31st, at ten A. M. My wife had been suddenly and violently attacked with inflammation on the lungs and pleurisy. She was better when I reached home, and is now recovering.

I am holding meetings every other evening in Oakland. I find the state of religion low here. I shall do all I can for them while I remain, and would be glad if Bro. Loughborough or some other efficient laborer could come and spend a little time with me here.

Yours in harmony with all the truths advocated by this people under the third angel's message.

R. J. LAWRENCE.

Rochester, Oakland Co., Mich., Feb. 19.

The Growth of the Cause.

DEAR BRETHREN AND SISTERS: The subject of the enlargement of the Review and Herald I see is again submitted to our consideration. Our paper is a silent messenger which comes to us weekly, heavy laden with a rich store of knowledge. It contains many cheering testimonies from the brethren and sisters, which brace us up to renew our watchfulness; and by heeding its teachings, we as a people are enabled to grow in grace, the love of God, and a knowledge of his truth. Our paper is also an intellectual bond which gives those of like faith a mutual acquaintance with one another, and increases their love and respect for those of the household of faith. At the same time it increases their desire to see the salvation of sinners.

The word "enlargement" sounds well when it is applied to our love for God and his cause. But this is to no purpose if we do not put our hands into our purses and ask ourselves how much we will do to give it a growth. Let the paper grow ten dollars' worth for me; and if by God's blessing, I am better able when it is called for, I will make it more.

Enlarge the paper? Yes. For the time for mercy is narrowing down. The vials of wrath are coming nearer day by day. The long dark night of desolation will soon begin, and the saints occupy the thrones of righteous judgment. In consideration of these facts, let us pour into the treasury of the Lord a recompense as near as we are able, for that which he has given us. Let us not withhold our hand in the evening of the day of mercy.

The paper is a messenger which has brought joy to many a bleeding heart, and such a rejoicing as money without the paper could not have brought. A small sheet may show the excellent capabilities of editors or publishers; it will show also, if we suffer it to remain small, how much we are inclined to support it by subscription or otherwise. I bless the Lord for his bounty in giving us so good a one. But let us enlarge our hearts with love to God, and love to our neighbors as ourselves. Then will our purse strings be unloosed to supply the necessary means for the growth of present truth.

Yours in the hope.

GEO. W. PARKER.

Chicago, Ill.

A Word to the Friends of the Review.

I PRIZE the paper highly; and I think I have good reasons for so doing: It teaches the truth, the present truth. It never sets stakes saying, "Thus far and no farther," as many have done. It is in favor of progress; going from one point to another, one step at a time, progressing all the while. Its columns are ever open to Bible truth. As fast as new truth is developed it accepts it. It never stops to ask if it is popular; never asks, Have any of the chief priests believed it? but as soon as convinced that it is truth, and truth that belongs to this age, it accepts it, and is bold to teach it to others. It never fears persecution. It is bold upon the side of truth; bold, but yet humble; firm and decided, but not self-willed.

It speaks openly, freely and frankly, yet is not hasty. It is patient toward all. It denounces error in the strongest terms, and offers truth in its place. It exhorts sinners to repentance, and points them to Christ. It offers consolation to desponding ones, and points the afflicted to the great Physician. Is ever ready to feed the hungry with the bread of life. Those who are thirsty, it points forward to the river of life, where they can drink and never thirst again. Those who fall into temptation and yield thereto, it exhorts faithfully to return to the fold where the great Shepherd is ready to heal the wounded. It is diligent to visit the poor as well as the rich. It travels far and near, seeking to console and if possible to save some. The lonely ones, who scarce ever have the privilege of attending meeting and hearing the living preacher, can through its columns hear the gospel preached and can have the benefit of a social meeting. All can receive some good. None need look amiss.

Who would not like to have such a paper visit their firesides, or the homes of some of their friends? Who would not wish to have its circulation extended? And who will not promise with me, to secure at least one subscriber if it will by this means be enlarged? It ought to be enlarged. It is not large enough to satisfy us yet. I should rejoice to see four more pages added; and I will be one who will add one subscriber if I have to send it to some friend. Who will be another, and another, till a thousand new subscribers are obtained? Let us see what we can do.

H. F. PHELPS.

The Enlargement.

The question has been asked through the Review in relation to the enlargement of the paper. What shall be done? I would say first of all that I am willing to do my part as a subscriber to have the paper again enlarged at the commencement of the next volume. We are all gratified at the good appearance and intrinsic worth of the paper issued in its present form; but who would not be willing to do something to have it enlarged to sixteen pages, and rank as a first class religious periodical in every respect? To have the Review double its size in the short space of six months, would be a matter of encouragement to every lover of present truth; and I think it can be done. Cannot a sufficient number of subscribers be obtained, at three dollars a year, letting the terms of the Review stand

as they are, to meet the additional expense? I will pledge myself to be one of them provided the paper is enlarged. The subscribers should pay in advance; and that it may be known how many can be obtained at this rate, let them send in their pledges to that effect, before the close of the present volume, June 4, 1867. What say you, brother subscribers, to this suggestion?

D. HILDRETH.

Lisbon, Iowa.

What Are We Doing?

WHAT are we doing in the Sabbath Schools to benefit the children? Are we doing anything to encourage them to form habits of overcoming? Or do we feel, that if we are successful in our efforts to have them get good lessons, our responsibility is ended? Good lessons are indispensable; but they are not all that is necessary. Cannot something be done to throw around them a restraining influence, during their absence from the school?

In thinking over these things at the commencement of the new year, I thought of a plan (which has been adopted by the school here,) that perhaps may be of some benefit. It is this: Every Sabbath let the teachers ask each scholar three questions. 1. Have you used any profane language during the past week? 2. Have you told any falsehoods? 3. Have you spoken any cross words to any one? Let their answers be recorded, and once in three months reported to the school. Then let the scholar whose record proves the best, receive a present of a Bible, or some other good book, as a reward for their efforts. The brethren and sisters can give five or ten cents apiece, the superintendent purchase and present the book.

