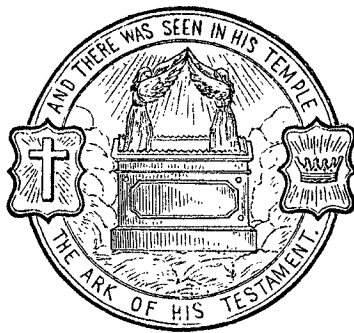


ADVENT



REVIEW

And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

ACROSS THE RIVER.

There are rivers that roll o'er the golden sand,
Through the midst of this realm so fair,
And the beautiful gardens of God are fanned,
By the wonderful breezes, soft and bland,
That sweeten the heavenly air.

There are beautiful fields on the further side,
Where the host of the ransomed stand,
There are mansions of beauty beyond the tide,
And the light that beams o'er the waters wide,
Is a light from the better land.

There's a city whose gates are of pearly white,
Whose glories forever shall stand,
And there we'er shall gather the shades of night,
For the glory of God is the sun and the light,
In the midst of this blissful land.

There are triumphal songs which the victors sing,
There are crowns which the ransomed wear,
And the vaults of the heavenly arches ring,
And they gather in homage around their king,
While their conqueror's palms they bear.

How I long to be safe on that further shore,
To join with the glorified throng,
Mid the forms of those we have loved before,
Who left us mourning in days of yore,
Mid the band of the blood-washed throng.

We shall join in song which the angels sing,
As they stand on the heavenly plain,
We shall play on a harp with a golden string,
And the height of the heavenly vault shall ring,
With the praise of a Saviour slain.

Selected for Review by ERVILLA BILLOWS.
Clarence, Mich.

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.

CONDUCT IN ACCORDANCE WITH THE GOSPEL.

A SHORT SERMON BY C. A. OSGOOD.

TEXT. "Let your conversation be as it becometh the gospel of Christ." Phil. i, 27.

THE gospel is a message of divine truth, and is good tidings to our unfortunate and sinful race. And our Lord before his ascension to Heaven commanded his disciples to proclaim this message in all the world. Divine truth is not theoretical only, but also practical. It consists not alone in correct ideas in the head, but also in right feelings in the heart, and right conduct in the life. The holy lives of those who have received

the gospel, have often confounded and convinced skeptics whom no arguments could reach. And indeed, the success of the gospel cannot be complete unless its holy and benevolent principles are acted out by its adherents. As Christ's disciples do this, they let the light they have received so shine before men that they see their good works, and are led to glorify God.

Under the latest edition of the gospel, the third angel's message, it is no less important and necessary, than in former ages, that those who receive it should act in accordance with its solemn truths, and so walk worthy of God who hath called them to his kingdom and glory.

The word "*conversation*," in our text, and indeed in most places in the Bible, has a wider signification than as commonly used at the present time. It includes not only what we say, but what we do. The real sense of the text is: Let your behaviour be as it becometh the gospel of Christ.

We will then for a few moments contemplate some things in human conduct which are, and some which are not, "as it becometh the gospel of Christ."

And, 1. As the gospel is a gospel of peace, if we would walk worthy of it, we must as much as it is possible, "live peaceably with all men." Angry words and actions do not become the followers of Him, "who, when he was reviled, reviled not again, and when he suffered, threatened not," and who, in this respect, left us an example that we should follow in his steps. A "meek and quiet spirit is in the sight of God of great price." And this spirit acted out by Christians, especially when provocations arise, sheds a lustre on the religious gospel teaches; while angry and harsh expressions, murmuring and fault-finding, coming from them, make religion appear very unlovely.

2. If we would live as becometh the gospel, we must "walk humbly with God" and men. Jesus, the "author of our faith," humbled himself very low for our sakes. Sin has puffed us up with pride. But God's grace is designed to bring down every high thought, to make us as little children before God. To indulge in boasting or vain glory, or any species of pride, is to be unlike the Saviour, does not indicate that we have been converted to God, does not commend the gospel; but on the contrary tends to hinder the influence of truth. The humble Christian exalts God, exalts Christ, exalts the gospel.

3. A proper concern for the interests of others, that leads us to make sacrifices for their good, is becoming the gospel. We should not live for ourselves alone, but for others' good. Jesus Christ became poor, that we might become rich; made himself of no reputation, that we might attain to high honors; suffered, that we might be happy; died, that we might live. We are required to have "this mind which was also in him." Living lives of self-denying benevolence, we imitate his glorious example, we shed a blessed light around us, and act as the gospel teaches. When we live under the influence of selfishness we are in darkness ourselves, and our examples make the darkness around us more dense.

4. The influence of the gospel upon individuals is progressive. The mighty work of preparation for the Judgment is not done in a moment. The child of God by constant growth, is to become matured, a full-grown

man in Christ Jesus. He is to "grow in grace" and Divine knowledge. He is to run with perseverance the Christian race, and never stand still till the Master appears, or he sleeps in death. Thus, Paul, after running this race many years, said, "This one thing I do, forgetting the things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." An increase of piety, a growth in knowledge and usefulness, a greater interest in those things which God has promised, as time advances, accords well with the design of the gospel.

5. To have our conduct in accordance with God's word we must be "temperate in all things." We are living when "the end of all things is at hand." This is an age when multitudes walk in the "lusts of the flesh," "revelings and banquetings." And "they think it strange" that "we do not run to the same excess of riot." Now is the time when the signs in the heavens are in the past, when the coming of the Saviour is very near, and when our Lord himself exhorts us not to be "overcharged with surfeiting," and so the day of his coming come upon us unawares. Now is the time more than ever before, when very many make a God of their appetite. The gratification of the appetite, with such, absorbs the heart's affections; costs more time, expense, and thought, than the worship and cause of God. These, many of them, are not aware that they are the "enemies of the cross of Christ," but such is the fact. God wants in these last days, not a weak and sickly people, but those who by their strength, beauty and mental clearness, can honour him and be better fitted to be soldiers of the cross. In order to attain to this we must be strictly temperate.

6. We must manifest in our behaviour the absence of worldly-mindedness. This is an age when the love of the world prevails to an extent that is alarming. Men are intensely selfish. They desire to be quickly rich. Numbers are "heaping up treasures for the last days, which will eat their flesh as it were fire." The gospel says, "Love not the world, neither the things that are in the world." The Saviour bids us not to be "overcharged with the cares of this life." He knew that if our hearts should become overcharged with these, we would lose our interest in present truth, and continuing so, we should slumber on till the time of preparation for his coming would be over. How inconsistent is a spirit of worldly-mindedness, in those who profess to look for Jesus. How it hinders people from inquiring after truth! and how does it cause them to despise it!

7. The gospel teaches us to use the powers of speech in a way to glorify God. His grace can tame unruly tongues. The 144,000, on Mount Zion, Rev. xiv, 5, will be those in whose mouth no guile will be found. We must be truthful. We must fulfill our promises. We must not be deceitful. Filthiness, foolish talking and jesting, must not be once named among us, if we would let our conversation be as becometh the gospel of Christ. "Let your yea be yea, and your nay, nay, for whatsoever is more than these cometh of evil." "For every idle word that men shall speak, they shall give account thereof in the day of Judgment."

8. The gospel message is earnest. It speaks in warning tones. It threatens those who do not obey it with "the wrath of God without mixture." We live

in a grand and awful time. The harvest of the earth is ripening. The wicked are growing worse and worse. The meek are seeking meekness. "Many shall be purified, made white and tried." Probation's hours are growing less and less. In a little while it will be said; "He that is filthy let him be filthy still, and he that is righteous let him be righteous still!"

How earnest then ought we to be in all our religious duties? How diligent, that we may be found of the Lord without spot and blameless?"

SABBATH AND SUNDAY IN CINCINNATI.

THE following from the Chicago Daily Tribune of Aug. 15th, will be of interest to our readers:

"The Sunday question is exciting some controversy at Cincinnati. A clergyman of that city, Rev. N. Summerbell, has preached and published a sermon to show that the divine appointment of the seventh-day of the week, to be observed as the Sabbath, has never been changed, and that there is no authority for the substitution of the first day of the week (Sunday,) except custom, enforced by a Roman decree in the fourth century. He holds that it is impossible for custom, even when enforced by the edict of a Roman Emperor, to set aside a Divine ordinance. He makes the broad assertion, that 'those ministers who testify against the Sabbath, (the seventh-day of the week,) contradict their uniform pulpit teaching.' That the early Christians did not regard the seventh-day, he pronounces wholly irrelevant as against the plain words of the Decalogue. Smith's Dictionary of the Bible treats of the subject under two distinct heads, entitled respectively, 'Sabbath' and 'Lord's Day.' It shows that the two have no connection, and that it is a misnomer to call Sunday (the *dies solis* of the Emperor Constantine,) the Sabbath."

Below we give an abstract of the sermon referred to in the foregoing, taken from a Cincinnati paper of July 29, 1867:

THE SABBATH NOT DONE AWAY BY CHRIST.

[Abstract of Sermon preached in Cincinnati by N. Summerbell, July 28, 1867.]

Genesis ii, 2, 3: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it."

This is the institution of the Sabbath. It antedates all Jewish or Gentile institutions or nations. It was made not for the Jew, but for man. God rested, giving us divine example. God sanctified the day, and as long as the day lasts, and as far as the day extends, the sanctification reaches.

The law was afterward placed in the Decalogue, every one of the laws of which is eternal in its nature, and irrevocable. No man can point to any other law of the ten and say this is repealed. Therefore it is an error to regard the fourth commandment as repealed. To be repealed the sanctification must be removed by the same power that sanctified. The law must be repealed as plainly as it was made. God made the Sabbath "for man;" gave it to him for a blessing, a joy, a "delight;" therefore those who argue against it, calling it Jewish, and its observance unchristian, bear witness that their spirit is at war with God.

I. The example of Jesus proves that he did not change or do away the Sabbath.

First Example.—Jesus, after his baptism, returned to Galilee, and "straightway, on the Sabbath day entered into the synagogue and taught."

Second Example.—"When the Sabbath was come he began to teach." Mark vi, 2.

Third Example.—"He came to Nazareth where he had been brought up, and as his custom was he went into the Synagogue on the Sabbath day, and stood up for to read." Luke iv, 16.

Fourth Example.—"He came down to Capernaum and taught on the Sabbath days."

These examples show that it was the custom of Jesus to observe the Sabbath. Those who profess to be his disciples should follow his example.

II. When the hypocritical Pharisees accused Jesus of violating the Sabbath, because he allowed his dis-

ciples when an hungered to rub out the corn to eat on the Sabbath, he referred them to such Sabbath-keepers under the law as David and the priests in the Temple. The former eating the shew bread only lawful for priests, and the latter profaning—that is, doing labor in offering the sacrifices on the Sabbath, and were blameless. He thus convinced that there were exceptions to the rigid observance of the law, by past precedents under the law; then announced himself Lord of the Sabbath, and informed them that it was made for man; that is, for man's benefit.

When they again accused him of violating the Sabbath, because he healed on the Sabbath day, he convicted them of duplicity by their own custom of relieving even a brute on the Sabbath. Thus Jesus explained his conduct by no future "is to be" changed, but the past, "had been," under the law, and by their own Sabbath-law-abiding customs. Every excuse is, therefore, removed from those who would accuse Jesus of changing or doing away the Sabbath. In his instructions to his disciples that they should pray that their flight from Jerusalem (Matt. xxiv, 20) be not on the Sabbath day, Jesus supposes the Sabbath to be in force forty years after his resurrection. When he had finished his work he rested in the grave over the Sabbath, and arose on the first day of the week, when the "Sabbath was past," to his new work.

III. The disciples, like their master, observed the Sabbath. Though the spices were prepared, yet they visited not the tomb, but "rested the Sabbath according to the commandment." And the Sabbath being past, some hasten to the sepulchre to the work of embalming on the first day of the week, and others are traveling to Emmaus, over seven miles distant.

IV. The same rule held good with the apostles afterward, when they ordered attendance to money affairs on the first day of the week, (see 1 Cor. xvi, 2,) but were uniformly found preaching on the Sabbath.

1. At Jerusalem, Acts xv, 21, where the apostle James presided, Paul was a delegate, and Peter a speaker. This first council refers the Gentiles to the Scriptures "read in the synagogue every Sabbath day," thus proving that they both knew and approved the stated, general, and regular worship of the Gentile Christians on the Sabbath.

2. Not only, therefore, the Jews at Jerusalem, but the Gentiles at other cities, understood the Sabbath to be the day of worship. At Antioch, "On the Sabbath day Paul preached." The Gentiles requested preaching on the next Sabbath. (Why not on the morrow?) On "the next Sabbath-day came almost the whole city together to hear the word of God." Acts xiii, 14, 42, 44.

At Phillippi they "On the Sabbath day went out by the river side, where prayer was wont to be made," and preached and baptized. Acts xvi, 13.

At Thessalonica "Paul, as his manner was, went in unto them" and preached three Sabbath days. Acts xvii, 2.

At Corinth Paul taught the word of God every Sabbath for a year and six months, that is, over seventy consecutive Sabbaths. Acts xviii, 4.

Such was the "custom" of the divine Lord, and such the "manner" of the true disciple. Jesus "taught on the Sabbath days," as was his custom. Paul "every Sabbath," as was his manner. And the Gentile Christians heard the Scriptures "every Sabbath-day." No contrary can be called evangelical Christian, English divines to the contrary notwithstanding.

