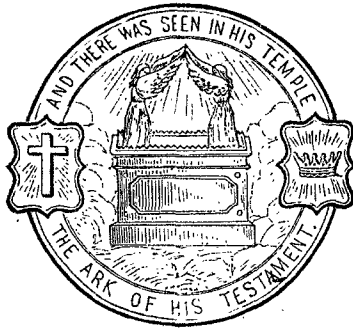


ADVENT



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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PRAYER FOR REFUGE.

TUNE.—*The Lone Starry Hours.*

O GIVE me a refuge with thee, Lord,
When the great day of wrath shall be here;
When the wicked in terror shall flee, Lord,
As the "white cloud" begins to appear;
When is heard through the earth, their praying,
For the rocks and the mountains to fall,
May I, by thy truth here obeying,
O Lord, then be saved from it all.

CHORUS: When is heard through the earth, etc.

O give me a refuge with thee, Lord,
For none will be able to stand,
Save those who thus sheltered shall be, Lord,
And kept by thy powerful hand.
When the Archangel's voice shall be calling
The dead from the earth and the sea,
And the wicked around shall be falling,
For safety to thee let me flee.

CHORUS: When the Archangel's voice, etc.

O give me a refuge with thee, Lord,
When the wicked the city surround;
When the saints their destruction shall see, Lord,
O let me with thee then be found.
When the song through the new earth is ringing,
Of triumph and joy evermore,
Let me join in the heavenly singing,
That rolls o'er the glorified shore.

CHORUS: When the song through the new earth, etc.

H. M. KILGORE.

South Norridgewock, Me.

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.

THE SOURCE OF TRUE PROSPERITY; Or: How to Obtain Mercy.

BY ELD. A. S. HUTCHINS.

TEXT. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. xxviii, 14.

To the man desirous of salvation the doctrine of this text is of the utmost importance. It is stated in terms too plain to be misunderstood by the believing, obedient child.

In the examination of this subject, we shall consider, 1. The nature and consequence of sin. 2. The provision for removing sin. 3. The mercy obtained if we confess and forsake sin.

1. *The nature and consequence of sin.* From the sacred pages of inspiration, we learn that "Sin is the transgression of the law." 1 John iii, 4. And again, we read, "All unrighteousness is sin."

Unrighteousness is defined by Mr. Webster, "Injustice; a violation of the divine law, or of the plain principles of justice and equity." Righteousness is defined, "Purity of heart and rectitude of life; conformity of heart and life, to the divine law."

As sustaining these definitions, we call attention to the language of Moses, speaking of God's commandments: "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. vi, 25.

Hence, the righteous man keeps the law of God. He conforms in life and heart to its holy requisitions; while the sinner is its transgressor. He is a rebel against the just and holy principles of God's government. "He that committeth sin is of the Devil; for the Devil sinneth from the beginning." 1 John iii, 18. We say, then, in the language of inspiration, "Righteousness exalleth a nation: but sin is a reproach to any people." Prov. xiv, 34.

The sinner is not the servant of God; but he is the servant of the enemy of all righteousness, the great originator of all evil. Said Jesus to a certain class. "Ye are of your father the Devil, and the lusts of your father ye will do." John viii, 44. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. vi, 16.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. viii, 7. It wars against the glory of the Most High, and against its own highest, eternal good; and that of its fellow-creatures. This rebellion weakens all the nobler powers of the mind, perverts the judgment, blunts the sensibilities, sears the conscience, fills the heart with unbelief; and degrades the sinner physically, mentally, and morally.

Sin drove the first happy pair from the garden of Eden and shut them away from the tree of life. Sad and awful the change now! Joy and peace which filled their hearts in their once delightful home, must give place to sighs, and groans, and many a bitter regret, as they go forth to reap the reward of their transgression. Sin called forth the destructive deluge of wrath upon the antediluvians, and swallowed up that ungodly race. Sin ruined the cities of the plain, and brought down the storm of fire and brimstone upon them. Rebellion against God and hatred to his people, led the Egyptian host to rush madly and wildly into the jaws of death. Unbelief and stubbornness of heart, led the once highly favored people of God, who had received so many distinguished tokens of his love and care for them, to prefer the life and companionship of a murderer, to that of the dear Saviour; and to cry of him, "Crucify him, crucify him."

Sin had led them on from one degree of impenitence to another, till they could bear false witness against the innocent Son of God, on the night of his betrayal and apprehension; and greedily thirsting for his blood, to urge on and hurry forward his mock trial, and his sentence to die a condemned criminal upon the cross. They could look upon that blessed Jesus as the nails were driven through his feet which had borne him to their dwellings with tidings of mercy

and salvation; they could gaze upon him as the nails were forced through those hands which had rested so gently upon the sick and afflicted, the dying and the dead, imparting health and life; they could stand gazing upon him in his dreadful agony upon the cross as he bled, thirsted, and groaned, and bowed his lovely head in death; but the heavens could not; they veiled themselves in clouds of darkness, and refused to witness the dreadful scene, when the spotless Lamb of God who "knew no sin," must die as a criminal unworthy to live. The earth groaned and trembled, and the rocks burst asunder.

"Thy grief and thy compassion,
Were all for sinner's gain;
Mine, mine was the transgression,
But thine the deadly pain."

But we pass to the consequence of sin, which is DEATH. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James i, 15. This was the penalty threatened Adam for transgression. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. ii, 17. Or, "dying thou shalt die." Margin.

Touching the nature of the death here threatened, it seems needless to mistake; for when fully defined to Adam subsequently to his transgression, it is made thus plain by God, whose majesty he had insulted, and whose precepts he had trampled under foot: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. iii, 19. From this time forward, he is in a "dying" condition, his steps bending toward the grave, which he reached in nine hundred and thirty years.

As Adam could impart nothing to his posterity better than what he now possessed, a race of sinners under the sentence of death came forth. Mark its ravages! All the vast generations of men that like the broad swelling wave have arisen, have passed away by its steady and fearful strokes, and lie hidden in the secret depths of death and the grave. No age, rank, or nationality, exempts from death. "There is no discharge in that war."

The king and his subjects, the slave and his master, the mighty warrior and the humble, devoted, Christian, are there. "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master." Job iii, 17-19. Our nearest and dearest friends have been torn from us by the ruthless hand of death, and they too are hidden there.

Through the degenerating influence of sin, our days are shortened "as an hand-breadth," and our downward steps will soon bring us to the embrace of death, and its portals would forever close upon us and lock us in everlasting silence, in payment of the penalty incurred by the fall of man, were it not for the bright star of hope which shines forth from the pages of divine revelation, dispelling the darkness of such a cold and gloomy thought. From this source of light and truth, and life and immortality, we learn that

"the righteous hath hope in his death." Prov. xiv, 32. A halo of light now hangs over the resting place of the dear saints of God.

2. *The provision for removing sin.* The Scriptures testify that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," Rom. v, 8.

The attention of the fallen pair was early directed to the Messiah and his work. Gen. iii, 15. Holy men of old manifested their faith in him, through their various offerings and sacrifices, which pointed forward and typified the great and saving Antitype. Through faith in him and obedience to the Father, their sins were forgiven. Says David:

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Psa. xxxii, 1, 2.

As he went forth upon his mission, to turn men from darkness unto light, and from the power of Satan unto God, that they might receive forgiveness of sins, the attention of the people was called to him in the following impressive language, "Behold the Lamb of God, which taketh away the sin of the world." John i, 29.

For this he sacrificed the glory which he had with the Father before the world was; for this, he who was rich became poor; for this he went about doing good, "despised and rejected of men; a man of sorrows and acquainted with grief." For this, he shed his most precious blood upon the cross, and died the just for the unjust, and lay down in the cold grave. Yes, Jesus the Life-giver once rested in a tomb. He has sweetened its domain, he has lighted its portals, and bids us look up and hope in him.

He burst the bands of death and the grave, and arose a triumphant Conqueror. He ascended to the Father to the mansions of glory.

"Bleeding Jesus, blessed Saviour,
Now reigns on high."

Oh! let us remember the sovereign love of our dear Master, our dying Lord! And may we follow in his steps.

In the gift of the dear Son of God, to die for the fallen sinful race, the attributes of love and mercy, manifest themselves in our Creator, in the strongest possible manner. So, with the inspired penman, we may say, "God is love." Man had placed himself where even the mercy of God could not be exercised in his behalf, for his salvation, upon any other plan than that of the atonement. And this could be effected only through the unspeakable goodness of the Father, and the willingness of the Son to "humble himself, and become obedient unto death, even the death of the cross."

Through the efficacious blood of this propitiatory sacrifice, we can now gain access to him whose law we have broken, and have all our sins purged away, our names written in the Lamb's book of life, and we finally stand among the redeemed on Mt. Zion. Consoling thought! Blessed prospect! God can now be just, and the justifier of him that believeth in Jesus.

Our great High Priest, the blessed Saviour, now pleads his blood in our behalf in the heavenly Sanctuary. And how inexpressibly comforting and cheering the words of the beloved disciple, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John ii, 1, 2.

The vicarious death of our dear Redeemer upon the cross, opens a way for all men to escape the awful consequence of sin. All are graciously invited to avail themselves of the merits of the Saviour's blood, and live. None need remain away and perish. "Whosoever will, let him take the water of life." Soon Jesus will finish his work in the Sanctuary, the sins of God's people will be blotted out, and forever borne away.

Dear friends, it is your privilege and mine, to be in readiness for that important day, that our sins may all be blotted out. It is our privilege to be wholly consecrated to the Lord. Says the apostle in view of the preparatory work to meet the Saviour when he cometh, "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v, 23. And then adds the gracious assurance, "Faithful is he that calleth you, who also will do it."

Our adorable Redeemer has promised to come again. "And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also." John xiv, 3. As he was taken away from the disciples and caught up to Heaven, two men stood by them in white apparel, "Which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into heaven." Acts i, 10. Mark the expression, *Shall so come*. Not in a mysterious, hidden, manner. Not with a mystical body, but that same Jesus will come again. Blessed thought! Even so, come, Lord Jesus.

Darkness rests not upon the minds of the saints of God, respecting that bright morning, around which cluster the high and buoyant hopes of the resurrection of the dead, and the gift of immortality and eternal life.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." The signs of the times justify us in the belief that the coming of the Son of man is near, "EVEN AT THE DOORS." The sun, the moon, the stars, the earth, the rolling oceans, the church, and the world in its moral and political attitude, all, all bid us look for Jesus' coming as right upon us.

The sleeping saints will then awake and come forth to meet their coming Lord, and the righteous living be changed. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv, 14-17.

Now to the righteous is restored the life through Christ, which was lost by the fall of Adam. And herein is fulfilled that scripture, "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv, 22. Now they receive the gift of eternal life. To this glorious day the apostle looked for his crown, and there all the lovers of the appearing of Christ look for theirs. Says Paul:

"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 7, 8. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v, 4. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii, 4.

This redeemed company live and reign with Christ a thousand years. It is evident from the word of God that this reign is in the New Jerusalem.

At the expiration of the thousand years the wicked dead are raised [Rev. xx, 5] to receive their reward. Paul teaches us that "the wages of sin is death." Rom. vi, 23. And John says, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. xx, 6. Again we read, "He that overcometh shall not be hurt of the second death." Rev. i, 11. As the sinner did not overcome sin he can not have the overcomer's reward; but as a reward for his personal transgressions, the second death falls upon him.

In probation he was exhorted, "Cast away from

you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?" Eze. xvii, 31. As the death here spoken of which may be escaped by turning away from transgressions, can not be that death incurred by the fall of Adam, it follows that it must be the second death. This we may escape, but if we remain impenitent, it will certainly overtake us.

The element used for the utter destruction of Satan and all the incorrigible host of sinners, is fire from God. "And fire came down from God out of Heaven and devoured them." "And death and hell were cast into the lake of fire. This is the second death." "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. Here inspiration leaves them, and here must we, assured by the Scriptures of divine truth, that God "will render to every man according to his deeds." Rom. ii, 6.

The element used to accomplish this destruction, we understand will also purify this earth [2 Pet. iii, 10], which is to be the final abode of the saints. When this is accomplished, then shall be realized the promise of the dear Saviour, "Blessed are the meek; for they shall inherit the earth." Matt. v, 5. See also Isa. xi, 6-9; lxv, 17-25; lxvi, 22; 2 Pet. iii, 10-13; Rev. xxi, 1-4.

Now sin is removed. Its great originator and all his sympathizers, have met their due reward. Nothing now can tempt or worry the people of God: "Thy people also shall all be righteous." The glorious peaceful rest of the redeemed is gained. And now is fulfilled the Scripture.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. v, 13.

3. *The mercy obtained if we confess and forsake sin.* Having briefly examined the nature and consequence of sin, and the provision for its removal; we are better prepared to appreciate the language of the text: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

We have seen that "sin is the transgression of the law;" and that it is only through the blood of Christ, that our sins can be washed away. Here is a fountain in which we may wash and be clean.

The high and holy platform then to which we invite the sinner, wearied and worn with his heavy load of sin and iniquity, is, "repentance toward God, and faith toward our Lord Jesus Christ." Acts xx, 21. True saving faith in Christ, is preceded by genuine repentance of sin. Acts iii, 19; xxvi, 20; Matt. xxi, 32.

