

# 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.

VOL. XXIX.

BATTLE CREEK, MICH., THIRD-DAY, MAY 7, 1867.

NO. 22.

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars and Fifty Cents a Year, in Advance

Address ELD. JAMES WHITE, Battle Creek, Michigan  
For further Particulars, see Prospectus Inside.

#### NOTHING TO DO.

"Nothing to do!" in this world of ours,  
Where weeds spring up with the fairest flowers,  
Where smiles have only a fitful play,  
Where hearts are breaking every day!

"Nothing to do!" thou Christian soul!  
Wrapping thee round in thy selfish stole!  
Off with the garments of sloth and sin!  
Christ thy Lord hath a kingdom to win.

"Nothing to do!" there are prayers to lay  
On the altar of incense, day by day;  
There are foes to meet, within and without;  
There is error to conquer, strong and stout.

"Nothing to do!" there are souls to teach,  
The simplest forms of Christian speech;  
There are hearts to lure with loving wile,  
From the grimmest haunts of sin's defile.

"Nothing to do!" there are lambs to feed  
The precious hope of the Church's need;  
Strength to be borne to the weak and faint;  
Vigils to keep with the doubting saint.

"Nothing to do!" there are heights to attain,  
Where Christ is transfigured yet again,  
Where earth will fade in the vision sweet,  
And the soul press on with winged feet.

"Nothing to do!" and thy Saviour said,  
"Follow thou me, in the path I tread."  
Lord, lend thy help, the journey through,  
Lest, faint, we cry, "So much to do!"

### 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 SECOND ADVENT.

BY ELD. JOSEPH BATES.

"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, 11.

HERE is infallible proof that our blessed Lord and Saviour will come the second time, and that coming will be as personal and visible to those then living on the earth, as it was to those who saw him going from their midst up into Heaven, after closing his mission here at his first advent.

For further proof, we will go back from this thrilling scene some six weeks, to where Jesus and the same disciples passed through a sorrowful scene at midnight in the garden of Gethsemane, where he said unto them, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I

go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." John xiv, 1-3.

In verses 28, 29, he says: "I go away, and come again unto you. . . . I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe." When these faithful followers of their Lord and Master came to compare these promises with the testimony of the angels in our text, how could they otherwise believe that Jesus was gone to his Father and would come again and take all his faithful followers to his Father's house in Heaven?

Again, the twenty-fourth chapter of Matthew and onward to the fourteenth verse of the twenty-fifth chapter, contains a prophetic discourse from our Lord Jesus Christ, in which he speaks of the great events connected with the people of God, from his first advent down to his second coming. In this discourse, our Lord has pointed out the most important events with which his professed followers were to be connected from the time of his first to his second advent; such as the destruction of Jerusalem in A. D. 70. From thence, the tribulation of the Christian church by the dreadful persecuting powers of Pagan, and the 1260 years of Papal Rome, for more than sixteen hundred years. From thence follow the special signs of his second advent, viz., the darkening of the sun and moon in A. D. 1780, and the falling stars in A. D. 1833, and the parable of the budding fig-tree, to prove that *then*, viz., in 1833, He (Christ) was near, even at the doors. But let us examine some of this important testimony of our Lord and Saviour, and see if it is in agreement with what we have here stated.

Matt. xxiv, 3. "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Here are two questions asked, and both are answered distinctly and separately. The first question relates to the destruction of the temple, and also the city of Jerusalem. The second, to his second coming and the end of the world. From the fifth to the fifteenth verses, our Lord gives a brief statement of events that would take place before the end of the world. From thence, in verse 15, he begins to answer the first question of his disciples,

#### WHEN SHALL THESE THINGS BE?

Answer. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)." Verse 15. Turning to the prophecy of Daniel, we read as follows: "And the people of the Prince that shall come shall destroy the city and the Sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Chap. ix, 26. Luke's record of Jerusalem's destruction, says: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Chap. xxi, 20. Josephus, who writes the history of the destruction of the city and sanctuary of Jerusalem, A. D. 70, shows that this "Prince" was Titus Vespasian with the Roman army, whose

father was at that time emperor of Rome. Here is a clear prophecy of the destruction of Jerusalem by the Roman armies, which answers most definitely the first question, which is not so much as named again in this discourse.

Continuing on from the answer to this first question, our Lord follows on in one connected and continued chain of prophecy covering the space of some 1800 years, in answer to the *second question*.

#### "AND WHAT SHALL BE THE SIGN OF THY COMING AND OF THE END OF THE WORLD?"

"Then let them which be in Judea flee into the mountains. Let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days? But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Verses 16-22.

As we have already shown, the answer to the first question carried us in the history of the world to the destruction of Jerusalem, in the year A. D. 70, which was thirty-nine years after the gospel dispensation had commenced. In A. D. 64, six years before the destruction of Jerusalem, the apostle Paul declared that the gospel had been preached "to every creature under heaven." Col. i, 23. It is therefore evident that the warning and tribulation here spoken of by our Lord was to his professed followers wherever they had been gathered into the Christian church; and not to the Jews as some have supposed; for when Jerusalem was destroyed they ceased forever to be the "elect" people of God; for in A. D. 44, some twenty-six years before their dispersion, "the disciples were called Christians first at Antioch." Acts xi, 26.

Verses 20 and 21 show plainly that the tribulation was to commence with those Christians who were to flee out of the city. "But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation," &c.

We follow them in their flight to the mountains, and then pass along down through the noted persecutions of the Christian church under Pagan Rome; and we see their *tribulation*. Read Rev. ii, 9, 10, and see how our Lord and Saviour viewed it. And when we come to the period of Papal persecution we see them suffering the most cruel torture that wicked men and demons could inflict. That church represented by a harlot was "drunken with the blood of the saints and with the martyrs of Jesus." Rev. xvii, 6.

Says Daniel, "I beheld and the same horn (papacy) made war with the saints and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High. . . . And he shall speak great words against the Most High, and shall wear out the saints," &c. "And the woman (Christian church) fled into the wilderness, where she had a place prepared of God, that they should feed her there a thou-

sand two hundred and three score days." Rev. xii, 6. All of this, and much more, taken in connection with Fox's Book of Martyrs and the History of the Church, is so generally admitted, we will add but few words more on this point. The thousand two hundred and threescore days are also admitted to be the 1260 year's reign of the Papacy, commencing A. D. 538 and ending A. D. 1798, at which period the Pope was deposed and lost his supremacy.

Verse 22. "And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened." If the days of the tribulation of the elect had not been shortened, "the martyrdom of the church would have continued down to 1798, in which event, in all human probability, no flesh of the elect would have been saved. But the reformation under Martin Luther and those associated with him, modified this tribulation and continued to restrain the rage of the Papacy until 1700, since which time, according to church history, there has been no general persecution against the church." As we have now passed down through the tribulation of the Christian church, we come to the

#### SIGN OF HIS COMING.

"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. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Verses 29-31.

"Immediately after the tribulation of those days shall the sun be darkened," &c. This, we understand, was the notable dark day of May 19, 1780, of which so much is said in history. Although eighty-six years have passed since that time, no one has been able to account for it, only as a fulfillment of this prophecy. Mark makes it still plainer. "But take heed: behold, I have foretold you all things. But in those days after that tribulation, the sun shall be darkened," &c. That is, in, or during those 1260 prophetic days of Papal supremacy. As the sun was darkened in the year 1780, after the tribulation of the church, it was still eighteen years before the ending of the prophetic days in 1798.

"The stars shall fall from heaven." We understand that this was the wonderful phenomenon which occurred in A. D. 1833, of which there are tens of thousands of witnesses still living. It is but a few weeks since the daily journals of both hemispheres were excited about it again, but obtained no further light than was known the next day after its occurrence thirty-three years ago. The reason is obvious; it was what was predicted by our Lord to follow the darkening of the sun, and it came as he foretold. Historical facts respecting these three signs in the heavens are numerous and wide-spread. For further information on this subject, we would refer our friends to the "Signs of the Times" and Brief Exposition of Matthew Twenty-four, by James White, Battle Creek, Mich.

"The powers of the heavens shall be shaken." We understand the powers of heaven are the sun, moon, and stars, "to rule over the day and over the night." Gen. i, 16-18. They are to be shaken by the voice of God yet future. Joel iii, 15, 16. "The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake," &c. See also Heb. xii, 26, 27; Rev. xvi, 17. "Our Lord has foretold this as the next event to follow the falling stars from 1833.

"Sign of the Son of man in heaven." Here comes the fulfillment of the angel's testimony as shown in the text. "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." Eighteen hundred years ago he passed out of their sight into the distant heavens; so he will now appear in like manner. This

manifestation, though far distant in the vault of heaven, will signify to those who are looking for him that that is the sign of his personal appearing; and they will not be held long in suspense in this matter; for he has already told them in verse 27, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

"Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven." Then will cease forever all fruitless reasoning about his coming, and then men will cry for rocks and mountains to fall on them, and hide them from his presence; for then they will see him on the white cloud. From thence he will send his angels to gather his elect to take them to the mount Zion of God.

Verses 32, 33. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [he, margin,] is near, even at the doors."

What a beautiful illustration our Lord has here given, to inspire his followers with faith in his coming. Where is there an intelligent person that does not know when the trees of the field put forth their leaves, and the tender grass is springing up, that summer is approaching? So likewise ye, when ye shall see all these things (or know that they have come), may know with the same certainty that the coming of Christ is near, even at the doors. The phrase, *all these things* in verse 33, could not, we think, refer to any other than these three signs, viz., in the sun, moon, and stars; for in this prophetic discourse, passing along over the events of the Christian church, our Lord was answering the second question asked him by his disciples, "What shall be the sign of thy coming, and the end of the world?"

Again, our Lord says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi, 28. The signs began to come to pass with the darkening of the sun and moon in 1780. Then it could be said that the redemption of the church draweth nigh; and when the stars fell in 1833, then all the things, or signs, had come which were to be taken, according to the parable of the fig-tree, to show the coming of our Lord to be near, even at the doors.

Verse 34. "Verily I say unto you, *this generation shall not pass till all these things be fulfilled.*"

It has been said that our Lord spake of the generation then living who listened to his teaching. This could not be; for he said of that generation, "There shall no sign be given to it, but the sign of the prophet Jonas." Chap. xii, 39. It is evident that he was speaking here of the generation which commenced with the falling of the stars in 1833, which "shall not pass till all these things be fulfilled." All of what things? Ans. All of the things spoken of to be fulfilled after the stars fall from heaven. The first in order, which is yet future, is the shaking of the powers of heaven; second, the sign of the Son of man; third, all the tribes of the earth mourning, and fourth, the coming of the Son of man in the clouds of heaven with power and great glory.

The Bible nowhere gives the number of years for a generation. Some have supposed that seventy years are one generation. That cannot be; for there are families that now number four generations. Matthew in his first chapter counts forty-two generations from Abraham to Christ. Luke, chapter iii, counts seventy-five generations from Christ to Adam. Every one of them are from father to son.

Joel's prophecy is for the last generation. See chapter i. In verses 1 and 2 he shows three generations inquiring about the dreadful state of things that is now closing in upon us. Let us flee to the strong hold for refuge.

As our Lord came to this point in his discourse, saying, "This generation shall not pass, till all these things be fulfilled," mark with what emphasis he gave utterance to this statement: "Heaven and earth shall pass away, but my words shall not pass away."

Verse 35. Here we have the answer to the second question in his discourse brought down to the last gen-

eration so definite and clear that no reasonable, reflecting person may raise a single doubt. "But of that day and hour knoweth no man." But all men may know that the coming of the Son of man will be in this generation; which generation we understand commenced with the falling stars, where the parable of the fig-tree is given to show the coming of Christ to be near, even at the doors.

Says one, Doubtless this is all clear to you, but I claim that *all these things* were fulfilled eighteen hundred years ago at the destruction of Jerusalem, and then Christ came the second time. Let us test this matter. "Of all these things," there are six in which all the evangelists are agreed. 1. The darkening of the sun. 2. The moon shall not give her light. 3. The stars shall fall from heaven. 4. Shaking of the powers of heaven (yet in the future). 5. Mourning and wailing of the wicked. 6. The coming of the Son of man. See Mark xiii, 24-27; Luke xxi, 25-27. John was shown in vision as follows:

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. vi, 12-17.

We ask, Were *all of these things* fulfilled at the destruction of Jerusalem? Certainly not; for Jerusalem was destroyed A. D. 70, and John's revelation is dated A. D. 96, some twenty-six years after the destruction of Jerusalem. Further, John saw that *these things would not* begin to have their fulfillment until the sixth seal was opened at the time of the great earthquake, which historians show was in the year 1755. Then would follow the signs in the sun and moon and stars, &c.