Perhaps there would be more than one worthy of the prize. If so, more prizes can be given. It would be money well expended. At the close of the year, let the superintendent of each school give a report through the Review, of the number of children in the school, the number of prizes given, and the names and ages of the scholars that received them.

Perhaps some one that has had more experience can suggest something more beneficial than this. Will they please do so; and then let us adopt the plans which shall seem best calculated to promote the future usefulness of the schools.

H. M. KILLGORE.

South Norridgewock, Me.

*These questions could be varied to suit the circumstances of different schools.—Ed.

THE GLORIOUS GIVER.

How good is He, the Giver,
Whose mercies fail us never,
Whose bounty large is ever
Loving and free, and free
From Him the bright sun shineth,
And soft at eve declineth;
His power the seasons changeth,
Summer and winter, autumn and spring,
And each his praise proclaimeth;
Ever the bountiful Lord and King.
For everything he careth,
His notice nothing spareth;
Not e'en the sparrow falleth,
Without His kind regard,
And here His love has brought us,
His goodness here hath taught us,
That we with one accord
May praise, may praise the Lord.

"To Him who made us, and whose power upholds,
Whose bounteous hand our every want supplies,
Be endless praise:
Whose wondrous love our erring way enfolds,
And night and day with goodness crowns our lives.

To Him whose power the changing seasons bring,
The seed-time, harvest, gentle dew and rain.
For mercies now let our glad voices ring,
And high o'er all exalt and praise his name."

"Be Ye Therefore Ready.

"THE great day of the Lord is near, and hasteth greatly." The signs which Christ gave of his second coming have been fulfilled, and we are living near the close of time. The few remaining hours of probation are fast passing away; and whatever remains to be done, to be ready for the coming of Jesus, must be done quickly. Now is the time for preparation; the time in which to form holy characters for eternity; that we may be sealed with the seal of the living God, and be able to stand before the Son of man at his appearing.

Truly, we are living in solemn times. The Judgment hour has set. The last message of mercy is being given to the world. Soon will the loud cry go forth in mighty power, to gather up the honest-hearted and bring them into the fold of Christ. Then, speedily will the work be closed up. Jesus will leave the heavenly sanctuary, where he now stands interceding for us. The door of mercy will be closed, and there will be no more pardon for sin. "He that is filthy," must so remain and receive the reward of his iniquity. The wrath of God will be poured out upon the wicked.

But, for those who have kept the law of God and done righteousness, there is laid up a "crown of life," which the Lord will give them at his appearing. Oh, who would fail of being ready in that day, to meet his Lord in peace? Then, if we desire to have a part with God's people, and be accounted worthy to escape those plagues which are coming upon the ungodly, let us make haste to get ready while the hours of probation still linger.

The Lord will have a pure people, "in whom is no guile." Then, let us earnestly seek after godliness, purifying ourselves from all filthiness of the flesh, by a proper living, that we may be able to present our bodies to the Lord, as a living sacrifice, holy and acceptable; and having our conversation pure and holy, free from that spirit of levity and jesting which is unprofitable and savors too much of the world. And may we be daily found walking in all the commandments of the Lord blameless.

The perils of the last days are upon us. The world is full of iniquity. We need to guard every avenue of our hearts and souls against the temptations and allurements which surround us. Oh, then let us "watch and be sober;" be fervent in spirit; and diligently serve the Lord, that we may "be found of him in peace, without spot, and blameless." "And let us not be weary in well doing: for in due time we shall reap if we faint not." Jesus will soon come. Let us "watch unto prayer," be faithful to the end, and receive a crown of life.

MARY E. GULLFORD.

Castalia, Ohio.

News and Miscellany.

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

The Year 1866.—The year 1866 will stand conspicuous in social history for its fatal accidents and melancholy disasters. Storms by land, storms by sea, desolating hurricanes in the tropics, fearful shipwrecks in all parts of the globe, famines in the far East, conflagrations in the far West and Japan, our flocks desolated by murrain, crops destroyed by rain, a bloody war begun and finished in Central Europe, increased armaments and threats of war, rumbling in the crater of the volcanic Eastern question, floods sweeping with destructive violence over whole counties; and finally a succession of colliery explosions, following each other like claps of thunder, and all attended with the most frightful havoc—these are the striking incidents which have gloomily illustrated the story of the expiring year.

Earthquake.—According to a cable dispatch, a terrible earthquake has occurred in the island of Cephalonia, the largest of the Ionian group, on the west coasts of Greece, destroying every town.

Senator Wilson succeeded in getting the West Point appropriation bills amended so as to prohibit drills and parades on Sunday, and to make it the duty of the chaplain to organize a class for Biblical instruction and give his whole attention to the religious welfare of the cadets.

Permission has been given by the French imperial commission to the Bible society of France to have its stand in the park surrounding the Paris exhibition. The Bible committees of England propose to unite in the movement, and to make the occasion one for the wide distribution of the whole Bible, or the New Testament, in many different languages. It is thought that some 2,000,000 copies may thus be disposed of, and the sum of \$30,000 is now being raised by subscription in England to aid in this enterprise.

Luxury.—At this present moment luxury in France, America, and even England, has advanced till it is becoming mischievous. Men, and still more women, make of outward luxury a passion, till they expend toil and mental force and life itself to gratify it, feel delight when their equipages are the finest, their plate the heaviest, their wines the most expensive, till in fact, mere surroundings have become part of themselves, absorb and stifle all that is nobler in them. To "rise" is to have rich things, to "shine" to have their richest things, to "succeed" to have immensely rich things, and to "fail" to give up rich things, or

not to get them. There is no harm in the rich things, any more than there is in pigs' food, but to want them as pigs want swill is to be piggish without the excuse of a pig's nature; is to the individual, degradation; to society, an injury.—*Spectator*.