V. The Lord's Day—Rev. i, 10. There is no doubt but John, by the Lord's day, signified the Lord's holy Sabbath, as the Scriptures never call any other day the Lord's; and there is no evidence that John meant any other day.

VI. The objection founded on Col. ii, 16, "Let no man judge you in meat, drink, new moon, or the Sabbath day;" has, as seen by the preceding verses, reference to the ceremonial law, and its new moons and Sabbaths therewith connected, as in Isa. i, 13, "Your new moons and Sabbaths my soul hateth." These Sabbaths were the rest days of the many feasts and moons, and had no reference to the Sabbath of the Lord. These were against us, Col. ii, 14, but done away by Christ; but the Sabbath was made for (us) man. The same is true of the days. (Rom. xiv, 5.)

VII. Appeals to the fathers and to tradition are of no force against the positive law of God. Jesus says that men "make void the law of God by their traditions." (Mark vii, 7-13.) Nor is the assertion that the law of the Decalogue was done away true. Jesus said that whosoever does away the least of these commandments, and teaches men so, shall be called the least in the kingdom of Heaven. He told the young man to do the commandments. Paul said the law is holy, just and good. "Do we," said he, make void the law? God forbid! Yea, we establish the law." Not one other of the Ten Commandments will any true man say is done away. Then why the fourth? God made the Sabbath for man—for man's good, for rest, for a "delight," for a sign. To the good it has ever been a delight. It is, and ever has been, a sign by which the good were distinguished. In arguing against it, therefore, men bear witness against themselves, for the good love the day.

"Day of all the week the best;
Emblem of eternal rest."

The fact that the Romans, in the fourth century, changed the day, is the secret of much that is said against it. But men have no right to change God's law without Divine authority, and then make their own change a pretext for disobedience.

For the "Review."

THE STREET SCHOOL AND ITS FRUITS.

"Oh, it is a saddening sight,
When children go astray,
Forsaking what is good and right,
To walk in Satan's way."

Marble-playing, copper-pitching, chess and checkers, fox and geese, are often stepping-stones to the gaming-table. Many of the most dissolute, degraded, miserable, and abandoned, date their first moving steps ruinward to marble-playing, the chess-board, or what is erroneously termed an innocent game at cards.

How, then, can parents, especially religious parents, consistently permit their children to engage in them? Time is lost, worse than lost, precious, golden moments, for which God will call you to account. A seared conscience, a callous heart, a turning away from the path of life to the path of death, is sure to accompany these games sooner or later.

Yet, strange as it may appear, professed ministers of the gospel are publicly advocating these time-killers—missiles of Satan—commending them to parents for the amusement of their children! Wicked! wicked! shameful! shameful! "My son, if sinners entice thee, consent thou not." "Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it and pass away." Prov. i, 10; also iv, 14, 15.

Recently two boys were playing at marbles, and several, as is usual, were looking on to see how the game went; and it went very peaceably for a time. At last, "You cheat," burst from one, "You lie!" cried the other. "Tell me I lie?" cried the first with an angry scowl. "Call me a cheat?" rejoined the second. "Call me a cheat again and you take that," doubling up his fist in the other boy's face. "Get out," cried the first, jumping up in a passion, "or I'll pitch into you." And pitch into each other they did like a couple of bull-dogs. It was a regular fight, until one got the nosebleed, and the other was kicked over in the dirt.

A city missionary in an eastern city, visited a man in jail waiting his trial.

"Sir," said the prisoner, tears running down his cheeks, "I had a good home education; it was my street education that ruined me. I used to slip out of the house, and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; and in the street I learned to pilfer. Oh, sir, it is in the street the Devil lurks to work the ruin of the young!"

Some boys are always in the street. They sleep and eat at home, but they live on the street; seek amusement on the street; do all the work they have to do on the street; receive their education on the street; they enter society on the street; and the Devil enlists them

in his service on the street. O parents, all the grace in the world cannot save them if they go much on the street.

"There is no remedy for time misspent:
No healing for the waste of idleness,
Whose very languor is a punishment
Heavier than active souls can feel or guess.
O, hours of indolence and discontent
Not now to be redeemed! ye sting not less
Because I know this span of life was lent
For lofty duties, not for selfishness."

—D. F. NEWTON, Author of "Home Thrusts."

ARE THE OARS LYING IDLE?

ARE the oars now lying idle?
Art thou drifting with the tide?
If 'tis thus there's no advancement?
Swiftly backward you will glide.

You perchance will fail to see it,
Watching others at thy side,
And so weary with hard rowing,
Pause to rest, nor heed the tide,

Bnt it surely bears those backward
Who have ceased to ply the oar;
Rouse! nor think of resting, brother,
Till we reach the other shore.

Are the oars now lying idle?
Does the stream so calm appear,
That you think there is no danger,
Just to rest one moment here?

Brother, there's an under-current,
You perceive it not I know,
For the surface seems quite tranquil,
Bnt 'tis there with steady flow,

And that steady under-current,
Bears all backward, slow bnt sure,
Who would seek for ease and comfort,
Idly resting on the oar.

Are the oars now lying idle?
Do you think that you have made
Such advancement that no longer
You to ply the oar have need?

Do you think that you are gaining
Faster than some other one?
And that this is valid reason
For the oars to be laid down?

Rouse thee brother, there is danger!
Work with vigor for thy life,
Work and watch, for all thy pathway
Is with unseen danger rife.

Listen, brother, I beseech thee,
To the warning I would give,
I, too, often fail in weakness,
For myself I often grieve.

Bnt I'll try to watch and labor,
Ply the oars with faithful hand;
And I wish to greet thee, brother,
If I reach the heavenly land.

M. J. COTTRELL.

THE FLIGHT OF TIME.

THERE are many things of which we have a much more vivid perception at some times than at others. The thing is before you; bnt sometimes you can grasp it firmly—sometimes it eludes you mistily. You are walking along a country path, just within hearing of distant bells. You hear them faintly; bnt all of a sudden, by some caprice of the wind, the sound is borne to you with startling clearness. There is something analogous to that in our perceptions and feelings of many great facts and truths. Commonly we perceive them and feel them faintly; bnt sometimes they are borne in upon us, we cannot say how. Sometimes we get vivid glimpses of things which we have often talked of, bnt which we had never discerned and realized before. And for many days it has been so with me. I have seemed to feel the lapse of time with startling clearness.

I have no doubt, my reader, that you have sometimes done the like. You have seemed to actually perceive the great current with which we are all gliding steadily away and away.—*Fraser's Magazine.*

THE TREASURES OF THE WICKED.

EVERY man is treasuring up stores for eternity; the good are laying up "treasures in Heaven where moth and rust doth not corrupt;" the evil and impatient are treasuring up "wrath against the day of wrath." What an idea is this! Treasures of wrath! Whatever the impenitent man is doing, he is treasuring up wrath. He may be getting wealth; bnt he is treasuring up wrath. He may be forming pleasing connections; bnt he is treasuring up wrath. Every day adds something to the heap. Every oath the swearer utters, there is something gone to the heap of wrath. Every lie the liar tells, there is something gone to the heap of wrath. Every licentious act the lewd man commits, there is something gone to the treasure of wrath. Every day he lives in sin, the book of God's remembrance records it against him. The impenitent man has a weightier heap of wrath to-day than yesterday; he will have a weightier to-morrow than he has to-day. When he lies down at night, he is richer in vengeance than when he rose in the morning. He is continually deepening and darkening his eternal portion. Every neglected Sabbath increases his store of wrath; every forgotten sermon adds something to the weight of punishment. All the checks of conscience, all the remonstrances of friends, all the advice and prayers of parents, will be taken into account, and will tend to increase the treasures of wrath laid up against the day of wrath.—*J. A. James.*

REWARDS FOR CHILDREN AND YOUTH.

SOME contend strongly against bestowing merits and rewards upon the young, as an incentive to industry, or application to study.

I have no doubt bnt that rewards may be injudiciously bestowed; bnt I am just as confident, that a system of rewards in schools, or families, when properly managed, may become a very great help, both in respect to discipline, and as an aid to the teacher in inducing his pupils to habits of application.

As to the principle, we have high authority in the example of our Heavenly Father, who rewards those who seek him. He does not put off the suppliant wholly to the final day of rewards, but gives him the earnest of his Spirit to encourage him on in the narrow way. Without this reward, so often and generously bestowed, how utterly discouraged would the pilgrim often become as he treads the rough pathway of life; bnt with it, he becomes strong, so that he could and often does walk by faith alone; bnt then tokens of God's love had previously strengthened him for the hour of darkness.

The child often treads what is to him a rough and thorny path; the kind words of parents and teachers encourage his youthful mind, bnt often the stimulus to exertion is lacking. True he is told of the rewards of diligence which he will reap in mature life; bnt that is too distant, and besides he does not know that he will live to realize those rewards.

Often, very often, the child tires of the long, tedious columns of awkwardly-formed words; and does he not discover the absurdity of using *c* hard, when *k* would answer the same purpose; and *c* soft when *s* would do just as well? And is not the spelling-book often an Egyptian bondage to him, for full four or five years of his tender childhood? And shall he not have a little merit for every perfect lesson, and a larger premium for every hundred perfect lessons, or for every sixty lessons? And is not a pretty deportment-merit for every day of good behavior a nice thing? and a punctual-merit for coming to school in season, is not this nice? Especially when Mr. John Atwater, Box 4024, Chicago, Ill., furnishes a whole set, sufficient for a school of thirty pupils, a whole term, for one dollar and fifty cents?

I am no agent for our Quaker friend, Mr. Atwater; bnt I would recommend teachers and parents in want of such a help to get Mr. Atwater's "School Government," of the same address. It saves talking and urging. It saves discipline and much anxiety of mind.

JOSEPH CLARKE.

Portage, Wood Co., Ohio.

COME TO JESUS.

BLESSED words! How significant to the earth-weary pilgrim, whose heart beats with troubled fear, as temptations assail, and discouragements press heavily upon him! The journey that he has undertaken is long and perilous. Foes beset him on every hand. The city he desires to reach cannot be distinguished in the distance. He is fainting in the wilderness. Is there no friend to whom he may fly for succor, and obtain strength to enable him to prosecute his journey? Ah, yes! He can come to Jesus, assured that he will receive him with open arms, and grant the required strength. He that hath said, "Come unto me all ye that labor and are heavy laden," is ever near. His ear is ever open to the cries of all who come to him pleading for grace and strength. It will be given.

The care-worn pilgrim can now press on his way rejoicing, his heart filled with gratitude and love to this compassionate friend who ever sticketh closer than a brother. He can now almost see the spires and turrets of the celestial city. He feels that his journey will soon be ended, and that he will receive the promised inheritance, even eternal life in the kingdom of God.

And those who are strangers to the love of God, may come to Jesus. Yes, all that will come, may come and partake of the water of life freely. Only come feeling your need of Him who is mighty to save, feeling that in none other name is there salvation, and Jesus will receive you. He will not turn any away empty who thus come to him. Strength will be imparted sufficient for your wants. You will feel the presence of his sweet Spirit in your hearts; will rejoice in his love which is full and free; and ultimately have part in that kingdom, where Jesus will reign as King of kings and Lord of lords.

D. C. WOLCOTT.

Battle Creek, Mich.

A MARK OF RELIGION.

THERE are many marks by which a vain religion may be distinguished from that which is genuine. All religion is vain which does not influence the conduct and which does not soften and change, and which does not govern and direct, the affections. It is not meet to assert that all is vain which does not immediately elevate the Christian to the perfect standard of Christian piety, bnt that all is so, which does not exert a ruling, and an increasing influence over the conduct, the heart, and the temper. Where the heart is not humbled, where sin is not hated, Christ is professed in vain. Where instead of humility, pride maintains its sway, where instead of gentleness and meekness being followed, passion and rage still mark as unchanged the temper, where a misplaced word or slighting expression or look is sufficient to occasion a storm of anger, religion is vain. Practical piety is described as love and patience and works of faith and hope in our Lord Jesus Christ in the sight of God and our Father. Faith, without its works, love without its labors, hope without patience, all are vain, and mark a vain religion.

VALUABLE ADVICE.—The Rev. Charles Simeon said: The longer I live, the more I feel the importance of adhering to the following rules, which I have laid down for myself in relation to such matters.

1. To hear as little as possible what is to the prejudice of others.
2. To believe nothing of the kind until I am absolutely forced to.
3. Never to drink in the spirit of one who circulates an ill report.
4. Always to moderate as far as I can, the unkindness which is expressed toward others.
5. Always to believe that, if the other side were heard, very different accounts would be given.

To bless God for mercies, is the way to increase them—to bless God for miseries, the way to remove them.

KEEP your temper.

The Commentary.

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

Infidel Objections to the Bible Answered. No. 13.

Moses Feared Pharaoh.—And Moses feared, and said, Surely this thing is known. Now, when Pharaoh heard this thing, he sought to slay Moses. But Moses fled before the face of Pharaoh, and dwelt in the land of Midian. . . . And it came to pass, in process of time, that the king of Egypt died. . . . And the Lord said unto Moses, in Midian, Go, return unto Egypt; for all the men are dead that sought thy life. Ex. ii, 14, 15; Ex. xxiii; Ex. iv, 19.