The proclamation of the coming and kingdom of our Lord is for the last generation, and consequently will follow the falling stars. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14. Whiting translates it, "good news of the kingdom," &c. Campbell says, "And this good tidings of the reign shall be published through all the world," &c. By comparing the 14th with the 3d verse, we understand that it is the proclamation of his coming and kingdom, and is in agreement with the first angel's message in the fourteenth chapter of Revelation, verses 6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Has the proclamation gone forth in this generation? A few historical facts will shed light here. One or two in every quarter of the globe have proclaimed the second coming of Christ. Wolfe, of Asia; Irving, late of England; Mason, of Scotland; Davis, of South Carolina; Wm. Miller, in the United States and the Canadas, from the falling stars in 1833. The first angel's message, quoted above, symbolizes a body of people preaching the message to their fellow-men. Seven years later, the movement had so far advanced, that a paper was sustained, setting forth its claims. In October 1840, the first Second Advent Conference was convened in Boston, Mass. From thence, the first angel's message symbolized a body of Advent believers preaching to their fellow-men, spreading books and papers far and wide. Conferences and camp-meetings were multiplying in various directions in the

United States and the Canadas. Periodicals, pamphlets, and books, like falling leaves, were loading down the mails, rushing, by carriages, steamboats, and sailing ships, in all directions over land and sea, so that by 1843 the good news of our coming Saviour was "preached in all the world for a witness." Yes, it went "to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come." Such a universal, wide-spread, and rushing movement has never been witnessed since the deluge. Call it what you please, such an unmistakable momentous movement cannot be made again. Why? Because it was the proclamation of the second coming of our Lord and Saviour Jesus Christ, given in the right place, and at the right time, to this last generation. God never does his work twice. How could he have the coming and kingdom of his dear Son proclaimed to the generation before the last, or to any other generation but the last; for they are the people who are to witness his glorious appearing. All the nations of the earth know they have heard it. They also know the time when it was sounding at their doors. Hence the prophetic declarations of our coming Lord are verified.

No marvel that the mind of the great apostle to the Gentiles was stirred within him when he heard and read about the second coming of his divine Master. With what confidence he could say in his letter to the Corinthians, "Behold, I show you a mystery: We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Chap xv, 51, 52.

And again to the Thessalonians: "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. Wherefore, comfort one another with these words." 1 Thess. iv, 15-18.

How comforting these words have been to the saints of all ages. And how much more so to them who are now looking for him, who have this assurance that he is coming in person and in like manner as he went up into Heaven eighteen hundred years ago.

"But of the times and seasons, brethren, ye have no need that I write unto you; for, yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Chap. v, 1, 2.

It appears that it was not necessary for those beloved disciples who saw their Lord going away from them into Heaven, to know the "times and seasons." Acts i, 7. But the watching, waiting ones of the last generation, who long for his appearing and kingdom, will not be in darkness respecting that day, but will see the clear light continually in their pathway.

As this delightful theme was so clearly open before this great and good man's vision, how fervent the prayer he offers up for them. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Verse 23.

Dear friends, let us all resolve that we will unite our earnest prayers with his, that we may improve the very short space of time allotted us here, that we may be found blameless in that day: that when we shall see the very same Jesus which was taken up into Heaven coming in like manner as he was seen going into Heaven, we can then say, "Lo, this our God: we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv, 9.

The faith which can truly say, My Shepherd! My Lord! My God! My Rock! turns prophecies into history, promises into deliverances, sorrows into joys, prisons into palaces, perils into victories, death into life. Nothing else can do as much.

#### THE LIKENESS QUESTION AGAIN.

THOUGH I have, from the power of example, transcended the bounds of propriety in a measure, in this matter, which I intend to do no more; yet I do not feel inclined to take an extreme view of the subject by denouncing picture-taking in a broad and unqualified manner, and go so far as to destroy the likenesses I have, or order others to do so, in imitation of the example of some East a few years since, against the teachings of the gift of prophecy (as I understand it), which afterward condemned such a rash and unwise course.

I do not even understand that the last testimony to the church, a fragment of which I see in Sr. White's acknowledgment in Review, No. 16, condemns picture-taking in every instance. If it does, why does Sr. W. say, "I was shown that picture-taking had been carried to *too great lengths* by Sabbath-keeping Adventists; and that *much means* had been spent in *multiplying* copies which was worse than lost?" If this was the mind of the Spirit in the matter, would not the production and testimony read something like this: "I was shown that picture-taking was wrong in every instance; that we should not go into it at all?" No, it is in carrying this matter "to too great lengths," and in expending "much means" in "multiplying copies," which "should have been invested in the cause of God," that we have done wrong.

Neither do I believe that taking likenesses within proper limits, is against the second commandment. If the first part of this commandment is to be taken in its broadest sense, without being limited by the latter part, then Jehovah himself is a violator of the moral law, of which we justly say that it is a duplicate of God's holy character, because he keeps every precept of it in its strictest sense. For Jehovah has in many instances commanded likenesses to be made of things in heaven and things in the earth. Then God gave laws to his ancient people clashing against each other, and they could not obey him. Then you must say that Jehovah set a bad example in causing two cherubims of glory to be made over the mercy-seat, looking with interest and sacred approval and respect to the law in the ark containing the second commandment, etc. Then we all err in having charts, in harmony with an injunction to make the truth plain. Then we should not even make a pattern of any thing, and no one keeps or can keep the second precept of the decalogue.

How plain it is that the first part of this precept is explained by the latter clause, "Thou shalt not bow down to them, nor serve them," and that it is making these things to worship them that is condemned by the law of God. Thus the second command explains itself. We have a similar instance in the fourth commandment, a portion of which reads, "In it (the seventh day) thou shalt not do any work." Who among us will take this part of the Sabbath law, disconnected from, and unexplained by, the rest of it, which shows that it is "thy work" which should not be done on the seventh day?

But any blessing can be abused and be made a curse and a source of sin, by the use we make of it, and I do not wish to encourage by my remarks the spirit that has prevailed among us on the likeness question. I admit there is far greater danger in indulging in this direction, than there is in abstaining. Yet I do not feel to censure those who, for instance, would receive the likeness of an absent wife, or husband, or child, or who would accept a cheap and plain picture of aged and respected parents, whom they may never see, or of a dying Christian sister who has been especially drawn out to get her picture taken for her absent brothers, etc. I cannot condemn those who in such circumstances would think that there can be no more harm in looking at the shadow or likeness of an absent friend, than there is to look at the reality; and that to look at the simple picture helps the mind to call up and keep in remembrance the qualities and virtues of the individual, especially if there is a lack of memory of form and faces.

But neither will I feel tried with any who should, through a desire to do right, deprive themselves of these privileges. I will respect such, as I should like to be respected by them. And I shall not get up a

hackle with those who are willing to deny themselves in that which is lawful to not have others do that which is unlawful; but will admire their love for the cause.

It may be urged that this is the position Sunday-keepers take with us. But this is not a parallel case. It is assuming a point without evidence. It is, in our humble opinion, begging a question against the example of Jehovah, and that of his ancient people, and against the conduct of all now living, in lawful and necessary things.

We repeat, we know there is danger of going to extravagance, as pointed out in prophecy, Isa. ii, and idolizing self, while we should be examining our characters in the light of God's law. There is danger of squandering means which we are responsible for, and which should be spent in the cause.

And in conclusion we would say, let all move in the fear of God in this matter; and let those who do not see as we do, simply carry out their convictions. In doing otherwise, they would sin against their own consciences. But let us enjoy our liberty *before God*, and we will love you, and will hope to so carry out the principles of God's law, that we may enjoy each other's society where there will be no separation and no mental deficiencies, and consequently no room for those sublunary things, which have called forth these remarks.

D. T. BOURDEAU.

#### I'M GOING HOME.

I'm going home—here have I no abiding;  
I've looked around me in this world of care,  
Though earth were all her wealth to me confiding,  
I never could have built my home nest there.

I'm going home, for gently, surely closes,  
Before the dawn, the evening-primrose pale;  
The nightingale is hushed by summer's roses,  
The brook flows faster through the last rough vale.

I'm going home, they have not comprehended  
The silent longings of my wistful heart.  
At last my weary prison time is ended,  
The spell is broken, gladly I depart.

I'm going home, my bitter grief is over;  
There's naught but joy and peace in store for me;  
No marring touch shall you clear light discover,  
Wounds roughly made, there healed for aye shall be.

I'm going home, by storms autumnal chastened,  
Whilst others linger in an early spring;  
The summer sun the ripening fruit has hastened,  
The summer bird must soon be on the wing.

I'm going home, my pilgrim garb exchanging  
For festal robes that mark the bridal day;  
For heavenly crowns, at God's behest, I'm changing  
My lily wreath, that soon would fade away.

I'm going home, the way's unknown, untrodden,  
But one has passed those portals, e'en for me.  
Have I his grace, his faithfulness forgotten?  
No! through the clouds the Morning Star I see.

I'm going home, to thee my heart is given,  
Lord Jesus, thou who erst didst give me peace;  
'Tis through thy blood my sins are all forgiven,  
Thy life is mine, I'm longing for release.

I've reached the goal, oh, I am weary, weary;  
There come sweet whispers from the land of rest;  
Earth is receding with her wastes so dreary,  
I sleep, to wake upon my Saviour's breast?

—Meta Heusser Schweizer.

#### The Eclipse of the Soul.

THE moon, in an eclipse, complained to the sun:  
"Why, O my dearest friend, dost thou not shine upon me as usual?"

"Do I not?" said the sun; "I am sure I am shining as I always do; why do you not enjoy my light as usual?"

"O! see," said the moon, "the earth has got between us."

"Why, O Saviour," says the backsliding Christian, "do I not, as in former days, walk in the light of thy countenance?"

"I am sure, troubled soul, I have not changed. The rays of my love are as warm and bright as ever; what can prevent them from reaching thee?"

Canst thou not see, O troubled Christian, that the earth has got between thee and Christ?

## The Commentary.

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

### Glorifying God.

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

These are the words of our Saviour in his Sermon on the Mount. A good comment on the expression "glorifying God," as confined to the idea that those around us, even sinners, may be led to do this by seeing our good works, is found in Luke xxiii, 47:

"Now when the centurion saw what was done, he glorified God saying, Certainly this was a righteous man."

Here, the centurion, considering the character the Saviour had sustained, and the circumstances attending his death, was led to acknowledge that this was a righteous man; and in so doing he "glorified God." So we are to let our good works be manifested in such a way as to compel all with whom we come in contact, to acknowledge that the religion of Christ is not a dead letter, but a vital principle, moulding the life of its possessor, leading to purity of heart, and the manifestation of every virtue in all the relations of life. And when we so live as to lead others to acknowledge this, even though they may have no saving interest in the religion which we thus honor, they glorify God, and we fulfill the instruction of the Saviour.—Ed.

### Revelation xxi, 4.

"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."

The Greek word *ponos*, here translated *pain*, comprehends toil, fatigue and excessive labor of body, as well as vexation and anguish of spirit.

### Appropriate Comment.

"AND take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares." Luke xxi, 34.

The Family Bible, with notes, published by the American Tract Society, has the following appropriate reflection on the above passage:

"Excessive eating and drinking tend not only to produce various bodily diseases, but to blind the mind, stupefy the conscience, and corrupt the heart. Christians should not indulge in these sins, which unfit them for the discharge of their duty, and prevent their being prepared for the coming of Christ." G. W. A.

### Notes on Genesis.

CHAPTER VI, verse 4. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bear children to them, the same became mighty men which were of old, men of renown.