How to Take Cold.—As the thaw has come, the doctors are looking for an increase of business, and as every trade must live we offer a few hints upon the readiest methods of gratifying the fraternity. Persons who are partial to rheumatism should wear thin boots and be careful to keep them well soaked in snow water. A quick fever can be secured by leaving off overcoats. Neuralgia complaints are open to all who walk till they become heated, and then stop at the corner of a street and cool off by a genial chat with some good fellow. Coughs are free to all who will insist upon throwing open their coats in order to catch the gentle south breeze which prevails. The ladies are such thorough experts in this art that we need not offer them any suggestion, but by abandoning their cloaks and rubbers and resorting to their boots and shawls, they will reach a gruel diet by a short cut.

Two boys aged 17 have been arrested at Rochester, N. Y., for a wild but apparently deliberate attempt to kill the first man they should meet on the highway.

Impeachment.—The Judiciary Committee will report on the impeachment matter as soon as certain witnesses in the South sent for have been examined.

London, Feb. 23.—The news from Spain is of exciting interest. Though the Spanish government endeavors to keep the public ignorant of events, there is no longer any doubt that the outrages and high-handed proceedings of the Spanish Queen have at last culminated in the insurrection of many of her disaffected subjects.

Spain.—Spain is a unique country. Whatever despotic measures other governments may have adopted against Liberal representatives of the people, it has been reserved to Spain to exile by one stroke of the pen all the opponents of a new ministry. Still more exceptional (in the Nineteenth Century) is the exile of the nearest relatives of the sovereign, such as the only sister of the Queen, her sister's husband, the Duke de Montpensier, and the brother of the King. But the exile of the Queen's husband "crowns the edifice of the Bourbonic state." Only one exile now remains to be made, that of the mad Queen herself—and this we shall probably not have to wait for long.

The Eastern Question.—A European correspondent of the N. Y. Tribune writes:—

The organ of Ali Pasha in Constantinople has an article almost every day to show that Europe must not meddle any more in the East, that the only hope of the East is in her being left to decide her own destiny. The Greeks, singularly enough, are crying out for non-intervention as loudly as the Turks. A very able pamphlet has lately been published in Syria showing that this is the only hope of the Christians of the Levant. The same cry of non-intervention is re-echoed from St. Petersburg itself, and declared by the official organs to be the policy of the Russian Government. The Russian Ambassador here professes to hold the same view, and I am inclined to think he is sincere.

If non-intervention were possible, I fully believe that this is the best thing for the East. Turkey wishes it because she thinks that if left to herself she can manage the Christian races as in years past, and hold them under her sway. Greece wishes it because she believes that if left to themselves the Christians will drive the Turks out of Europe, and that Greece will take their place. Russia wishes it because she expects that if left to themselves, Turks and Christians will cut each other's throats, until the Empire is so thoroughly weakened that it will naturally and easily fall into her hands. My impression is that all of them would be disappointed; that if left absolutely to itself the Turkish Empire would gradually disintegrate, without any great amount of confusion or bloodshed, and that within twenty years European Turkey would be divided into four respectable Christian kingdoms, one of which would be Greece, one Roumania, one Bulgaria, and the other Serbia. But I fear that non-intervention is not possible, and that we have before us nothing better than war, rebellion, and general confusion, until the Turks are crowded out of Europe.

A Years Work of Dram-selling.—Carefully compiled statistics show that sixty thousand lives are annually destroyed by intemperance in the United States.

One hundred thousand men and women are yearly sent to prison in consequence of strong drink.

Twenty thousand children are yearly sent to the poorhouse for the same reason.

Three hundred murders are another of the yearly fruits of intemperance.

Four hundred suicides follow these fearful catalogues of miseries.

Two hundred thousand orphans are bequeathed each year to private and public charity.

Two hundred million dollars are yearly expended to produce this shocking amount of crime and misery, and as much more is lost from the same cause.—*Young Reaper*.

Southern Presbyterians and the Negroes.—The Presbyterian Index, published at New Orleans and Mobile, says: "We honestly believe that the true policy of the Church, having in view the true elevation as well as the salvation of the colored race, is, so far as their ecclesiastical relations are concerned, to keep them as nearly in their former position toward us as their changed social condition will admit. Therefore, instead of repelling the charge made against our General Assembly of trying to hold the colored man in the Church just as he was before his emancipation, we confess it and glory in it."

Murder of Union Soldiers in South Carolina.

THE Washington correspondent of the Detroit Tribune under date of Feb. 23, 1867, writes:—

The report of the committee on the murder of Union soldiers in South Carolina, which was made last night, will startle the country as it has Congress. No really new facts are presented, but heretofore they have rested upon newspaper statements alone, and the Copperheads were at liberty to denounce them as false. Now, we have a series of facts sworn to before the committee, and presented over the names of some of the best members of the House. To state the result with brevity, three Union soldiers were murdered in South Carolina with the most atrocious cruelty, their murderers were apprehended, but through the connivance of prominent rebels in South Carolina, leading rebel sympathizers here, including the President, and Judge Hall, of Delaware, they were set free, and are now at liberty in South Carolina.

Perhaps the most striking fact stated by the report is this: That those villainous murderers were received by their neighbors with "an ovation!" The President and his friends may well grow nervous over this report, for it gives an unanswerable reply to all their delusive argument respecting the "tyranny of the Reconstruction bill." The President told a New York gentleman who called on him the other evening, that the Reconstruction bill just passed by Congress was the most tyrannical act ever passed by that body. Doolittle, in the Senate, has the effrontery to get up in his place and pronounce the accounts in the newspapers of outrages at the South upon Union men and freedmen as "falsehoods," and this for the simple reason that he, a rebel sympathizer, a traitor to his party and principles, could travel on the main lines of railway without trouble! The report replies to all such loose statements and denials with a decisiveness that leaves no further room for argument.