Moses Did Not Fear Pharaoh.—By faith he [Moses] forsook Egypt, not fearing the wrath of the king.—Heb. xi, 27.

The foregoing is a fair specimen of the way in which objections against the Bible are manufactured. In order for infidels to show a contradiction between Exodus and Hebrews, they must prove that all the texts refer to the same time, or that Moses could not be exercised by different emotions at different times. On these points they probably never stop to inquire. The simple facts are these: When Moses slew the Egyptian, and a knowledge of it came to the ears of the king, Moses did fear the king's wrath, and escaped from Egypt accordingly. To this flight the texts in Exodus refer. We are then informed that he sojourned in the land of Midian forty years, and subsequently returned at the command of God, and having made known his mission to his people, took his final leave of Egypt, leading them all out from the land of bondage. To this time the text in Hebrews refers. And at this time he did not fear the wrath of the king; for, acting from divine instruction, he had no occasion to quail before any earthly monarch. The texts between which infidels find a contradiction by making them refer to the same time, are forty years apart; and the contradiction—simply goes to swell the catalogue of the disgraceful efforts of infidelity against the Bible.

No. 14.—There Died of the Plague Twenty-four Thousand.—And those that died in the plague were twenty and four thousand.—Num. xxv, 9.

There Died of the Plague but Twenty-three Thousand.—And fell in one day three and twenty thousand.—1 Cor. x, viii.

St. Paul reckons only 23,000, though some manuscripts and versions, particularly the latter, Syrian and Armenian have as here 24,000; allowing the 24,000 to be genuine (and none of the Hebrew manuscripts exhibit a various reading here), and the 23,000 of St. Paul to be also genuine, the two places may be reconciled by supposing, what is very probable, that Moses includes in the 24,000 the 1,000 men who were slain, in consequence of the judicial examination, (verse 4,) as well as the 23,000 who died of the plague, while St. Paul only refers to the latter. Hence it is clear that the whole number of those who died of the plague was 24,000, while it is equally true, as Paul says, that "there fell, in one day, three and twenty thousand."—*Bayster, in Cottage Bible on Num. xxv, 9.*

Notes on Genesis.

CHAP. xvii, 20. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

It was not to be foreseen by human sagacity that a man's whole posterity should so nearly resemble him, and retain the same inclination, habits, and customs through all ages. These, and the Jews, have alone subsisted as a distinct people from the beginning. 1. The Arabs, as well as Jews, boast a common descent from the father of the faithful. 2. Both are circumcised, and profess to derive the custom from him. 3. Both had originally twelve patriarchs, who were their princes or governors. 4. Both marry among themselves, and in their own tribes. 5. Both are singular in several of their customs, and are standing monuments to all ages of the divine predictions. Seeing the particulars related of Abraham and Ishmael verified in their posterity, we have, as it were, ocular demonstration for our faith.—*Bp. Newton.*

Chap. xviii, 4, 5. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

We read of cheese in Homer, Euripides, Theocritus, and others; yet they never mention butter; nor hath

Aristotle a word about it, though he hath sundry observations about cheese. For butter was not then known among the Greeks.—*Bp. Patrick.*

Washing the feet was the first, shade the second, and bread the third requisite for the refreshment of the dusty, weary traveler; each offered in proper order; "for," says Dr. A. Clarke, "eating immediately after exertion or fatigue is very unwholesome. The strong action of the lungs and heart should have time to diminish, before food is received into the stomach; as otherwise, concoction is prevented, and fever, in a greater or less degree, produced."

Verse 6. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

"Nearly fifty-six pounds of bread were baked," says Dr. A. Clarke, "whence we may conclude that they were great eaters in those days (see also Homer, Odys.), used much exercise, were probably of larger stature, as well as longer lives than we."

Verse 8. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

[Butter.] The Heb. word denotes rather cream, or more properly, sour or curdled milk. This last is a favorite beverage in the East to the present day. [In Palestine oil was used for butter, probably as in the south of Europe.]—*Robinson.*

Verse 23. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

Abraham does not plead that the wicked may be spared for their own sakes, or because it would be too severe to destroy them. This would be siding with sinners against God! Thus Christ makes intercession for sinners; not by arraigning the divine law, not by alleging aught in extenuation of human guilt; but by pleading his own obedience unto death.—*Fuller in Scott.*

Verse 32. And he said, O let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

[Ten.] Probably Abraham thought he had now got within the limits of Lot's family. Not a soul seems to have been won over, by Lot's residence in the place, to the worship of the true God.—*Fuller.*

Without Charity, Nothing.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity; I am nothing."—1 Cor. xiii, 2.

On this text John Wesley gives the following remarkable case of a person endowed with the spirit of prophecy, yet receiving no profit for lack of the more essential heavenly graces. It is a notable instance of the exercise of spiritual gifts, and hence a good proof of their perpetuity, in this dispensation. At the same time it is a warning to all not to let any special endowment lead to a neglect of genuine heart work, which alone will give us acceptance with God, and without which we shall surely fall. We quote from his sermons, Vol. ii, p. 234:—

"Though I have the gift of Prophecy!"—of foretelling those future events which no creature can foresee; and "though I understand all [the] mysteries" of nature, of Providence, and the word of God; and "have all knowledge" of things, divine or human, that any mortal ever attained to; though I can explain the most mysterious passages of Daniel, of Ezekiel and the Revelation;—yet if I have not humility, gentleness, and resignation, "I am nothing" in the sight of God.

A little before the conclusion of the late war in Flanders, one who came from thence gave us a very strange relation. I knew not what judgment to form of this; but waited till John Haime should come over, of whose veracity I could no more doubt, than of his understanding. The account he gave was this:—"Jonathan Pyrah was a member of our society in Flanders. I knew him some years, and knew him to be a man of an unblamable character. One day he was summoned to appear before the board of general officers. One of them said, What is this which we hear of you? We hear you are turned prophet, and that you foretell the downfall of the bloody house of Bourbon, and the haughty house of Austria. We should be glad if you were a real prophet, and if your prophecies came true. But what sign do you give, to convince us you are so; and that your predictions

will come to pass? He readily answered, 'Gentlemen, I give you a sign. To-morrow at twelve o'clock, you shall have such a storm of thunder and lightning, as you never had before since you came into Flanders. I give you a second sign: as little as any of you expect any such thing, as little appearance of it as there is now, you shall have a general engagement with the French within three days. I give you a third sign: I shall be ordered to advance in the first line. If I am a false prophet I shall be shot dead at the first discharge. But if I am a true prophet, I shall only receive a musket ball in the calf of my left leg.' At twelve the next day there was such thunder and lightning as they never had before in Flanders. On the third day, contrary to all expectation, was the general battle of Fontenoy. He was ordered to advance in the first line. At the very first discharge, he did receive a musket ball in the calf of his left leg."

And yet all this profited him nothing, either for temporal or eternal happiness. When the war was over, he returned to England; but the story was got before him: in consequence of which he was sent for by the countess of St.—s, and several other persons of quality, who were desirous to receive so surprising an account from his own mouth. He could not bear so much honor. It quite turned his brain. In a little time he ran stark mad. And so he continues to this day, living still, as I apprehend, on Wibsey Moorside, within a few miles of Leeds.

ANOTHER EFFORT AGAINST THE SABBATH.

A young minister took the following positions in a recent effort against the truth, the holy law of God. "Thy law is the truth."

1. "Christ took the curse of the law upon himself and abolished the law."

That is to say, The law crucified Christ and Christ crucified the law at the same time. Now it seems to me that only one of these need to die. Christ died for our sins against the law; and why need the law die? Both were holy. If the law could have died, why could not the Son of God have been spared? But according to our friend's position they came in collision and slew each other. The Son was raised from the dead, but the law, equally holy with the Son of God, does not deserve a resurrection, but is superseded by something better. What is that which is better than perfect holiness? for such is the law of God. Christ was to magnify the law and make it honorable. It is not honoring it very much to nail it to the cross.

2. "They were without law from Abraham to Moses, a space of 430 years."

Then there was no sin during that time; for "sin is not imputed when there is no law." Rom. vi, 13. "Where no law is, there is no transgression." Rom. iv, 15. "Sin is the transgression of the law." 1 John iii, 4. Abraham kept God's law. "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. xxvi, 5.

3. He represented that the stoning to death under the civil law of the Jews was all the penalty of transgression they would suffer. Said he, "God will not punish a man twice for the same transgression." From this he argued the ten commandments were abolished, because the penalty was abolished. Still he professes to believe in the resurrection of the wicked and the second death. Will not those that were stoned to death suffer the second death? If they do, the stoning was only the penalty of the civil law of the theocracy and a shadow of the real penalty, the second death. Then the penalty of the law has not been abolished, and the argument falls to the ground. Sinners will yet find that the law of God has a penalty.

4. He said the law was made for transgressors—that Christians would not transgress any moral precept—they would not murder, steal, &c., because they loved their neighbor. That love was not recorded in the ten commandments. We might keep every one of them and not love our neighbor, &c.

Yes, the law was made for transgressors—for those that transgress the fourth precept as well as the rest. But were all that were under obligation to keep the

law in the former dispensation sinners above all others, and therefore must have the law to restrain them? Do not the ten commandments encourage people to love God and keep his commandments? See the second commandment. And does not an apostle testify that this is the love of God that we keep his commandments? Then why will people impudently talk of loving God while they refuse to keep his commandments? Does our young friend love God better than David did who kept the ten commandments—so much better that he is not under obligation to keep them? Is love the abolition of the law, or the fulfilling of it? Was the law made for such transgressors as the holy men of old were, and not for the pious Christians of the nineteenth century who hold that it was not made for them, because they love the Lord so well, while they break the commandments and teach men so? What if a child should refuse to obey his parents, because he loved them so well!

5. He repeatedly said that circumcision was the seal of the law.

"And he received the sign of circumcision, a seal of the righteousness of the *FARTH* which he had yet being uncircumcised." Rom. iv, 11.

6. "Christians have the Holy Spirit instead of circumcision."

Did not those that were circumcised have the Holy Spirit? Why, then, did David pray, "Take not thy Holy Spirit from me?"

7. His exposition of the text, "Except your righteousness exceed the righteousness of the scribes and Pharisees," was, that unless we do better than to keep the ten commandments, the law which they kept, we cannot be saved.

Did they keep the commandments all right? 1. Christ tells us he came not to destroy the law. 2. That one jot or one tittle should not pass from the law till heaven and earth pass. 3. He drew the conclusion that if any one in the future should break these commandments and teach men so, he should be of no esteem in the kingdom of Heaven. Does he not then mean to teach that unless we keep them better than the scribes and Pharisees did, we shall not enter into the kingdom of Heaven? What is this law which is better than the ten commandments, which inspiration has pronounced perfect, holy, just, and good? Is it better to love God and break his law?

8. He said there was no proof that the ten commandments only were written on the tables of stone. That the evidence was that the whole Mosaic law was written on them.

"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. iv, 12, 13; v, 22.

9. He said we are not saved by keeping any of the commandments.

Who has taught that we are? We can be saved from our sins only through Jesus Christ. The broken law condemns us; it cannot save us. But shall we sin because we are saved through Christ? Shall we go on in transgression of the same law for our transgression of which Christ died? If we may do so in respect to one of the commandments, we may in respect to them all. Shall we kill and steal, then, because we cannot be saved by keeping those commandments which forbid these things? It is true, the broken law cannot save us, but it can condemn us in the last day. How hard men labor to deceive themselves and lose eternal life! If, when they get what they think is a good argument for breaking the fourth commandment, they would try its force on any other precept of the same law, of which it is a part, they might see the utter fallacy of every argument they frame.

10. "John records it that Christ broke the Sabbath." Jno. v, 16-18.

John records it that the Jews *accused* him of breaking the Sabbath; and notwithstanding Jesus repelled

the charge by saying that such acts of mercy were "lawful" to be done on the Sabbath, *i. e.*, according to the Sabbath law; yet professed Christians of the nineteenth century take sides with the Jews, reiterating the accusation that he broke the law. It never can be lawful to break a law. It is claimed that the Sabbath law was nailed to the cross. If it was, it was binding till the crucifixion; and to break it before it was abrogated would be sin. This would make Christ a sinner before he was offered for our sins.

11. "We have no right to sin any day."

Who teaches that we have? Is the man that devotes one day to the exclusive service of God more likely to sin on the other days of the week than one that has no Sabbath? If it is not right to sin on any day, it is not right to break the Sabbath on any day. You can actually violate it upon the seventh day, and you can sin against it by speaking words of blasphemy against it all the rest of the week.

12. "I cannot see that labor is a sin."

What sophistry! Satan might have told Eve that eating fruit was not a sin. But when God had freely given her the fruit of every other tree, but had reserved one, it was a great sin to take that by theft. So when God gives us six days out of seven in which to labor for ourselves, it is a grievous sin to rob him of the only day he has reserved to his exclusive service.

13. "But it is good to keep a day—a day of rest from physical labor, and in which to meet for the worship of God."

If that is the truth, I presume the Lord knew it before my young friend. And knowing it, he provided for it by appointing the day. But my friend would have the Sabbath abolished while the need of it is as great as ever. The Lord does not work so. He does not abolish a good thing that is still useful.