"Violent men of extraordinary stature and strength." *Dutch Ann. Heidegger, Dodd, Rosenm. Calmet, Assemb. Ann. Ainsworth, Patrick, Robertson, Bush, Brown, Orton.* "The Greek and Latin historians and poets, and particularly Pliny, relate that there were giants in the first ages of the world; and record that, on opening sepulchers, bodies of men have been found of larger than modern size."—*Gleig.*

Verse 14. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

*Gopher-wood.* "Cypress. So *Calmet, Bochart, and Fuller*, because of the similarity of names in the Heb. and Gr., the durability of the cypress, which was very fit for ship-building, and so used, and its abundance in Assyria where Noah built the ark. [So *Heidegger, Avenarius, Munster, Taylor, &c.* think it was the pine, its relative *gopher* signifying sulphur, brimstone, &c., and no wood produces so much of these as the pine. After all, *gopher* may be a general name for resinous trees. [So *Vossius.*] *Calmet, by Robinson.*

Verse 15. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

*Ark.* "After the nicest examination and computation, and taking the dimensions with the greatest geometrical exactness, the most learned and accurate calculators, and persons most conversant with the build-

ing of ships, conclude, that if the ablest mathematicians had been consulted about proportioning the several apartments in the ark, they could not have done it with greater correctness than Moses has done:" thus this narrative confirms the authority of Scripture, since this accuracy of proportion, in *Noah's time*, can be attributed only to inspiration." *Wilkins, Saurin.*

"The proportion of the ark is that of the size of a rightly framed man." *Assemb. Ann.* "If we reckon the cubit at 21 inches, the ark was 512 feet long, 87 wide, and 52 high; and the internal capacity, 357,600 cubical cubits. If the cubit was 18 inches, the length was 460 feet, width 75, and height 45. The height might be divided into four stories, allowing 3½ cubits to the first, 7 to the second; 8 to the third, and 5½ to the fourth; and allotting 5 cubits for the thickness of the top and bottom, and the floors. The first story, (not reckoned a story by Moses) might be the bottom, or hold, and contain fresh water; the second, a magazine; the third might contain the beasts; and the fourth the fowls." *Calmet.* "As to the number of beasts, it is not necessary to suppose that each species now known was represented, for naturalists are generally of opinion that their number has greatly increased, from the influence of climate, food, intermixture of races, &c. Dr. A. Clarke suggests that the *genera* of animals only was meant; if so, the land animals necessary to be preserved in the ark will number 43 *genera* of the mammals, (543 species,) 74 *genera* of birds, (2372 species,) 10 *genera* of amphibia, 316 land species. [Or, according to *Cuvier*, about 70 genera of land beasts, (including 5 fossil genera,) and 109 of birds.] *Calmet* calculates that all the four-footed beasts, including 3650 sheep (if necessary for the food of the carnivorous animals,) would scarcely occupy more room than 120 oxen, 3730 sheep and 80 wolves; and that all the beasts might easily have been lodged in 36 stables, and all the birds in as many lofts, allowing each apartment to be 52½ feet in length, 29 in width, and 13½ in height. The hold might contain 31,174 bushels of water: there was ample room for a much greater number than entered the ark—and for chambers &c. for the family of Noah. 'This,' says *Boothroyd*, 'Bp. Wilkins has proved, and that a first rate man of war would be capacious enough for the purpose.' 'Dispute,' says *Rosemuller*, 'as to the dimensions of the ark are vain, because measures vary so much with time.'—*Jenks.*

"No fact that ever occurred in the world is so well attested as the deluge, both by natural and civil history."—*T. H. Horne.*

"Heathen writers traditionally describe Noah under the various names of Xisuthrus, Saturn, [Anacrus], Prometheus, Deucalion, Ogyges, Liber or Bacchus, and Janus, &c. In the East the true name of Noah was better preserved; he was there called Noas, Naus, and sometimes contractedly Nous. Throughout the whole kindred family of languages, from India to us, the syllable *Na* or *Nach* is one of the fundamental sounds by which water and many ideas connected with it are designated, as *navigate*, &c. &c." *Calmet, by Rob. and Bryant's Mythology.*

"Of these traditions, that exhibited by Lucian is most correspondent to Moses."—*Jenks.*

"The most ancient writers, as Berosus the Chaldean, Abydenus the Syrian, Molo, Jerome the Egyptian, Mnaseas, and Nicholas of Damascus, as also Polyhistor, Lucian and Apollodorus have told of the ark, and the mountains on which it rested. Joseph Acosta and Antony Herrera relate, that traditions of the flood exist among the Cubans, Mechoacans, and Nicaraguans. Augustine Corata and Lopez Gómera relate the same of the Peruvians and Mexicans. Martin Martinius states that the Chinese have the same story." ["And the Bramins also." *Gill.*] *Heidegger.*

CHAPTER VII, verse 2. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

It is probable, that the *clean beasts* signify such as were not rapacious, and which were exclusively offered in sacrifice by the express appointment of God. The grant of animal food seems not to have been explicitly made before the flood; the distinction of *meats* could not therefore have been appointed.

Verse 7. And Noah went in, and his sons, and his wife, and his sons' wives with him into the ark, because of the waters of the flood.

*Sons' wives.*—Though each of Noah's sons was at this time nearly a hundred years old, and none had children living; and the whole earth was to be desolated: yet no exception, even on this extraordinary occasion, was made to the original constitution of marriage, 'they twain shall be one flesh:' a decisive proof that polygamy is contrary to the original institution of marriage, and not at all needful for the increase of the human species, or even conducive to it. *Malte-Brun* observes, 'it diminishes population, and deteriorates the human race.'—*Scott.*

Verse 11. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

"Every attempt to explain the manner, in which the earth was overflowed, too much resembled the presumption of those who inquired, 'How are the dead raised up? and with what body do they come?' It is no more incredible that God should drown the world, than that he should raise the dead: and, by his almighty power, he caused 'the waters from above the firmament, and the waters under the firmament,' which he had before separated, to meet together for that purpose. The patriarchal year began in September."—*Scott.*

Verse 19. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

"The highest eminence of the earth, every mountain of every region under heaven, where search has been made, all conspire in one uniform, universal proof, that they all had the sea spread over their summits; being found to contain shells, skeletons of fish, and sea-monsters of every kind."—*Greenfield.*

"It must be recollected, that the highest mountain—of near 27,000 feet—is but as 5 to 8,000, compared with the diameter of the earth; that is, on a globe of 12 feet in diameter, the highest mountain would rise above the surface but a few lines."—*Jenks.*

"Mr. Woodward supposes that the whole earth being dissolved in the waters, a new earth was formed, by different layers deposited according to their gravities. So that plants, and animals, particularly shellfish, not being dissolved, were enclosed in minerals and became 'fossils;' thus accounting for the shells found remote from the sea, and teeth, bones, petrified fishes, &c. found on the tops of mountains. See *Robinson's Calmet.* Besides geological evidences, traditions and coins have preserved the memory of the deluge over the whole earth."—*Jenks.*

### A FEW LINES

For the Consideration of those who desire to be Christians.

We learn from the second chapter of James that "Faith without works is dead," and the sacred writer teaches in the next chapter that we cannot be true Christians having much faith and good works, unless our conversation be ordered aright. "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom."

Let us see to it that we have a right feeling in our hearts toward our brethren and sisters when we attempt to add to knowledge temperance. The wisdom ye have descendeth not from above, "but is earthly, sensual, devilish," "if ye have bitter envying and strife in your hearts. Glory not and lie not against the truth." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." If you have aught against a brother, or if you feel that a brother have aught against you, go in a humble manner and be reconciled, then come and offer thy gift. Attempt not to pray with a feeling of bitterness in your hearts. It will do you no good. Ask for strength to do duty. Jesus has clearly pointed out the way. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "But the tongue can no man tame; it is an unruly evil, full of deadly poison." We must commence with the heart; for "from the abundance of the heart the mouth speaketh." "But as he which hath called you is holy, so be ye holy in all manner of conversation."

It is possible for us to become holy; but we cannot in our own strength. "But with the precious blood of Christ, as of a lamb without blemish and without spot," that has been spilled for us on Calvaary's height, and now is being offered in the most holy place before his Father for poor sinners, we may, if we look with faith to him, become pure in heart, "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings."

We must be holy in all manner of conversation both at home and abroad. "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," and while at home about your work, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."

I remember reading when I was quite small, about a father that told his children always to commence singing so soon as there was the least feeling of contention in their midst. This antidote worked like a charm. They could not sing and be angry at the same time. Let every family try it.

"Is any merry? let him sing psalms." What a pleasant way for young folks who feel happy to spend a few hours together; but let them say in their hearts, "I will sing with the Spirit, and I will sing with the understanding also." Especially should the young watch and be sober. The prevailing spirit of the day is to make light all "manner of conversation." They seem to forget that Jesus said "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." It is in these days as it was in the days of Lot, who was "vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." Paul says, "But fornication, and all uncleanness or covetousness, let it not be once named among you, as hecometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks." "Young men likewise exhort to be soberminded, in all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Can it be said that we use "sound speech" when every now and then some foolish by-word escapes our lips? "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Some young persons may say, When we are with unbelievers must we keep still and say nothing? You may find an answer in Col. iv. "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "Have salt in yourselves, and have peace one with another." "Ye are the salt of the earth; but if the salt have lost its savor wherewith shall it be salted?"

My young friends, if there is danger of the salt losing its savor, go to your secret place where none but God can hear, three times a day if need be, and plead with Jesus for a new supply. He will not turn you empty away; but your Father who seeth in secret will reward thee openly.

Some of the young are looking to older ones. They say, "Bro. — jokes." Perhaps the brother fills some responsible place in the church and should set a better example, or the blood of souls will be found on his garments in the last day. Oh! solemn thought! I would say to that young person, Let others do as they may, there is no excuse for you. Jesus is our pattern. "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

"Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear."

To all I would say, "Let us hold fast the profession of our faith without wavering; for He is faithful that

promised; and let us consider one another to provoke unto love and good works; 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." "Look up and rejoice knowing that your redemption draweth nigh." Jesus is soon coming. Happy thought! Then, dear Christian, there will be no more trials and temptations; no more sighing, no more tears shed by you. When this earth is renewed, when she puts on her robes of Eden beauty, oh! how happy we shall be together roving over its extended plains without a thought of parting to shade the smiling brow! "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace without spot, and blameless."

ANGELIA J. EDMUNDS.

Ann Arbor, Mich.

#### SABBATH EVE.

THE hallowed day of rest is here,  
With all its peace and quietude;  
E'en things inanimate appear,  
With a sweet influence imbued.  
Oh! that each spirit worn and pressed,  
May feel its mild assuasive power,  
And each emotion of the breast,  
Be peaceful as this sunset hour.

And in these hours of calm repose,  
We love to muse upon the plan,  
That matchless love and wisdom chose,  
To rescue erring, sinning man;  
And of the promise—if we tread,  
The thorny pathway Jesus trod,  
We shall be heirs with him, our Head,  
Adopted as the sons of God:

A few more days of conflicts here,  
Of stormy wind, and beating rain;  
A few more days of toil and care,  
Of disappointment, tears, and pain.  
And then if faithful we'll behold,  
The glory that for us awaits,  
The City's matchless charms untold,  
And enter through the open gates.

But time is passing: soon we meet,  
Within the house of God for prayer;  
Our Father, may thy Spirit sweet,  
Rest down on all that gather there.  
And as we strive to do thy will,  
Thy blessing grant as a reward;  
That strength into our hearts instil,  
That's promised when we serve the Lord.

And Father, may thy love attend,  
Our every step along the way,  
And back to thee our footsteps bend,  
If to the right, or left we stray.  
Prepare us, by thy grace to share,  
In the refreshing from the Lord;  
And fit us for those mansions where  
The saints shall see their great reward.

MARY HOUSE.

Battle Creek, Mich.

#### MORAL BLINDNESS.

ONE of the greatest difficulties to be overcome in the work of human salvation, is moral blindness. If we could see things, and especially ourselves, in the true light, we could be induced to forsake our sins, correct our errors, and come to a saving knowledge of the truth. But our moral sense is perverted, especially in respect to our own depravity; and how can the remedy be applied to our heart and conscience, when we are ignorant of our disease and cannot see that we need any thing done for us? The difficulty is that we think we are rich and healthy and have need of nothing, when in fact we are poor and miserable, and wretched, and blind, and naked.

Under such circumstances, what hope can there be of our recovery? A short time since I wrote in respect to the Health Reform:

Treat the body according to reason; and reason will dawn in the mind. But this led to reflections like these: How can men treat their bodies according to reason, while the reasoning powers are perverted, and can only be restored to moral action by thus treating

the body? If men had clearness of mind, they would correct the abuses of the body; but these abuses have stifled the voice of reason and conscience. What hope then of a recovery?

I come to the conclusion, that in order to save men from their state of depravity, physical, mental and moral, they must be led, by some means, to have faith in the assurances that come to them from without, and be led to act upon the word of others. The literally blind trust in the eye-sight of others. If the mentally and morally blind only knew their true condition and could be induced to follow implicitly the directions of the True Witness, and those who have, by following the same, got their eyes enlightened by the use of the genuine eye-salve, there would be hope of the recovery of their sight.

Thus we come to the doctrine of salvation by faith. Without faith it is clear that human salvation is impossible. The morally blind cannot see their true state. The insane cannot of himself discover his insanity; and he can hardly be convinced of the fact. So it is with the morally blind. And those who need help the most—those who are the blindest are the last to be convinced that they need anything. The blindest fancy that they see the clearest. Hence it is that but a few of the race can be induced to use the divine eye-salve. And hence it is that those who are induced by faith, to use it, discover more and more, as their sight improves, how terribly blind they were.

The wicked, the blind, object to the plan of salvation, because it proposes to save so few; but the enlightened and recovered only wonder that any of such a vile race could be saved. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

Now, brethren, let us apply the subject to ourselves. Reproofs are given us to open our eyes that we may see. If instead of humbly receiving them, we find something in us that rises up against them, we may be sure that we need reproof, and that the only reason we do not see the need of it is that we are morally blind. "He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee; rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning." Prov. ix, 7-9. "A reproof entereth more into a wise man than a hundred stripes into a fool." xvii, 10.