American Topics in Europe.

THE following is from the European Correspondent of The Methodist, dated Bremen, Jan. 26, 1867. We received the paper containing it, just too late to give it an insertion in our last issue. The italic in the last paragraph, we give as we find it. The article is important as showing how strictly true it is that the future actions done by this "two-horned beast," will be done *in the sight* of the first beast. The writer says:—

The extent to which every measure of importance that transpires in America is discussed in Europe is remarkable: even the resolutions that are offered in the State Legislatures are sometimes found in the Continental papers, with lengthy editorial remarks thereon. You never do anything that you would be either glad or sorry that the world should know, that is not known here in course of time, and discussed too in all its bearings. Your secrets can not be permanently kept. There are two topics which have engaged universal attention here of late. One is your neighbor Maximilian. It is surprising how much interest has attached here to that representative of European despotism and Catholicism on American soil. Can the plant be made to grow in such republican atmosphere?—that is the question which the monarchists of the old world have been asking ever since Maximilian first set sail on his hazardous enterprise. The general impression here is, now, that the undertaking will prove a failure in the end. If so, what a lesson it will be to every future would-be propagandist of despotic ideas and Roman Catholic error on the American Continent! I suspect it is because the whole affair is an experiment of such vast significance in both religion and politics, that Europeans clothe it with so much importance, and never grow weary of talking about it. The most dig-

nified and stately reviews in Europe regard the subject as worthy of their best pens; and the cheapest and poorest journals are not behind in paying due attention to it.

The other topic lies a little nearer home—I mean the impeachment of President Johnson. One day we are informed that he has been impeached, and the people are left for a day or two to picture to themselves the unprecedented scene of a President of the United States on trial before his peers. Suddenly the news comes that *it is decided that he will be impeached!* Do not imagine that some of the New York papers are the only ones in the world that set a rumor afloat for the luxury of contradicting it by another on the next day. These conflicting reports on the impeachment of President Johnson are often of the most ridiculous nature. He has been impeached and unimpeached a great many times in all our principle languages, and at the present writing we have no idea of what has become of him.

But the question of speedy accuracy of information in Europe concerning congressional action on President Johnson is a matter of much less moment than the opinions expressed by the best representatives of the foreign press on the propriety of the measure. They discuss the subject in a most serious manner, and evidently regard it as one of great gravity. As far as I have been able to become acquainted with the opinion of the class of journals which are in heartiest sympathy with the United States, I find it to be one of profound regret at the proposed impeachment. They concede that the President has far transgressed his functions, but they say that more must be lost than gained by pressing the impeachment beyond mere debate. This opinion is expressed with the best of feeling—with a love, in some instances, almost amounting to veneration, and with a sincere hope that the American shadow may never grow less.

I might mention other domestic questions which you discuss with natural enthusiasm, while the Babel of Europe takes part in the debate. The general interest which is here felt in all that you do, and the force of American example throughout Europe and the world, lead to the very natural conclusion that *no country has more eyes upon it than the United States, nor is there a government on the face of the earth whose measures have a greater potency for good or evil on a larger number of human beings.*

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. Clyde.

BRO. SMITH: It is now six years since I first heard the third angel's message. With that message I received a love of the truth. So convincing was the testimony and harmonious the word that I was amazed, yea, confounded; for I was thus brought to understand what I must do to be saved. I have great reason for gratitude to my heavenly Father for showing me the light of present truth; and now while struggling with the powers of darkness on my way to the kingdom, every day gives me new reason for thanksgiving to God for his sustaining grace.

I look upon the move made in the way of Health Reform as a very important step. And I firmly believe that those who adopt the hygienic mode of living will on trial become convinced that they have been seriously abusing their bodies, and consequently in a measure injuring themselves for God's service. Let us make haste to deny ourselves of all useless and injurious articles and practices, which hinder us from getting ready to meet Jesus when he comes, that we may become blameless in our spirit, and soul, and body; and then we can pray to be thus "preserved" until the coming of our Lord Jesus Christ.

I love to contemplate the results of the reform movement; for I believe that it will bring us upon higher and holier ground, and help us to open our hearts for the full outpouring of God's Spirit.

May we have a willingness to improve every means of grace, is the prayer of your unworthy brother.

M. S. CLYDE.

Lake City, Minn., Feb. 17, 1867.

From Bro. Meacham.

DEAR BROTHERS AND SISTERS: Some years have passed since I have spoken to you, although the Scriptures enjoin it upon us to speak often to one another. I have been slow to believe in God's promises. But "the Lord is not slack concerning his promises as

some men count slackness," and I begin to see that I have done wrong in distrusting Him whose goodness and mercy has ever followed me through life. Looking from the stand-point which I occupied, I thought our heavenly Father had no more a people on the earth. The church and the world seemed to me alike. All for self and all seeking the mammon of unrighteousness. So I stood aloof from them. I was bitter in my denunciations against them, and turned from them in disgust. I became indifferent to religious duties—having the form of godliness, but not the power. Thus I lived until my lot was again cast among Sabbath-keepers. My lot was next cast among the despised in Clyde, and here I found the good Samaritan—a people zealous of good works—a neighborhood of Sabbath-keepers who had not forgotten the new commandment to "love one another." They appear to be living in the abnegation of the self-hood, cherishing the Health Reform, and patiently waiting for the kingdom of God. May the Lord bless and prosper them.

As I have been so derelict in duty, and by my wrong course of action wounded the feelings of my friends, I ask to be forgiven, and restored back to the fellowship of the church, and may we so live as to be accounted worthy to suffer shame for His name, and ultimately have a seat in his kingdom.