As the life-long transgressor of the holy law of God, is awakened to a sense of his deplorable condition, and resolves by divine aid, to change his mode of acting; to reform and amend his life, in what estimation will he hold that sacred and much-abused law? Most assuredly if he has an apostolic conversion, he will exclaim from the depths of his enlightened soul. "The law is holy, and the commandment is holy, and just, and good." Rom. vii, 12.

He pleads not for its abolition; no, but for its life, as did the real mother for the life of the contested infant in the days of king Solomon. And the spontaneous language of his heart is, "This is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John v, 3.

With this unerring rule as a guide with which to walk with God, he enters upon his new, his Christian life, assured "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i, 7.

Says the beloved disciple, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The life of the Christian commences with the confession of his many sins. In deep contrition he confesses to his holy and benevolent Creator, his trans-

gressions, and ingratitude; and sincerely resolves to live in accordance with the divine law; which teaches us to love God with all the heart, and with all the soul, and with all the mind, and with all the strength; and our neighbor as ourself.

Has he grieved, injured or defrauded his neighbor, he humbly confesses his guilt, and as a pledge of his sincere penitence, he is ready like Zaccheus, to restore that which he has wrongfully taken. And oh! the peace and joy of that man who has a conscience "void of offence toward God, and toward men!" And who can say with that gray-headed man, who had walked with God from childhood,

"Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? or whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it." 1 Sam. xii, 3.

As such an one moves on in the pleasing pathway of duty, growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ; should he at any time go astray, it is his delight to confess and forsake his wrong. He walks in the light as it shines forth from the pages of inspiration; and true prosperity attends him. "Mercy shall compass him about."

The peace of God which now fills his heart, and the soul-inspiring hope of eternal life, leads him to be merciful to all. Follow this devoted man in the walks of life; behold him as a compassionate and pitiful neighbor; as a winning and loving father; a tender and affectionate companion; and a faithful, cross-bearing and self-denying Christian.

In conclusion, let me say my dear impenitent friend, your life need not be a blank. You need not live to no purpose, if you will confess and forsake your sins; if you will repent and believe, "keep the commandments of God, and the faith of Jesus," you shall have mercy. Through obedience you may obtain the palm of victory and the crown of life; you may join with all the redeemed,

"When the sleeping myriads will unite,
With the pure angelic choirs above,
To swell the strains of redeeming love."

And my dear brethren, let us labor to keep ourselves "in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." And may we all be gathered where the "tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Amen.

COMFORT PROMISED TO THE MOURNERS.

"BLESSED are they that mourn, for they shall be comforted." How different from the ideas of worldly men are the teachings of Jesus Christ. They "call the proud happy," they think that the rich, the gay, the mirthful, those who "live in pleasure on the earth," are the blessed ones. But the Saviour pronounced blessings upon the humble poor, the sorrowful, the persecuted ones, and gave assurance, that such should enjoy the favor of God, and a possession in the kingdom of Heaven. But to the gay and sportive multitude he said, "Woe unto you that laugh now for ye shall mourn and weep."

The promise of comfort is not to all in the world that may mourn from any cause, for "the sorrow of the world worketh death." But it is to those who "sorrow after a godly sort," that is, in a manner pleasing to the Lord. It is to those heavy laden ones who come to Christ, "take his yoke upon them and learn of him." "They will find rest to their souls."

The children of God as truly as others have their sorrows and joys here in this world. Some of the sorrows that ungodly persons have, they have not; some they have that the world have not; and some, both classes share in common. Sometimes the children of God are "in heaviness through manifold trials." And again they are enabled to "rejoice with joy unspeakable and full of glory." For their comfort God has given "exceeding great and precious promises." The Holy Spirit is called the Comforter. He "takes of

the things of Jesus and shows them" to his disciples. "The Spirit itself bears witness with our spirits that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

The sinner, truly sorrowful on account of his sins against a God of perfect righteousness, justice, and goodness, crying out "God be merciful to me a sinner," finds peace in believing in the Lord Jesus, and joy in the Holy Spirit. Fleeing "for refuge to lay hold on the hope set before him," he finds "strong consolation," in the oath and promise of him who can not lie. Though God was "angry with him," his "anger is now turned away and he comforts him."

The backslider who has wandered from the fold of God, and sinned grievously, repenting with bitter tears over his guiltiness, crying to God, that he would "have mercy upon him according to the multitude of his tender mercies," confessing his guilt, and acknowledging that he is not worthy to be called a child of God, has restored to him the "joys of God's salvation," so that his broken bones are made to rejoice, and "his tongue to sing aloud of God's righteousness."

The glorious things foretold by the prophets are exceedingly comforting to Christian mourners. Do they sorrow on account of the loss of dear Christian friends by death? They do not "sorrow as those who have no hope." For the Lord himself shall descend from Heaven, with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.

Those who are "persecuted for righteousness' sake are assured that their reward will be great in Heaven," and thus are encouraged to follow the Saviour through evil report, and endure long in hope of an immortal crown.

The laborers in the gospel field, who toil with much anxiety to save souls, "warning every man night and day with tears" as Paul did, are comforted, by the conversion and steadfastness, and growth in grace of those for whom they have labored. These are their "glory and joy." "They that sow in tears shall reap in joy." And converts saved will be the joy and crown of rejoicing of the ministers of Christ, in his presence at his coming. 1 Thess. i, 19.

The people of God are distressed now in view of the prevailing wickedness of the world. "Rivers of water run down their eyes because men keep not the law" of God. They "behold the transgressors and are grieved." But they are comforted in remembering the promise of God, that he "will create a new earth, wherein the righteous shall dwell." There will be no Sabbath breakers there. For "from one Sabbath to another shall all flesh come to worship before the Lord." No profane swearer, or liar, or fornicator, or drunkard, or murderer, or extortioner, or covetous man will be there; but only the peaceful just, true and holy ones will inherit the land.

It is a great comfort to the afflicted people of God, to know that "all things shall work together for good to them that love God;" and that "these light afflictions which are but for a moment," comparatively, "work out for them a far more exceeding and eternal weight of glory."

Oh! how the people of God may be comforted, amidst all the cares, perplexities, toils and trials of the present state, when they think that these are not long to continue, but will be succeeded by everlasting comfort, peace and joy!

"God will wipe away all tears from their eyes; and there will be no more death, nor mourning, nor crying; for the former things will have passed away." "There will be no more curse."

C. A. OSGOOD.

Rochester, N. Y.

Set bounds to your zeal by discretion; to error, by truth; to passion, by reason; to divisions, by charity.

Do the Lord's work in the Lord's time. Pray while God hears; hear while God speaks; believe while God promises; obey while God commands.

"BEHIND THE CROSS."

BEHIND the cross, oh! let me hide,
The cross of Christ the crucified,
Let self sink down; 'tis not my aim
To gain applause for my weak name.

I would not strive to please the ear
With words of peace when foes lurk near,
I would not seek to clothe my theme
In lofty words to bring me fame.

Behind the cross, oh! let me hide;
On that Christ suffered, bled, and died;
And I, while pointing to that scene,
Should bear a humble, contrite mien.

I do not wish to hear men say,
"That's a smart man we heard to-day."
Ah no, I'd rather see them weep,
Then should I hope some fruit to reap.

M. J. C.

Rochester, N. Y.

THEN FACE TO FACE.

Yes, face to face with the Lord! To see the King in his beauty; to see him as he is; to see his face; to be with him where he is, that we may behold his glory; to be forever with the Lord,—this, this will be the sum of all blessedness. His smile now enlightens the city of gold, and gives to Heaven its worth. Paradise would not be paradise without him. Not the glitter or the glory, but the Lord. Not the diamond and the topaz, but the Lord. Not the green, new earth, or the flowers that never hear of winter, but the Lord. Not the snowy robes, or the seraph's song, but the Lord. He will be the brightest star in all the heavenly dome, the unsetting Sun whose fadeless lustre will attract and dazzle all immortal eyes. One look at his matchless person, when the golden clouds return him to earth again, will transform us into his image; to what perfection of likeness unto him shall they attain who gaze on his face in rapture endless and sublime? To lay hands on his sacred person, as did John the Immerser; to pillow one's head under the same roof with him, as did Lazarus of Bethany; to sit at the same table with him, as did Zaccheus of Jericho; to kneel at his feet and learn and adore, as did Mary; to feel his holy hand laid upon the person, as did sinking Peter; to walk by his side, as did the two who went with him to Emmaus; to lean upon his bosom, as did the beloved John,—were a privilege and a joy indeed. To anoint him for his burial; to bedew his worn feet with tears, and wipe them with her raven hair, and then print them all over with kisses, as did a tender, believing woman; to clasp him in the arms, and smooth down the thorn-pierced, dead brow of the dear Son of God, as did Joseph of Arimathea,—were a holier, tearful delight, a love to do Him honor.

But what were all these compared with being with him amid the splendors of his kingly metropolis, the New Jerusalem—our meeting-place the eternal throne, our meeting-time the eternal day? All the gathered good of eternity will be there, but our Lord alone will make a full Heaven. Well does Rutherford exclaim, "Oh, that He would draw aside the curtains, and that the King would come out of his gallery and his palace, that I might see him. What would I not give to waive time, that lieth betwixt Christ and me, that we might once meet. I cannot think that but at the first sight I shall have of that most lovely and fairest face, love will come out of his two eyes and fill me with astonishment. I would but desire to stand at the outer sides of the gates of the New Jerusalem, and look through a hole in the door and see Christ's face. Oh, for the coming of the Bridegroom!"

But the redeemed shall have a nearer view than this. Their place is before the throne. So shall we ever be with the Lord. Then face to face,—

"For ever with the Lord!
Amen; so let it be.
Life from the dead is in that word—
'Tis Immortality!"

—D. T. T., in *World's Crisis*.

—He that sells and lies, shall find the lie left in his purse.

The Commentary.

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

The Powers of the Heavens.

OUR Lord, in stating what signs should precede his second coming, said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. xxiv, 29.

There has been a variety of opinions with different classes of people, as to what is meant by the expression, "the powers of the heavens." The original, however, makes this matter very clear. The word rendered powers is *δυναμεις*; and one of the definitions given of this word by both Robinson and Greenfield, is, "From the Hebrew, plural, the hosts of heaven, the sun, moon, and stars."—Ed.

Literal Interpretations.

"And if thy right eye offend thee pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Matt. v, 29-32.

A SAFE rule in the interpretation of the Sacred Scriptures is that every passage should be regarded literal unless a good reason can be given why a figure is used.

The above words of our Lord cannot be understood as literal, for the very obvious reason that there will be none among the immortal in the kingdom of God with but one eye, or one hand. We may, therefore, safely conclude that our Lord uses a figure. What does this figure represent? It has been said that the offending members, namely, the eye and the hand, illustrate evil propensities. That these are an offense to the living Christian is true; but that Christ did not mean evil passions is certain, unless it can be shown that he has taught that we should rid ourselves of some of our evil passions, represented by the plucked-out eye, and the cut-off hand, and may enter Heaven with other wicked passions, illustrated by the remaining eye and hand. But as the Saviour taught no such absurdity, we inquire again, What does the figure illustrate? The human body, with its several members, is several times used in the New Testament as a figure of the church. And it is also true that offending members should be cut off. But the church when it enters the kingdom, will be complete in all its members. That will not be a maimed church. Again we inquire, What does the figure mean? We venture to answer the question as follows:

The eye and the hand represent near and dear members of our families. The man is the head of the family, and the wife is his right arm of strength. How precious is the sight of the eye. This may represent a dear son or daughter.

The truth frequently makes divisions in families, where some of its members steel their hearts against and oppose the other members who receive it. And that those members who live and obey the truth are not accountable for such divisions, if they are seeking, as much as within them lies, to live in the peaceable enjoyment of truth, is evident from the following words of Jesus:

"Think not that I am come to send peace on earth I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.

He that loveth father or mother more than me is not worthy of me. And he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he

that loseth his life for my sake, shall find it. Matt. x, 34-39."

Peace may be enjoyed in a household under two circumstances; first, where all are agreed in the truth, and second, where all oppose it. In the first case, all labor to shut Satan out, and in the second, the author of division is willing to leave whole households in the peaceable enjoyment of error. A third condition of the family, though seldom existing, might be mentioned, when there is such faithfulness, meekness and patience on the part of those who obey the truth, that those who do not receive it are induced to lead quiet lives, and generously cease to mar the feelings, by infringing upon the rights of those who believe.

The sketch given by our Lord is a sad one, and how painfully has it been filled up by the kindling fires of jealousy, and the wrath of the dragon, in those members of families who reject sanctifying truth. But the only safe course for the believing husband or wife, son or daughter, in the midst of family foes, is to press forward meekly amid the storm, and ever bend their lonely footsteps toward the golden city of God. If such love an unbelieving father or mother, son or daughter, more than the Lord, they are not worthy of him. Those who give up the truth, and sell the Lord, in order to have peace with their near friends, part with their interest in the kingdom at too low a figure. Such save themselves in this short life; but lose the future life, which is in point of value and duration, eternal.

But what goes to still further confirm the view that the offending hand or eye may represent the wife, son, or daughter, is the fact that our Lord in the connection, mentions the wife guilty of a great offense, which justifies the husband to cut her off by a bill of divorce.