"The true Christian loves reproof. 'Let the righteous smite me; it shall be as an excellent oil, which does not cause a sore head.' He who enjoys communion with God is not too proudly self-conceited to bear blame and correction; while he keeps up honest prayer, he will let nothing sour him so but that he will welcome reproof from any source as an answer to his prayer for light; and as, in the enjoyment of true religion, he wishes to avoid all sin, he cannot be angry that any of his acts or neglects are blamed. Only 'he that doeth evil hateth the light, and will not come to the light, lest his deeds should be reprov'd; but he that doeth truth cometh to the light.'"

If we can receive and profit by reproofs, there is a possibility that we may be saved; if not we are lost.

R. F. COTTRELL.

#### Weak Brethren.

1. THERE are some brethren so physically weak, that they cannot raise their hand as high up as their pockets, and some not quite so weak but that they could do that, who are not able to lift it out again. 2. There are some brethren so weak from the labors of business, that they have not strength to walk to church on the Sabbath, and some not quite so weak, who can get there only once that day. 3. There are some so weak after the toils of the day, that they are not able to walk to prayer meeting; and then, again, others who can get there, are too weak to speak or pray. 4. There are some brethren so weak as to be unable to rise early enough to have family worship before business hours; then there are others, who do rise early, but are too weak to reach down the old family Bible. 5. There are some brethren so weak in talents that they are not able to teach a class in Sabbath School, but who are not quite so weak when a political meeting is on hand.—*Sel.*

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 7, 1867.

URIAH SMITH, EDITOR.

### SUPPER.

THE Scriptures speak of supper about ten times. And is not this proof that the Lord and his disciples took three meals a day? And, consequently, that only two meals a day are unscriptural and wrong? Some ask this question with that confidence which would lead one to suppose that they thought they had an objection which would forever settle the matter. But a few inquiries will expose its weakness.

1. Who knows that the disciples took supper at night, a short time before sleeping. Evening, or even, be it borne in mind, sometimes means the latter part of the day.

2. Who knows that they dined at 12 o'clock, or what is now called noon?

3. Who knows that they took breakfast about 6 o'clock in the morning?

4. Who knows that they ate what is now called breakfast at all?

5. Who will find the word breakfast in the Bible? Finally,

6. Who will show us that they ate more than two meals? Dinner about seven or eight in the morning, and supper at one or two o'clock?

JAMES WHITE.

### REMARKS.

On the reception of the foregoing note, we decided to look at some of the points mentioned, with the aid of such helps as we had at hand. The result of our investigations may be stated in brief as follows:

We find in the original but two words to denote the meals in use among the Jews, at the time the New Testament was written. These are *ariston* and *deipnon*. The first is uniformly rendered in the New Testament, dinner; and the second is rendered in every instance by the terms supper, or feasts. Both these words are rather indefinite in meaning. The first, *ariston*, is defined by different lexicographers as follows:

Robinson. "Breakfast, a morning meal, at sunrise (Homer). Later, breakfast, lunch, Lat. *prandium*, taken about the middle of the day; the principal meal being the *deipnon*, dinner, taken late in the afternoon or early in the evening, after the heat and business of the day were over, as at the present day in London and Paris."

Liddell and Scott. "A morning meal, breakfast, twice in Homer, where it is taken at sunrise. Later, breakfast was called *akratisma*, and after it *ariston* was the midday meal, our luncheon."

Parkhurst. "*Ariston*, indefinite, because taken at no certain time; or, rather from *eri*, early, because this meal was taken early in the morning." Then he gives as the main definition, "Dinner, a meal eaten in the morning."

Greenfield. "A meal, or slight refreshment, which among the Jews corresponded sometimes to our breakfast, and sometimes to dinner; being taken sometimes in the morning, or a little before noon, or a little after noon, as circumstances might vary."

The other word, *deipnon*, usually translated supper, is defined by the same authorities as follows:—

Robinson. "In Homer, breakfast. In Attic writers and in New Testament, dinner or supper; i. e., the chief meal of the Jews, and also of the Greeks and Romans, taken toward, or at, evening, after the labors of the day were over, and often prolonged into the night. Hence a banquet, a feast in general."

Liddell and Scott. "A meal, or meal time, used by Homer quite generally, sometimes as the equivalent of *ariston*, sometimes the same as *dorpon*. In Attic, certainly the chief meal, answering to our dinner, Latin, *coena*, begun toward evening, and often prolonged till night."

Parkhurst. "*Deipnon*, so called from *deisthai eis ponon*, men's wanting it for labor, or to enable them to labor. See Suicer's Thesurus on this word. 1. In Homer it generally denotes the breakfast, or morning meal, but sometimes food in general, even that which is taken toward evening. 2. In the latter Greek writers, as in the N. T., a supper, an evening meal, a feast."

Greenfield. "A morning repast; dinner, Lat. *prandium*; in N. T. supper, the principal meal of the Hebrews, and taken by them in the evening."

There is another word the definition of which we will here introduce as throwing some light on this subject, although it does not occur in the New Testament. That word is *dorpon*, and is defined by Liddell and Scott thus: "In Homer, the afternoon or evening meal, whether called dinner or supper. Lat. *coena*, the chief meal of the day. It is distinguished as the last of the three meals, *arista*, *deipna*, *dorpa*. But the name disappeared from Attic Greek, probably because at Athens it was customary to take only two regular meals, *ariston*, and *deipnon*, which latter took the place of *dorpon*."

From these definitions the conclusion seems to be very apparent that but two meals a day were generally eaten by the ancients. The first *ariston*, by universal consent, denotes a meal taken in the early part of the day. The second, *deipnon*, denotes, the last meal of the day; but the hour at which it was eaten, is not so clear. Liddell and Scott say, "In Attic, certainly the chief meal, answering to our dinner." This would bring it not far from the middle of the day, as the popular signification of the term dinner as given by Webster is, "The meal taken about the middle of the day; or the principal meal of the day eaten between noon and evening." Robinson says it was taken "toward or at, evening." This, considering that evening commenced with the Hebrews, at about 3 o'clock in the afternoon, would not necessarily bring it very late in the day. And Parkhurst says that the word *deipnon* finds its root in an expression signifying "men's wanting it for labor, or to enable them to labor." This is important as showing that the word primarily signified a meal eaten at such an hour as to supply strength for the completion of the labors of the day. This doubtless denotes the first and general character of the meal; for those instances where it was extended into the night were doubtless exceptions to, or corruptions of, the custom. We cannot suppose this latter to have been the general practice; for then it could not be explained why a word should have been taken to denote it, which has a meaning so very different.

In confirmation of this we find the following testimony in the Am. Tract Society's Bible Dictionary. "The meals of the Jews were generally two, loosely distinguished as dinner and supper, Luke xiv, 12; John xxi, 12. The first meal was usually light, consisting of milk, cheese, bread or fruits, and eaten at various hours from early morning to the middle of the forenoon. In the early history of the Hebrews, the principal meal, corresponding with our dinner, was eaten about noon, Gen. xliii, 25; 1 Kings xx, 16. At a later period, at least on festive occasions, it was taken after the heat of the day was over. This was the 'supper.'"

### THE APPOINTED FAST.

THE coming Sabbath has been designated as a fast, that the blessing of God may attend our General Conference, and rest upon our labors in his cause during the year. This is a well-timed act. But what is it to fast in such a manner that God will accept it? Fasting is an acknowledgment of sins, and a public profession of repentance. Those who suppose that a day spent in abstinence from food, and in public humiliation, will square the account of their past backslidings and lack of devotion to God, and that when that day is past they may with less danger than before live as they had been living, are the very persons to whom the prophet refers when he says:—

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him?

with thou call this a fast, and an acceptable day to the Lord?" Isa. lviii, 5.

But did the prophet mean to condemn such acts as this in days of fasting and prayer? Far from it; for, one hundred and sixty years after this, we find Daniel, the man greatly beloved, fasting in precisely this way so far as outward forms are concerned, and God answered him in the most signal manner. See Dan. ix and x.

If we should insert the word "*merely*," in the earnest expostulation of Isaiah, we should no doubt express the precise idea of the prophet. We should then have him ask the question: Does God accept that fast in which the sinner expresses great humiliation, and distress for his sins, but for all that when his fast is ended, continues in the same course of life? In other words is it *merely* to "bow down the head as a bulrush and to spread sackcloth and ashes under him?"

No indeed. Fasting is not only an acknowledgment of sins, but a solemn public profession of repentance, and a pledge in the sight of God and man, that we will from this time forth, and forever desist from those acts whereby the Spirit of God has been grieved from us. Fasting, like repentance, with which it is indeed inseparably connected, does not end with the days on which we thus humble ourselves in the sight of God and man. Those are the days in which we make our solemn vows, accompanied by suitable acts of self abasement; but the performance of these vows will require the most faithful action on our part, for the whole period of our lives.

Our coming fast is that we may humble ourselves in the sight of God, for all our backsliding from him, and all our sins in his sight. But let us remember that if we do not in our hearts solemnly promise God, while we thus fast, that we will hereafter desist from these sins, our fast is only a solemn mockery. And let us further remember that if we make this solemn promise, we must devote all our lives to its sacred fulfillment. Such a fast God will accept.

J. N. ANDREWS.

### THE TWO LAWS.

MANY claim that the law of God has been abolished. They can read many passages that a law has been done away. Thus they claim that there was but one law in the Old Testament, hence it has all gone by the board. If there was but one law, their argument is sound. But this is a mistake. There are two laws brought to view in the Old Testament. 1. There is the law of God, the ten commandments. This was spoken by God himself, written with his own finger, on tables of stone, and placed in the ark. See Deut. xii, 18; Ex. xxiv, 12; Deut. x, 1-5. 2. The law of Moses. Moses himself spoke this law to the people, wrote it himself in a book and placed it in the side of the ark. Deut. i, 5, 6; xxxi, 9, 24-26. This distinction is preserved throughout the Old Testament. Thus in 2 Kings xxi, 8, "Only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." Here is a plain distinction between the law that God commanded and the law that Moses commanded. Again Nehemiah ix, 13. "Thou camest down also upon Mount Sinai and spakest with them from Heaven, and gavest them right judgments and true laws, good statutes and commandments." Here is a law that is called right, true, and good. It is said that God declared this law from mount Sinai. Now we read of quite a different law in Ezekiel xx, 24, 25. "Because that they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols, wherefore I gave them also statutes that were not good, and judgments whereby they shall not live." Here is a law that is not good, and by which they could not live. This must be a different law from the one which is good, right, and true. The same distinction is preserved in the New Testament. Rom. vii, 7. "What shall we say then? Is the law sin? God forbid; nay, I had not known sin, but by the law, for I had not known lust except the law had said, Thou shalt not covet." Here he quotes one of the ten commandments, showing what law he

means. In verse 12, he says of this law, "the law is holy and the commandments are holy, and just and good." Verse 14, he says, "the law is spiritual." Verse 22, he calls it, "the law of God." James ii, 9-12. James quotes two of the ten commandments and calls that law the "law of liberty;" hence, there is a law in the New Testament which is holy, just and good, a spiritual law, a law of liberty, the royal law, the law of God; and Paul said that he delighted in that law. We find also quite a different law in the New Testament. It is called the law of Moses. Acts xv, 5. "But there arose up certain of the sect of the Pharisees, which believed, saying, that it was needful to circumcise them and to command them to keep the law of Moses. Speaking of this law in verse 10, he says, "Now therefore why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear." Here this law of Moses is called a heavy yoke which none are able to bear. In Heb. vii, 14, we read of a law of a "carnal commandment," and verse 19, says that this "law made nothing perfect." It seems as though none could fail to see that these different characteristics do not belong to the same law. Now let us see what law is done away. In Ephesians xi, 15, we read, "Having abolished in his flesh the enmity even the law of commandments contained in ordinances for to make in himself of twain one new man so making peace." So of the law of which Peter spoke, calling it the law of Moses, and saying it was a grievous yoke to bear. In Col. ii, 14, we read, "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." Here again the law which is done away, is very particularly described. 1. It is the law of hand writing. 2. It is the law of ordinances. 3. It was against us. 4. It was contrary to us. This law was nailed to the cross. Now we read of the law of God thus, "Do we then make void the law through faith? God forbid. Yea, we establish the law." Rom. iii, 31. Jesus himself says, "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of Heaven."

Thus we find one law written by God himself, which is called holy, just, and good, a spiritual law, law of liberty, royal law, and the delight of the saint. Paul says that this law is established, and Jesus says that not one jot or tittle shall pass away from it, &c. We have found another law which was written by Moses in a book. It is called a law that is not good, a carnal law, law of ordinances, a heavy yoke to bear, a law that was against us, contrary to us, the enmity, &c. It is said that this law was nailed to the cross. From the above we conclude that there were two laws, one of which was abolished at the cross, and the other is to last till heaven and earth pass away.