Yours striving for the truth.

E. O. MEACHAM.

Morrison, Ill., Feb. 18, 1867.

Bro. P. Martin writes from Dane, Dane Co., Wis.: As I received the truth in 1844, so I wish to walk in it. When I look back and see the wide difference between then and now, I am astonished at myself, and others. Do we believe that our great High Priest is now judging his people? Then may the Lord help us to realize it, and act accordingly. The Lord I believe will soon come to gather his elect from the four winds.

Sister C. M. Tenny writes from Dell Prairie, Feb. 13, 1867: I design to continue the Review, although I may have to make sacrifice of some other comforts to secure that. My family, as well as myself, look forward to its weekly visits with anticipations of a spiritual feast, and have not been once disappointed. I esteem it as one of the best means of grace which we as a people enjoy. It fills the vacancy where we have no preaching; for it certainly fulfills the charge given to Timothy, by preaching the word, being instant in season and out of season, reproving, rebuking, and exhorting with all long-suffering and doctrine. My prayer is, that all who read it may give heed to its reproofs, be encouraged and strengthened by its exhortations, leave error and embrace right doctrine, and thus be enabled to grow in grace and the knowledge of the truth, and be prepared to stand amid the perils of the last days, and to meet the Saviour at his appearing.

Sister E. M. Crandall writes from Utica: How my heart has been cheered in reading the communications from the brethren and sisters in the paper! How could we get along without this means of conversing with each other; especially those of us who live so far away from our brethren as not to be able to meet with them without considerable sacrifice! I live about ten miles from the church to which I belong, and cannot, therefore, meet with them very often. But I love my Saviour, and I love God's remnant people, and I feel to praise his holy name that he has in his providence led us into the present truth. What glorious truths have been given to us as a people through the Testimonies! How carefully and humbly we ought to walk before the Lord, for all his loving-kindness to us in restoring the gifts to the church.

I am alone, but not lonely. I feel the sweet and soothing Spirit of my Saviour who has said, "I will not leave thee nor forsake thee." I hope you will all pray for me that I may prove faithful till Jesus comes, that we may all be gathered into his heavenly kingdom.

The Great and Terrible Day.

We read, "The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. xiii, 9.

The prophet points us forward to the great and terrible day of the Lord, when all faces shall gather blackness, and the hearts of the children of men shall fail for fear. Now, how is this day to dawn upon the earth? Shall none know of it; none be aware of its approach? The Saviour says in his testimony that that day shall come as a thief in the night. But he exhorts us to watchfulness. But for what shall we watch? I think I hear some one say, "The signs of its approach." Well, we will see if there are any. The apostle informs us that that day shall not come upon us as a thief; then, if it does not, it will be be-

cause we have had some sign that it is near, and as the prophet says, hasteth greatly.

One prominent sign of its near approach is the calm security of the world at large, who are being lulled by the soft voices of their watchmen singing the siren song of peace. But the prophets tell us, too, that this shall be when there is no peace. So in this delusion, the world remains peacefully slumbering, and that day comes, even as a thief in the night, and they know it not until awaked from their delusive dream of peace to find that dreadful day upon them. And when we see this state of things existing around us, we may know that it is near, and hastening. And as we see these things come to pass, let us examine ourselves. Shall I be able to stand in that day, when the Lord shall be like a refiner's fire, and shall try us? Oh! what shall be the portion of the saints while the vials of the wrath of God are poured out?

List to the voice of the prophet. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Then we who are looking for his coming, and for the day of wrath upon the wicked, have a work to do. If that day comes upon us, and finds us in violation of God's law, and haughty; our minds full of avarice and pride; if one spot be upon our character and life, we cannot expect to be hid. Then, when we see our duty, and do it not, we have the greater condemnation. Oh! let us seek righteousness, by keeping all God's precepts; and meekness, by following all the testimonies of Christ, that the Lord may shield us in the day of wrath. If we are found among the little, blood-washed company when the decree goes forth, "He which is filthy, let him be filthy still;" "he that is holy, let him be holy still," we shall be safe. The holy angels will encompass the saints; while upon the wicked, the glory of the Lord is a consuming fire; and they shall perish by the brightness of his coming, but he will receive the saints to himself, and return with them to the beautiful City, and bid them partake of the marriage supper of the Lamb. Who would not wish to be one of that favored company when the glorious King himself will come forth to serve them?

But let us cast our eyes back to earth—the earth now desolate, and void of inhabitant. The atmosphere, or heaven, having passed away, causes the clouds which had floated above, upon it, to settle down upon the earth, even as they were before the atmosphere was created "and darkness was upon the face of the deep," thus fulfilling the prophecy of Joel ii, 2: "A day of darkness and of gloominess, a day of clouds and thick darkness." The earth in this state is the abode of Satan for one thousand years. The plan of redemption will soon be completed. He knows his fate is sealed, and I think none will envy him his reflections, as he looks abroad and beholds the heaviness of the curse which he has brought upon the once beautiful earth, then waxed old as a garment. But the thousand years having expired, Jesus descends to this earth, "and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south." Zech. xiv, 4.

Then the heavenly city, New Jerusalem, cometh down from God out of Heaven, see Rev. xxi, 2-10, and rests upon this mighty plain. Then the wicked dead receive their call to rise; but they come forth to hear the sentence of death pronounced upon them. Jesus and his people enter the beautiful city, and Satan goes forth trying to deceive those who came up last, and make them think they are able, because of their great multitude, to take the city. He assembles the generals; they advance to their posts, and with Satan at their head; move forward, flattering themselves that they can take the city. They march up on the breadth of the earth, an exceeding great multitude, as the sand of the sea in number, but as they encompass the camp of the saints, Jesus and his people ascend to the top of the wall of the city. Then every eye beholds him, even those wicked Jews who caused him to be crucified, and those who pierced him shall look on Him whom they pierced.