14. If it was intended the Gentiles should keep the Sabbath, the apostles should have commanded them to keep it; for they knew nothing about it. "They never received the Scriptures before Peter preached the gospel to them. They knew nothing of the Bible, *not a word of it.*"

The Hebrew Scriptures had been translated into the Greek some hundreds of years before the first advent. And Cornelius, the first Gentile to whom Peter preached the gospel, was "a devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." He was also a man "of good report among all the nation of the Jews," and knew "that it was an unlawful thing for a man that is a Jew to keep company, or come near unto one of another nation." He was praying in his house "at the ninth hour," the hour recognized by the Jewish people as the "hour of prayer," when the angel appeared to him and told him to send for Peter. See Acts x, 2, 22, 28, 30; iii, 1. Was he so ignorant as not to know the Sabbath law?

Again, the Ethiopian eunuch whom Philip baptized, was found by him "sitting in his chariot" reading "Esaias the prophet." Going from Ethiopia all the way to Jerusalem to worship with the Jews, and having the prophecy of Isaiah in his hand and able to read it, did he need be told of the weekly Sabbath? Was he ignorant of it?

Again, the apostle James said, "For Moses of *old time* hath in *every city* them that preach him, being read in the synagogue every Sabbath day." Acts xv, 21. Almost wherever the apostles traveled among the Gentiles, they found Jews and Jewish synagogues, and in one case the Gentiles requested preaching the next Sabbath, and yet they are made entirely ignorant of every word of revelation just to create the necessity for the apostles to reveal to them the fact that God had from the beginning set apart the seventh day to himself!

I might add much testimony to show that from the time of the captivity in Babylon, the Jews were mingled with other nations, and that the Sabbath was well known among Greek and Roman writers, some of whom followed the example of the Babylonians that "mocked at" the Sabbath; (Lam. i, 7,) but it is not necessary.

15. After proving, to his own satisfaction, that the Sabbath was abolished, he told his hearers the old story that we cannot tell which the seventh day is, and

added, "It was changed [*i. e.*, the reckoning of the week] several times by the papal power, as history proves."

Unfortunately for the unlearned he did not quote the histories that prove this point, but left us all to find the testimonies for ourselves, or take it on his word alone without inquiry. For one, I should be gratified to hear the testimonies.

R. F. COTTRELL.

REPORT FROM BRO. MATTESON.

JULY 16, I arrived at Poy Sippi. I held meetings in different places and visited the brethren. I continued to labor in this vicinity till August 11.

I realize more and more the importance of meetings to stir up our zeal and interest in the cause. Satan is not idle, but watches every opportunity to hinder the work of God, and fill up the mind with darkness, and worldly cares. Hence the necessity of a corresponding diligence on our part. And how important it becomes us to use every means of grace that are within our reach.

God's work is progressing some here, and it has done me good to see the young start out to serve the Lord, while others, who have before started, remain faithful. Seven converts joined the church, and on first-day, July 28, eleven willing souls were baptized, we trust, by one Spirit into one body.

At the business-meeting I withdrew as local elder of this church, and Bro. T. Cady was unanimously chosen elder of the church, with request to the Conference, that he be ordained at the first convenient opportunity. The following resolution was also passed: "We believe that it is immodest for the sisters to wear hoops small or great, but would recommend to them the reform short dress as a most becoming and healthful apparel."

Concerning the reform dress I would like to say, that I believe it to be of much importance for our sisters who adopt this style of dress, that they avoid the two following extremes: 1. Carelessness in the shape and making of the dress. You are made gazing stocks when you dare disobey queen fashion, and her worshipers will try all they can to find fault with you. It is therefore your duty to do your best to appear neat and orderly. If you cannot obtain information otherwise from those who understand it, you can write to the Health Institute. There are sisters, thinking they understand all about this question, who, in my humble opinion, do not manifest very good taste, while others look very neat and modest. 2. Too much anxious care about how you must dress. There is a proper time and place for every duty. But when we think so much and talk so much about dress that it injures our spirituality, then it is too much. The same may be said about the Health Reform entire. All these things should only serve as means to bring us nearer to Jesus.

Hope, and faith, and love, must be cultivated every day. Our Saviour and the promises of God should take up much room in our thoughts and affections. Oh, for more of the fullness of the grace of God! More heavenly joy! More holy communion with Jesus! May we reach the heavenly shore, and swell the chorus of praise to God and the Lamb.

August 12 and 13, I went to New Denmark, partly to bring my mother home to live with me, and partly to comfort the few lonely ones who live here. I visited as much as I could and had two meetings with them. They are still trying to hold on to the truth, and prepare for Jesus' coming. Here I took a severe cold, which settled in my throat, and made it impossible for me to speak. Aug. 23, I arrived at home, and am now better.

I am looking forward to the approaching Convocation Meeting with glad anticipations, and pray the Lord to keep, and bless his servants and people. May we be permitted once more to meet together, and enjoy the outpouring of God's Holy Spirit.

JOHN MATTESON.

Bussyville, Jeff. Co., Wis., Sept. 4, 1867.

AFFLICTIONS—The thorn is one of the most cursed, and angry, and crabbed weeds that the earth yields, and yet out of it springs the rose, one of the sweetest flowers, and most delightful to the eye. Your Lord will make joy and gladness out of your afflictions; for all his roses have a fragrant smell. Be much in prayer, for at that time your faith kisseth Christ and he kisseth the soul.—*Rutherford*.

A SPECIMEN OF OUR TIMES.

THE papers abound with accounts of prize fights in different parts of the country. Perhaps the reader is not fully aware of the brutal nature of these contests. We were not till we saw the following account of a terrible encounter that has just taken place near Cincinnati. It is well to understand what these scenes are; and then as we see the interest they excite, and the immense crowds they draw, we have a fair index of the character of the times in which we are living. We therefore, for the purpose of giving a single instance of the kind, lay the following account before the reader in all its brutal details. The gladiatorial contests of ancient Rome are referred to as an index of the degenerate and vitiated character of those times; and the bull-fights of Spain are pointed at as an evidence of the semi-barbarism of that nation. But what are they compared with the scene chronicled below? Dignified and respectable exhibitions! Certainly they were no worse than these scenes which multitudes in our own land delight to look upon to-day. This fight was between Michael McCoolle and Aaron Jones, and is thus described by the reporter of the Chicago Tribune.

From St. Louis was hurled forth the bold *deft* of Michael McCoolle, who arrogated to himself the title of pugilistic Champion of the United States on the occasion of gaining a belt which was included in the stakes won by him in a victory over Bill Davis, on the 19th of last September. He issued a challenge to fight any man in the country for any amount from \$1,000 to \$5,000 a side. Such a challenge, put forth by a Western man, and especially by one who had seemed to possess only the elements of brute strength and endurance, destitute of pugilistic science, appeared too audacious to be meant, and for a long time it was treated very lightly. When, however, it was bruited about in the East that McCoolle had friends in the West who were willing to back him, to carry out the very letter of his challenge, in the principal Eastern cities a discussion speedily arose in sporting circles as to who should be selected to meet the Champion of the West in the roped arena. Several at once signified their willingness to fight the Western Giant, but when it was found that Coburn did not consider him worthy of his mettle, the choice soon settled upon Aaron Jones. Who could be chosen so worthily to chastise the "hope of St. Louis," as he who had twice fought the then invincible Sayers, once to a standstill in the dark, who had been the trainer, and firm friend of Heenan, and who has ever been looked upon as one of the most formidable antagonists in the prize ring now living? So Jones came to take up the gauntlet thrown down by McCoolle, and, on the 31st of May, these two men came to this city and signed the following

"ARTICLES OF AGREEMENT.

"We, Aaron Jones and Mike McCoolle, do hereby enter into an agreement to meet, and fight (according to the new rules of the London Prize Ring—and to be strictly governed thereby) at a point within fifty miles of this, the city of Cincinnati, on Saturday, the 31st day of August, 1867, both parties to be informed of the hour and place of meeting three days before the time thereof. We do hereby confirm and endorse this agreement by placing in the hands of—our first deposit, of \$500 each; the second deposit, of \$250 each, to be placed in the hands of said—who is hereby declared the final stake-holder, on Saturday, June 29, 1867; and the third and last deposit of \$250 each, to be placed as a final deposit in the hands of said—, stake-holder on Saturday, August 24, 1867.

"Said second deposit to be made on Saturday, June 29, 1867, as above agreed upon, at the saloon No. 61 West Third street.

"Said last deposit to be made at the Asteroid Saloon, No. 195 West Sixth street, on Saturday, August 24, 1867, as heretofore named, between the hours of 8 and 10 p. m.

"Choice of ground to be tossed for, by the parties making this agreement, at said Asteroid Saloon, No. 195 West Sixth street between the hours named for making the last deposit, as before mentioned (Saturday, August 24, 1867).

"Referee to be chosen on the ground; and, in case of any necessity for a postponement of the fight, to name the time and place for the next meeting.

"Both parties making this agreement to appear in the ring between the hours of 9 a. m. and 12 m., August 31, 1867. Either party failing to appear, shall forfeit all claim to the battle money.

"Signed and witnessed this 31st day of May, 1867.

"MICHAEL MCCOOLE,
"AARON JONES.

"Two witnesses."

From that time up to this morning, the date of the fight, the attention of the sporting and bruising portion of the public became absorbed in the progress of the

affair. It was early considered that the fight, made between antagonists who were giants in size and strength, would be the most terrific that ever occurred on this side of the ocean, and, consequently, the most interesting. The details of the progress of the arrangements, the intelligence of the deposit of the stakes, and how the men were preparing for the contest, were read with avidity by lovers of pugilism everywhere. In all of the large cities the fight was the prevailing, almost the only topic of discussion, and was recurred to and dwelt upon with constantly increasing interest.

WHERE THEY TRAINED.

About three months ago, Jones, who had been living in Washington up to the time when he decided to fight McCoolle, came to Cincinnati, and immediately after signing the above articles of agreement, went into active training. The place selected was Shady Grove, about five miles north of this city. He chose as his trainer James Cusick, the former trainer of Heenan, a gymnast of great experience. Under his care Jones kept constantly at work, reducing his immense weight and making himself as perfect, physically, as possible. During the latter portion of the training labor, which became more severe and steady as it approached the day of trial, Cusick was assisted by Jerry Donovan, well known in pugilistic circles in Chicago.

McCoolle began training about the same time with Jones, at the Abbey, three and a half miles from St. Louis. He did his own training principally, though during a great portion of the time his preparation was superintended by Mike Trainor and Jim Haley.

THE TRAINING

of both men has been very similar, being characterized from the start by systematic effort and hard work. In his training, however, McCoolle did not ply himself with the effort and skill that has marked Jones' training. Each of the men rose at 4 o'clock in the morning and took a long walk, averaging from five to six miles an hour, and about thirty miles a day. They each underwent a great deal of running and lifting, besides performing with heavy weights, and hitting the sand bag several hours a day. Their diet was mutton chop, chicken and steak, bread and butter, prepared for their own use. They both abstained from the use of condiments and hot drinks of every kind, drinking no liquor whatever. They retired about 8½ p. m.

THE DAY BEFORE THE FIGHT

all was hurry and bustle and activity. The trains of the former day had brought large numbers of sporting men from every direction, but yesterday they flocked into the city in swarms. Every train brought in large accessions, and delegates from sporting circles in New York, Washington, Philadelphia, Baltimore, Cleveland, Chicago, St. Louis, Louisville, Nashville, Memphis, and New Orleans were registered at the principal hotels. Last evening a train arrived from the East, bringing the principal pugilists of the country, besides a host of gamblers, pickpockets and thieves.

FROM CHICAGO

the train brought sporting men, and not a few gentlemen of respectability who came that they might gratify their curiosity in witnessing their first, and as they have since declared, their last prize fight. Among these last are four representatives of the legal profession, two doctors, six merchants, and one architect, besides an ex-police official, and a somewhat notorious ex-divine. The press is, of course, numerously represented, and correspondents are here from all the prominent journals in the country.

ST. LAWRENCE HALL,

on Fourth street, near Vine, has been the headquarters of sporting men since their arrival. Here tickets for the ride to the ground were on sale yesterday, and a scene of most intense interest and excitement was presented. Far out into the street the crowd extended, composed of faces of every character, while a large force of police was at hand to preserve order. Not only men of professional sporting pursuits were there, but gentlemen of wealth and respectability shared the common excitement, and all day long one heard of nothing but the coming fight. There were many surmises as to where it was to be fought, but, beyond a select few, it was only known that it was to occur somewhere on the line of the Hamilton & Dayton Railroad.

THE POLICE

yesterday were exerting themselves to prevent the fight from occurring, but so carefully were the movements of the principals guarded, that they could gain no clue to the whereabouts of either Jones or McCoolle until it was too late.

WAITING FOR THE TRAIN.

St. Lawrence Hall presented a lively spectacle at midnight. Popular interest seemed to culminate as the hour for starting to the scene of the fight drew near. Other saloons, except the few mentioned above, were closed. About these the crowds had been constantly swelling, until, two hours before the time of starting, there must have been at least ten thousand people collected. The scene at St. Lawrence Hall was exciting. The great crowd of drunken, swearing roughs con-

trasted strangely with the respectable faces which only slightly relieved the prevailing element. Such as could take places on seats ranged about the side; while others, overcome by fatigue, or too intoxicated to stand, sprawled about the floor in front or behind the bar, where they were jostled or trodden upon by those about them. Most were talking—not a few in tones that flavored strongly of over indulgence; some were quietly conversing concerning the probable result, or exchanging the latest information on, or rumor about the fight, while others still strolled about, anxious only to kill time.