The proper course for the believing to pursue, is to courteously and kindly, but firmly, press forward in the path of truth. If they yield the truth and go to perdition, probably every member of their family will go with them and all be cast into hell. But if they are faithful, these dear members of their family, seeing their good works, and becoming tired of waiting for them to give up the truth, may embrace the truth, and the whole family be saved.

We might give several worthy instances where whole families have in this way been rescued, and some very unworthy ones, where for the want of a little moral courage, whole families have given up their hope of the future life and sold their Lord for less than twenty pieces of silver. We have mourned that so few of our father's family werewith us in the truth. But on looking the matter over, see great cause of rejoicing that our influence may have saved some of them.

At Mt. Hope Cemetery in Rochester, N. Y., lie a dear brother and sister that we took to our hired home in that city, and instructed in the way of truth. They were both marked for the grave when they reached our door. Their earthly prospects were blighted by disease, and they readily saw, loved and obeyed the truth, and died in the triumphs of faith.

In Oak Hill Cemetery, lies a beloved son whose death was most hopeful and triumphant. And our dear parents are also reverencing in their age, the commandments of God. At our last visit to Maine, our eldest sister embraced fully the present truth, and now rejoices in it. May others be brought to its acknowledgment.

In our own family our two sons claim a part with the people of God. May they and we be found faithful, so that the entire family may be saved, without the loss of one member. But had we taken hold of the worldly baits thrown out to us, and yielded the truth to please friends, perhaps none of our family relatives would have embraced the truth and held it fast, excepting Mrs. W. To God be all the glory for what he has done for us.

JAMES WHITE.

A LARGE per cent, of the mistakes mortals make, is because they act directly opposite to what the experience of the elder part of the race says is best. There is not a sin committed that a person of experience and years would not, if consulted, speak against.

—Silence is the safest response for all the contradiction that arises from impertinence, vulgarity or envy.

Notes on Genesis.

Chapter iii, verse 1. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

ADAM and Eve, perhaps, had noticed, that the serpent possessed an instinctive sagacity, which more resembled the effects of reason than that of any other creature did; and this might suggest to Satan the device of using this animal as his instrument in temptation. For in reality *Satan* spake by the serpent; as in the days of Christ, the unclean spirits employed the tongues of possessed persons. Common sense and the whole Scripture lead us to conclude that the serpent was only the instrument, Satan the real agent. The word of God reveals to us the world of spirits, holy and unholy, of which otherwise we should have had no certain knowledge. Faith avails itself of this information; but unbelief rejects it to the infidel's irreparable detriment: as nothing better answers the purpose of the powers of darkness than to work in the dark; and none serve their interests more effectually than they who deny and endeavor to disprove their existence; for we never can guard against the attacks of unseen and unsuspected enemies. From the Scriptures we learn that 'angels sinned,' and kept not their first estate; and that, being created holy and happy, they by transgression forfeited the favor, and incurred the displeasure of their Creator, and became unholy and miserable. Being, however, still endued with vast capacities, profound sagacity, extensive knowledge and great power; and, wholly actuated by enmity, malice, envy, pride, ambition, and subtlety; they maintained determined rebellion against their Maker; and as they are very numerous, they have established a kingdom in opposition to his kingdom, under the dominion of the arch-apostate, the devil, or Satan; so that, as far as they are permitted, they are unwearied and insatiable in mischief, aiming at nothing less than reducing the whole creation to a state of rebellion, anarchy, and misery, and rendering all creatures as vile and wretched as themselves. Doubtless, the beauty of the recently created world, the glory of God, and the happiness of man, excited the envy and rage of these evil spirits, and suggested to Satan the malicious design of ruining the whole. The supposition that this serpent appeared so beautiful and resplendent that Eve supposed it to be an angel, and listened to it as a heavenly messenger, makes more excuse for the conduct both of Eve and Adam, than the Word of God authorizes; and certainly we cannot learn it from the narrative.—*Scott.*

Verse 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

As gods.] 'Like God; so the word should have been rendered; for what idea could our first parents have of gods, before idolatry had being? The Syriac has the word in the singular number. The original word being that which is used, ch. i, to point out the Supreme Being, it seems the tempter's object to persuade our first parents that, by eating of this fruit, they should become wise and powerful as God.—*Dr. A. Clarke.*

Verse 8. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

Voice—walking.] 'The sound made by the motion of the SHECHINAH, or glory of the Lord, approaching and waxing louder. For the walking may be referred to voice as well as to the Lord. Thus at Ex. xix, 19, where the voice (i. e. sound) of the trumpet is said to wax louder and louder, the Hebrew is *walked*, or *increased and grew stronger*.—*Patrick.*

Cool of the day.] This is referred by Rosenmuller, and others, to the breeze, which commences in those oriental countries in the evening and continues during the night.—*Jenks.*

Verse 18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

Thorns also, and thistles.] 'The amazing fertility of some of the most common species of these, renders them fit instruments to fulfill the curse God pronounced on the earth, because of the crimes of its inhabitants. The *spinosa vulgaris* is most mischievous. Scarcely anything can grow near it; it is thick set with prickles, very prolific, shooting out roots and

suckers on all sides, and, if permitted to grow, overspreading whole tracts of ground. *Thistles* multiply enormously. One kind produces above a hundred heads, each containing from three to four hundred seeds; and a few successive drops would fill the earth. Others, beside their swarms of winged seeds, extend their shoots around for yards, and stifle and destroy all vegetation but their own.—*Dr. A. Clarke.*

Verse 21. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

Coats of skins.] Some conclude from this circumstance, that a considerable time had elapsed between the creation and the fall, and that the animals had already begun to increase, or none could have been spared to be slain: but this is mere conjecture; as are all other opinions on the subject, in which it has not pleased God to gratify our curiosity. It is extremely probable that some beasts, sacrificed by divine appointment, furnished the skins with which Adam and Eve were clothed: for, as they certainly had never slain any animals before the fall, and as we have no reason to suppose that any had died of themselves, it is hard to conceive in what other way these skins could be procured.—*Scott.*

Verse 22. And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:

An opinion of a 'learned man' is mentioned with approbation by Dr. A. Clarke, importing thus: '*And the Lord God said, the man who was like one of us [for so read the Sam. text, the Sam. vers., the Syriac and Sept.] in purity and wisdom, is now fallen, and robbed of his excellence; he has, by his transgression, added to the knowledge of good, the knowledge of the evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever in this miserable state, I will remove him.*'—*Jenks.*

TO THE YOUNG.

DEAR YOUNG FRIENDS: The time has come, when if we have not already gained a living experience in the things of God we must do so now; and we have but a short time to do it in. The Lord has in mercy called after us many times. He has patiently waited for us; but do we realize that the time is drawing near when if we have not heartily repented of all our sins, we shall find no place of repentance! We may then weep in vain. Time is swiftly passing away; and are we improving the time, and preparing for the day of the Lord as we should? Precious opportunities and privileges have been slighted by us. We have not done our duty. Our influence has not always been on the side of truth. We have been too much like the world. Ah! some of us I fear have been of the world. We have professed to be keeping the commandments of God, and have been united with his remnant people; but have we lived according to our profession? Have we been separate from the world? and have we been living out the sacred truths of the third angel's message, thus showing to all with whom we associate, and especially to members of our own family, that we are not of this world, but that we are the Lord's? If we are his, then we are not of this world, even as Christ was not of this world, and we are not to expect the friendship of the world. Christ said, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And if we will be a friend of the world, we shall be the enemy of God, James iv, 4, and we know that when Christ comes, he is not coming to save his enemies, but the obedient, patient, waiting ones; those who have denied themselves and have suffered for the truth's sake.

Dear friends, let us count the cost, then turn to the Lord with full purpose of heart, confessing and forsaking our sins, and yielding ourselves wholly to the Lord, that we may be purified by obeying his truth, and be prepared to stand when the Judge of all the earth shall appear. Do we ask if we must give up our associates who are of the world? Certainly, we must! We should treat them kindly, and do all we can to win them to the truth, but still, be separate from them, and not partakers of their sins. Do we not desire to see them converted to the truth? Most assuredly we

do. Then let us take that course, and the only course that can be, or may be, the means of their receiving the truth. Let us seek the company of those who truly are lovers of the Saviour, and who are living out the truths they profess. If the world ridicule us for thus doing, and cast out our names as evil, let us be careful to give them no reason for so doing. May we abstain from the very appearance of evil; then the blessing of the Saviour will rest on us; for he said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake. Rejoice, and be exceeding glad; for great is your reward in Heaven."

Shall we not arise, dear friends? Oh! let us try to heed the counsel of the True Witness. The Lord requires the whole heart. He does not ask too much. He yielded his own precious life for us; and now he requires no more of us than we can and should bestow; and shall we not do it? Shall not the young arise and do what the Lord requires of them, that we may not stand in the way of sinners, and that our garments may be spotless at the last day? May the Lord help us; and may the prayers of God's people everywhere ascend to Heaven for the young. May the work of the Lord move forward, and when Jesus comes may we be ready to meet him. A rich reward awaits God's people. We are to humble ourselves before him now, learn to be submissive, and obedient; but by and by, if we prove faithful, we are to be exalted. We are to dwell with holy angels, and, best of all, with the lovely Jesus. Then we shall be fully repaid for all the suffering we shall have endured here.

We need not fear that we shall not be able to endure the trials we may be called to pass through here, if we only walk in the path of duty, and seek the Lord as we should for strength. May faith, patience, and love be given us as we need. And when tried, even though it be as gold is tried in the fire, may we patiently endure the trial.

Victor N. Y.

MAGGIE NEWMAN.

SHALL WE REFORM?

LET this question come home to the heart of every individual who desires an inheritance in the kingdom of God; and especially should it be heeded by those who profess to be looking for the speedy coming of Jesus, and would be found of him in peace, without spot and blameless. For, it is evident from the teachings of the Inspired Word, that health is an essential requisite of the Christian; and that if we neglect the means for restoring and preserving our health, we sin against the Author of our being, and incur the penalty of his just displeasure.

We are commanded to glorify God in our bodies and spirits which are his. Can God be glorified in that body which is a vile mass of impurities and disease? He cannot. It is also enjoined upon us to present our bodies to the Lord, a living sacrifice, holy, acceptable, which is our reasonable service. Do we then render to God his just due, when we proffer to him a sacrifice which is impure and unholy? and will he accept it? No, never. His requirements are all reasonable and just. He requires nothing of us but that which will conduce to our greatest happiness here, and insure us a life of immortality in the world to come. We cannot with impunity trample upon the laws of our being and defile our bodies, for they are the temple of the Holy Spirit, and he that defileth the temple of God, him shall God destroy.

St. John in the Revelation describing those who should be redeemed from among men, says, "And in their mouth was found no guile; for they are without fault before the throne of God." Here we have brought to view the state of perfection to which the remnant people of God will attain, before translation. Reader, it is your privilege and mine to be of that happy number, if we will; for God is no respecter of persons, but whosoever will, may take the water of life freely. The invitation is given to all. But oh! how few seem willing to comply with the conditions, but seek to climb up some other way!

The Lord is now calling after his people in a special

manner, to cleanse themselves from all filthiness of the flesh and spirit, and to perfect themselves in holiness. The work of reform is moving steadily forward. God's hand is in the work. He is fitting up a people for translation. And all who engage heartily in the work, yielding implicit obedience to him in all things, will be prepared to meet Jesus when he comes, and with all the redeemed host, receive from him the welcome invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you." But, woe! woe! to that soul who fails to make the necessary preparations. To such it will be said in that day, "Ye knew your duty, but ye did it not." "Depart from me, I never knew you." Oh! let us not deceive ourselves, nor be mocked with false hopes. Nothing that is impure or unholy can ever enter that blissful abode of righteousness. Excuses will avail us nothing in that day. In vain will we plead old age, infirmities, and the numerous maladies with which we so readily excuse ourselves at the present time. Nay, "Ye knew your duty, but ye did it not."

Then shall we not reform? Shall we not cut loose from those pernicious habits which wreck our whole vital system, which impair both mind and body, thus rendering our life but a miserable existence and disqualifying us for the service of God? And all this for the mere sake of gratifying a perverted appetite. Oh! is it well to disobey God? Will the hollow pleasures which sin may yield for a little season even repay for all the aches and pains which inevitably follow in its track? much less for the loss of eternal life.

Then let us make haste to lay aside everything which is offensive to God, and obey the divine injunction, to purify ourselves from all filthiness of the flesh, that we may be able to preserve our whole soul, body, and spirit, blameless, unto the coming of our Lord Jesus Christ.

MARY E. GUILFORD.

GOD'S BLESSING.

"THEN the priests, the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven." 2 Chron. xxx, 27. Such is the record of God's hearing prayer anciently, and let us look over some of his dealings with his people then. When Hezekiah came to the throne, he found the nation engaged in idolatry, chap. xxix, and he took a course that pleased the Lord. His acts were done in reference to the glory of God, and it is written that God heard the blessing pronounced by the priests. Now, did God bless him in his reign or not? Turning to Isa. xxxvii, we see as Sennacherib, the king of Assyria, is coming toward Jerusalem with his army, and has sent messengers to Hezekiah with blasphemous words, saying, "Who is the Lord that he should deliver you out of my hand," Hezekiah prays. Is he left in his extremity? Is it all in vain that he has served his God so faithfully? Verse 36. "Then the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and four score and five thousand." Thus the Lord heard Hezekiah's prayer, and fought for him. He would not let his holy name be reproached.