"Not crowned with thorns and gory,
But crowned with glory now."

As the wicked now behold Jesus and the saints in all the unspeakable glory that surrounds them, and hear the soul-enraptured song of the redeemed, they will realize what happiness and joy they have lost. Fire from heaven consumes them. They are punished according to their deeds. The same fire which destroys the wicked purifies the earth; and what a scene of awful grandeur will then be presented to view! The earth one great lake of fire. The fire will eventually destroy every vestige of the curse, and the earth, purified and renewed, will soon bloom again in all the beauty of its primeval state, when fresh from the hand of its Maker, and everything was pronounced "very good." When all effects of the curse are removed, against which the wrath of God was kindled, and the day of wrath ended, and nothing left to mar

the beauty of the renewed earth, the saints will realize that for which their souls so often longed. They will dwell in the presence of their King, and "God himself will be with them and be their God." No tears there, no sorrow. Of the beauties of that land it hath not entered the heart of man to conceive. The most vivid imagination cannot picture the height of its beauty and its glory.

Dear reader, which will you do? Will you go on, surfeiting, feasting and careless, and allow that dreadful day to come upon you as a thief? Or will you be watchful, sober, temperate, girding on the whole armor of God, preparing to stand in the battle on the Lord's side, and receive the blessing of God, the gift of eternal life, and a home in the earth made new?

SARAH J. WAKELING.

Memphis, Mich.

KIND WORDS.

Why is it not as easy
To speak in accents mild,
If one should need reproving,
Companion, friend, or child?

If you request a favor,
'Tis not a heavy task,
In pleasant words and cheerful,
Your needed wants to ask.

You'll find it much more pleasant
To ask in accents kind,
'Twill be more freely granted,
And leave no sting behind.

Go out into the forest,
And speak in angry tone,
If echo gives sharp answers,
The fault is all your own.

The love of brute creation
By love alone is gained,
The same with human beings,
If treated just the same.

All men are human beings,
With feelings tender, true,
So speak to others as you would
Have others speak to you.

C. M. WILLIS.

Charlotte, Mich.

Obituary Notices.

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

DIED, at Perry's Mills, N. Y., Jan. 13, 1867, Thomas Whipple, in the 95th year of his age.

Bro. W. was the oldest inhabitant of this place, and one of its earliest settlers, having lived here nearly sixty years.

Strictly moral in his principles and conduct, and always entertaining great regard for Christianity and its adherents, he however made no public profession of religion till awakened by the preaching of the advent doctrine in 1842, or about that time, when he joined the Wesleyan Methodist church, but withdrew from it under the proclamation of the second angel's message.

He commenced keeping the Sabbath in 1852, and embraced the truths of the third message as fully as could be expected of one of his advanced age and limited experience. His religious sympathy was with this people, joining the church soon after its organization.

Always cheerful and happy, he met the monster Death without fear; and we hope to meet him in the morning of blessed re-union.

S. B. WHITNEY.

DIED in the town of Red Cedar, Dunn Co., Wis., Feb. 4, 1867, of typhoid fever, Orpha E. Wood, aged 12 years 5 months and 10 days.

Also, at the same place, of typhus fever, Feb. 10, 1867, Samuel A. Wood. These were children of J. P. and Catherine Wood. Words of comfort by the writer from Jer. xxxi, 15-17.

C. H. ROGERS.

DIED, in Rindge, N. H., Feb. 15, 1867, at the house of her son, Bro. Samuel Martin, sister Rebecca Martin, aged 87 years. She had been a Christian for many years, was in the advent faith in 1843, and among the first to embrace the third angel's message. She lived an exemplary life, beloved by her children and grandchildren, as also by all the church, and fell asleep in full expectation of soon awaking to immortality and eternal life when Jesus comes.

L. W. HASTINGS.

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, 20c., 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.
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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

exposition of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 1 oz.

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.
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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.
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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 Extracts.
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, March 5, 1867.

AN INVITATION RENEWED. Quite a number have availed themselves of the offer we made a few weeks since, of specimen numbers of the Review free. And the way is still open. The paper can in this way be got before a great number of people, at as moderate an expense as in any other way. So send in the names of all those for whom you feel an interest; and do not feel sensitive if your list is quite lengthy. We would like to use up all our odd numbers in this way.

OUR PUBLICATION PAGE. The matter contained in the Publication Department has been made up in the form of an eight page tract, and a quantity printed for free distribution. Brethren would do well to obtain a supply to hand to their friends. We send a package to each of our preachers, so far as we can learn their present whereabouts, for them to circulate among the people wherever their labors may call them, outside of the church.

NEW DEPARTMENT. We open this week a new department in the paper—the Historical Department. We have some very interesting sketches of history, throwing light on the prophecies, which we wish to lay before the readers of the Review. But as the paper is too small to carry on the Historical and Commentary departments together, we have concluded to alternate these two departments, giving gems of an expository nature one week, and historical sketches the next. If the Review contained 16 pages, we could do better; but we will do the best we can with the facilities we have.

The reader will be interested in what appears under this department in this number from the pen of Bro. Goodrich. In a very pleasing style he throws his reasoning around the false statements of Mosheim, like the huge folds of an anaconda, drawing them closer and closer, till the Doctor's "traditionary" history for Sunday-keeping is at last crushed to death in their inexorable embrace.