Thus sped the hours until two hours after midnight, when the crowd slowly began to file down the street toward the depot of the Hamilton & Dayton Railroad. Here a strong police force was present, commanded by the Superintendent himself. Arriving at the depot a scene of great confusion occupied the place. Two trains had been provided—one of eighteen, the other of ten cars. For these an indiscriminate rush was made. These were found so inadequate to accommodate the crowd that before half-past two o'clock every one of the twenty-eight cars was completely filled, even to platforms, while large numbers had clambered upon the roofs.

ENROUTE.

Finally, after an almost interminable period of waiting, compelled meanwhile to listen to a wild pandemonium of mingled curses, yells, shouts, bawdy songs and ribald jokes, the foremost train moved out of the depot. It was just half past three o'clock.

The ride out to Busenbark's Station, five miles beyond Hamilton and thirty miles from Cincinnati, was terribly tedious and tiresome. The train was so heavily laden that it could not move at even ordinary speed, so that it was nearly six when our destination was reached. Wearing out by three successive nights of sleeplessness, it was yet useless to try to sleep, for the crowd of passengers was more turbulent than a multitude of Sioux. Yelling, fighting, or quarreling were kept up throughout the whole ride. Added to all this, the cold damp air of early morning, coursing through the cars, chilled one's very bones. Still it was better to endure cold, than the choking fumes of liquor and tobacco smoke: so the doors and windows remained open.

THE SCENE OF THE FRAY.

The sun was just rising in the east, gilding the fields of ripening corn with a golden tinge, as the train drew up at Busenbark.

Very sore during the whole route. I could not help shuddering at the thought of the horrible business in hand. As soon as the train stopped, a rush took place for the ground of the fray, situated in a grove about forty rods from the train. Men began to clear the necessary space, and a ring was formed, though not without great difficulty, as the drunken rabble insisted upon occupying the whole place. Several fights occurred, which were stilled only after the disturbance had become general, and a number of persons were more or less seriously injured.

THE FIGHT.

When the ring had been marked out, N. Devlin of Indianapolis, mounted a chair in the center ring, and said: "The parties are all ready to make this fight, but unless there is order, there will be no fight to-day. I have to ask you on the part of these gentlemen, that all step outside of the outer ring. [Applause.] All space on the outside of the inner ring is for representatives of the press. No others will be allowed there. If any man is a gentleman he will get back, if not a reporter. [Then, after a pause:] Gentlemen, the parties are all ready, but unless there is silence the fight will not go on. Hats off, if you please gentlemen. [Loud applause.]

PRELIMINARIES.

But it was only after a free use of clubs and much urging that the impatient crowd consented to retire, whereupon the following were chosen ring-keepers: A. Farlan, Charles Coulter, Cincinnati, Dick Roach, Arthur Gove, Detroit, Billy Carroll, Patsy Sheppard, St. Louis, Bill Thompson, New York, Old Sanford, Philadelphia. Jack Looney then measured ground and marked the "scratch." This proceeding was viewed with much interest.

THE RING.

The ground now presented a lively sight. Imagine a grove of tall oaks which spread their branches so that the morning sun peeped through in upon the ring in but few spots. In the very centre of the grove lay a space of two acres, smooth, level and clear of trees. In the centre of this space stood the ring, formed of stout oaken stakes and double ropes, the upper four feet from the ground. Strongly guarded entirely around the ring, and at no place nearer than twenty feet, was the larger ring, formed of a single rope stretched from tree to tree.

THE SPECTATORS.

Outside the inner or twenty-four foot ring, ranged about in a group, were seated representatives of the press from all the principal cities. East and West, to the number of perhaps fifty. Without the outer ring,

standing eight or ten deep, were spectators, the front ranks sitting on the ground in front of the others. A number of carriages surrounded the outer ring, which were filled with people who had collected there from the neighboring country; every tree adjacent to and commanding a good view of the scene was filled, far out on its branches, with men who watched from elevated positions the progress of all these preliminaries with the deepest interest. Taken altogether there were not less than seven thousand persons assembled to witness the fight.

A long and tedious time was consumed in preparations, while the gathering amused itself at intervals by clapping hands or impatient shouts of "Time." A disturbance arose in the outer ring, but it was speedily quelled, with no other damage than the loss of half his nose by a man named Lunnen, from St. Louis.

At one minute past nine o'clock, James Cusick and Jerry Donovan, Jones' trainers, entered the ring. These were immediately followed by Sherman Thurston and Dennis O'Brien, McCoolle's seconds. Dad Ryan was elected McCoolle's umpire, while Jack Looney performed a similar office for Jones. Rufus Hunt, of New Orleans, was chosen referee. Mr. Hunt being informed of his election advanced to the center of the ring, and, amid deep silence, spoke as follows: "I have been chosen by the unanimous consent of both parties referee of this fight. I intend to see that the best man wins according to the best of my judgment. [Great Applause.]

McCullough, of New York, was chosen time keeper. There now ensued more clapping of hands. Considerable money was wagered, Jones being generally the favorite, though no odds were offered. Offers of fifty to forty on the first blood for Jones met with no takers.

After every one had begun to grow thoroughly tired and there were signs of approaching trouble, Jones finally made his appearance. At three minutes past ten he threw his hat into the ring, quickly following. His appearance was the signal for loud cheering, which he acknowledged by bows and then sat down. McCoolle followed at ten minutes past ten, and was greeted with such applause as showed quite plainly that he was the greatest favorite. He shook hands with Jones, with apparent cordiality, and then sat down. Jones, winning the toss, chose the corner where the sun should fall directly upon McCoolle. Jones had slept the night before at the house of Colonel George Elliott, about four miles southwest of the scene of the fight, McCoolle passing the night at Middletown, some six miles north.

Another delay was now caused in escorting the men to their places. After these preliminaries had all been settled, the referee examined the hands of the contestants, to satisfy himself that they contained nothing hurtful, after which the men began to strip. Jones showed far better condition than his antagonist. He did not seem to have an ounce of extra flesh, and his muscles stood forth like chiseled marble. McCoolle seemed the giant that he was. His frame, cast in herculean mould, indicated terrible strength, but he had a deal of fat, and his muscles were soft and flabby. His huge breast was densely covered with thick black hair, at the sight of which the frantic crowd hurst forth again and again with shouts of enthusiasm. The opposing colors of the men were then fastened on the centre stakes. McCoolle's colors were a green field, bordered by red, white and blue, enclosing a harp in the centre, and the word "McCoolle" beneath. Jones' colors were pure white. McCoolle wore blue breeches and white stockings; Jones, buff breeches and white stockings.

After the contestants and seconds had crossed hands, McCoolle advanced to Jones' corner and offered to bet him an additional one thousand dollars that he would win the fight. The offer was at once taken, when Jones offered to bet \$100 that he would give the first knock-down blow. McCoolle had no more money to bet, but an outsider accepted the wager. Time was then called, and the fight began.

First Round—McCoolle, showing a disposition to push matters from the start, followed Jones near his corner, and then retreated, laughing, as Jones followed back. McCoolle let out with his right and struck Jones a blow on the right eye, which brought blood freely, Jones falling from the force of the blow. First knock down was not allowed. Time, five seconds.

Second Round—McCoolle rushed in, and a clinch followed, Jones being thrown on the ropes. Time, six seconds.

Third Round—As the men sat on their seconds' knees, it was easy now to mark the deadly purpose and human tiger passion that lurked beneath the smile of each as he eyed the other previous to renewing the battle. Time was called. Both springing with alacrity to the scratch began to deal each other such terrible blows as can be given only by men enjoying matchless strength and perfect health. Alas! what abuse of strength and health! The fighting was sharp, without displaying the least pugilistic science, each giving a number of hard body blows. At length they clinched, and Jones went down. Time, twelve seconds.

Fourth Round—Jones now seemed determined to try

to worry out McCoolle, and accordingly kept away quite as long as he could and then, hitting him heavily on the face, went down. The crowd evidently had no sympathy with this same kind of fight on Jones' part and vigorously hissed him, which was repeated every time that he went down with the intent to avoid punishment. Time, seven seconds.

Fifth Round—Jones struck at McCoolle, hitting hard on the cheek, which he followed with another on the chest, and then fell. Time, seven seconds.

Sixth Round—Coming up, Jones, smiling, hit McCoolle a terrible blow in the breast. McCoolle countered lightly on the right breast, and Jones again went down, turning his face to McCoolle as he fell, and smiling as if to provoke a foul hit. Time, eleven seconds.

Seventh Round—Approaching the scratch, the men went straight at each other and clinched. After mutual hard blows, Jones freed himself, and, facing McCoolle, was met with the latter's right, which hit him so hard that he was knocked flat half way across the ring. Time, eleven seconds. First knock down for McCoolle.

Eighth Round—McCoolle advanced briskly to Jones, whom he met near the corner. McCoolle hit twice very heavily, when Jones tried to return, but falling short, went down. Time, seven seconds.

Ninth Round—This round was merely a repetition of the former—McCoolle forcing the fighting, Jones too short, going down. Time, eight seconds.

Tenth Round—Jones seemed bent on endeavoring to provoke McCoolle to forget himself and hit foul. In each round Jones had one down to escape punishment save where he had been knocked down. It was evident that he had started out with the idea that he should be able to tire McCoolle out, and so had saved himself where he could. Rallying under the jeers and curses of the crowd, who had not come to see this kind of fight, he forced fighting in this round and was met by a severe blow on the shoulder, after hitting McCoolle hard in the face, and fell. Time, seven seconds.

Eleventh Round—Jones struck McCoolle a blow that opened a great gash over his left eye, from which blood streamed down the face. As soon as he gave the blow he went down, laughing in McCoolle's face, who was very near hitting him when down. Time, twelve seconds. The referee cautioned McCoolle not to hit Jones when down.

Twelfth Round—Both came up breathing heavily from the effect of the fearfully rapid fighting. Jones again hit McCoolle a heavy blow over the left eye. McCoolle returned the blow with interest on the nose, when Jones fell. Time, twelve seconds.

Thirteenth Round—This was the most terrific round of the fight, and lasted twenty-two seconds. Both men went straight at each other, with that total disregard of science that they had shown from the first. Jones got a blow on his throat that staggered him, when he rushed in, but after a struggle, he was landed on the ropes. Rallying quickly, he again struck McCoolle hard in the chest, when McCoolle, sending forth his right, hit Jones in the right eye, knocking him down. Time, twenty-two seconds.

Fourteenth Round—The crowd was now in a state of intense excitement, and vented cheers and curses perfectly deafening. Betting was now in favor of McCoolle, two to one. McCoolle let out his right, but was short. Jones fell, after hitting McCoolle in the face. Time, twenty-four seconds.

Fifteenth Round—Jones slipped down, and a foul was claimed. The referee was instantly surrounded by the crowd, which was only driven back by clubs. Foul not allowed. Time, two seconds.

Sixteenth and Seventeenth Rounds—McCoolle forced the fighting, and Jones went down, receiving slight punishment.

Eighteenth Round—Jones again put in a heavy blow on McCoolle's injured eye, now swelled almost to closing. McCoolle, in return, hit very heavily in the breast, knocking Jones down. Time, seven seconds.

Nineteenth and Twentieth Rounds—McCoolle had had everything his own way from the first, and seemed certain of victory, unless Jones should succeed speedily in blinding him. But Jones' chances were evidently gone. Influenced by this belief, a large portion of the crowd who had bet on Jones tried to create a row, and end the fight. Clubs and fists were again freely used for a few minutes, when order was again restored. Jones' face now began to show marks of the fearful punishment dealt out by McCoolle's powerful right. His cheek was puffed up to an alarming size. His throat began to swell. Livid marks on the breast showed where McCoolle's fist had been planted, and, altogether, Jones seemed much distressed. On the other hand, McCoolle was comparatively fresh with the exception of his left eye, which was now nearly closed. In both these rounds Jones took hard blows and went down to avoid punishment.

Twenty-first Round—A mere repetition of the preceding round, Jones falling and exhibiting signs of great distress.

Twenty-second Round—Jones came up very briskly, planting a heavy blow on McCoolle's nose, but soon went down. Time, fifteen seconds.

Twenty-third Round—Jones again struck McCoolle's damaged eye, quite closing it, and drawing blood afresh, but immediately slipped down. Time, nineteen seconds.

Twenty-fourth Round—They went for each other with a rush, Jones getting in first on McCoolle's closed eye, but immediately receiving McCoolle's right on his mouth, and getting his lip cut frightfully. He again fell. Time, twelve seconds.

Twenty-fifth, Twenty-sixth, Twenty-seventh, and Twenty-eighth Rounds—These rounds were like the preceding ones. In each McCoolle was hit very lightly, while Jones, receiving hard blows, slipped down to escape McCoolle, who followed close with his right.