Now, to come nearer home. Is not God as willing to bless his people now as he was formerly? Has he changed? Oh! no. But our sins and our transgressions have separated us from him. Brethren, we long for the time to come when this message will go with a loud voice, but are we ready to carry it to the world? Have we not a work to do for ourselves? When Hezekiah would serve the Lord faithfully he had a work to do. He cleansed the house of God, and put away idolatry from Judah, and then God could bless him. He could prosper him then and it would be for his own glory. So should we cleanse our hearts, put away the idols that have found a place there. Then it will be for the glory of God to prosper us, this work will move faster, and efforts to advance the cause will be blessed more abundantly. Oh! that we might realize the importance of overcoming more than we do. But if any will continue in their own course, God will let them go and raise up those who will be faithful. This truth is not dependent on us individually, but we are dependent on the truth. Our salvation depends on the course we take. Then let us set about the work more earnestly. Time is short, and what is done must be done quickly. Shall we rest at our ease now, and awake to the reality of our danger too late, then to hear the Judge say, "Ye knew your duty but ye did it not?" May God forbid. But may we be of that happy number who will see the inside of that city of gold, and partake of the fruit of the tree of life. Would we be there, now is the time to prepare. We must gain an experience now, or lament the want of it soon.

SIMON PATTEN.

Germania, Wis., March 1867.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 16, 1867.

URIAH SMITH, EDITOR.

THE EVILS OF SPIRITUALISM.

Confession of One who Knows.

BRO. R. M. KILGORE of Iowa, sends us a tract which has lately fallen into his hands, entitled, "Important Discovery: The Facts, Fancies, and Follies of Spiritualism Explained," by Wm. B. Potter, M. D. Mr. Potter professes to be an earnest friend of Spiritualism; but how shall its false and contradictory statements be explained, and its abominable evils, and hideously-immoral tendencies, be reconciled with goodness and true progress? This Gordian knot Mr. P. endeavors to cut, by his new discovery that "no spirit can control a spirit or mortal of more than one sphere below himself." With this explanation, he thinks all is clear, and the way fully open for the future advancement of Spiritualism. With this part of his theory, we are, however, not so much concerned, as with his frank statement of the present evils of Spiritualism, of which the honest and uncontaminated ought to be warned. He says:—

"Among the innumerable follies, of which Spiritualists have been guilty, the greatest, is following the advice of free lovers, libertines and low spirits in refusing to disfellowship the persistently vicious, when it is a notorious fact that many mediums are practicing the most detestable trickery, deceit, fraud and falsehood. That leading teachers, noted mediums, and popular speakers, have deserted companions, obtained divorces, gone off with affinities, or practiced *promiscuous intercourse* to get spiritual elements, or to impart vital magnetism for the cure of diseases. Hundreds of families have been broken up, and many affectionate wives deserted by affinity seeking husbands; many once devoted wives have been seduced and left their husbands and tender, helpless children, to follow some higher attraction; many simple minded girls have been deluded by affinity notions, and led off by affinity hunters, to be deserted in a few months, with blasted reputations, or led to deeds still more dark and criminal, to hide their shame. Yet, in the face of all this, at the National Convention of Spiritualists, at Chicago, called to consider the question of a National Organization, the only plan approved by its committee especially provided that *No charge should ever be entertained against any member, and that any person, without any regard to moral character might become a member.* The late National Convention of Spiritualists, at Philadelphia, through its committee, refused to even read a proposition to disfellowship known libertines, but formed a permanent National Organization with annual delegated conventions, from which the lowest and most beastly licentiousness shall not exclude any one.

"Notorious free-lovers and libertines have been special and honored correspondents of spiritual papers. Conventions of Spiritualists have accepted as delegates, and elected to office well known, persistent and habitual libertines. The outside world has no just conception of the folly, free love, and licentiousness among Spiritualists; especially on the part of healing, and developing mediums. We could give their names, but we spare them until we see what the National Convention, at Providence, in August, will do to free Spiritualists, as a body, from libertines, and dishonest mediums. We do this the more readily as we intend to notice the action of the Convention in Tract No. 5, and because we think the mass of well-disposed Spiritualists are beginning to see the folly of fellowshiping known and persistent libertines, and impostors."

THE LORD'S SUPPER.

In the communion of believers with their Lord and with one another, the emblems to be used are bread and the fruit of the vine, or the cup, the broken bread representing his broken body, and the red juice of the grape his spilled blood.

It is an unsettled question with some what kind of bread should be used at the Lord's supper. But we see no objections to the white, raised loaf. And it is an established rule with us not to depart from established custom unless good reasons can be given for such departure. Singularity for the sake of differing from others is no real advance. And such differ-

ences often raise prejudice, and hinder the progress of the cause of truth.

But some object to the raised loaf, because on the occasion of the institution of the supper our Lord used bread that was unleavened. It should be remembered that then were the days of unleavened bread, at which feast, leaven was put out of all their houses. The Jews had no other bread at that time, and no other could be used unless obtained of the Gentiles. This seems to be sufficient reason for the use of unleavened bread on that ever memorable night. There certainly was nothing in the mangled body of our divine Saviour to be illustrated by leaven, or by its absence in the bread.

Some have carried this matter even so far as to request the removal of the raised loaf after the emblems have been prepared on the table, and have chosen in its stead the brown, rye and indian meal, even mixed with pumpkin and sweetened with molasses! But here is an objection of the same nature that led them to change the emblem; namely, Christ did not use bread at the institution of the supper partly composed of indian-corn meal, as this article of food was first found on this hemisphere, among the Indians, known by the name of maize. In order to shun a supposed objection on the one hand, if we run into another, of the same nature, equally objectionable, we do not advance. And there certainly is something to the refined taste very objectionable in representing the body of our dear Saviour by a brown loaf of rye and indian bread. We do not object to the graham loaf, as it is probable that what is now called superfine flour, was not known until the unfortunate introduction of bolts into our mills. The bread made eighteen centuries ago was of barley or wheat meal, ground in hand-mills, and probably coarse, made without separating from it what is now called the bran.

But we do not urge the use of the graham bread at the Lord's supper, but choose rather, lest we appear singular, without a good cause, the use of the white loaf.

But what shall be used at the table of the Lord as an emblem of the precious blood of Christ? The answer in Scripture language is, "the fruit of the vine" and "the cup." That the grape-vine is here meant no one will call in question. The prophet, speaking of the death of Christ, represents his garments as being red, as he that treadeth the wine-press.

Some, however, object to grape wine, because it is fermented, and they have even chosen in its place, water sweetened with molasses. We freely admit that this is a suitable article to go with rye and indian bread. But there is something disgusting in the idea of representing the blood of the holy Jesus by molasses, the cane from which it is made, raised in slavery, and its juice, pressed and boiled in slavery, and with slave hands barreled and shipped North for free Christians to use instead of the juice of the grape, cultivated on free soil. This objecting to a few drops of domestic wine with which to only wet the lips at the Lord's supper, is carrying total-abstinence principles to great length. To those who are conscientious in this matter, we would recommend pure cold water.

We would object to purchasing wine of liquor-venders for two reasons; first, it is patronizing and, to an extent, sustaining, them in an unholy traffic; and, second, you do not know whether you get the fruit of the grape-vine in what they may give you, although the barrel from which they draw it may be branded "Wine." There may be some grape juice in it, but diluted with water, fired with alcohol, and colored with poisons. Know what you use. Let the deacons obtain the cultivated grape, see the wine made, and secured from the air to keep it from fermenting as much as possible. Then you have an article comparing well with the white loaf, fitting the occasion of celebrating the Lord's supper.

JAMES WHITE.

"ARE THESE THINGS SO?"

"DEAR brother, why do you fall asleep in meeting on the Sabbath?"

"Well, I work very hard through the week, and cannot help feeling dull when I sit still."

"But why do you work so hard?"

"Because I am so poor I am obliged to."

"Poor! you are more than poor. You are 'wretched, and miserable, and poor, and blind, and naked.' Poor! yes, you are starving to death, while the bread of life is vainly urged upon you. Do you ever fall asleep over your work?"

"I never did yet."

"No; you have too much interest in it for that. Six days given you to do your own work; one day to rest to the honor of God, and cannot keep awake the little part of that devoted to public worship. That looks bad—decidedly bad. What would you think if I should take money out of the treasury of the Lord and squander it?"

"I should think you committed sacrilege, it being consecrated to the Lord."

"Well, time is more important than money in many respects; and the time appointed for public worship is consecrated to God. You have no right to take it to make up for your over zeal in worshipping mammon. If you wish to sleep off the effects of your worldliness sleep your own time. Or, if you think the Lord has not given you time enough in which to feed both body and soul, just reverse your order and feed your soul sometimes. What is it going to profit you if you gain the whole world and lose your soul? Or to have your heart so overcharged with the cares of this life that that day shall overtake you as a thief and find you—sleeping?"

"Nothing!"

I have no desire to deceive the reader; therefore, I will say this conversation never actually took place; I only thought it—a good many times!

J. H. WAGGONER.

QUARTERLY MEETINGS IN N. Y.

We spent three weeks with the church in Allegany Co., and our meetings were deeply interesting from first to last. The church were generally revived, and their children and neighbors were interested and began to seek the Lord. Whole families of those that were without asked the prayers of the church, and a number confessed their faith in a pardoning Saviour. Bro. Fuller spent another Sabbath and first-day there, and reports that the work is still going on.

I spent but two days with the church at Farmington, Pa. Spoke to them four times, and had two social seasons. They in general seemed willing to covenant to renew their diligence and advance with God's people. The week of this meeting I gave five discourses in a new place near S. Addison, Stuben Co., N. Y., in the neighborhood of Bro. A. J. Marsh. The school house was crowded and a deep interest was manifested. Some acknowledged the truth as far as they heard. May they feel the necessity of obeying it.

A good work we believe was done at Catlin. The church were ready to take hold of the work to seek God and improve their condition. The Spirit of the Lord helped, and we believe that the church are better prepared to advance. Since the Catlin meeting, we have held two meetings in the Baptist house at Big Flats. We have a third appointment, but have received an intimation that the shut-door argument will be used against us. There are numbers, however, that acknowledge the Sabbath truth. Oh that they might obey!

We believe the cause is rising in this district, and that the labor has been highly blessed during the closing quarter. May all keep the covenant so generally entered into to seek the Lord with all the heart until the Spirit shall be poured out, and the message shall go in power.

R. F. COTRELL.

Big Flats, N. Y., March 27, 1867.

REPORT FROM BRO. WAGGONER.

MARCH 23 and 24, 1867, I held five meetings with the church of Oakland. As Bro. Lawrence had lectured there considerable during the winter, I tried to enforce the truths they had heard, and urge them to seek a higher state of holiness. The result was some-

what satisfactory, and a desire was manifested to obtain a nearness to God. Through the week, I visited, and went to Lapeer.

Our meetings in Lapeer the 30th and 31st appeared to be very successful. Union seems to be fully established in that church, and their meetings now are spirited and free. The contrast between their condition when I visited them last summer and at the present is so great that I can but rejoice with them. I hope they will remember the admonitions given by the Spirit, and so keep Satan's dark influence from among them.

The Monthly Meeting at Oakland was attended with the best of results. I spoke mostly on such subjects as had been matters of query there; for it has been a matter of regret that confusion existed there, and some were not fully in the faith, and others were more or less disturbed by their influence. As far as I could judge, the church were encouraged and strengthened; and I think a good degree of harmony prevails there at present.

At their business meeting a resolution was passed disfellowshipping the use of tobacco, which was the means of giving some relief. At this meeting our minds were forcibly refreshed with the frequent testimonies and warnings given against a certain class of persons technically known as "Advent peddlers," "by reason of whom the way of truth is evil spoken of." They will get some worthless patent right, patent medicine, or cheap, trashy goods, and taking advantage of their position as church members, impose upon the brethren, and use the reputation of the church and worthy people to over-reach unbelievers more honest than themselves, and yet exhort them to prepare for the Lord's coming. May the race speedily run out! If they must peddle, let them be silent in regard to the truth, for peddling and preaching should never go together. The church of Oakland has been particularly cursed with such influences, and the action taken at their last business meeting was only too long delayed. It is a truth worthy of our constant consideration, that the strength of a church does not consist in numbers, but in purity, and our strongest sympathy should be for the truth of God.

Monday evening, April 8, I closed my labors at Oakland, and while examining the promises and prospect of deliverance in the day of God's wrath, I lost sight of the weakness and prostration of my body, and rejoiced with them all in the "blessed hope." If the prospect be so enrapturing to our feeble sense, surrounded and encompassed with infirmities and evils, without any experience of a contrast to this evil state, "Oh! what must it be to be there?" and what are all our crosses and trials compared to a "far more exceeding and eternal weight of glory?"

I have now ceased public labor till after Conference, and in reviewing the past year, though I have abundant reason to regret my weakness and unfaithfulness, I have yet great reason to be thankful that the Lord in kindness has been with me, and strengthened me to labor far beyond my expectations. The Health Reform has been truly a means of grace to me, though often the minister is badly situated to live it out, subjected to all kinds of fare, and obliged to fill appointments when nature is nearly or quite exhausted. Much of the past year I have been able to rejoice in the presence of God with me, and still my prayer is, "Nearer my God to thee."

J. H. WAGGONER.

MEETINGS IN KNOXVILLE, IOWA.