D. M. CANRIGHT.

#### LABORS IN NORTHERN MICH.

I closed my labors in Saginaw and Midland counties the 28th of April, having given in all, forty-one lectures. Considering the extremely bad going and my feeble state of health, the lectures in Saginaw county resulted far better than we had expected. The people were very eager for the truth, having never heard any lectures on present truth. Upwards of sixty are now keeping the Sabbath, in the place where I preached. Before I left, they had a business meeting and resolved to build a meeting-house 36x50. The site was located and the work was commenced immediately. I assisted them about commencing Sabbath School. They organized with seven classes and thirty scholars. They will also have a large Bible Class.

The second course of lectures, ten miles further up the river, in Midland Co., was cut short for want of time, but circumstances over which I had no control, prevented further labor there at present.

Twenty-five decided to keep the commandments in

this place, making in all over eighty new Sabbath-keepers in these two places. About fifty of these have been church members, but there is yet much for all of them to learn. Much labor is yet needed in these places, and until I can visit them again I hope they will continue their investigation with the aid of our books and the Advent Review.

Let all remember our last request that they should note down all their objections that may arise, and give us a chance to answer them when we return. In due time all will be clear and plain. Opposition will arise, and there will be difficulties not foreseen, but it is safe to stand firm on what has been made plain, and hold fast that which has already proved to be good.

I cannot forget this dear people that have so gladly received the word of God, and until, in God's providence I can visit them again, my feelings toward them are expressed in 1 Sam. xii, 23, 24.

M. E. CORNELL.

Battle Creek, May 5th.

#### REPORT FROM BRO. SANBORN.

My last report closed with my labors at Clyde, Ill., March 3. On the 7th I commenced a protracted meeting at Elkhorn Grove, which I continued about two weeks with good success. There was a large attendance all the time, and some good done. A few commenced keeping the Sabbath, and others were fully convinced of the great importance of keeping it, but had not yet decided to do so. We trust that they will decide before it is too late. The church was also blessed and encouraged to press on in the narrow way to life.

March 22, I attended the Quarterly Meeting at Johnstown Center, Wis. It being a very stormy bad time, our congregations were small, yet the Lord met us according to his promise. One was received into the church, and all were encouraged.

On Wednesday, the 26th, I commenced a protracted meeting at Monroe, Wis., in which I gave twenty-three discourses to large and interested congregations, with increasing interest to the close. Four publicly expressed their desires to keep the Sabbath, while a number of others were fully convinced that they ought to do so. The church also was much encouraged to faithfulness. Two were received by baptism. There has been a growing interest in Monroe ever since the Convocation Meeting. Indeed, I think the interest has not been so great since the message was first preached there, as now; and if the church will only live faithful, and let their light shine, they will yet see many souls added to their number in Monroe. The same may be said of other churches also. I trust the Lord will stir us all up to still greater diligence in his work.

April 27 and 28, I spent with the little flock in Chicago, where I had four interesting meetings. Several persons who had never heard our views before, became deeply interested, and I think will embrace the truth in the love of it. Here I became more thoroughly acquainted with our dear Bro. G. W. Parker, who I think is trying to do all he can to advance the truth, by taking a consistent course and letting his light shine through his good works. May God bless him and all the faithful in Chicago, is my prayer.

The 29th, I came on to the Health Institute in Battle Creek, where my wife has been taking treatment since last December. I expect to remain here and rest till after General Conference, and then return home. I find this to be a good place to rest.

ISAAC SANBORN.

Battle Creek, Mich.

#### BABYLON IS FALLEN.

THERE was a time when all Adventists were agreed in the belief that the term Babylon in the book of Revelation included the Protestant churches, and that the fall of Babylon announced in Rev. xiv, 8, signified a change in the moral standing of those churches consequent upon their rejection of the judgment-hour message of verses 6, 7. But as it soon became apparent that this belief must lead to the reception of the third angel's message, those whose prejudices of feelings led them to reject this message were led to deny the above point of Advent faith. I do not intend to

judge harshly, but am led to believe by facts which have appeared, that prejudice against the message has led to their denial of this view. Thus, I know a professed Advent preacher who strenuously urged that the churches were Babylon, and pointed to their low condition as a fulfillment of the prophecy, who yet, in a sermon against the third angel's message said he had looked with favor on our exposition of prophecy till he came to our view of the fall of Babylon, and there he had to leave us, not being able to endorse it! Other instances equally glaring have been presented to our notice.

There are now three opinions on this subject held by Adventists: 1st. That the cry of the fall of Babylon is far in the past; 2nd. That it is in the present age, and denotes the present low state of the churches; 3d. That it is in the future, and that Rev. xiv, 8, and xxiii, 1-8 are synchronous, both referring to the future destruction of Romanism.

With the first I cannot agree, for several reasons. And 1. The order of the angels in Revelation forbids it. The events of that book are presented in lines or series. Chap. viii, 2, presents seven angels with seven trumpets; these continue to the close of chap. xi. These angels are always referred to in numerical order, and as there are only seven in this order, when other angels are introduced they are spoken of only in their relation to each other, not in their relation to these seven. Thus in chap. viii, 13, after the fourth angel had sounded, the record says, "And I beheld and heard an angel flying." But this was not "the fifth angel though succeeding the fourth, as it was not one of the seven. The sounding of the fifth and sixth is recorded in chap. ix; and in chap. x, 1, it is said; "And I saw another mighty angel come down from Heaven," &c. This word *another*, refers to one which had preceded it; but not to the sixth, for the next in that order is in chap. xi, 15. It of course refers back to the angel of chap. viii, 13. From this point on, no angel is mentioned till we come to chap. xiv, 8, where the same word is used to introduce the judgment-hour cry: "And I saw *another* angel." As the angel of chap. x, 1, is not called another in distinction from the sixth else it would be the seventh, which it is not, so that of chap. xiv, 8, is not another in distinction from the seventh, as there are not eight of the series, but it refers to the angels of chap. viii, 13, and x, 1, as its precedents. Now no Adventist will contend that the angel of chap. x, 1, had its fulfillment prior to the days of Luther, but far this side. How then, can that of Rev. xiv, 8, be fulfilled in his days? To what does the word "another" stand related? That the line of events in chap. xii-xiv is not fulfilled subsequent to that ending in chap. xi, does not discredit this argument. These chapters contain a consecutive series of events, commencing even before the sounding of the first trumpet. But having traced them down with unmistakable certainty to the action of the Papal power in chap. xiii, we then find no angel or angels as the antecedent of the *other* in chap. xiv, 8, but those of viii, 13 and x, 1, as before stated. Except in this view I have never seen any harmony of these chapters and of the angels introduced.

2. I cannot agree with that opinion, because I have no evidence that such a message was given, or that it could have been timely in any past age, according to the Scriptures. And *the judgment* standing in such close proximity to the coming of Christ and the harvest of the world, forbids the idea of the term being used in any but its general, obvious sense.

3. Though it is claimed that the Reformers considered the Romish church the Mystery Babylon of the Revelation, that does not show that Rev. xiv, 8 was fulfilled by them, for they never gave such a message as is contained in verses 6, 7; and never till the present day has there been an exposition and proclamation of the first and third messages. Hence to claim the fulfillment of the second in the past is to disregard all order in the fulfillment of these messages.

And I cannot believe it belongs to the future: for 1, It does not synchronize with the angel of Rev. xviii, 1-8; as that not only announces the fall of Babylon but relates what takes place after her fall even down to her destruction, proving that her *fall* and her *destruction* are different events. The first only is brought to view in chap. xiv, 8—but both in chap. xviii, 1-8.

The destruction of Babylon will take place in the great battle, which will be at the coming of Christ. Comp. Rev. xiv, 14-20; xvi, 14-21; xix, 11-21; and 2 Thess. ii, 8. But the third angel's message is a conditional warning, given before the coming of Christ, and before the pouring out of the plagues. Comp. xiv, 9-12, and xvi, 1, 2, 15-21. And therefore the second angel's message cannot be given at or after the coming of Christ.

That it is fulfilled in the present day, we might bring arguments to prove, from the harmony of the messages; from their relation to the facts connected with the two-horned beast; and prove the relation of these to the plagues and the battle of the great day. But we pass by these at present, and only take up one question, namely, Does the present condition of the Protestant churches justify the application? Evidence on this point has been given sufficient to prove any position, and this by all classes, even by the churches themselves. Scarcely a number of any religious journal can be taken up without reading evidence on this point; and sometimes their remarks and reports strongly resemble a caricature of religion, and would appear like an attempt to ridicule the whole subject if found in papers of a different class. Thus, a report of a Missionary meeting held in St. Louis, given in the N. Y. Independent, says it was almost a failure for want of numbers, and this the writer would fain attribute to the rainy evening, had he not learned that hundreds had failed to get seats at the opera that night, and that a party given by one of the church members the same night was numerously attended. He goes on to suggest that hereafter when important religious meetings are appointed it be first ascertained if a popular actress or lecturer or a fashionable party is anticipated, and to govern the religious appointments so as not to interfere with these! In the same paper lately, referring to the mania for fashion in the churches were the following words: "Alas! shears and needles have become reverend evangelists and pew-fillers."

But it is not the purpose to add to the general evidences coming from every quarter. Both time and space would fail us; but to give a few extracts from one of the most prominent, if not the leading Adventist paper of those denying that the Protestant churches are represented by Babylon of the Revelation. I refer to the World's Crisis. The following appears in that paper as a quotation, but endorsed because fully sustained by original articles:

"There appears to be an active competition between the church and the world, as to which shall furnish for unsanctified human nature, the most attractive amusements. In appeal to taste, the church may justly claim the verdict. In but few communities can the other resorts of fashion vie in magnificence with the so-called houses of worship. In exclusiveness, the latter clearly have the precedence. The right of admittance depends upon the possession of the monied qualifications. Instead of being an earnest effort to offer acceptable worship to God, the services are evidently intended to gratify the worldly, the cultivated and the refined. The sermon is carefully written, and the gestures studied before the mirror; and the singing is conducted by the best musical talent that money can command. With the avowed design of keeping the young people under the influence of the church, the weekly sociable is instituted, and fun and frolic prevail. To pay the preacher, a donation party is held, and the old and young, professor and worldly, devote the evening to feasting and merriment. Festivals, picnics and excursions, oyster suppers and lotteries, are resorted to, for the purpose of replenishing the funds, or reviving the flagging interests—not religious—in the prosperity of the church."

The following is an extract from a letter of Hiram Munger to the Crisis over date of Jan. 1st:

"On returning home, our sister had lost the key to the house, but another one being with a person at the Methodist watch-meeting, at eleven o'clock, some of us went over to see the old year prayed out; but no praying, as usual. A few, dry, formal remarks, with a house full of people, and a fashionable band of music to make it interesting. Those that went to the love-feast in the fore part of the evening said there was a great band of music there also; wicked and thoughtless men piping and fiddling to entertain the people at a love-feast! How does it look? And then when the clock struck twelve, a sudden bright light dazzled the eyes of the people, and the greatest sound of pretended music struck up at the same time. Terrific was the scene; but few nerves could stand the shock. This ushered in the welcome of the New Year. No sinners invited forward to prayers, as formerly on such occasions in this church, but all formality and show, instead of godliness and good religion.

The Protestant churches have gone so far over the rapids, there is no possible chance for them to recover. If we wish to enjoy religion, the more secluded from the world we are, the better. I tell you, brethren back in the country, you are the best off to stay where you are. This world is ripe for destruction. I never want another glimpse of the fashionable religious societies. Pen and ink cannot describe the sin and

wickedness of this generation. It is time to pray for the kingdom to come."

The following is from D. T. Taylor, Corresponding Editor of the Crisis:—

"In San Francisco, a few years since, a ball was gotten up, with all its accompanying fun and pleasure, and tickets sold at one dollar each—the object being to obtain money for the purpose of paying up the cost of the church edifice, and supplying funds for the minister—all of which was done by the church. This, though it was an astounding occurrence, was nevertheless a fact. It was but a few years since, that the grand jury of Albany county, in New York, threatened to indict all the churches within their jurisdiction for their persistent excesses in having lotteries at the church fairs. It was by the authorities viewed as no better than gambling.

An astonishing instance of a church lowering its standard of piety to suit the perverted tastes of the pleasure-seekers of the age, has lately come to our knowledge. A large and influential denomination, having an organized existence of sixty-four years, experienced an outpouring of the Spirit, followed by a revival. More than one hundred persons shared in the blessing. The whole community was powerfully stirred during an entire winter. The period drew near when ninety-four persons, who had professed conversion, were to be baptized and admitted to full membership. Of these more than a score were young people, who had followed the custom of attendance at balls and dancing. This pastime, the rules of the church for two-thirds of a century had strictly prohibited its members.