Twenty-ninth Round—McCoolle advancing close to Jones, struck hard on his breast. They clinched, and Jones was sent against the ropes. Returning, McCoolle met him with his right, giving a frightful blow against Jones' ribs, which sounded like heating a hollow box, and knocking him clear through the ropes. When Jones was picked up, he looked almost gone. His face became deadly pale, his head drooped feebly forward, while his arms hung listlessly by his side. The mark of the blow was immediately visible in a great purple welt that rapidly commenced swelling. It now became evident that this was the decisive blow. McCoolle, as had been feared, had sent in his great right arm with all his power, and the result of the battle was henceforth certain. Time, twenty seconds.

Thirtieth, Thirty-first and Thirty-second Rounds—Jones, almost gone, still came manfully up to the scratch at the call of time. Though he was for a time unable to do anything, he at last succeeded in getting down with light punishment.

Thirty-third Round—Jones gathered all his remaining strength and struck McCoolle a crushing blow over his heart, and then fell. Time, ten seconds.

Thirty-fourth Round—The effect of McCoolle's blow in the twenty-ninth round now began to tell on Jones, who vomited forth blood on being carried to his corner. At the call of time Jones rose up and waited for McCoolle, who came straight up and struck him with terrific force between his eyes. The blow opened a great gash, from which blood spouted forth, forming a pool on the ground beside the fallen pugilist, who had sunk beneath the blow as though he had been struck by a falling wall. Jones was knocked out of time.

McCoolle's right in the twenty-ninth round, and again in the last round, had done the work for Jones, and he lay prostrate and powerless as an infant. He was still insensible when time was called, and remained so until 15 minutes afterward.

As soon as the result was known, the crowd rushed into the ring and a free fight ensued. Clubs and knives were flying about everywhere; men were knocked down; not a few were bruised severely; one man was hadly cut about his head; and matters were fast assuming a very serious phase, when the cry was raised that the train was about to start, which caused the mob to scatter like wild-fire. Thus in a few moments the ground was deserted save by the combatants. McCoolle shook the hand of his unconscious antagonist, and then with his friends embarked on the train on the way back to Cincinnati.

All bruised and weak as he was, McCoolle went through the train and succeeded in raising a handsome collection for Jones' benefit. Jones was attended by a physician, who finally brought him to his senses. It was found that two ribs had been broken, while the last blow received by him had caused a severe shock to his brain. A little while later he was placed in a hack and conveyed to Hamilton, where now he lies—a sorry, wretched, miserable, aching wreck.

The fight lasted just twenty-eight minutes, and was one of the most rapidly fought battles that ever occurred in the ring. So it was the most brutal and disgusting.

The Tribune spoke editorially of this matter in the same issue, as follows:—

"On Saturday three or four thousand men assembled at a railway station in Butler County, Ohio, to witness a prize fight between Aaron Jones and Mike McCoolle. On the thirty-fourth round Jones was 'knocked out of time,' and was borne away by his seconds with two of his ribs broken, and, according to one account, with his forehead fractured. It is to be hoped that his wounds may prove mortal, and that his antagonist may be hanged for murder, and all the seconds, umpires, referees, hottle-holders and other professionals, sent to the Penitentiary. An example of this kind is needed."

At the same time the Tribune well knew that it must cater to the public taste sufficiently to send a special reporter to the spot, and publish a lengthy account of the affair. Verily the tastes and inclinations of the people must meet with a radical change before a temporal millennium can be brought in. They are changing, but in just the opposite direction from that imaginary state. For these are not the expiring throes of a barbarous age from which we are just emerging, but the incipient scenes of a period of barbarism upon which we seem to be just entering.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 17, 1867.

URIAH SMITH, EDITOR.

SABBATH, SEPTEMBER 14.

ACCORDING to appointment, Bro. and Sr. White met with the church in Battle Creek, on the above-named day. Of this visit we can speak only so far as it has progressed, our paper being made ready for the press on Sunday morning. Meetings are to be held to-day, Sunday, at 9 A. M., and at 7 P. M.

Sabbath at half past 9 A. M., sister White spoke from the words, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Bro. White followed at half past ten, taking for the basis of his remarks, Luke xxi, 34-36: "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. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

At 2 P. M., sister White resumed remarks upon the subject upon which she spoke in the morning. Bro. W. again followed; and a short season was then spent in social meeting in which many testimonies, considering the time occupied, were borne with promptness and feeling.

The subjects chosen for remarks are such as commend themselves to the earnest consideration of all, on account of their special appropriateness and application to the present time; and they were presented in a manner calculated to make a solemn and lasting impression upon all who heard. Being directly connected with present duty, it gave these servants of the Lord occasion to dwell upon the work which must be accomplished by us as individuals and churches before we are prepared for what is before us, either in God's dealings with us, or with the world. It led them also to speak freely of the wrongs that have been insinuating themselves into our midst. A good blow was struck at some of the things which are sapping the vitality of the church, such as amusements, an unsanctified passion for music, and other things through which there is a growing connection between us and the world. "Away with these things, Christians!" was the testimony borne by the Spirit of God, through his servants, to the church. May it be heeded, and that speedily.

The afternoon meetings were especially characterized with freedom. A testimony was borne in great plainness and power, true, timely, and impressive; and what was especially encouraging was that there seemed to be a disposition to receive it. A plain and straight testimony may be borne, but if the church reject it, they will not only receive no benefit from it, but add to their already existing wrongs, which that testimony was designed to correct. Be it the desire of every heart that the pure and uncompromising testimony against error and wrongs, may ever live in the church. Let wrongs be exposed; let errors be discovered; let evils be pointed out, however close or cutting the testimony may be; only let the church arise, put away her sins, and get right in the sight of God. Our salvation depends upon this.

We have not time to dwell more at length upon the particulars of the meeting. It has been a good season; an impression has been made; and some tokens of advancement are visible. Bro. and sister W. propose, on their return from the West, to resume labor with this church, and continue as long as may seem to be duty.

We have been cheered on this occasion by the presence of a number of brethren and sisters from Montcalm and Eaton counties, and a good representation from the churches of Convis and Newton. The con-

gregation was large, filling to a comfortable degree the whole body of the house. The visit of Bro. and sister W. will prove a blessing to the cause in this region.

The representations that have been given in the Review, concerning Bro. W.'s returning health and strength, have not been overdrawn. We are glad to behold the evidences we do of so advanced a state of recovery on his part; and we trust a period of still greater usefulness is before him in the cause of the Lord.

"THE SEVENTH-DAY SABBATH—IS ITS OBSERVANCE BINDING?"

(Continued.)

As if conscious that he has a task to dispose of the Sabbath in the new earth, Mr. B. makes still another effort to abolish the succession of day and night, as follows:

"But if there is day and night in the new earth, or if it is eternal, then we will present our friends a dilemma, and let them take which horn they please. John says of the worshippers of the beast, 'And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night,' &c. So we find their unrest continues as long as day and night last: so they must either give up the Sabbath with the ending of day and night; or hold to the continuance of day and night with the Sabbath and endless torment, in the world to come."

Perhaps his construction of this text may prove as incorrect as some others we have had occasion to notice. It does not declare that the worshippers of the beast have no rest as long as day and night last, as Mr. B. asserts, nor is this its evident meaning, but that their unrest continues, day and night, as long as they themselves last, as they are destructible, but day and night are not.

But, reasoning from his stand-point, we will present Mr. B. a dilemma. The text says, "they have no rest day nor night," not day and night, hence their unrest must continue as long as either day or night continues, and, according to Mr. B., day will continue to all eternity, and therefore the wicked will so continue. We thus see the fallacy of the reasoning which would make day and night the subject of continuance instead of the wicked themselves.

A powerful argument for the perpetuity of the Sabbath, is found in Luke xxiii, 56, where it is stated that the holy women returned from the sepulchre, "and prepared spices and ointments; and rested the Sabbath-day according to the commandment." Realizing in some degree the force of this circumstance, Mr. B. endeavors to meet it as follows:

"In Luke xxiii, 56, we find a prominent text used in support of the idea that the seventh day was observed this side of the cross. If it can be proved that this day was the seventh-day Sabbath, then its advocates have gained something. 'And they returned, and prepared spices and ointments; and rested the Sabbath-day according to the commandment.' Christ is said to be 'our passover.' Hence he must have fulfilled the law relating to the passover in his death. That this Sabbath was the next day, we learn from v. 54. 'And that day was the preparation, and the Sabbath drew on.' Hence this was the day that they kept 'according to the commandment.'"

He then goes on to prove that Christ was crucified on Thursday, that Friday was a ceremonial Sabbath, and the one on which the women rested, &c., &c. Admitting, for the sake of argument all that he claims; what has he gained? He would have us believe that the women strictly observed the ceremonial law, which all will admit was nailed to the cross, and which he himself declares the Jews almost totally disregarded on this occasion, and yet did not observe the weekly Sabbath, which all were taught to regard with the utmost rigor. If they rested on Friday, as he asserts, why did they not immediately proceed on the next day to embalm the body of their Lord, instead of waiting until the first-day of the week, or until the weekly Sabbath was past?

Is it not more reasonable to suppose, even upon the hypothesis that the sixth-day was a ceremonial Sabbath, that on this day the women prepared the spices and ointments, which in itself involved no small amount of labor, and then rested on the seventh day "according to the commandment," rather than violate

the sacredness of the holy day, even by embalming the body of their Lord and Master?

Passing over some points which are too puerile to notice or dignify by the name of arguments, we next notice his attempt to disprove the immutability of the law:

"The law of the ten commandments is said to be an *immutable* and *eternal* law. It is said to reach from Paradise lost to Paradise restored. We have followed it into the latter and found it could not be located there, for the reason that there was no day and night there, or 'evening-mornings;' hence no seventh evening-morning could be found. [?]

"Let us now trace it back to the former, and see if it can be applied there. God would not command anything unreasonable or foolish; and if we find one or two links wanting or weak, the chain is spoiled. Let us suppose God talking with Adam, and giving him the law of ten commandments while yet in Eden, before sin entered. If it was given to him it must be for him as an individual, and he must be capable of obeying it. 'And God spake all these words, saying, I am the Lord thy God, which have brought thee [Adam] out of the land of Egypt, out of the house of bondage. * * * Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.' How could he honor his father and mother when he had none? It is a self-evident fact that the command locates itself this side of the promise of the land, being even to those who were *alive* that day, and not 2,000 years before. 'Thou shalt not commit adultery.' That were *impossible*. 'Thou shalt not bear false witness against thy neighbor. * * * Thou shalt not covet thy neighbor's wife.' Another impossibility—for he had no neighbor's wife to covet. All the law Adam ever did have in Eden for his government while there, is recorded in Genesis ii, 16, 17."

The foregoing contains three false assumptions which will claim our attention.

1. That the words, "I am the Lord thy God which brought thee out of the land of Egypt," &c., were a part of the ten commandments.

2. That a law, in order to be binding on any individual, must be applicable to him in all its particulars.

3. That all the law Adam ever had while in Eden was the prohibition to eat of the tree of knowledge of good and evil.

Perhaps the falsity of these assumptions may be apparent to most of our readers without any argument, but as these positions may at first sight have a show of plausibility, we deem them worthy of a brief notice.

1. It is not claimed that the exact wording of the ten commandments as given to Moses, was also given to Adam, but that the principles which they contain are moral and immutable, and hence binding on all mankind. All the sins which are forbidden by them were sins from the foundation of the world, and as "sin is not imputed where there is no law," as declared by the apostle, those sins must have been forbidden by law. Sabbath-breaking, murder, theft, and adultery, were sins from Adam to Moses, by virtue of a law which forbade those crimes.

Nor were the words quoted by Mr. B., a part of the ten commandments, being only a prelude to them, as a reason why they should be observed by the children of Israel.

2. The assumption that the law could not have been for Adam because it did not have a direct application to him in all its particulars, is the merest sophistry, as will be apparent upon a moment's consideration. When a law is framed for individuals or communities, it is intended to apply to them just as soon as they are placed by circumstances in a position to obey or violate that law. Now although Adam was not in a position to have each of the commandments apply to him as an individual, yet his immediate descendants would be placed where they must obey all of them.

His argument stated in brief is that none of the commandments were binding on Adam because each and every one of them was not. Let us carry out this principle and see how it will apply in other cases. Suppose that during the period when all admit the ten commandments were binding, there had been a man who was an orphan. He could not possibly have obeyed the fifth commandment, "Honor thy father and thy mother;" hence the law could not have been binding upon him! Or suppose that a man was dumb. He could not possibly take the name of God in vain, nor bear false witness against his neighbor. Now, as

he never could violate the third and ninth commandments, of course the law could not be binding upon him! The fallacy of such reasoning will be seen at once without further argument.

3. That Adam had no other law to govern him while in Eden but the prohibition contained in Gen. ii, 17, is a proposition absurd in the extreme. It admits that Adam had a right to worship idols, take God's name in vain, violate the Sabbath, make graven images, &c., for "where there is no law there is no transgression," and these would not have been sin had there been no law forbidding them.

Should it be argued that Adam had no disposition to commit these sins, we might reply, neither have the angels, yet it is recorded of them that they "do his commandments." Ps. ciii, 20. We are therefore bound to believe that Adam had some other law for his government besides this simple prohibition.