We have now been in this place over two Sabbaths and first-days, have held nine meetings in all, spoken nine times, visited seven families, besides taking part in social meetings and holding one business meeting.

Though the main body of the church had improved in some respects, as an increasing interest in their meetings showed, yet there was a lack on many points. Some were backward in attending, and taking part in meetings; some neglected their duty on Systematic Benevolence; a few were still using tobacco; while there was generally too distant a feeling in the members of the church toward each other, and toward the children and youth. Not that hatred had assumed an active form; but there was evidently a lack of brotherly

love and labor for souls which should characterize believers in the last message of mercy. There was a lack of that love and religion that act toward and upon others. Love and true religion are not merely passive, and acted upon; but they work and act, not merely at a distance, but, as it were, in living contact, heart to heart, and even, and especially, when hatred and opposition are brought to bear against them. Religion, with many, has assumed too much of a selfish and passive form; and this is the leading sin which is reproved by the message to the Laodiceans.

In our discourses we endeavored to bring out meat in due season; and as a result of our meetings, four of the youth started for the kingdom, and as many or more backsliders commenced to retrace their steps. Some made hearty confessions, and as a consequence, enjoyed more of the Spirit of the Lord than those who were inactive. At our business meeting three were added to the church, Bro. Ben Auten was appointed elder, and among other transactions, the following resolutions were adopted:

Resolved, That we will endeavor to be more punctual in attending, and taking part in our prayer and social meetings, according to the apostolic exhortation, "Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more as ye see the day approaching." Heb. x, 25.

Resolved, That if any members of this church absent themselves from the meetings thereof for more than four weeks, they be requested to report themselves to the church personally, or by letter to the elder, if sick or unable to attend for other good reasons; and that if they fail to do this, their cases be inquired into by the elder, who shall be expected to labor with them in harmony with gospel order and principles, if they have been negligent.

These resolutions are not given as exactly meeting the circumstances and wants of all churches where there has been a neglect on this point; but the great and sacred duty they enforce is binding in every case; and if Bible organization is good for anything, it will make it incumbent on those who are under it and are in church fellowship to labor for those who neglect this plain and important Christian duty; else organization is a mere shell, without heart or life, and we might as well suffer the standard of truth to be lowered on other points, and expect to fail in seeing a people prepared for translation.

Resolved, That we will try to pay our s. b. pledges at the end of each quarter, that the s. b. treasurer may be enabled to report to the Conference secretary quarterly, to promote order and punctuality, and that the burdens of some may be lighter (for they will not be heavy if properly borne) than they would be if we paid once or twice a year; and to this end we will endeavor to have the glory of God and the advancement of his cause uppermost in our minds, remembering that as God is supreme, he should have the first place in our affections, and the interests of his cause should be attended to first, in harmony with the injunction, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." 1 Cor. xvi, 2.

The trouble with many is, they attend to their own interests first, and God has the last and poorest chance to get what is his due. They overlook their duty to God when means come in. They serve themselves first, and put the Lord off, and then they complain they can't fetch around. Poor excuse this! The worst of robbery, inasmuch as it is committed against Jehovah. How much better it would be to say, I will plan for the Lord first and give him the best of my strength and the first fruits of my labors. Then there would be no difficulty in rendering unto him what is his just due.

Resolved, That we very much regret that some members of this church have failed to overcome the use of tobacco, and would hereby kindly and affectionately remind them of their duty to overcome this filthy habit, in order that they may "cleanse themselves of all filthiness of the flesh," agreeably to a gospel obligation, and improve their health and nervous system; and as they detest this filthy habit, and are desirous to get the victory over it, we would also manifest our appreciation of their humble spirit, and extend to them Christian sympathy and forbearance, promising to aid them by our prayers and encouraging words, and even to assist those temporarily who are poor and must suspend their labors to overcome, as far as they manifest a willingness to suffer and deny themselves for Christ's sake.

This rolls the burdens equally. Those who have to overcome this habit have a struggle before them, especially if they are advanced in years, and have a predominant nervous temperament. But many of such have overcome by the grace of God; and why cannot these? They can, if they are willing to deny themselves; if they will give up work, and grapple the foe in the name of the Lord, and not stop, even though they should get wounded in the conflict, and suffer externally. They "have not yet resisted unto blood in striving against sin." But Christ did. Remember Calvary. This experience will do you good—will teach you the art of getting supernatural aid, which will be of use to you in other conflicts before you. God and your brethren can help you only as you help yourselves.

We were happy to see several of the brethren of Sandyville at our meetings last Sabbath and first-day, and to learn that they were having good meetings at Sandyville, and that one more of the youth had decided to walk in the narrow way, making ten in all. We feel very anxious about the prosperity of these two churches, because they occupy important positions in the cause in Iowa. We would advise the brethren in these places to be very cautious about moving away, to forget the past and press forward individually and collectively; and the Lord will add to their numbers such as shall be saved. If some should fall, others will immediately step in to more than fill their places, and take their crowns. But be merciful, and try to save all. Draw near to the young, and labor to save them. Some of you have not as yet taken the real burden of the young upon you. Press together. Be thorough in examining your own hearts, and overcoming your sins, and greater light and blessings will break in upon you.

It will be noticed that we have visited much of late. The reasons are, 1st, We have had more time; and 2d, The cause has demanded it. But it must not be expected that we shall pursue the same course in every place. If we did, we should soon break down. Our burdens have been very heavy for the past five weeks; but we have willingly sacrificed precious strength, because it was necessary; and the Lord has sustained us; and we never intend to spare ourselves when the cause is at stake. But we still wish you to bear in mind that we shall not visit simply for the sake of visiting when we need to rest, or when we must study or write, or bear burdens that many do not know, and never will know in this life. Do you need special help on some points of importance? Let us know it, and you will find us on hand to help you within reasonable and scriptural bounds. Be frank with us, and we will be with you; and then let us under God, and in the fear of God, exercise our judgment and use our liberty to our common spiritual advantage and profit, and to the glory of God.

D. T. BOURDEAU.

Knoxville, Iowa, March 25, 1867.

REPORT FROM BRO. WHITNEY.

My last report left me at sister Foster's, in Whitehall N. Y., where I enjoyed a very pleasant, and I trust, profitable interview. She and most of her children are firm on all points of truth, and are awaiting baptism when a messenger shall come that way next. I think they should be visited and a Sabbath spent with them every quarter. They are ready to have their names enrolled in church covenant if such a step shall be deemed advisable.

Her husband is much interested in the truth, especially the temperance reform; and although he had not fully decided to keep the Sabbath, he refused to do business on that day; and I think will go with his family.

Gave several lectures in a school house near by, which was the first Advent preaching they had ever heard.

Feb. 22, came to Middle Grove, in the vicinity of which I spent three Sabbaths. During the week gave twelve lectures in the town of Providence, in a neighborhood where Bro. Taylor held meetings last fall. A good interest was manifested in these meetings. Think they should be visited again.

March 12, went to Troy where I spent two evenings with the few friends of present truth in that place. Here I also formed an agreeable acquaintance with some first-day Advent friends, some of whom are looking favorably toward the Sabbath. Would also recommend that they be visited again.

Returned home the 14th, and spent the next Sabbath with the church here. The 23d and 24th attended the Monthly Meeting at Bangor, and last Sabbath the 30th was with the friends in the Thompson neighborhood. These were interesting and profitable meetings.

Though the churches and brethren on this district are not without their temptations and trials, yet they are looking forward with a firm purpose to go through, and seem to realize to some extent that the crisis is reached and they must be zealous and repent. May the Lord help them to do this and fully overcome.

Yours for victory.

S. B. WHITNEY.

Grass River, N. Y. Apr. 1, 1867.

TRICHINA.

How long before people will learn that there is death in the pot? Bro. P. Strong sends us the following startling account of cases of the trichina disease in this State:—

I clip the following from the Ionia Sentinel, thinking that it might be interesting to those that hold on to ham and eggs as a choice dish, and encouraging to those that have left flesh eating among the things of the past, and are trying to purify themselves by a healthy diet.

"TRICHINA.—A case of supposed Trichina has been exciting our community for several days. It seems that Mr. James Haight, living about four miles north-east of this village, recently procured a ham in this place and after eating of it, himself and all his family, consisting of a wife and three children, were taken very sick. The wife died yesterday, and one of the children is not expected to recover. The Doctors disagree as to whether it be Trichina or not, but pieces cut from the muscles will be sent to some place where they can be examined with powerful microscopes, and the question will soon be settled."

Since the above was printed, the child spoken of has died, and the examination has been made. Several pieces of flesh taken from the mother, by Drs. Barnes and Thomas were carried to Grand Rapids and examined by microscope. It was found to be literally alive with the trichina worm.

I am told that the mother was in such agony just before her death, that she tore her flesh off to the bone. It was but a few days after their eating the ham, before the first subjects were dead, and the rest of the family are in a dangerous situation.

Since writing the above, we find the following in the Ionia Gazette.

"TRICHINA.—Some four weeks since, a gentleman by the name of Haight, who resides about four miles north-east of Ionia purchased a ham at one of the grocery stores in this village, and took it home and a portion of it was eaten by the family without cooking. About a week afterward, symptoms of that dread disease, trichiniasis made their appearance in one member of the family, and one after another the whole family have been prostrated with it, and in spite of all the efforts of the attending physicians, two, the wife and youngest son of Mr. Haight have died, and the remainder of the family, Mr. Haight and two sons, now lie in a very critical condition. A portion of several muscles, taken from the body of Mrs. Haight, after death, were subjected to microscopic examination on Wednesday last, at Grand Rapids, in presence of several medical gentlemen of that city, by Dr. W. B. Thomas, of this village. Trichina was found in abundance. From the number found in the specimens examined it is estimated that a cubic inch of flesh would contain 16,000 of the animalculæ. A further account will be given as soon as the physicians can perfect their investigations."

The pork disease is causing a great deal of excitement here, and pork eating for the present is discontinued by many. There are two cases reported in St. John, supposed to be the trichina disease. Thus we can see that it is rapidly gaining ground, and coming still nearer home.

May the Lord help us to reform in our living before it gets within our own houses.

P. STRONG.

Orleans, Mich.

The soul goes highest when the body kneels lowest.

News and Miscellany.

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

The Russo-American Treaty.—In another column will be found an article on this subject from the Chicago Journal, giving a very clear idea of the relation of European nations to each other, and the perplexities in which they are involved. Since that was in type, news has been received that the Senate has ratified the treaty with only two dissenting votes.

—The Governor of Michigan appoints Thursday, April 18, as a day of fasting, humiliation and prayer in this State.

—The Legislature of Ohio has finally voted in favor of admitting colored men to the right of suffrage.

—Governor Oglesby has appointed April 15th—the anniversary of Lincoln's death—as a day of fasting, humiliation and prayer in Illinois.

—It now seems probable that the Russian-American treaty will be ratified before the Senate adjourns.

—A. T. Stewart's new palace, in New York city, will cost nearly \$2,000,000 when completed. The style or architecture is Corinthian; the best and purest marble is used in it, combined with iron; most of the floors are supported by iron pillars, and the whole will be fire-proof from top to bottom. The main hall, leading to the picture gallery, will be 16 feet wide and 56 feet long, and the Italian marble stairs 26 feet by 29. This home of a merchant prince will far surpass in magnificence any private residence in this country, and cannot be matched by many palaces of kings or emperors. As Mr. Stewart has no children, the wonder is, to whom he will leave his splendid house?

—In the course of the physical researches necessary for ascertaining, by the passage of electricity through the Atlantic Cable, the difference of longitude between America and England, it has been found that the time required for a signal to pass through the Atlantic Cable, is 31-100ths of a second. This is equal to a velocity of 6,020 miles a second, considerably less than the speed of the electric fluid through the land lines.

—The Russian Government is said to be seriously contemplating to introduce the Gregorian Calendar into Russia. This is strongly opposed by the Russian clergy, who declare that the introduction of the Gregorian Calendar would be equivalent to recognizing the Pope.

Turkey.—A Paris letter asserts that a general organization of the Christians resident in the eastern Provinces of Turkey and Greece had been completed against the Sultan, and that a war, in which the power of the Porte in Europe would be destroyed, was inevitable.

Bismark's Policy.—It is said that negotiations between France and Holland for the cession of Luxemburg were proceeding favorably when Count Bismark skillfully succeeded in suspending the bargain by calling the attention of the Dutch government to the existence of certain claims of the late Germanic Confederation on the Ducal government of Luxemburg for unpaid Federal contributions and for different fortifications, and to the fact that Prussia, the legal successor of the Confederation would consider any disposal of Luxemburg by Holland to a third party as an infraction of those claims. This protest had prevented any agreement with the French government.

Indian War of Extermination.—The Montana Post, of March 14th, says that 1,800 lodges of Sioux, numbering three warriors to a lodge, under the chiefs Red Cloud, Iron Plate and White Young Bull, are encamped on Big Horn River, about 35 miles from Fort Smith. The Crows, Bloods, Peguins, Grosventres and Sioux have made peace among themselves and joined in a league against the whites. About 800 lodges were yet north of the Missouri River, but would cross over and encamp near Muscle Shell River as soon as spring opens, and after concentrating their forces, the confederation will wage a war of extermination against the whites. They say the whites have occupied their only hunting ground, that death is inevitable and they prefer it in battle rather than by starvation. The commandant at Fort Smith does not expect to be able to hold his position, and it is thought if reinforcements do not arrive soon, the command will come to Clark's Fort on the Yellowstone.