The converted dancers were bent upon joining the church, but how were they to meet the prohibition? For they were determined to dance on, whether connected with the church or not! A concerted plan was formed. They would answer the official questions affirmatively, and openly promise not to dance—but with a mental reservation. The dodge—which was decidedly jesuitical—succeeded. An official, leading member, overheard the words. The rulers of the church were instantly summoned in secret convention. The pastor was in the chair. The official member who had got wind of the plan, stated the young convert's scheme (!) to the assembled leaders. He then demanded that to save the young people about to join them from direct lying on the day of their admission to membership, the prohibition against dancing should at once be stricken from the rules of the denomination. 'He believed in dancing, and should his request fail to be complied with, he would join another religious body, whose members were not forbidden to dance.' The deed was done; the obnoxious rule expunged; the dancing converts won the day; received the ordinances and the hand of fellowship. Which, to them, has the greater fascination, the prayer-meeting or the ball-room, we have not learned. And the pulpit of that same church warned the community not to go and hear the Advent preachers! Alas, alas! No comment but this is needed."

The following appeared in an editorial article in the Crisis, Feb. 13, 1867:—

"Protestants seem to think that whatever is opposed to Papacy must be Christian; but even Protestantism has departed widely from the simplicity of the Christian religion. Its power to reform the world appears to be well nigh spent. It has become too much conformed to the spirit and manners of the world, ever to be removed into primitive Christian life again. "Ich-abod" is written on its walls. Its vitality is fast departing. Instead of being more opposed to 'the mother of harlots,' it is imitating her customs and manners more and more, and going further from the true standard of 'pure and undefiled religion.' If we would be ready for the coming of Christ, we must come out from the world and be separate."

The following from D. T. Taylor, of the same paper, is calculated to impress all as deeply as the writer seemed to be. It is from an article on "the Holy Spirit."

"We are very much impressed with this subject. And the more as we feel compelled to believe that the great mass of the people in our land have grieved and resisted the unutterable and silent admonitions of this celestial visitant, and steeled their hearts under its repeated calls, until, wearied with rejection and insult, it has mournfully turned away and there is but little of its restraining, converting influence left in community. Hence the lack of revivals, the prevalence of worldliness, the carnival of pleasure and crime everywhere."

How could this be, if the salt had not lost its savor, and the light of the churches become greatly obscured? The Protestant churches control the religious influences, and regulate the religious standard of the land; and they alone are answerable for the prevailing recklessness in morals and religion.

Now we believe, in common with our opponents, that true Christianity fled from the darkness and persecutions of the old world to this continent and set up its banner in the American Protestant churches; that

here and in them for the past generation it has erected its highest altars and sent forth its purest light. But can that be said of the churches in their present condition? Look at the picture as drawn and given in the above extracts. Of a truth "the glory is departed."

And our opponents, with us, believe that the changes and vicissitudes of the cause of Christianity through this dispensation to the end are marked out in Revelation, which is given as its name imports, to make known to God's watching, faithful people, the appearing or coming of the Lord. Admitting all that is or has been claimed for these churches, we look at their present fallen condition, and ask, Has this change, the greatest that has taken place in the moral world since the fall of "the first house of Israel," received no notice in the prophecy of the "Revelation of Jesus Christ?" Will our opponents make it appear reasonable to the world that the coming of the Lord is near, and this great revolution in the religious world, more important and significant than any revolution in the political world, has no place among the "waymarks?" The age is full of wonders; but if that be true, no greater wonder of the age can be shown.

The churches of them that believed of the Gentiles, had full warning by the great apostle sent to them. He warned them to take heed lest God spare them not as he did not the "natural branches" for their unfaithfulness; to not be high-minded, but fear. They rejected the warning. They have grown arrogant, proud, and worldly: they reject truth and follow their own ways; indeed, they as completely ignore Bible religion and Bible authority as if they had a "plenary indulgence" to that effect. And the only place where this is marked out in this great prophecy is Rev. xiv, 8. We would greatly rejoice if a different state of things existed in the churches of the day, but the facts are before us; and any effort at concealment will not alter them. Better by far take heed to the lesson which the facts inculcate, and prepare to escape the plagues threatened and soon to come on those who "draw back to perdition."

J. H. WAGGONER.

Battle Creek, May 3, 1867.

## News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 8.

—New Haven, Conn., manufactures the fish-hooks. There are turned out every year, by the American Fish-hook and Needle Company, not less than 180,000, 000 fish-hooks.

—The Catholics held an immense Fair in New York city the 1st of May. Considerable feeling has been excited by the fact that the city government granted permission to erect buildings for the purpose at Union Square, a favor which would not have been granted to any Protestant denomination.

Jefferson Davis.—Mrs. Davis went from Fortress Monroe to Washington, Thursday evening for the purpose of applying to President Johnson for the release of her husband.

On Wednesday last, Mr. Geo. Shea, of counsel for Jefferson Davis, presented a petition to the U. S. Circuit Court of Virginia, and moved upon it before Judge Underwood for a writ of habeas corpus directed to General Burton, commanding at Fort Monroe, to have Jefferson Davis before the court at Richmond on the second Monday in May. The judge after hearing the argument from Mr. Shea, and some deliberations, granted the writ, which was placed in the hands of a U. S. Deputy Marshal for immediate service.

If Mr. Davis is not released on bail by Judge Underwood next week, the President, it is said, will order his liberation.

Chief Justice Chase sees nothing, it is said, in the condition of Virginia under the Military act to warrant him in departing from his former course of declining to preside at the trial of Davis. He will hold no court in the South until civil authority is so far established as to cease being dependent on military power.

The Union Pacific Railroad.—The cars of this road are now running three hundred and five miles west of Omaha, and the work of grading and laying rails has recommenced. The Rocky Mountains will be reached this summer. The company then propose to put a second force to work at Salt Lake City, building the road eastward.

The distance from Sacramento to Salt Lake, along the proposed route, is about 625 miles; from Omaha to Salt Lake, 1,035. The distance from New York by the railroad route is 3,129 miles, of which 1,887 miles have been completed and are now in successful operation, leaving but 1,252 miles yet to be built.

Studying these figures, the Salt Lake Vedette is confident that the road will be completed within two years.

—The receipts of customs at New York for the month of March foot up sixteen millions of dollars—five millions more than any month for a year past.

—The last dispatch from the English Government to our Government in reference to the pirate Alabama claims is very unsatisfactory.

#### OUTBREAK IN CALIFORNIA.

The Indians on the Hoopo reservation, California, have declared war against the whites, killed Sub-agent Robert L. Stockton and two employes, and burned all the Government property. The whites on Klamath River are fortifying and preparing for defense.

—During the next month so many United States Senators have taken berths for Europe, that should there be necessity for a special session in July, it is probable that there would be no quorum of that body in the country.

—The New York Tribune's Washington special says: "The Department of State to-day received voluminous dispatches from our Ministers in England and France. While they do not contain as late advices as are daily brought by the cable, they represent pretty fully the condition of affairs, and show conclusively that a general European war can scarcely be averted. The Emperor Napoleon has been engaged for several months making gigantic naval and military preparations, and it is alleged that the feeling is now so universal among the French people for a collision that it has passed beyond the Emperor's control.

**Earthquakes.**—A severe shock of an earthquake was felt at St. Joseph, Mo., at three p. m. Buildings shook and swayed with a rapid motion, causing much alarm, but no damage, so far as known. Two distinct shocks were felt at St. Louis about five minutes before 3 o'clock yesterday afternoon. The vibration was from north to south, lasting about five seconds. Articles of furniture, crockery, etc., were shaken quite vigorously, but no harm done.

A severe shock was felt at Junction City, Kansas, at half past 2 o'clock.

A heavy shock of earthquake, lasting half a minute, was felt at Kansas City, Mo., at 2:40 yesterday afternoon, causing people to rush out of their houses in alarm. A portion of the plastering was shaken off in one or two houses, but no serious damage was done.

The shock of an earthquake was felt April 24, throughout Iowa, Kansas and Wisconsin, extending even to Chicago.

—Late advices from Mexico state that Maximilian and his garrison at Queretaro had attempted to cut their way through the Liberal lines, but were repulsed. Vera Cruz is strongly invested by the Liberals, and all its communications cut off. Provisions in the city are very scarce. Beef was selling at a dollar a pound.

**What is the matter with the Animal Creation?** The careful observer must be struck with the frequent instances reported in almost all the papers of the day, of fatal maladies now prevailing among different classes of animals. Within six months past we have had the cattle plague in Holland, the cattle plague in England, disease and death among cattle in various parts of this country, the hog cholera, disease among horses, chicken cholera, the oyster plague, &c. We now have a new sheep disease, and trouble among the chickens in Iowa. We commend a careful consideration of the question how long it is proper to make use of that which is so rapidly falling into disease, as an article of food.

**New Sheep Diseases.**—Some of the best sheep raisers of Mayfield are losing large numbers of valuable sheep by a new disease hitherto unknown to this section of the country. Its symptoms are not unlike those of the hog cholera. Mr. Colton lost thirty; Mr. Jesse Allen, Mr. Hubbard, Henry Joiner, and others, have lost considerable numbers.—*Sycamore (Ill.) Republican.*

The Cedar Rapids Times says that the poultry of that region is dying off with the chicken cholera, and adds, very significantly, that the "market is at present well supplied with dead poultry."

**Exegetical Nonsense.**—The following is another specimen of the wild fancies of some professed expositors. With such as this, the people are, or ought to be, disgusted; but the evil of the matter is, that by these exhibitions, they lose confidence in those prophetic expositors which are sound and reasonable.

"According to a new book on the prophecies by Rev. Mr. Baxter of Canada, the time is near when Napoleon is to unite under himself the ten kingdoms of Great Britain, France, Spain, Italy, Algeria, Tripoli, Egypt, Greece, Syria and Turkey. Napoleon will

capture Jerusalem, commence a general persecution of Christians, confiscate the Romish church property, institute public worship of his own image, imprint his name on the people's foreheads and hands; then famine for eighteen months, a great smoke for three weeks, five months of locusts, horsemen and horses breathing brimstone, and various other equally probable events too numerous to mention."—*Springfield Republican.*

**England.**—Minister Adams has been instructed to decline the offer of the British government for arbitration on the Alabama claims. This leaves the whole matter open again, with no proposition pending from either party. Hints are said to be given out from the British legation at Washington that the next proposition may be to trade off British Columbia for the claims. If Mr. Seward can bring this about, and so secure our entire control of the Pacific coast, and at the same time settle all outstanding accounts with Great Britain, he will be ready to retire with honor from the state department.

**France and Prussia.**—A late paper speaking of the prospect of war between these two powers, says, that in strength and resources they are about equally matched; and when the contest comes it will be one of giants which will shake the world.

**Drunkenness in the U. S. Senate.**—The following paragraph indicates the painful necessity for such efforts to promote temperance among congressmen as Senator Wilson and others have engaged in during the past winter:—

Mrs. Saulsbury appealed personally to senators not to press the resolution expelling her husband, promising to take him home to Delaware. No man could resist such an appeal. It is impossible to think of such an incident without emotion. Mr. Saulsbury is a man of very marked abilities,—one of the ablest, most cogent and effective speakers in the Senate, of fine personal appearance, tall, erect, dark complexion, with piercing black eyes and jet black hair, courtly and impressive in his manner, and of noble and generous impulses. But for the disease which afflicts and overmasters him, he would be one of the most influential public men of the Senate and the country. Yet he is saved from ignominious expulsion only by the sympathy felt for his noble and devoted wife. Another senator, whose term has just expired,—a man of clear intellect, finished culture and fascinating manners, but cursed by the same affliction, was tolerated in the Senate only from a similar motive. One of the most touching sights to be seen in Washington during the session, was the presence in the gallery of his wife and daughter, waiting night after night, often till long past midnight, anxious and distressed, to accompany him to their home. It may be said to his credit, that whatever he may have been to the rest of the world, he was never anything but respectful, obedient and tender to them.

**The Indians on the Plains.**—Gen. Wessel, who is at Fort Phil. Kearny, thinks the Crow Indians can be kept quiet by the presence of the large force of troops now at that point. A large number of Sioux are camped on Powder River, opposite Fort Reno. A correspondent says the Cheyenne village, where our troops have been camped for several days, was burned on the 20th inst., involving a loss of about \$100,000. Gen. Custer was still pursuing the Cheyennes, who had fled northward.

**The Public Debt—Another Reduction.**—The workings of the Treasury for the month just closing will show another large reduction of the National debt. In the next statement, Secretary McCulloch hopes to reduce the total debt to about \$2,500,000,000, at which point he believes it must remain stationary so long as the present rate of Government income and expenses is maintained.

**Peace Conference in Europe.**—London, April 29.—The European conference, which is to meet in London next month to settle the dispute between France and Prussia in regard to Luxemburg, will consist of representatives from Great Britain, France, Austria and Russia, and the king of Holland, as Grand Duke of Luxemburg. It is understood that the following terms are agreed upon as a basis for the deliberations of the conference: 1st. France is not to enlarge her present boundaries. 2d. The fortifications of Luxemburg are to be evacuated and dismantled. 3d. The future political status of the Grand Duchy is to be ascertained and determined by the conference. 4th. The final decision of the conference is to be guaranteed by all the governments participating therein.