It should be remembered, also, that Adam did not long remain in Eden. What governed him after the fall? The reasoning of Mr. B. would make it appear that the whole human family, from Adam to Moses, were without law, but when we find that every sin forbidden in the decalogue is recorded *as sin* before the giving of the law on Sinai, we are compelled to the conclusion that the law, as a whole, must have been binding. w. c. g.

(Concluded next week.)

THE PAST YEAR.

"To you that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ; grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

We shall soon reach the time of our yearly gathering. Then another year of precious time will have passed away. Its deeds of good and evil will all be recorded on high. They will be referred to again in the Judgment hour of our individual cases. It is well for us to inquire, whether we have made a good use of the twelve months given to us; whether we are better prepared to meet our Saviour or not; whether we are more given up to his will and service; whether we are better members of his body; whether we are better ministers, better husbands, better wives, better children, better neighbors. As we reach the end of the twelve months just past, does it find us an overcomer of those faults and wrongs that have been a snare to us all our days, a breach in our wall that has let in the enemy? Have we gained victories in the battle for life eternal? Have we said to vanity and trifling, Be gone? Have we put from us that worldly spirit that is drowning its thousands in perdition? Have we resisted the Devil in all the forms he has come to us, when we have known him, not including the many times we have not known him, on account of our blindness? Has each of the twelve months added one twelfth to our stock of knowledge and wisdom? Has the same amount been added to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity or love?

We see no end to the inquiry. Each and all are full of interest to us. Alas! for the one that cannot say, I have gained some, that I am a better Bible Christian than I was one year ago.

I suppose you are coming to the Conference. If the Lord will, I hope to meet you there. All the Adams' Center church will be happy to greet you once more. They have formed a very happy and tender acquaintance with many of you. They wish to renew it. They wish to get acquainted with others that are at present strangers in the flesh, but one in the Lord. Come yourself. Bring your inquiring friend that wants the truth. Let your motive be good in coming, not selfish; therefore don't come to get a happy flight of feeling which is only for a day. Don't come to have a visit or a good social time. Don't come, only to be blessed that you may be happy. Come to toil, to labor, to sacrifice, to fill the gaps, to make up the hedge. Come with a fixed, settled determination to be more holy and righteous before God.

A few weeks ago, in reading a call for a meeting, one east, the other west, it was said that the object

was to obtain more holiness, more righteousness. Thought I, a step in the right direction. The Lord has blessed us with a bountiful harvest, and while we promise you nothing that will gratify or pamper the appetite, we pledge you enough that is gloriously good for health and Christianity. Do not bring a worldly-minded spirit with you. Leave your home business at home. Don't bring a fault-finding spirit. Saying nothing about others, we, as a church, are not perfect, yet we are trying to leave the things that are behind, &c. Bring a large measure of the spirit and truth of the gospel of the Son of God. Come filled with it. Come blessed; and may the God of peace sanctify you wholly. C. O. TAYLOR.

Rouse's Point, Sept. 5, 1867.

REPORT FROM BRO. WHITE.

MONDAY, Sept. 2, in company with brother and sister Amadon we drove from Wright to Bro. Hilliard's in Otsego, the distance of sixty miles without wearying ourselves or our team. The next day we parted with brother and sister Amadon, they returning to Battle Creek, while we went to our friends in Allegan and Monterey. Our good, long visit with those, who have in the past been members of our family, was pleasant, and we trust profitable.

At Monterey we made our home with Bro. John Day and family who gave us a retired room for writing, and copying for Testimony No. 12, and they and the brethren were anxious to do all that could add to our comfort.

Here we met Bro. Loughborough who had been laboring with the church and people. And although he seemed somewhat bowed down with care and toil, and his bereavement, yet we found him the same good man, ardently desiring to know and do the will of God. He spoke to the people several evenings, and Mrs. W. and self occupied the time Sabbath and first-day. The attendance was good both days, and the meetings we trust profitable. Bro. Bates was also with us in good health and spirits. We enjoyed several interviews with him at his home.

First-day evening we took Bro. Loughborough in our carriage and came to Bro. Hilliard's where we tarried for the night. Next morning we learned that our faithful sister Leighton who has for many years suffered with cancerous humors and swellings, was dying. In a few moments the word came, "She sleeps." "Blessed are the dead which die in the Lord," was the response of every believing one, who knew her. In a few moments we were on our way to Battle Creek. We enjoyed the visit with Bro. Loughborough as we rode and conversed. Our head-quarters are at Bro. Amadon's, and our time has been occupied reading proof-sheet for No. 12, visiting, writing letters, and mailing books. Last night at 12, we were awakened by Bro. Maynard, Fargo and Olmstead, who are to join us in our trip to Wisconsin and Iowa.

By invitation from Bro. Dr. Lay, I spoke this morning to the patients and many others at the Health Institute, giving my own experience. I spoke mainly upon the evil results of inactivity during the first part of my sickness, and of the beneficial results of active life as experienced by myself.

FIRST-DAY MORNING.—Our meetings here have been profitable. Sabbath evening I met the brethren and spoke to them nearly an hour, the first evening meeting I have attended for twenty months. The house was filled next morning with Sabbath-keepers. Our testimony was very pointed, yet well received. Many excellent testimonies were given by those at the head of the work, and by others. The melting, weeping spirit was all through the congregation. With trembling we came to the place to bear our testimony. But we find that plain preaching has the same good results in this church as in our younger churches. How precious the season yesterday afternoon as we wept and rejoiced together. An elder of a church in Tnscola county arose and stated that he had come two hundred miles to hear brother and sister White. The brethren from the nearest churches were present and manifested increasing interest. The testimonies of Elders Loughborough, Byington, Hutchins and Stew-

ard were all in favor of faithful testimony, and a speedy return to that humility and consecration which characterized us as a people in former days. We speak to-day at 9 A. M., and at 7 this evening. May the Lord help.

JAMES WHITE.

Battle Creek, Sept. 15, 1867.

REPORT FROM BRO. LOUGHBOROUGH.

ON my way to Monterey, August 28th, I stopped over night at the Kalamazoo House in Kalamazoo. I had been there but a few minutes, before a man came in to stop over night who had once kept the Sabbath, and in discouragement, had given it up. We had opportunity for considerable conversation. I tried to persuade him to take hold, again, of the service of the Lord. We retired in the same room where after continuing the conversation for a time we bowed before the Lord together, calling upon the Lord to bless the effort which had been made in his behalf, commending him to the grace of God. May the Lord help him to carry out his convictions of duty.

I commenced meetings in Monterey with the Sabbath, Aug. 30. Although the weather was bad,—rainy, a good number assembled from Monterey and the surrounding towns to hear. The Lord gave me liberty in trying to show the people the false hope of those who seek their interest in this world, Matt. xvi, 26, and the sure provision the Lord will make for those who make the kingdom of God of more consequence than every earthly benefit. Matt. vi, 33. On first-day we tried to show them the importance of overcoming, fully, entirely. Rev. iii, 21.

During the following week I visited from house to house inquiring into the spiritual condition of the brethren and sisters, which effort we believe was not altogether in vain.

I also tried to speak to them on the evening of their weekly prayer meeting, on the times in which we live, and the willingness of the Lord to help those who will agonize with him and earnestly strive to gain the victory over the darkness and flood of unbelief the enemy would throw upon us. In the former part of the week, we were cheered by the arrival of Bro. and sister White, who came in the fullness of the blessing of the gospel to speak the words of life to the people of God in Monterey. On Sabbath and first-day, the 7th and 8th, they had good liberty in addressing the people. Their effort was to show us the importance of returning to primitive simplicity and humility, if we would have the blessing of the Lord as enjoyed among us even in former days. The effect of the plain truth, spoken in power and in love, was good. The tearful eyes evinced melting hearts, and were a witness to us that the truth was finding its way into the church. May the good work still go on deep and thorough in Monterey.

At the earnest solicitation of Bro. White, and deeming that duty demanded it, I have accompanied them to Battle Creek, where their help is needed, and where we hope the Lord will give them freedom to speak the word. J. N. LOUGHBOROUGH.

Battle Creek, Mich., Sept. 12, 1867.

MIND what you run after. Never be content with a bubble that will burst, or a fire-work that will end in smoke and darkness. Get that which you can keep, and which is worth keeping—

"Something sterling, that will stay
When gold and silver fly away."

When we are alone, we have our thoughts to watch; in our families, our tempers; and in society, our tongues.

When a man—no matter how slight the perception is; no matter how small the feeling is—can bring himself to say, "Lord, I do love thee, and I am determined to obey thee," if he instantly begins to do what he promises, and goes right off into a course of Christian conduct, he has a right to say, "I have begun to be a Christian."

THE HEAVENLY TRAIN.

THE train for Heaven is "making up,"
'Tis almost ready now to start,
'Tis time that we were waking up,
Lest ere we reach her she depart.
What is this baggage you have got,
That causes you such toil and pain?
I fear you'll have to leave the lot
Or you will never reach the train.

A bundle here you well can spare,
For 'tis composed of foolish pride.
Let selfishness the same fate share,
Impatience also lay aside.
These little bundles, too, of hate,
That cause you often to complain,
'Tis best to leave before too late,
Or you will never reach the train.

I find a curious bundle here,
With "borrowed articles" 'tis fraught;
They're damaged so I greatly fear
That you the "golden rule" forgot.
They'll never take such baggage there;
To carry it will be in vain.
You must of all such weights beware,
Or you will never reach the train.

Here, broken promises I see;
They must weigh down your heavy load;
Then why not do as you agree,
And leave this bundle on the road?
There is no time now for delay,
If you a home in Heaven would gain,
You must keep in the "narrow way,"
Or you will never reach the train.

We've heard the warning whistle blow,*
And loud the bell has echoed back—
The "switch" 's arranged,†—and long ago
Two "section hands"‡ passed o'er the track.
Ye halting ones, make earnest haste
If you would there a seat obtain,
The precious time you must not waste,
Or you will never reach the train.

The train is only waiting till
The highways all shall be explored;||
Soon will resound from hill to hill,
The last loud cry of "all aboard."‡
No longer in your sins abide,
If you eternal life would gain,
To keep the "law of God" decide,
Or you will never reach the train.

H. M. KILGORE.

South Norridgewock, Me.

*Rev. xiv, 6-12. †Rev. I, 18. ‡Luko ix, 30. ||Luko xiv, 23.
‡Rev. xxii, 11, 12.

SECURITY AND COMMUNION OF THE SAINTS.

"Your adversary, the Devil, as a roaring lion walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." 1 Pet. v, 9.

Though we have to combat a dreadful monster, a cruel and remorseless foe, yet we are not alone; our brethren are fellow soldiers in the same holy warfare. Multitudes of Christian warriors have lived before us, and fought their way to eminence and distinction. The army roll-call of the Lord's host will summon them forth to receive crowns, loaded down with fadeless gems and glittering stars; they will be arrayed in shining brightness, abiding forever and ever in that "far more exceeding and eternal weight of glory," the magnitude of which, is only computed upon the scale of endless ages to come. Vast numbers of these my fellow-witnesses compass me about, in the records of the past, and the virtuous examples of the living present, while the great Prince of the Lord's host comes to me and says, "Be of good cheer, I have overcome the world," and even at this moment he pleads to the Father, "Spare the struggling one." Blessed be God! "Though our enemies are strong, we'll go on." Yes, many are with me, vast multitudes are for me, and though the lion-like enemy may rage and lash in fury, yet if I am a follower of that which is good, who is he that shall harm me?

F. W. MORSE.

Steel Co., Minn.

Rise early, and be an economist of time.

THE WRONG NAME.

WHEN a person takes that which belongs to another, and applies it to his own use, without the owner's liberty, the act is called theft. When a book is written, and copyrighted by a person, the man who infringes upon his rights by publishing said book in his own name, is said to be guilty of piracy. When a spurious coin or bank note is issued, the offender is said to be guilty of counterfeiting. When another's name is appended to a note without his knowledge, the offender is held for forgery.

These thoughts occurred to the mind of the writer of this, on seeing the name Sabbath used quite freely upon the standards of a certain Sunday School, as they proceeded to attend a collection of schools, and hold a festive day, picnic, &c.

As they passed, you were impressed with the idea that this was a Sabbath School; for the title Sabbath School was prominent upon the standards in large letters.

A feeling of deep sadness came over me, for I knew the effect upon the mind of the young was delusive. I felt that here was a forgery in calling the first day of the week the Sabbath; here was theft in taking this sacred name and applying it to a common day without the consent of the author of the Sabbath: a piracy in infringing upon the copyright of the fourth commandment; a counterfeit in passing off as the genuine Sabbath of the fourth commandment the first day of the week. And what is more lamentable than to know that all the actors on this occasion are so deceived that they are wholly unaware of the crimes alleged.

JOS. CLARKE.

LIGHT ON OUR PATHWAY.

"THE path of the just is as the shining light, that shineth more and more unto the perfect day."

"The light is sweet, and a pleasant thing it is for the eye to behold the sun."