The Fate of Spain.—In diplomatic circles in Berlin the idea prevails that the attention of the French Emperor is directed not to Luxemburg, but to quite an opposite quarter. He is said to be meditating the dethronement of the Spanish Bourbons, the last branch of that family, so hostile to the Bonaparts, that still occupies a European throne. By all accounts from Madrid it is evident that the government of Queen Isabella are doing their best to facilitate the execution

of such a plan. Since the unfortunate *pronunciamento* of General Prim, Spain is in a state resembling too closely the last years of Bourbon rule in Naples not to augur a similar catastrophe. As Piedmont anxiously watched the progress of events in Naples in order to step in at the moment when they were ripe for her interference; so Portugal is eagerly expecting the time when the consolidation of the Iberian Peninsula into one kingdom will enable her to take a place among the great Powers of Europe. And as Louis Napoleon stood behind Piedmont, ready to stretch out his helping and protecting hand if it were needed, so he stands now behind Portugal to assist her, and of course, to get paid for his assistance. In what the price of his co-operation will consist is not exactly known; some think Cuba, others the Balearic islands, but all agree that it will be an acquisition sufficiently handsome to allay the mortification felt by the French at the aggrandizement of Prussia and her refusal to allow them "compensation" on the Rhine.

London, April 8.—Uncertainty prevails in regard to the future action of Napoleon, and fears that he will adopt a warlike policy, create a wide-spread distrust among business men, and great depression exists in consequence in commercial and financial circles both in this city and Paris.

In the House of Commons this evening, Mr. Lowe stated that alarming news had been received in Berlin from Paris, and that the king of Prussia had sent for Bismarck at 2 o'clock Sunday morning.

France and Prussia are exchanging sour looks and financial Europe trembles. The agitation communicates itself even to our own stock exchanges. What the commotion is all about, it would be hard to say, though we may conjecture that it has something to do with the rumored negotiations between Napoleon and the king of Holland for the cession of the latter's Grand Duchy of Luxemburg, an arrangement which would naturally be displeasing to Prussia.

Ireland.—Considerable fighting is looked for in Ireland before the Fenian rebellion is finally put down. There are now in the island 60,000 British regulars, with perhaps 40,000 police, marines, etc.

The Great Fire at St. Louis.—The fire which destroyed the Lindell House at St. Louis, Saturday night, was discovered about half-past 8 o'clock, and continued raging fiercely till 3 o'clock the next morning. For some time it was thought that the flames would be controlled, but they broke through the roof and inner courts of the building, after two or three hours, and the case was then hopeless. The 400 guests lost nearly all their personal effects, as they waited for a long time thinking that it would not be necessary to remove them. The light of the fire was seen 27 miles from the city.

The Lindell was the finest building of its kind in the country, both in the elegance of its architecture and the richness of its interior furnishing. It was commenced in 1857 by a company of St. Louis gentlemen, who were resolved that the hotel of that city should surpass any in the world, and when completed was purchased by Henry Ames & Co. Its actual cost was \$1,676,400, and a few statistics will give some idea of its extent: area of plastering, 27 acres; length of hell wire 32 miles; surface of wall brick 38 acres; total floorage, 7 acres; length of carpeting 18 miles. The hotel had a capacity for the accommodation of 800 guests, and all its reception rooms were fitted up in the most thorough and costly manner. It is said that \$2,000,000 would be insufficient to replace the hotel and its furnishings, and its loss is a calamity to the city. A meeting of the St. Louis board of trade was held Monday evening to take immediate measures for its rebuilding, and \$650,000 was subscribed.

The Spiritualists Becoming a Sect.—The Spiritualists started on the basis of absolute individualism, and scouted all ecclesiastical organizations as so much slavery, but they are already fulfilling the prediction that they would yield to the universal tendency and become a sect, like the rest. They have got so far as to talk about yearly settlements of their lecturers on regular salaries. They have Sabbath schools, and all the denominational machinery in full operation, only under different names. They also begin to feel that they have too much neglected worship. The Boston Banner of Light, the most intelligent organ of the new sect, says: "It seems to us that many Spiritualists greatly lack the reverential element. They need a more thorough cultivation of the spiritual, the religious faculties, the devotional feelings. Worship is beautiful. Prayer is exalting. We have no prayer and conference meetings, corresponding to the orthodox churches, where they meet to exercise their gifts. Our religious natures are not satisfied with flights of fancy, or cold philosophy. The apostles of the new faith seem to forget our deep-seated devotional sympathies, neither do they portray as they ought the sad effects of a life of crime and sin upon the future of life. True holiness must ever precede happiness."

The European News.—The shrewdest observers are inclined to believe that the late threatening news from Europe owed its origin mainly to the designs of spec-

ulators. If this was its source, the attempt was a success, for all classes of securities were greatly affected. Whatever may have been the truth as to this, however, all the circumstances attending this report reveal the delicate nature of the relations existing between France and Prussia. The enormous aggrandizement of the latter power naturally threatens the supremacy of France, and a contest along the frontier of the Rhine, to be followed by a European war, has been and is now imminent. The boldness of Bismarck and the peculiar situation of Napoleon combine to precipitate matters, and the sagacious dread, with reason, a collision that would be most destructive in its results. The late reports by the cable were, therefore, significant, even if exaggerated, and well set forth the feverish apprehensions that exist in the diplomatic circles of the Old World.—*Det. Trib.*

Europe Arming.—The Belgian Minister of War states that France is having 480,000 breech-loading muskets manufactured. The arsenals in Prussia are also actively at work. Austria is having 600,000 muskets converted into breech-loaders. England will have 350,000 similarly converted by the end of the year. Russia is transferring 600,000. Denmark, Holland, Switzerland, Italy, Spain Portugal, Greece and Belgium are all engaged in the same warlike preparations.

The Pullman Line Palace Cars.—The two new sleeping, refreshment and drawing-room palace cars—the “Western World” and “Plymouth Rock”—recently built at the shops of the Michigan Central Railroad in this city, for Pullman’s line of sleeping cars, are now completely finished and ready for use. They were on exhibition yesterday at the Central depot, and a large number of citizens paid a visit to these traveling palaces. They have previously been described in the Advertiser and Tribune, and are equally well adapted to day and night travel. Each car has four large center state rooms and one side state room, the former capable of accommodating six persons each, and the latter four. In addition to these, the car contains six sections, each capable of affording sleeping and traveling accommodations to four persons. The car will thus accommodate 52 persons. The great feature of the car, however, and one which will recommend itself most favorably to the traveling public, is that it contains a cook room where hot meals can be prepared and furnished to the hungry traveler in as good style as can be done in the most fashionable dining saloon or hotel. This room is provided with a cooking range for the cooking of oysters, fish, making coffee, etc. There are also refrigerators on the cars for the preservation of fresh meats, fish, oysters, etc, and in fact every arrangement needed for the comfort and luxury of the traveler is to be found upon them. They will be at once put into use and will run from St. Louis through to New York and return. This will be a great accommodation to passengers, and will make a railroad trip from the far West to the great metropolis, instead of a tedious and irksome journey, a very pleasant and inviting one.

An Earthquake in Mitylene.

A THOUSAND PERSONS PERISH.

MITYLENE, or Mytilene, is an island of the Grecian Archipelago, belonging to Turkey. It lies near the coast of Asia Minor, and contains an area equal to almost half of Wayne county, in Mich. Its population is 40,000. The principal town bears the same name as the island, and it was there that upon March 6th the awful earthquake occurred. At six in the evening of that day a shock was suddenly felt, lasting eighteen or twenty seconds, followed almost directly by another, longer and more violent. The sea, it is said, heaved and boiled into and out of the ports, and in the little town whole blocks of solid stone buildings reeled and fell together, like houses of cards. The castle, the cathedral, the Governor’s kiosk, the prison, the mosques, and the consular residences all more or less shared the ruin. The dwellings were largely built of squared volcanic stone, taken from ancient edifices; yet they all fell together; nay, the effect of the overthrow was the greater on account of their very solidity. It is said that from 800 to 1,000 persons have perished in the capital of the island, and that as many more have been maimed. Among the island villages there has also been much loss of life; and, whether true or not, it is reported that at one point the earth really opened and swallowed up a whole broad belt of dwellings close by the sea’s edge. It is also related that at this particular point there is a subsidence of the ground, which has let the sea right in, many fathoms deep, over what was formerly a busy and prosperous quarter of the little town. Shocks more or less severe, were felt on the 7th and 8th over a part of the Levant and in some of the Ægean islands. Smyrna, Magnesia, Adramiti, Aivali, Gallipoli, and Constantinople itself have been more or less shaken. But Mitylene suffered the most cruelly; and after the

catastrophe the inhabitants all fled from their residences and were obliged to live in the open air, or under tents, stricken down by sorrow and terror. Hunger next came to add to their misery; the calamity had been so sweeping that they had not even the necessities of life. A French gunboat and an Austrian Lloyd’s steamer landed some biscuits and stores among the despairing people; but the extent of the misfortune is such that only the most energetic action on the part of the Turks at Smyrna and Constantinople can save many of those that are houseless from starvation.

Ratification of the Russo-American Treaty.

THE Senate hesitates about ratifying the Russo-American treaty. The United States can abundantly afford to pay \$7,000,000 for the seacoast, fisheries and hunting-grounds of Russia on this continent, but the Senate is probably afraid that such a step would entangle the nation in the meshes of European politics and that sickening round of war which continually sweeps over that continent. Washington, whose statesmanship was hardly secondary to his military genius, set his face like a flint against interference in the affairs of Europe, and the Monroe doctrine, as it is called, has been steadfastly adhered to ever since. To take any step which would seriously endanger the peace of the nation would be unfortunate, and inexcusable in the extreme. What, it may be asked, is there in the present condition of European affairs to make the perfecting of the proposed treaty between Russia and the United States hazardous on our part? It is probable that another war in Europe is near at hand. The news that comes across the ocean all points that way. Judging from the past, the present complications in the East cannot be settled except at the cannon’s mouth. From the Bosphorus to the Rhine there are unmistakable signs of a terrible storm of blood and harvest of death. The Russian bear is in an agony of suspense to get hold of his share of the estate now held by the sick man at Constantinople. No spendthrift ever watched more eagerly for the death of a rich old miser, for the Sultan now holds the territory most coveted by the Czar. The Crimean war failed to accomplish the object had in mind by Nicholas, but Alexander has been steadily strengthening himself at home and abroad preparatory, it is reasonable to suppose, to another pounce upon Turkey. England and France are weaker now than then. The former is menaced by rebellion in Ireland; the latter lost its prestige in the German and Italian war of last summer. Besides, Napoleon has on hand just now the Paris Exposition, which he wants to get through with before buckling on the armor of war. He is in the show business just now, and if war should be declared before he gets through with that job, he would have a small elephant on his hands. He would be glad to employ the surplus energies of France in a European war, especially if it promised increased French territory a year or so hence, but for the present he would beg to be excused. This fact will make the unfriendly Powers all the more anxious to hasten the day of battle.

The different nations of Europe are so interwoven in their interests and jealousies that Luxemburg and Servia, Ireland and Candia, form parts of the same whole. And it is not strange that our statesmen should stop to ask if Russian America, even if ceded to the United States, would not still be linked in destiny with European Russia. Once possess ourselves of it, and we should be obliged to maintain our right to it at the point of the bayonet, if need be. We could not “go back” on our own territory. All our national domain is sacred, and its soil must be protected from the invaders, but, whether it be located at the North pole, or in the tropics, on the seaboard or in the interior, wherever the American flag is entitled to wave, there must no intruders be tolerated. Yet it is well known that Russia and Great Britain are not agreed as to their boundaries, especially of that long strip of seaboard which constitutes the chief value of the cession.

It is feared that should we purchase the possessions of Russia in the New World we should get more than we bargain for in the way of British lead and gunpowder. Of course the United States could soon vanquish England, and with Russia for an ally could safely defy all Europe; still it would cost far more money and lives than we care to pay for the bleak land and ice bound water of Russian America. If we cannot perfect the pending treaty without that, we had best leave it entirely alone. We have better use for our sons than setting them up as targets for the bullets of red-coated Englishmen. There are no soldiers in the world worthy to be compared with those of this nation, but good as they are as soldiers they are still better as civilians. An American is not at home upon the battle-field as much as in the work-shop, the counting-room or on the farm. We are a nation that love and improve peace and all its inestimable blessings, and we trust the time will never come when it

shall be otherwise with us. No amount of territory is worth a single drop of human blood, especially to a nation already amply supplied with it.

While all this is true, we do not share the apprehension that seems to have so much weight with the Senate. The ratification of the treaty which has been already signed would furnish no pretext whatever to England or any other Power to declare war against us, and as that would be equivalent to a declaration of war against Russia, which guarantees to surrender the same to us, we can see no real cause to be afraid of disturbing the peace of the nation. We have the same right to purchase of Russia her possessions on this continent as we had some years ago to buy Louisiana of France, and Florida of Spain. The precedent for the proposed cession has been established, and there is no going back of it. If, however, our Senators see fit to postpone decisive action until the next regular session of Congress, there can be no serious objection to it. The suddenness with which the news was flashed upon the public mind was almost startling. It is barely possible that there would be risk, in the present state of European affairs, in carrying the treaty into immediate effect. Unless, therefore, there is danger, and there probably is none, that the whole scheme will fall through unless at once carried out, delay will be safe and wise.—*Chicago Journal.*

SOCIAL READING IN THE HOME CIRCLE.