THE ENLARGEMENT. Some of our correspondents speak this week quite earnestly in favor of a still further enlargement of the Review. We would say that four more pages could be added at proportionately less expense than the four which have been added. 1. The press work would cost no more. Our press is just large enough to take on eight pages, so that now we print one form of eight pages, and one of four. It would be no more work, and take no more time, to print two of eight. 2. In the matter of folding it would be an advantage, as the paper would be upon a whole sheet, and all cutting would be avoided. Paper and type-setting would be the only additional expenses. That it will be necessary eventually to enlarge to 16 pages, there can scarcely be any question. Shall we do it soon? Time is short. What is done must be done quickly. All the signs of the times indicate that we should make immediate preparation for a great work. And if there is duty in the matter, if the time has come to manifest more faith by another move in the way of enlargement, God will bless and sustain his people in it. We ask the brethren to take this matter into consideration, that whatever step is taken, it may be done deliberately and judiciously, as thus far, by the grace of God, we, as a people, have been enabled to move. The trustees would be glad to learn the minds of the brethren, that some decisive step may be taken by the time of the next Association meeting.

"Good Lord."

We often hear well-meaning people, when speaking of the High and Holy One, use the expression, "good Lord," and "thank the good Lord." The adjective "good," when speaking of common things, as a good cow, that good horse, and that good man, seems very

proper, and falls on the ear agreeably. But we would suggest that where it is connected with the great and terrible God, it sounds exceedingly disagreeable.

It is true that the Psalmist says, "Good is the Lord;" but the sentence is made dignified by the addition, "and greatly to be praised." The usual manner of scriptural expression is, God, the great God, the Most High, the Almighty. Let us remember that holy and reverend is His name, and be careful not to break the commandment by taking that exalted name in vain.

JAMES WHITE.

Ye Cannot Serve God and Mammon.

"Did your friend buy the farm that he was looking at?" "No." "Why not?" "Because he wants to get a farm and keep all his money!" This was a very short but forcible answer. It contained much truth. In buying, men often wish to get a good piece of property and yet keep most of their money. Generally they find it very hard to do this; yet by extortion they do often get things for less than they are worth. Some men are trying to gain Heaven in the same way in which this man wished to get a farm; i. e. have all the good of this world and have a home in Heaven too. But Christ says that this can never be done. "Ye cannot serve God and mammon." You cannot have this world and the other too.

D. M. CANRIGHT.

The Sabbath a Yoke of Bondage.

SOME opposers say that the seventh-day Sabbath is a yoke of bondage. This I have come to believe to be strictly true from observing how it works. But to whom is it a yoke of bondage? Not to the one who keeps it, for to him it is to be a delight, Isa. lviii, 13, and a blessing, Isa. lvi, 2. But to the man who is partially or wholly convinced of its obligation and is trying to get around it,—to him it is a yoke of bondage. It galls him, frets him, and he becomes impatient and often angry under it. Hundreds of illustrations of this may be found in all parts of the land. Hence, it is no wonder that such persons think it a yoke of bondage. It is hard to fight against God.

D. M. CANRIGHT.

The Cause in Lapeer, Mich.

THE interest here holds out well. Some ten or twelve have embraced the truth during the meetings, and many are still considering the matter. We have given straight testimony as our ability would allow on the Sabbath, Health Reform, Spiritual Gifts &c. and still we have a full house and good attention paid for two hours at a time. I have given twenty-five lectures, and have given out appointments for another week.

The brethren and sisters here, are much encouraged and rejoiced to see their neighbors and friends manifest so much interest in present truth. We trust these are the beginning of better days for the church in Lapeer.

M. E. CORNELL.

Appointments.

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

ARRANGEMENTS have been made for the brethren living at Clyde, Green Spring, Jackson, and West Townsend, Ohio, to hold Monthly Meetings.

The first one will be held at the house of Bro. Sharpe in Clyde, O., the third Sabbath in March.

All the brethren and sisters in and about these places are especially invited to attend. These will not be business meetings; but they are for all the dear ones who love the truth, to renew their spiritual strength. Let all make a special effort to attend.

I. D. VAN HORN.

THE next Monthly Meeting of the Marion, Lisbon, and Anamosa, churches will be held at Anamosa, Iowa, March 16, and 17, 1867.

WM. V. FIELD.

WE would say to our brethren at Orange and Windsor, that Grand River has risen so as to stop all travel with teams at present. But should the water go down, and there come sleighing, or it continue good waggoning, we will meet them as follows:

Orange, March 6, at 10½ A. M.
West Windsor, March 9, and 10.
Battle Creek, " 16.
Newton, " 23.
Convis, " 30; and 31.

If it should not be good traveling at the time above mentioned, we shall probably remain in this region until the going settles, where we are kindly cared for, and return to Battle Creek when our friends here go to General Conference.

JAMES WHITE.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

E. KINCAID: The \$1.00 was received and receipted in No. 9.

A. H. BEEMER: The money was received and credited to Adam Beemer. Was that right?

A. B. RUST: It is.

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.

Each \$1.00. A R Hayden 30-10, J Jenkins in full, John Clarke 29-13, John Woolsey 30-9, Mrs Geo Scott 30-9, Mary P Shaw 30-8, M Van Dorn 30-6.

Each \$2.00. J G Keiss 31-1, Mrs O A Robinson 31-9, J A Laughlin 31-9, A J Davis 31-9, C M Shepard 31-1, E D Potter 31-9.

Each \$2.50. Geo W Barker 31-14, Wm J Haynes 31-14, Wm Johnston 31-1, M W Hargrave 30-21, Wm Herald 32-1, H Hodgson 31-1, H Overmier 31-1, A Lawton 30-19, Mrs E Hemenway 31-1, Wm Campbell 32-1, P H Dam 31-9, C Jensen 31-16, W Coon 31-4.