**France.**—The panic among the working men still continues. The tailors' strike has not succeeded in producing as yet any very beneficial results to that class of operatives, and the subject is still bitterly agi-

tated between masters and employees. In all cases where a man dares go to work at the old price, he is hardly dealt with by his comrades, and it is only a day or two since one unfortunate man carrying to an employer a new coat which he had made, was set upon by an enraged group, beaten, and his piece of work torn into shreds, and scattered in the street. It was thought the discharge of the 10,000 workmen from the Champ de Mars last week, would cause trouble, but Napoleon has set them all at work upon the city improvements. New strikes are occurring constantly. In many cases, too, whole quarters of the city are the scenes of violent protestations against the raising of rents. Two days since, there was a meeting of 4,000 students in the Latin quarter, and the whole body threatened to leave their apartments at once if their "layer" was augmented. So the proprietors are compelled to leave students and grisettes in undisturbed possession.

**The South.**—THE POLITICAL PERIL OF THE FREEDMEN. An estimate of the voting population of the ten reconstructing states gives an aggregate of 661,000 white and 412,000 colored voters. In Mississippi and South Carolina the negroes are in the majority, the former having 58,000 black to 56,000 white voters; the latter 50,000 black to 44,000 white. In the other eight states the white voters decidedly outnumber the black; in Alabama 81,000 to 55,000; Arkansas, 51,000 to 14,000; Florida, 12,000 to 8,000; Georgia, 90,000 to 58,000; Louisiana, 48,000 to 23,000; North Carolina, 94,000 to 45,000; Texas, 80,000 to 35,000; Virginia, 105,000 to 66,000. These figures make it clear that we cannot leave out of account the white population of the South in our party efforts and our calculations for the future. It is important to secure the colored vote, but we want also a large share of the white.

If parties should divide in the South on the line of color, or so nearly there that only the few whites who call themselves radical, vote with the freedmen, there would be a chance that the colored voters would control the elections only in South Carolina and Mississippi. It will be unfortunate for the colored voters and for the republican party if the line is thus drawn. For this reason every intelligent republican must deprecate the evil influence of the white men who are instigating the negroes to demand confiscation and the division of the property of the South among themselves, as at the Richmond convention of Thursday. No such measure could be adopted without establishing perpetual war in the South, certain to end at last in the destruction or expulsion of the weaker race. But it will not be attempted, and it is a cruelty to the negroes to delude them with such false hopes. Politically nothing more mischievous can be conceived, for the threat of such agrarianism will tend to consolidate the white vote in hostility to the freedmen and the republican party. Of similar influence is the demonstration at Mobile, where thousands of freedmen went armed to a political meeting, and defiantly fired off their guns and pistols at its close.

Gen. Wilson and other republicans who take the stump at the South, and the congressional committee conducting the canvass, should use their influence to counteract these tendencies to wild and violent measures, and to save the freedmen from the control of the narrow-minded and fanatical men who are misleading them. The freedmen must be assured of equal rights and protection in person and property, but they must not be deluded and led into excesses by the false notion that it is now their opportunity to avenge centuries of wrong by the robbery and humiliation of the white population. Only by the establishment of mutually just and friendly relations can the highest welfare of the freedmen be secured, and those who stir them to hostility and vengeance are their worst enemies. The republican party cannot countenance any course so false and ruinous.—*Springfield Republican.*

#### Pernicious Legislation.

A SUBSCRIBER sends us a copy of the St. Paul Weekly Press, with the following article marked for publication. The paper is a large and influential one, published in St. Paul, Minnesota; and the article is another index of the growing agitation on the Sabbath question.

Editors St. Paul Press.

Do the readers of the Press, in general, think how much unnecessary legislation we have every winter? Each new member of our Legislature, seeing that his predecessor was not returned, thinks it must be an implied censure of his course; and forthwith resolves to make his "calling and re-election sure," by some bright idea, such as perhaps a State road; which, if ever laid out, would have to be re-surveyed before it could be found, after the lapse of a year, or which passes into oblivion as soon as the commissioners are gone. Nor is this all; our statutes are encumbered

with a vast amount of incoherent trash, called general laws, which are not only useless but pernicious in the extreme. In some parts of the State, a law may be obeyed and enforced; while in others it is a mere "dead letter." There are many enactments that seem to have been passed exclusively for the purpose of being contemned and disregarded. This is all wrong. Better be without law, than to have the majesty of the State insulted by a total disregard of her solemn enactments. Let each penal law have a provision for strict accountability for its enforcement; punishing severely the prosecuting attorney, judge, justice, sheriff, or other officer who allows the guilty to escape through his neglect of duty; or, as is so common, by "settling," and paying the complaining witness, the whole or part of his supposed loss. A rank burglary was settled in this city, by the burglar paying some twenty-one dollars to complainant, *not the people*. Was the attorney, justice, or other officer cognizant of that fact? I cannot tell. But should the like again occur, I will find out.

We have in common with the rest of the States, a Sunday law, or Sabbath law. This law provides for the punishment, by fine or imprisonment, of any one who shall, during the hours from 12 p. m. Saturday night to 12 p. m. Sunday night, labor even at his lawful occupation. Neither is there any provision exempting those who believe in any other Sabbath day, as the Seventh Day Baptists, the Seventh Day Adventists, &c. Even if such a provision had been inserted, the principle would have been just as bad. The constitution of the United States, or of this State, does not allow any infringement of the right of conscience. And man has just as good a right to solemnize Friday as Saturday, or any other day, and the Legislature has no power to make him observe any other day than the one of his choice. Nor has it the power to make him observe *any day*, if he chooses not to. No one can doubt the right of the Hindoos to emigrate to St. Paul, and build a temple to Buda, and set there idol therein, and on any day they choose, assemble there peacefully to worship it.

But, says one, "would you allow every grog shop, gambling hall and brothel, to open and continue in full blast, while decent folks are at worship?" No! Neither would I legislate to allow them, for a paltry sum, to deal out their distilled damnation on *any other day*. Saturday is the day on which most of the shopping is done, and whisky drunk. Think ye, that the law abiding Seventh-day Baptist, Adventist or Jew, does not feel as keenly the desecration of his Sabbath, as ye do? Who gave you the power to say that after he—as in conscience bound—has kept sacred his Sabbath, he must then keep yours? A man may believe he is bound by conscience to work *every day* in the week. Can you make a law to compel him to break his conscience, and obey yours? If you have such right then they who believe that the day is not far distant when we shall have an *established religion*, are not far from right. Is Sunday made *Sabbath by man's law*, simply because *God* in the ten commandments ordained the *Seventh day*? Is this the reason we have Sunday laws, because bigoted men are not willing to run the chance of the seventh day being adopted by the masses? Do our Legislators lend their aid to such motives? No! the simple fact is, some wiseacre, to gain popularity, and a *re-election*, proposed the bill; and it being an act passed by Constantine, and each bigoted successor in temporal power, through kings to the rulers of kings—the people—the Legislature pass it, Governor signs it; and another "*dead letter*" is grafted on the legal tree, to assist in decaying and rotting its trunk, which, when it falls, may sweep away Constitution and all; and from the wreck may spring the absolute temporal and spiritual power, so faithfully prophesied by many of the different Christian sects.

I have been always an observer of Sunday as Sabbath, and probably shall always remain so, my conscience not conflicting therewith. But I deny the power of constitution or laws to *compel* me to observe that or *any other day*. It has always been the habit of churches, from time immemorial, to court the aid of the temporal power to sustain a pet idea. But America has been ruled too long by liberal minds, to long allow herself to be such a tool of bigotry.

If our legislators are wise, they will overhaul this "relic of barbarism," as it truly is, and repeal it. We have more than a hundred voters in this county who keep Saturday for Sabbath. There are many hundreds more in other parts of the State. They are most of them, very peaceful, law-abiding citizens: besides being eminent for consistent Christianity. It would be a fine sight, would it not, to see, perhaps, the elder arraigned in court for working on the first day of the week, and having been fined, and no money to pay his fine, to see him associate with lawless outlaws, midnight brawlers, and petty thieves, and babbling drunkards, and lewd women, in the public jail. You may say the picture is overdrawn. I say it is not, if you carry out your law, and what use is there of the law unless to be obeyed?

Enact as many laws as you like, but *execute* them.

L'INCONNUE.

Owatonna, Minn., March 1, 1867.

## 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 G. d. speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Sister Cornell.

BRO. SMITH: I have often been cheered by the testimonies of dear brethren and sisters in the Review, and have felt that I would gladly contribute my mite in favor of the precious truth, but have as often been prevented by a sense of my unworthiness and inability. I feel that there can be none among the ranks of Sabbath-keepers who have greater reason to love the truth, or greater cause for gratitude to God for being permitted to embrace it, than myself. When it first arrested my attention, I was a cold-hearted backslider, wandering further and still further from God, yet ignorant, as it were, of the path I was treading, and at times despairing almost of hope. The Bible was a book of mysteries, and I was unconsciously wending my way to Spiritualism and Infidelity.

In this condition I first heard the truth on the Sabbath; but so hard and blinded was my heart, that for three years I rejected it; yet my kind heavenly Father continued to call after me in love until I felt it was his to command, and mine to obey, whether I were saved or lost. I yielded from a conviction of duty, not because I expected salvation. I could see no light in any other part of present truth, and little thought of ever seeing or embracing any more of it; but I was disappointed. A peace of mind to which I had long been a stranger, was mine again to enjoy, and present truth that had been hidden from my view now shone forth in unspeakable beauty, and I felt, as it were, lost in wonder, love, and praise.

Six years have nearly rolled away since, and I yet rejoice that God is fitting up his people to stand with the King in his beauty upon Mount Zion; and I want to be there. Yes, I want to walk the gold-paved streets of the city of God, and join in the song of the redeemed, and clap glad hands with loved ones that have long slumbered in the tomb. And am I willing to endure with the remnant? I want to be. Heaven will be cheap enough after all we suffer here. Then brethren and sisters, let us gird on the whole armor. Though trials come, earthly friends fail and foes all unite, we know that victory is ours through our Lord Jesus, if we are faithful to the grace he has promised.

And he is soon coming. Yes, we are admonished almost hourly that he is "nigh even at the door." Be ye also ready seems whispered by every passing breeze. And shall any of us slumber till the Master has risen up and shut to the door? Trials and temptations are for us a little while; but God has promised us strength and grace. Let us lean on his strong arm, and we are safe.

Yours, striving to overcome.

PHIBE L. CORNELL.

N. Brownville, Mich.

From Bro. Stover.

BRO. SMITH: the cause is onward and upward here at Sandyville. The Lord is working for his people, and our meetings have had a growing interest so far. Five more of the youth have spoken in our meetings since Bro. Bourdeau was here; making fourteen in all. Other hearts have been touched and tendered that have not made a public confession as yet. We feel to thank and praise the Lord for his goodness to his people.

The majority of the brethren are looking forward, and letting the past go with the things of the past, and are now reaching forward for the prize at the end of the race.

We hope that we may not have our hearts saddened anymore, and that the past experience will prove a lasting benefit, that we may no more have such heavy burdens for our ministers when they come among us. Brethren, pray for us.

ANDREW J. STOVER.

Sandyville, Iowa.

SISTER M. J. KAY writes from Kickapoo, Ill. I wish to say to the lonely ones through the Review, that I never regretted starting to keep all the commandments of God and have the faith of Jesus. I have been very lonely in times past. The Review is a welcome visitor to us all. It is nearly all the preaching that we have except as we go to Princeville some ten miles distant; but the Lord being my helper I am determined to go on, and be an overcomer, and have right to the tree of life.

DAILY NEARER.

NEARER home, nearer home!  
However dark and lonely  
The path through which we roam;  
This is a journey only;  
And though we oft, affrighted,  
Shrink back with sigh and moan,  
Our camp-fires still are lighted  
"A day's march nearer home."

Nearer home, nearer home!  
Oh, j y beyond expressing,  
That over thorn and stone  
Our feet are homeward pressing!  
For though we leave behind us  
Some buds of hope unblown,  
The sunset still doth find us  
"A day's march nearer home."

Nearer home, nearer home!  
O many-mansioned dwelling,  
Beneath thy shining dome  
No tides of grief are swelling;  
And toward thy fadeless glory  
With eager haste we come  
Repeating earth's brief story,  
"A day's march nearer home."

Nearer home, nearer home!  
Soon through its open portals  
The ransomed hosts will come,  
To welcome us immortals;  
Then be the path before us  
With wrecks of roses strown,  
Each night we'll sing in chorus,  
"A day's march nearer home."