THIS is a reading age. It is an age of “steam” in book-making, as well as in other arts. There is no one who can read, but can find something cheap enough or weak enough, costly enough or strong enough, to suit the purse or the taste.

How shall we guard our children and household circles from too much *story reading*, and induce them cheerfully and voluntarily, to select for their *principal reading the substantial and profitable* in our literature—that which will give them mental and moral sinew, muscle and bone?

We can *require* them to read certain books, and *forbid* them the perusal of others, but this is not the whole of the desired end to be sought. It were better far if our dear home circles could have such direction given their tastes as to lead them to *seek and love* substantial aliment for their hungering minds.

It requires tact and wisdom, when the influences set so strongly upon young minds toward a diluted and purely entertaining kind of reading, to bring them to desire, or cordially to pursue, an opposite course. For from that which the mind loves and is attracted toward, it experiences a stronger influence, and while it enjoys more, also profits more in its pursuit.

One method among others which might be named, for interesting a family in vigorous and profitable reading, is that of a pleasant *family reading circle*, where new books and all important reading shall be mutually enjoyed, criticised, and canvassed—different members taking part in reading aloud. Many an otherwise prosy work, which in solitary reading would soon be laid aside with a yawn of weariness and disgust, becomes eloquent with thought, and brimming with interest by a perusal under such circumstances.

A book, or a course of reading with which the social life of a household circle has been blended, will live in the reminiscences of after years, glowing with home intellect and affection, as well as with the direct instruction of the printed pages. Its truths shall have the sanction of the dear parents who listened, explained to, and presided over the social group, and silent whispers shall remind the soul of their interest or delight, their admonitions or encouragements in those reading hours, long after the books have grown old and time-worn, and those parents have gone from the scenes of earth.

One word here respecting that much-to-be-coveted accomplishment—*good reading*. Would that it commanded far more consideration in family and school culture. Have we not all experienced the power of the effective and accomplished reader, in listening to the reading of the Scriptures, when a formerly obscure passage suddenly becomes clear to us, and luminous with the truth it expresses by the emphasis and inflection of some beautiful reader?

We can hardly expect our children to become perfect in this branch of culture, but we can secure for them very much more cultivation in the home circle, and do far more to compensate for the deprivation of extensive advantages than we are apt to suppose.

Sound reading in the family, with free, kind criticisms from its different members, and a hearty sympathy in the spirit of the matter read, will do much toward forming accomplished readers. Attentive listening to good, public elocutionists will prove a help to the self-cultivated reader. It is wonderful with what an interest any such art will inspire a family, when they mutually pursue it.

Trying to catch and give the delicate shades of meaning of various authors, endeavoring to modulate and cultivate the voice to varied and expressive tones, and to read so as to command attention and give pleasure, will afford an inspiring and laudable emulation to any domestic group.

Try it, young friends, and thus become eye and voice to those whose own are failing them, and while you augment your attractiveness by your own home firesides, you will learn to love the reading that you may, perhaps, at first accept to please your parents, and you, with them, and all the household, become together gleaners in the fields of truth and knowledge, and through this instrumentality be enabled to gather into the soul's garner a multitude of precious things.—*Advocate and Journal.*

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.

LET ME SUFFER WITH JESUS.

SHALL I crave the world's wealth, its pleasures, its mirth,
Or seek fame and honor to win,
When my Saviour left Heaven, and came to the earth,
And died on the cross for my sin?

Shall I murmur at trials, with sorrow run wild,
Be fretful, impatient, unkind,
When Jesus was patient, forbearing, and mild,
Meek, gentle, forgiving, and kind?

Can I lounge at my ease, or let pride fill my heart,
Or look with contempt on the poor,
Yet still hope to gain with the blessed a part,
And the meek on the evergreen shore?

Ah no! let me wrestle and struggle through life;
Act wisely, bear nobly my part;
Mid scenes of temptation, of sorrow, and strife,
Stand firm, with unflinching heart.

Erased from my heart be each carnal desire;
Be hushed every murmuring sigh;
My soul, be thou cleansed by the heavenly fire,
And prepare for the glories on high.

Yea, this be my portion; with Christ suffer here,
That in Heaven with him I may reign,
Where glories unfading, unending, and fair,
Will banish each vestige of pain.

There, love, peace, and joy, will eternally flow;
There, harps with rich music will swell;
There, all who live holy and righteous dwell,
With Christ and his angels shall dwell.

MARY E. GUILFORD.

Castalia, Ohio.

From Bro. Green.

BRO. SMITH: As much is being said relative to the enlargement of the Review, and as I feeling in harmony with the views and reasons given for its increase in size, I would add works to my faith that the growing interest of the cause demands it. As the Trustees have concluded to increase its size, you may set me down \$30, for the Review to the poor, and \$20, donation for the Publishing Association. And that the children may not be forgotten, if it should be concluded to publish the Instructor semi-monthly, I pledge \$5, for that, to be sent to those anxious to read it but not able to pay for it.

Let brethren and sisters send in the names of worthy ones whom they know to be so situated.

Yours in hope of finally sharing in the overcomers' reward.

C. GREEN.

Health Institute, Battle Creek, Mich.

From Bro. Stutzman.

BRO. SMITH: I feel sad and lonely, as it were, in the midst of a rich and beautiful locality, surrounded with all kinds of religious professors, all claiming to be good Christians. Their views are so different that it seems an impossibility for them ever to be of one mind, and by their mode of reasoning it appears difficult to find out what sin is; for they want nothing to do with the law. Say they, Christ was the end of the law, and that is the last of it. But I for one, am convinced that sin is still nothing more nor less than the transgression of the law; the same law that convinced Paul of sin. But when I realize my unworthiness, I feel almost ashamed to express myself on matters of such great importance, for the responsibility resting upon the lonely ones seems to be very great. I feel thankful that I have been teachable enough to embrace the truth, for it is indeed a precious article and not to be trifled with. I have not seen a Seventh-day Ad-

ventist for two years. The Review is my only Advent preacher and a welcome visitor it is to me. The sermons and testimonies are of priceless value. I should not like to do without it. The Health Reformer is what I have been in need of for the last ten years. It is indeed the best Dr. that I know of. I want no more drugs. I have not been in the habit of using tea, coffee, or tobacco for about eight years. It therefore seems like natural common sense; and in this particular I am free. Pork has been an injury to me. I feel like a different man since I have been feasting on the teachings of the Reformer. Yours in hope,

A. E. STUTZMAN.

Elkhart Co., Ind.

From Bro. Snyder.

BRO. SMITH: It is now about four years since the light upon the Sabbath and its kindred truths began to dawn upon my pathway. When I look upon the past I can but exclaim, The Lord be praised! His hand, I know, is in the work, and his cause is onward, still onward. The Brn. Bourdeau were here last November and organized a church of seven members. We are trying to keep up Sabbath meetings and a weekly prayer-meeting. Bro. D. T. Bourdeau, while here, gave a lecture on the use of tobacco, and I, being a slave to the filthy habit, resolved by the help of the Lord to overcome. I am encouraged from week to week by reading the reports from the brethren scattered through the wide harvest-field. How the truth spreads and the light shines? The Health Reformer is destined to do a good work for this people. When we become temperate in all things, then we shall be better prepared for trials. As I think of the onward march of present truth, I am led to inquire, Shall I keep pace with it? or shall I be left behind and be lost?

I prize the Review very highly, especially since the enlargement. Never was it so interesting to me as now. I walk four miles after the Sabbath, to get my paper. I like the suggestion of Bro. Hildreth, in Review, Vol. xxviii, No. 13. I will, for one, give three dollars. May we have a willingness to improve every means of grace is my prayer.

JOHN SNYDER.

Daviess Co., Mo.

BRO. THOS. McDOWELL writes from Milford, Wis.: According to appointment given by Bro. Baker, in Review, No. 12, we met with our scattered brethren and friends in Berlin, to hold a few more meetings. The cause seems to be rising in that place as we found that our brethren and sisters were getting more engaged in the work; prejudice was giving way and the truth seemed to be taking hold of the people. We sold at the previous meeting about \$3.00 worth of publications. Many are reading and investigating, and some have become interested in present truth.

The Seventh-day Baptist people kindly opened their house of worship for us, and gave us their attention. We held five meetings. May God help this people to see the necessity of connecting their Sabbath-keeping with the message of the third angel, that they with us may say, Here is the patience of the saints. - Here are they that keep the commandments of God, and the faith of Jesus.

BRO. WM. JOHNSTON writes: If my life is spared, I want to be at one meeting of Seventh-day Adventists before I fall asleep. I therefore hope I shall be able to visit the General Conference in May. I see from the Review that there are some Adventists in this State (Ohio), but as yet I have not been able to meet with them. I am discharged from the church I preached for in this place because my views of truth do not correspond with theirs. Nevertheless I have the liberty of occupying two other meeting-houses, each once every four weeks. I do wish some of the preachers would come to this place. I will get them a house to preach in and friends who will entertain them for a short time at least.

That present truth may prevail, souls be saved, and God be glorified, is my prayer.

SISTER M. E. JOHNSON writes from Catlin: I often thank the Lord that my ears have been saluted with the sound of the third angel's message, and that I have a disposition to heed the truth. When I commenced keeping the seventh day as the Sabbath, which was about six months ago, I was alone; but now, thanks be to God, my companion is with me in keeping all the commandments. I am trying to overcome all my besetting sins, that when Jesus comes I may be prepared to meet him. I want an inheritance in the new earth with all the saints.

SISTER C. WEAVER writes from Hanover, Mich.:— I am all alone in my belief. I hear there are some Sabbath-keepers here, but have not seen them yet. I

am inquiring after them. I daily realize God's people must be tried. There is but one strait and narrow way. They must bear their cross it matters not what it may be, and never shrink from any duty. We cannot expect to go to heaven on "flowery beds of ease." It is truly a warfare. We must fight the good fight of faith. The enemy is on our track. On every hand we need to watch and pray. Blessed hope! Eternal life is ours if we hold out to the end of the race. I daily feel the need of a deeper work in my heart. It is now nine months since I have seen any of our faith. The Scriptures say all things work for our good if we love the Lord, and I sincerely believe it.

LEAVE ME NOT.

"HIDE not thy face far from me; put not thy servant away in anger; thou hast been my help; leave me not, neither forsake me, O God of my salvation." Ps. xxvii, 9.

Such is the earnest prayer of one of the most devoted servants of God. Perhaps he was thinking of his fallen predecessor, who was once highly favored of God; but he chose his own ways, forsook the commandment of God, and God forsook him. He regarded iniquity in his heart, and the Lord would not hear nor answer him. He was then in sore trouble and perplexity, but instead of humbly repenting of his disobedience and entreating pardon, he sought information from an evil and forbidden source. "An evil spirit troubled him." Alas! he is forsaken of the Lord! The remainder of his career is dark and gloomy, and no doubt weary of his life he ended it by falling upon his own sword. Well might his fate be a solemn warning to his successor, and all after generations. No doubt king David regarded it as such, and hence he often earnestly entreats the Lord not to forsake him.

Nearly three thousand years have elapsed, and the great adversary of the fallen race is no less vigilant than he was then. Indeed he has come down in great wrath knowing that he hath but a short time, for his dark career too is almost finished. He walks about seeking whom he may devour, but his special attacks are directed toward a little company who are gathering together, having as their banner the "commandments of God and the faith of Jesus." This little band are being shaken. Some have fallen out all along the way. They have need to cry earnestly to God not to forsake them. Will he forsake them? Not unless they forsake him. Ah! here lies the danger. If they cling to idols of whatever sort, it will be said of such, as of Ephraim; "Let him alone." They must come up on every point; they must become a "peculiar people" and finally be presented "faultless before the throne of his glory." And this will be honor enough. Oh blessed hope! joyful anticipation!

With this toiling company I have cast in my lot. I am unworthy but Jesus is worthy. My chief desire is to keep with them till they sing the song of deliverance. But the enemy's power is strong, and I oftentimes fear that I shall fall out by the way. O my Father, "leave me not." Take my hand and lead me safely over the enchanted ground. If need be let me pass under the chastening rod; let trials sore overtake me until they have their designed effect; until I learn the lessons thou wouldst have me learn. Only "hide not thy face from me." Our God is faithful. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Sweet promise! Lonely, afflicted, despairing one, take courage. Be assured God has not, and will not forsake you unless you forsake him. He is not willing you should perish. Only let us be in earnest. God's people are advancing. Deliverance is near at hand.

"Only a few more conflicts,
To wage in the struggle of life.
Then the sweet victory cometh,
That endeth the toilsome strife."

Oh I will strive to put away my unfaithfulness, and arouse from indifference, for an eternal weight of glory is at stake. Let us all press on, and strive to meet in the

"Beautiful land of rest."

Our precious faith and hope bind us together, and I thank the Lord that though scattered, we may all speak often one to another.

S. E. LINDSLEY.

New Haven, N. Y.