Miscellaneous. S V Alborton 63c in full, E Kincaid \$1.15, 29-11, S V Anderson 1.5, 30-15, Mrs A P Tripp 1.75, 31-21, J Burroughs 1.75, 30-11, S Simonds 3.00, 31-1, W D Snarpo 2.85, 32-1, M Hutchins 2.95, 32-1, Anna Whitmore 50c, 28-11, Mrs C Whitmore 50c 30-1, H Luce 50c, 27-13, F T Wales 2.88, 31-1, R Caviness 50c, 31-11, W Farnsworth 50c, 30-14, J Hebner 3.00, 31-1.

Subscriptions at the Rate of \$3.00 per year,

E Dayton \$3.00, 31-16, M W Porter 2.00, 30-10, A M Gravel 1.50, 31-1, A Noyes 3.00, 31-1, B F Rice 3.00, 32-1, Mrs R C Straw 3.00 32-1, E D Armstrong 3.00, 31-1.

Donations to Publishing Association.

M. M. Edmunds s. s. \$2.00.

Cash Received on Account.

I D Van Horn \$6.20, C O Taylor 25c, Ezra Styles \$9.40.

Books Sent by Mail.

P T Payne 12c, E Kincaid 15c, D Honeywell 15c, M Dennis 15c, H M Kenyon 25c, Anna Whitmore 10c, Mrs I Hanchett, H A Thurston 2c, M Van Dorn 10c, C Hemenway 10c, F T Wales 12c, S Shelby 10c, A Sanborn 25c, A Woodruff 13c, C Jensen 10c, W Coon \$1.00, C M Shepard \$2.50, E Hutchins 10c, P Jensen 22c, E P Giles 25c, C Jensen 60c, J M Downs 2c, J M Richer 6c, Mary E Davis 6c, D Malin 2c, S Babcock 12c, C K Farnsworth 50c, A B Rust 10c, Mrs J Curren 6c, O B Thompson 25c, B F Rice 12c, Mrs R C Straw 40c, H C Miller 70c, C H Rogers 60c, E Dayton \$1.00, Wm Chapman 7.88, J Berry 12c, M H Brown 12c, D Huginin 13c, E Eaton 2c, E Church 12c, A O Hudson 12c, J W Bailey 12c, D C Bronson 10c, I N Van Gorder 15c, Mrs E B Stevenson 12c, E A Bragg 1c, W P Andrews 1.50, J G Lamson 2.00, H W Barrows 80c, W S Salisbury 1.00, C B Cole 12c, A G Carter 12c, Mary Bean 2c, J Aldrich 25c, I N Pike 12c, J G Smith 15c, D Howard 12c, W S Foote 12c, Mrs L Hobbey 10c, R Lockwood 10c, A Jones 10c, J Hackett 12c, L Lowrey 25c, M Goad 25c, J H Aldrich 25c, J L Baker 25c, A L Guilford 25c, Z Brooks 25c, T Martin 12c, E A Nutting 2c, J F McReynolds 10c, M M Stringer 2c, S A Doud 12c, M H Bates 13c, A D Love 10c, Nancy Emans 10c, P C Rodman 3.37, B F Bradbury 13c, S Wright 12c, S B Whitney 4c, W S Higley 1.50, J A Strong 10c, E Morrow 10c, H Brown 10c, D Arnold 12c, E Goodrich 30c, B G Allen 15c, S I Twing 13c, D T Evans 12c, A M Gravel 25c, E G Rust 23c, Mrs E Harrington 25c, G W Bartlett 25c, L B Kneeland 7c, A Amburn 30c, Julia A King 1.50, W Camp 27c, L M Locke 25c, J Eggleston 25c, W A Raymond 20c, J W Marsh 25c, S W Rhodes 25c, A McAllister 25c, J F Upham 20c, S W Willey 25c, W F Crous 50c, J E Green 12c, Mrs F Winchell 25c, H Abbott 25c, L Day 23c, M Kittle 25c, I C Tolhurst 4c, B Tarbox 2c, L Kellogg 15c, J S Woodard 30c, A H Robinson 13c, G M Dimick 25c, E Hough 40c, C P Buckland 15c, A C Raymond 15c, G W Mitchell, L Langer, S C Perry, G G Green 25c, N S Warner 12c, W Russell 12c, J P Lewis 15c, J Barrows 15c, F G Eastman 5c, E Smith 15c, Mrs D F Chase 12c, R J Davis 15c, F Greenman 25c, G L Holiday 25c, L T Henry 25c, Mrs M Slayton 6c, P Holcomb 10c, C F Hall 15c, J Jones 12c, M A Holt 25c, J B Lamson 1.00, O F Hinch 50c, H L Richmond 50c, L S Bristol 25c, S A Whalen 18c, M W Porter 12c, H Loop 25c, S Shelley 10c, J Byington 50c, H H Cunningham 20c, J B Inga 1s 6.75, Ezra S Lane 25c, M W Porter 25c, S Norcross 85c, M Kunselman 15c, T Francisco 50c, S Mathews 35c, M B Ferroe 25c, Mrs C P Thompson 12c.

Books Sent by Express.

Eld. T. M. Steward, Prescott, Wis., \$20.05.

Michigan Conference Fund,

J Harvey for Church at North Liberty, Ind., \$50.00.

For the Western Health-Reform Institute.

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

Daniel Chase \$25.00, N H Saterlee \$25.00, John Parmalee 25.00, F M Palmer 25.00, J A Olmsted 25.00, J A Hall 25.00, M Kneeland 50.00, A M S Brigham 25.00, Susannah Brown 25.00, H Hilliard 25.00, A E Deveraux 50.00, R Godsmark 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.

Rachel Logan \$25.00, N H Saterlee 525.00, J A Olmsted 25.00, J A Hall 25.00, Mary Kneeland 25.00, A M S Brigham 25.00, S H Burlingame 50.00, A Hida Brown 25.00, Delilah Brown 25.00, H Hilliard 25.00, A E Deveraux 50.00, M E Ramsey 10.00, R Godsmark 25.00.