CAN YOU TELL WHAT IT COSTS? At a temperance meeting, held lately, in London, it was stated, on good authority, that the consumption of intoxicating liquors in England, costs \$400,000,000 annually. What an immense sum of money! and all worse than wasted. In eight years this sum would pay the debt of the United States. But it is of little moment in comparison with the actual cost. Who can compute the loss in health, morals, hopes—yes, and the loss in souls, for it is written—"No drunkard shall inherit the kingdom of God." Remember, too, that every soul thus lost, is of more value than the entire world, and say can you tell what it costs?

A NEW PLACE OF FUTURE PUNISHMENT.—The St. Petersburg correspondent of the Daily News, alluding to the death of Mouravieff, informs us that "thousands of sorrowing mothers, sisters, and wives now pray the Almighty to inflict that just retribution in heaven which he escaped on earth"

## Obituary Notices.

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

DIED of consumption in Eldred, McKean Co., Pa., sister P. Frost, in the seventy-fifth year of her age. Sister F. embraced the truth about six years ago, and has been a firm believer in the same ever since. Though she lived with her children who were not believers in present truth, she tried to live a consistent Christian. She left a bright evidence that her peace was made with God. The writer spoke on the occasion from 2 Tim. iv, 7, 8. I. BARROWS.

DIED in Boston, Apr. 17th, Sister Hannah Page, aged 77 years. She was a great sufferer during her sickness, but bore it with Christian resignation and patience. She has been for a long time a believer in present truth, and died in full hope of a blessed immortality when Jesus comes. Appropriate remarks were made on the funeral occasion by Eld. Wm. C. Thurman.

Blessed are the dead that die in the Lord.

J. L. PRESCOTT.

DIED, at her residence, near Ithaca, Mich., our much-esteemed sister, Eliza Ann Squire, April 25, 1867, in the 83d year of her age, after a sickness of four hours. She leaves an affectionate husband, and six children, one an infant, to mourn her loss. Sister Squire embraced the present truth under the preaching of Bro. Van Horn and Lawrence, when the tent was at Ithaca, nearly three years ago. She has ever been willing to bear her testimony in its favor. We believe she died in full hope of a part in the first resurrection.

S. E. SUTHERLAND.

Ithaca, Mich.

## Publication Department.

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

### The Publishing Association.

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

### The Advent Review and Sabbath Herald

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

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

### The Youth's Instructor

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

### The Health Reformer.

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

### The Sabbath Question

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

### The Second Advent.

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

### Our Book List.

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

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57. THE SABBATH: A stirring Argument by Elihu.
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65. POSITIVE INSTITUTIONS; their Nature and Claims.

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70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

### Charts.

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

### Postage.

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

### Address.

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

## The Review and Herald.

Battle Creek, Mich., Third-day, May 7, 1867.

Those coming to Conference with teams, will please bring what they can conveniently in the line of quilts, blankets, buffalo robes, &c., as all such articles will come in place.

Remember the fast, next Sabbath, May 11. See remarks of Bro. Andrews in another column.

A FEW COPIES OF A RARE WORK. We have on hand some copies of Storrs' Six Sermons, in sheets. This is one of the first works on the state of the dead, and destiny of the wicked, and has probably done as much as any other one work in spreading the light on that subject. Price, postpaid, 5c.

One number more of the Review will be published before Conference, and then the paper will be omitted one week, No. 24 being issued May 28, instead of May 21.

Quarterly Meetings in Minn., and Report from Iowa, are necessarily laid over till next week.

Read the article, "Babylon is Fallen." We have never taken stronger ground on the fall of the churches, than is there set forth from other Advent writers.

STILL COMING UP. It seems that the United States, as symbolized in prophecy, Rev. xiii, 11, and onward, is still developing its greatness by the acquisition of new territory, as well as by increasing in riches and strength. In other words, the two horned beast is still "coming up." An eastern paper remarks in reference to the late purchase of Russian America:—

"The growth of the United States territorially has been very remarkable. Russian America is the fifth grand addition to our domain, and our territory is now more than four times as large as at the organization of the government. Each successive addition has been objected to on the ground that we already had too much territory, but we have found use for it all, and events have amply justified the wisdom and foresight by which the various purchases have been made."

And how has this growth and development been brought about? Not by war and conquest as in the case of most European kingdoms, but by the silent and peaceable means of purchase. The winds did not "strive upon the sea," and the beast arise by conquering and overturning its predecessors, but it came up peaceably "out of the earth."

### Thoughts on the Revelation.

This work is now in the hands of the binder, and will probably be ready for orders as soon as they can be sent in. Neatly and substantially bound in cloth, pp. 328. Price, \$1.00, postage 12c.

### New Tracts.

THE Association has just issued four new tracts, on timely and important subjects.

1. "Popular Objections to the Resurrection of the Body Briefly Considered." This is an able defense of that great hope of the church in all ages, the resurrection of the body, against all grades of skepticism. It is just the thing to assure the hearts of believers on that subject in reference to which the great apostle to the Gentiles had hope toward God. 20 pp. Price, 3c.

2. "Geology and the Bible," containing testimony from different sources, confirming what the Bible says of the longevity and great stature of the first generations of men, and showing that there was no pre-Adamic age of the world. 16 pp. Price, 2c.

3. A new edition of the excellent tract, "Thoughts for the candid," by Bro. J. N. Andrews, containing a brief consideration of the following subjects: A Gloomy Doctrine, The Prayer of the Souls under the Altar, Rev. vi, 11, and Killing the Soul, Matt. x, 28: Luke xii, 4, 5. Eight pages. Price 1c.

4. "The Heavenly Meeting," by J. Matteson. A tract relating to the second advent, and describing in glowing terms the joy of meeting Jesus, the angels

and the saints of all ages. Four pages. Price 1c.

Postage on these tracts is 2 cts for a single copy, by the package, 2cts for each four ounces or fraction thereof. Four copies of the first, eight of the second, sixteen of the third, and thirty-two of the fourth, weigh respectively four ounces, and may be sent for 2cts postage.

### "Peek-a-boo."

How it looks to a person, who, unfortunately being obliged to come into church in prayer time, sees from twenty to fifty pair of eyes staring at him on his entering. Is it right for professed Christians in the midst of the sacred act of worshipping God, to have their minds diverted from so holy an act and to stare and look about the room in prayer time, and investigate every little noise which may happen to occur? Says the Saviour, "Watch unto prayer," and an apostle, "Let all things be done decently and in order." Brethren and sisters of the third angel's message, let us never act peek-a-boo in time of prayer. G. W. A.

### MEETINGS IN WISCONSIN.

MARCH 6th, I left home for Hundred Mile Grove. I arrived at Bro. Jordon's at Lodi, the 8th, and went with him to meeting Sabbath morning. I tarried with the brethren here till the 25th, laboring from house to house, and trying to preach the word of life to them. The brethren are greatly scattered, and have to make quite an effort to all get together on the Sabbath. We tried to hold up the present truth before them, and warn them of the dangers that lie in their way. We trust that our time has not been spent in vain. The brethren seem much encouraged, and four or five have made a start to go through with the people of God to Mount Zion. God grant that they may be faithful and overcome at last.

The 25th and 26th, I visited at Lodi, and tried to encourage the brethren all I could. The 27th, I rode from Lodi to Dell Prairie, thirty-five miles. I was truly glad to meet the little band of brethren and sisters that reside here and find them still striving to serve the Lord. I stayed with them till Monday, April 1st. Held seven meetings with them. The Lord gave liberty in presenting the truth, and we sincerely hope that this effort may prove a blessing to them. On first-day, March 31st, we went some two miles to a stream of water where eight willing souls were buried with their Lord in baptism. Oh! that they may endure to the end that they may be saved.

It is a pleasing sight to see the young come out from the world and leave its follies and fashions and take upon themselves the yoke of Christ. This is choosing the good part that shall never be taken away from them.

In the afternoon we met together, had a short discourse and an excellent social meeting, after which we organized s. b. amounting to \$98.20 yearly. This shows that these dear brethren and sisters love the truth and are anxious to help carry it forward.

April 1st, left for Marquette. Was met at Cambria by Bro. Farrar. The roads were almost impassable, which, together with a rain and snow storm, was greatly against our meeting. Still there was a goodly number present, and the Lord met with us. The brethren and sisters here and at Mackford are firm in the truth. The opposition they have to meet only confirms their faith.

I received on this tour \$1075.00, stock taken in the Health Institute, which shows that the brethren have confidence in this branch of the work of God.

I returned home April 10th, and shall probably remain here till after our State Conference.

R. F. ANDREWS.

## Appointments.

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

THE next Monthly Meeting of the Lisbon, Anamosa and Marion churches will be held in Lisbon Sabbath and first-day, May 18 and 19, 1867.

### Minnesota State Conference.

In accordance with the suggestion of the General Conference Committee, and in harmony with the invitation of the brethren at that place, we appoint the Minnesota State Conference to be held at Mantorville, Dodge Co., commencing Thursday, June 13, at 6 p. m., and continuing till the Sunday evening following.

We invite every church in the Conference, and every little company of Sabbath-keepers who hold regular prayer-meetings, and pay Systematic Benevolence, to send a delegate. Let all such send with their delegates to the Conference a written report of their standing, their losses and additions, during the year, also the yearly amount of their Systematic Benevolence fund. The brethren who attend will bring some bedding and provisions, as the brethren at Mantorville are too few in number to sustain such a meeting without such accommodation.

MINN. STATE CONF. COM.

If the Lord will, I will meet with the brethren and sisters at Portland, Me., in a Monthly Meeting, June 12. Perhaps some other preacher also may attend. Of course all are invited to attend who can consistently. I would like to see some one from Woodstock. D. M. CANRIGHT.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

### Business Notes.

SOME ONE writes from Retreat, Wis., but signs no name to the letter: Please write again, and state the business you desire to be done, giving names, and Post Office address. The Review we have sent to Mrs. L. G. Sterling as you requested.

A. C. BOURDEAU AND S. B. WHITNEY. Manuscripts received. AMY RIDGEWAY: We prefer not to take subscriptions for less than one volume.

### RECEIPTS.

#### For Review and Herald.

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

\$1.00 each. Geo Harger in full, L O Tuttle 30-22.  
\$2.00 each. C Jensen 31-1, L H Determan 30-20, J M Deen 30-3, Isaac Lyman 31-20, Mrs H M Thorne 31-1.  
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Miscellaneous. Mrs L G Sterling \$1.25 30-18, Ch at Convis Mich for J Sisley 6.00 32-1, Mary F Conklin 1.50 31-1, Anna Wood 50c 30-13, Dr C R Gilbert 50c 30-4, G Kimble Stetson 50c 30-6, C J Stetson 50c 30-4, Mrs C Groom 1.50 31-1, Elliot Van Syoc 5.00 32-9, H K Pike 4.50 31-13, Loren Cran 50c 31-8, A B Arnold 50c 30-5, G W Burnham 50c in full, R Cochran 3.50 33-18.

#### To Make up Advanced Credits

For Vol. 29 at the rate of \$2 50 a year, and from the commencement of Vol. 30 at the rate of \$3.00 a year.

M J Kay 50c, L R Chapel 50c, E D Witch 50c, Wm Cottrell 50c, Geo Hutchins 50c, S J Hersum 50c, S Myers 1.00, Mrs R C Straw 2.00.

#### Donations to Publishing Association.

Isaac N Pike 1.00, D C Elmer 1.00, Jane H Pike 45c, C Bowen 25c, Mary E Bowen 25c.

#### Cash Received on Account.

C O Taylor \$23.09.

#### Books Sent By Mail.

Mrs Louis Apley 10c, S F Pearson 15c, D Malin 40c, Amanda Nichols 10c, Amy Ridgeway 10c, Harriet White 10c, B M Osgood 12c, Lucy Mott 15c, G W Burnham 1.50, R Cochran 1.50, Martha George 2.35.

#### Books sent by Express.

John Buchart St Joseph Mich \$8.00, H Hiestand Madison Wis 1.00

#### Michigan Conference Fund,

Ch at Orange \$13.00.

#### General Conference Missionary Fund.

From Brethren in Brooklyn N Y and vicinity \$74.15.

#### For Danish Tract.

Ch at Poy Sippi \$18.00, Ch at Riceand, Minn., 25.00, A Matteson 1.00.

#### For the Health-Reform Institute.

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

Lyman Drake \$50.00, Mrs Lyman Drake 50.00, Amelia E Drake 25.00, Olive L Peckham 50.00, Andrew Damon 25.00, Emery O Fish 25.00, John M Brigham 25.00, P & H Brigham 25.00, Emily T Robinson 25.00, Lorenzo Lowrey 25.00, Marinda Fife 50.00, Almond Fife 25.00, Henry K Pike 25.00, L J Hall 25.00.

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

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

Lyman Drake \$50.00, Mrs Lyman Drake 50.00, Amelia E Drake 25.00, W E Caviness 10.00, Viletta Sanborn 225.00, H C Miller 25.00, Marinda Fife 50.00.