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, 2c., 2 oz. Without likeness, 10c., 2 oz.
10. THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.
11. BOTH SIDES: A series of articles from T. M. Preble, on the Sabbath and Law, *Reviewed*. 20c., 4 oz.
12. SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.
13. THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.
14. THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.
15. WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.
16. MODERN SPIRITUALISM: Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.
17. THE KINGDOM OF GOD: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.
18. MIRACULOUS POWERS. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.
19. APPEAL TO MOTHERS, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.
20. REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question. *Answered*. 10c., 3 oz.
21. THE PROPHECY OF DANIEL. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days, Dan. ii, vii, & viii. 10c., 3 oz.
22. THE SAINTS' INHERITANCE, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.
23. SIGNS OF THE TIMES, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.
24. THE LAW OF GOD, its Observance from Creation, its Immutability and Perpetuity, proved from the testimony of the Old and New Testaments. 10c., 3 oz.
25. VINDICATION OF THE TRUE SABBATH, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.
26. REVIEW OF SPRINGER, on the Sabbath and Law. 10c., 3 oz.
27. BAPTISM, Its Nature, Subjects, & Design. 10c., 3 oz.
28. THE COMMANDMENT to Restore and Build Jerusalem. A conclusive argument that it is to be dated from the 7th year of Artaxerxes B. C. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.
29. THE SEVEN TRUMPETS: An Exposition of Revelation viii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.
30. KEY TO THE CHART. An Explanation of all the symbols illustrated upon the Prophetic Chart. 10c., 2 oz.
31. THE SANCTUARY, and 2300 Days of Daniel viii. 14; its Cleansing and the time of its accomplishment. 10c., 2 oz.
32. THE CELESTIAL RAILROAD, a most happy

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

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

Tracts in Other Languages.

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

One-Cent Tracts.

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

Two-Cent Tracts.

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

Three-Cent Tracts.

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

Charts.

72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
73. THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers varnished and mounted, \$2.00. The two Charts with Key, \$1.00. 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, April 16, 1867.

THOUGHTS ON THE REVELATION.—This work is now all in the hands of the printer. We design to have it ready by Conference. It will contain three hundred and thirty pages. Price bound in cloth \$1.00. Postage 12 cts.

Part of a Paper.

If a piece of the Review, accidentally falling into the hands of an honest inquirer, is sufficient to raise the interest indicated below, what good may not be done by circulating whole papers freely in all parts of the land? Such instances as the following are calculated to encourage us to liberal efforts in this direction. And let there be united prayer that the truth may find its way to the honest in heart, multitudes of whom, like the seven thousand reserved unto God in Elijah's time, have not yet bowed the knee to Baal. A friend writes:—

"TO THE EDITOR OF THE ADVENT REVIEW AND SABBATH HERALD, Sir: I have obtained one of your papers, or part of one, and have become so much interested in it, that I write for the purpose of finding your office. I know not your name: but if this reaches you, please send me a copy of your paper that I may know your address. Also please send me a catalogue of your books. I was much pleased with the truth I found in the part of the paper I saw."

As it is decided to enlarge the Review again at the commencement of the next volume, all money hereafter received on subscriptions for the same, will be credited thereafter at the rate of \$3.00 a year, as that will be the regular rate from that time.

Our subscribers therefore will please bear this fact in mind and make their remittances accordingly.

J. M. A.

We call particular attention to the *Packages of Tracts*, a list of which was given in the Review of April 2. These are very convenient for our brethren to order and for us to mail, and just the thing to distribute among our friends.

We shall be glad to fill a great many orders for these packages.

J. M. A.

To Our Friends.

We are very thankful for the assistance of brethren at Washington and Pilot Grove, Iowa, and other places, in the form of lent money, which was much needed. And yet, until we can sell, we need to borrow a few hundred more for a few months. We have bought a cheap place, and a cheap house is in process of building. In order to meet debts, and proceed with the work, we need, just now, five hundred dollars. If our friends, who would esteem it a pleasure to help us, will send us one or more hundreds, we will give them the security they wish, and will be much obliged to them, and will pay them on ten day's notice. Please respond immediately, as we leave for the North in less than two weeks.

Address at Battle Creek, Mich.

JAMES WHITE.

Certificate.

This is to certify that, at a meeting held at Bro. Wick's in Clyde, Ill., on the eve of March 13, 1867, by the Brn. and sisters convened, it was

Voted, That we, the church of S. D. Adventists of Clyde, Illinois, do pledge ourselves to favor, and help to sustain, a second enlargement of the Review and Herald.

Judging by the past, and considering the difference which the previous enlargement has made in the Review's usefulness, we declare ourselves to be in favor of a second increase of size.

By order of the church,

G. W. COLCORD, Clerk.

Notice.

I would like to obtain the services of several Sabbath-keepers for the coming summer. My business is brick making. I live within twenty rods of the S. D. Advent meeting-house in Lapeer. I will give the highest wages. Any of the brethren, single or married, can obtain steady employment, and also further information by addressing me at this place.

JOHN E. DAY.

Lapeer, Mich., April 14, 1867.

Appointments.

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

General Conference.

WITH a growing assurance that we understand our position on the prophetic chart; that the third angel's message is the leading truth for this time; and that the warning should immediately be heralded more fully through the land, as the evidences of the shortness of time, and the Lord's soon coming are accumulating on every side, the General Conference Committee call the fifth annual session of the General Conference of Seventh-day Adventists, to take into consideration the interests of the cause, and devise such means as may be in our power for its further and speedy advancement.

The meeting will convene in Battle Creek Mich., Tuesday, May 14, commencing at 9 o'clock, A. M. It is very desirable that every section of the field should be represented, by delegate, if possible, if not, by letter. The cause is one; and it is the province of the General Conference to consult for the best interest of the whole; hence it will be necessary to know, as far as possible, the situation and wants of all. Delegates should be chosen in season by the different State Committees, and duly provided with credentials. In those localities where there is no State Conference yet organized, brethren can represent themselves by delegate, or letter, at their discretion.

Delegates will please be particular to act on the resolution passed at the General Conference of May 16, 1866, which reads as follows:

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

PROPOSED CHANGE OF THE CONSTITUTION. It is proposed to change Art. IX of the Constitution by striking out the proviso contained therein, and changing the words "two-thirds vote," to "three-fourths vote." The Article now reads as follows:

"Art. IX. This Constitution may be altered or amended by a two-thirds vote of the delegates present at any regular meeting: *Provided*, That any proposed amendment shall be communicated to the Executive Committee, and notice thereof given by them in their call for the meeting of the Conference."

If amended as proposed, it will read as follows:

"Art. IX. This Constitution may be altered or amended by a three-fourths vote of the delegates present at any meeting."

The reason for this proposed change is this: As brethren are consulting together in General Conference, it frequently happens that matters come up involving a change of the Constitution, upon which it would be expedient to take immediate action; but the change in the Constitution not having been announced with the call for the meeting, no action can be taken till the following year.

For the Committee.

U. SMITH, Secretary.

Michigan State Conference.

THE Michigan State Conference of S. D. Adventists will hold its seventh annual session at Battle Creek, Mich., Wednesday, May 15, 1867, at 9 o'clock, A. M. Let there be a faithful representation by delegates or letters from all the churches. Churches who wish to join the Conference should also make their wishes known at this meeting. Let all delegates and ministers come prepared to make the various reports to the Conference that the Constitution requires.

By order of the Committee,

I. D. VAN HORN, Secretary.

Meeting of the S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association will hold its seventh annual session at Battle Creek, Mich., Thursday, May 16, 1867, at 9 o'clock, A. M., to deliberate for the general interests of the Association, elect officers, and transact any other business that may come before the meeting.

PROPOSED CHANGE IN THE CONSTITUTION. It is proposed to change Section 1, of Art. XII, which now reads: "These by laws may be amended, repealed, or added to, at any meeting of this Association, provided the notice of such change, repeal, or amendment shall

be given with the notice of the meeting," by striking out all after the word Association, and inserting in their place, the words, "by a three-fourths vote of the members present;" so that as amended, it shall read, "These by-laws may be amended, repealed, or added to, at any meeting of this Association, by a three-fourths vote of the members present."

By order of the Trustees.

J. M. ALDRICH, Secretary.

THE next Quarterly Meeting of the Hundred Mile Grove church, Wisconsin, will be held Sabbath and first-day, April 27 and 28.

N. M. JORDAN.

PROVIDENCE permitting we will meet with the churches as follows:

Monterey,
West Windsor

Sabbath, April 20.
" " 27.

JAMES WHITE.

Business Department.

Not Slothful in Business. Rom. xii. 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

N. HODGES: We are out of No. 14: We send all we have of No. 15.
WM. PENNIMAN: We are out of Sabbath History in pamphlet form We send the bound book.

ELD. R. F. ANDREWS: The Association will stand the loss of the \$2.00. We give the credit as desired.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Geo Drummond 30-19, Alex Lindsey 30-19, H Gray 30-18, W Bailey 29-1.

\$1.25 each. Theodore Brackett 30-23, H Miller 30-1, J Cady 30-1.
\$2.00 each. M D Brewer 31-1, Rufus Payne 31-19, J G Smith 31-19, F Kittle 32-23, N B Cowles 31-19, E H Illock 31-1.

\$2.50 each. E Emery 32-1, C W Martin 31-20, Michael Rose 31-1, Mrs A M Fgleston 31-20, O C Bliss 31-12, G W Chmberlain 31-1, B C Ashley 31-1, R Robins 31-15, A B Atwood 31-21, R E Waterman 31-1, H Holt 31-13, John Toman 31-5, J E Heath 31-19, Wm Penniman 31-10, J E Titus for H Tooker 31-19, E R Titlotson 31-12, T S Emery 31-19, Z Titlotson 31-19, A Thomas 31-14.

Miscellaneous. J W Sawyer 50c 30-4, Lewis Hackett \$4.75 32-1, L Appley 4.00 32-1, J M Ricker 1.50 31-1, Wm Bailey 50c 30-1, W F Putnam 1.00 30-20, J Lord 1.00 29-20, C Brown 5.00 29-20, G G Dunham 3.00 30-16.

Subscriptions at the Rate of \$3.00 per year.

J B T Nichols \$3.00 31-19, D S Ames 3.00 30 15, Samuel Treat 3.70 32-1, Charles Baker 3.00 31-1, L Gould 3.00 33-1, M A Pasco 3.00 32-1, Alex Paton 3.00 32-1, Mrs C Manly 3.00 34-1.

To Make up \$250 a Year on Advance Credits at the Time of Enlargement.

Mary Haskell 50c, N M Jordan \$1.50.

For Review to the Poor.

Benn Auten \$1.00, Calvin Green \$30.00.

Donations for further Enlargement of the Review.

Wm Penniman \$1.00, J E Titus 50c.

Donations to Publishing Association.

Calvin Green \$20.00.

Cash Received on Account.

S B Gowell \$38.18.

Books Sent By Mail.

J W Sawyer 12c, Benn Auten 35c, T P Burdick 25c, Mrs M J Farnsworth 15c, Wm Penniman 80c, C C Stanbro 75c, J W Hoffman 50c, Z Brown 36c, M J Shearer \$1.00, Francis Perfect 1.00, M J Clark 7c, E A Walters 7c, A L Ellis 12c, Mrs E H Sewell 1.00, Mrs E M Butler 20c, Mary E Moulton 10c, P S Thurston 15c, I A Hamilton 10c, C K Ogden 88c, S M Holly 1.00, W Penniman 80c, E Lake 13c, H Tooker 1.00.

Michigan Conference Fund.

Church at Jackson \$20.00.

General Conference Missionary Fund.

Church at Cornville \$35.00, Ch at Portland 2.88, Ch at Norridgwick 84.00, Ch at Hurland 33.49, Ch at North Berwick 5.00, Ch at Topsham 12.00, Ch at Edington 5.26, Ch at Athens 22.00, Ch at Wood-look 15.90, P C Truman 50.00, Samuel Treat 2.00, Ch at North Jay 34.25.

For Danish Tract.

A Sister \$1.00, Ch at Oakland, Wis. \$58.00, T Johnson 5.00.

For the Western Health-Reform Institute.

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

N Grant \$25.00, M Grant 25.00, H M Grant 25.00, W R Avery 25.00, G W Colcord 25.00, S N Walsworth 75.00, Henry Brown 50.00, Mrs H Brown 25.00, Wm H Brown 25.00, Mrs Wm H Brown 25.00, Henry Bunce 25.00, H H Wilcox 25.00, W S Salisbury 50.00, Mrs R O Saunders 25.00, Angeline Chase 25.00, T M Foster 5.00, F L Jordan 25.00, A D Smith 25.00, J H Robinson 25.00, J J Gilding 25.00, H L Russell 25.00, R C Straw 25.00, T McDowell 25.00, J E McDowell 25.00, E Hallack 25.00, Ruth Hallack 25.00, A Thomas 50.00, W Farrar 25.00, Sarah Farrar 25.00, R Baker 25.00, E K Titlotson 50.00, Emily Lawton 50.00, C Catharine Lindsey 25.00, Alex Paton 25.00, A B Williams 25.00, L K Williams 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.

N Grant \$25.00, M Grant 25.00, H M Grant 25.00, W R Avery 25.00, Dr H S Lay 2.00, G W Colcord 25.00, E S Lane 100.00, D C Demarest 100.00, Dr J F Byington 50.00, Alex Paton 25.00, Catharine Lindsey 25.00, Eld R F Andrews 25.00.