The first step taken in the formation of the character of the just, is to become sensible of the wrongs and injuries they have done to God by their past transgressions of his holy law. And with the light shining upon the great original of that law which is declared to be a perfect law, and with this light from the sanctuary shining upon their heretofore darkened understanding, they see that all attempts to make restitution are unavailing, and that if they should ever afterward keep the whole law, it would but be their reasonable service, and as such, would be no atonement for their past transgression. Hence, they must renounce all their dependence upon self. Their dependence, their all, is then centered upon Christ. "The captain of our salvation" has pointed out and led the way; and by faith we can now enter into the Hallowed. He hath marked the path in which the just are to tread. They are not to walk at random or pursue their own foolish inventions. It is a plain path, therefore let us not turn aside. It is also a safe path. To prevent wandering, the traveler has a map of the country put into his hand. He has also guardian angels who whisper kind admonitions in the hour of danger; and happy are they who give heed to their warnings.

There are proper stages along the path of the just for the weary travelers to refresh themselves. "They that wait upon the Lord shall renew their strength;" and those who tread the path, are going forward to a "city of habitations."

It is encouraging to the young to know that those who take the morning of life and set out early, generally have the most pleasant journey. The progress of the just may well be compared to the morning light which shineth more and more unto the perfect day.

There was a time when God's children were under clouds of darkness and disappointment. But God said "let there be light, and there was light." John saw it in vision on the isle of Patmos; and God's faithful remnant saw it when the door of the sanctuary in Heaven was opened and its light began to shine forth and illuminate the sure word of prophecy. The clouds gave way. The disappointment proved a blessing, and the light is growing brighter. As the morning light increases until the noon day, in the same manner will the light of the

sanctuary increase; and if we walk in this light it will cause our good works to shine forth.

But there are many differences between the natural daylight and this light which is shining upon the path of the just. In the natural world the sun sets and darkness reigns. But the light of the sanctuary terminates only in everlasting day. "Their sun shall no more go down." Thus the just have a path prescribed for them to walk in. But all who are living to themselves are wanderers from this path, and transgressors of the law of God, walking in darkness rather than light because their deeds are evil. Now if the path of the just be as a shining light, let us who profess to be walking in it enquire of ourselves, whether we are advancing. "Forgetting the things which are behind, and reaching forth unto those things which are before, let us press toward the mark of the prize of the high calling of God in Christ Jesus."

GEO. W. PARKER.

Chicago, Ill.

Conference Department.

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

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

From Bro. Bartholomew.

DEAR BRETHREN AND SISTERS: I feel so much blessed in body and mind in living out the Health Reform that I greatly desire to again add my testimony in its favor, hoping it may encourage some to try it. Over five weeks have now elapsed since we commenced haying, which was followed immediately by harvesting, and I do not think I have done so much work in any five weeks for several years. My mind has been happy and cheerful, and I have never felt better nor suffered less from fatigue, and what probably will seem the most strange to those that never tried the Reform is that I eat only two meals per day, and have felt no want for any more. And now dear brethren and sisters, if I should tell all the blessings I have received in following the light on the Health Reform it would take page upon page, but I do feel that I can safely and truly say that after practicing the way to live as advocated in the publications from the Review Office, I believe it to be the right way. Those who have any doubts will find that the best way to remove them is to give the system a fair trial. I have never yet known any person to have any desire to turn back to the old mode of living, after giving this a fair trial.

Your unworthy brother, striving to be found without spot, or wrinkle, or any such thing, when Jesus comes.
L. BARTHOLOMEW.

Pleasant Grove, Minn.

From Bro. Hill.

BRO. SMITH: It seems strange for me to address as a brother in Christ, one whom I have never seen, and whose doctrine a short time ago I thought was anything but good and wholesome. I believed the Adventists were deluded, having no right conception of the way of life and salvation. But I rejoice it is not so now. I am thankful that the light of present truth has shone through the thick darkness of my spiritual understanding, obscured by the mists of modern orthodoxy and the traditions and commandments of men.

When the truth was first presented to my mind, I would not receive it, but fought against it with all my might, thinking in truth that I ought to do many things contrary to this doctrine. But as I kept on reading and thinking about these things, my eyes were opened, and I began to see things in a new light. My prejudices against the truth became weaker, and I became willing to follow wherever the word of truth might lead.

About this time, I had placed in my hands a copy of Spiritual Gifts, which I read with deep interest. As I read, it carried conviction to my mind. I felt sure that a book which breathed such a pure and holy spirit must come from a pure and holy source; for

an impure fountain cannot send forth pure water. I knew that Satan could transform himself into an angel of light, that he might more effectually work the ruin of souls; but he never comes as an angel of mercy and love to warn us of our danger and make plain the way of escape, to show us our sins and open to our view the iniquity of our own hearts, and to entreat of us to forsake all sin and come and wash in the fountain opened in the house of David for sin and uncleanness, that we may be pure and clean in the Lord's sight, and be ready for translation at his appearing and kingdom. Oh, no! that would be working against himself; and if Satan be divided against himself, how, then, shall his kingdom stand?

The more I read, and think, and pray, the more I am convinced of the truth, and am resolved by the grace of God to try to live it out. But no sooner had I attempted to put this resolution into practice than I learned from experience that "they who will live godly in Christ Jesus shall suffer persecution," even from those who I thought were brethren in Christ. I was superintendent of the Sunday School in this place; but I was not long permitted to remain in this office after I became an Adventist. They did not wait to see whether I would teach Advent doctrine or not, but as the Jews of old stirred up the Gentiles and raised persecution against Paul and Silas, even so my brethren stirred up the world's people against me; and uniting their forces, they cast me out, and I went away thinking of the apostles when they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

The Adventists here I believe are striving to go onward with God's people. Our numbers are small, but we have now a Sabbath School and prayer-meeting every Sabbath day. Prejudices against us seem slowly to be giving way, and some manifest an interest in searching after truth; and we hope there will yet be a goodly number that will go with us to Mount Zion.

WM. HILL.

Faribault Co., Minn.

From Bro. Green.

BRO. SMITH: As I have not yet acknowledged, through the Review, the goodness and mercy of God in restoring me to the faith I once lost, I would now seek to discharge that duty in humility. It may encourage some poor wanderer to return. Long and fearful has been my struggle; a word often would sink me into discouragement, and again another would renew my courage and cause me to begin the battle again. How often have the prayers of those whom I often call to mind with the fondest feelings of love, ascended to God in my behalf. My heart is now melted, in remembrance of their kind acts and words to me. May God in his infinite love keep them, is my prayer. The Lord has been good to me. He has heard my cry to save me from falling in the way I once walked. He has brought me here to share the burdens of his dear people—the place my heart was drawn out toward, while yet in a great measure under the power of darkness. How good he is! I often say, and yet I mourn to see how poorly I requite him for what he has done for me. And to those who are struggling alone, deprived of the society of those of like precious faith, You are remembered. The faithful of the church remember you; others in a like situation remember you; and, above all, a kind and compassionate Saviour remembers you. Heed his admonition to "watch and pray," and all will be well. What if dark clouds envelop you? They also do others. What if your hearts at times seem turned to stone? God's grace is sufficient for you. What if your prayers seem to ascend no higher than your heads? Oh! when all this comes upon us, how much more need we have to gird the armor closer and watch. Now is my time to watch, I often say when trials thicken, and pray when prayer seems of no avail. Jesus has said, "Men ought always to pray and not to faint." The last word implies that we may come to almost a fainting condition, and yet the admonition, if heeded, assures that we shall be heard.

To those wandering ones who still desire to return

to a kind Father's home, I would say, Come back. Oh! how he yearns to fall upon your neck and kiss you; to put a gold ring upon your finger, and call you his own once more. Are you afraid? Our sins are what make us afraid. We may well tremble to retain them; but he says, "he that confesseth and forsaketh his sins shall find mercy." Take the Lord at his word, and taste that he is good. You will have to struggle, but that need not discourage you. He has promised in every time of need to help us. Read of the glories of eternity. Con over in your mind his precious promises, lay hold of them as your own, get a principle in your heart to obey him henceforth, let come what will come. And to add still more for your encouragement, read the last two chapters in Revelation; and when you come to the 17th verse of chap. xxii, stop and inquire, Are all these promises for me? and if the desire to drink of the waters of life is in your hearts, God has put it there, and invites you to come; and after you have tasted, prove faithful, and "thou shalt see the King in his beauty."

CALVIN GREEN.

Battle Creek, Mich.

SISTER L. A. WILTSIE writes from Minnesota: For the first time, I give in my testimony with the rest of the believers in present truth. I bless God that I am counted worthy to bear the name of an Adventist. I praise his name that he is leading his people in the way that he has marked out for them. When I look around and see the fields all ripe for harvest, and see so few who are willing to work in the vineyard of the Lord, I feel like praying, Lord, send laborers into the field. There is a great work for us as a people to do, and but a very short time to do it in; and it is my daily prayer that God will make us feel the responsibility that is resting upon us, that we may come out and be separate from the world, and work for our Lord and Master who has done so much for us. I want to be an overcomer. I want to have on the wedding garment, and have my lamp trimmed and burning, that when the Lord comes, I shall be able to enter in to the marriage supper of the Lamb.

SISTER N. J. LUCAS writes from Oxford Co., Maine: I have received a copy of your paper, the Advent Review, and after giving it a careful investigation, have made up my mind that it is just the paper that I want. I have been reading a book called the Sanctuary and Twenty-three hundred days of Daniel viii, 14, and was much interested in it. Have been studying my Bible considerably of late, and can find no day to be the Sabbath of the Lord except the seventh; and I feel confident that it is the one to be observed as a day of rest. But I cannot consistently believe it to be the holy Sabbath, and not keep it. Hence, by the help of the Lord, I shall try to keep it as the Lord has commanded. I have felt greatly blessed thus far in so doing. Oh! how blessed it is to have a heart willing to obey the Lord. After keeping the Sabbath I can retire with the joy and peace which springs from the assurance of having obeyed the Lord. I not only want to live out a part of God's commandments, but I want to live them all out. To me it is joy unspeakable and full of glory to believe God's word and keep his commandments. I stand alone here, there being no Sabbath-keepers very near me; and I expect much opposition, yet I can trust in that All-wise Being that said, "I will never leave nor forsake thee." And while we are fast nearing the haven of eternal rest, let us have on the whole armor of the gospel, that we may be able to battle against the wiles of the enemy. Eph. vi, 11. Be ye also patient, stablish your hearts for the coming of the Lord draweth nigh. James v, 8. Let us not be weary in well doing for in due season we shall reap, if we faint not. Gal. vi, 9.

BRO. J. F. HAMMOND writes from Providence, R. I.: Says John, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Where is there another class of people among whom so good fellowship exists as among those who have received the first, second, and third angel's messages,

as given in Rev. xiv, and believe in keeping all the commandments of God and the testimony of Jesus, and are striving to live it out? May the light of truth illuminate the path of the faithful few till Jesus comes.

BRO. H. C. JEWELL writes from Fowler's Mills, Ohio: I wish to speak of God's great goodness to me. Although I am afflicted, I trust that my afflictions are sent for my good. I am deprived of the use of my limbs, and confined to my room; but in my confinement, I can hold sweet intercourse with my Heavenly Father. Blessed be his holy name for opening my eyes to the light of present truth. I feel very thankful for the weekly visits of the Review. I am trying to live in accordance with the Health Reform. If any of the brethren should come this way I should be pleased to have them call and see me; for I am one of the lonely ones.

BRO. E. G. DOUD writes from Tuscola Co., Mich.: Shall we, brethren and sisters, like some of the professed religionists of the day, fall from our steadfastness? Shall we like them become converted by the world so that none can distinguish between us? God forbid! While we feel sad and mourn over their fallen condition, let us take warning lest the love of the world, the deceitfulness of riches, and the pride of life draw us away from God, so that when the Lord shall be seen coming in the clouds of heaven we shall be unprepared to meet him in peace. Let us heed the last warning message to man, live up to all the light of present truth, overcome the sin which doth so easily beset us, run with patience the race set before us, looking unto Jesus the author and finisher of our faith, that we may with him have a place at the right hand of the throne of God.

SISTER L. H. EASTMAN writes from Vermont: As I read the cheering testimonies in the Review, it revives and strengthens me, and I feel encouraged to keep all the commandments of God, and to live a self-denying life. Though my heart often shrinks in view of my weakness and unfaithfulness, and though I am very sensible that I am a great sinner, yet I feel like striving more to overcome through the help of Him who is faithful and true. His word assures us that if we trust in Him we shall be strong as Mount Zion. I am one of the lonely ones, living far from the people I most love and that are most like the first disciples, believing in the power of God to heal the sick. How consoling that we have a Great Physician that can cure all diseases of body and mind, and one we can always trust. Earthly friends may fail us, but He never will. Thank His dear name.

YE WAITING ONES, BE STRONG.

HERE a sad pilgrim I wander alone,
My heart oft bleeding, feet weary and torn,
And often I list through the breakers' wild roar,
For the sweet voice of hope from the evergreen shore.
And oft her glad notes, my sinking heart thrill,
As sweetly she bids me wait on, and be still.
My grace is sufficient, the Father has said,
Be faithful, and gladness shall rest on thy head
When the time is fulfilled; my promise is sure,
Be patient lone pilgrim, in meekness endure,
My love I have freely shed forth in thy heart,
The sword of the Spirit my grace will impart,
That charity which suffereth long and is kind,
The comforter too, to strengthen your mind.
All my sweet mercies most freely are given,
And ever unsleeping, the Father from Heaven
Watches his own, with pitying eye,
And hourly when tempted the angels are nigh,
To hear up your hands, and strengthen your heart.
O then, weary pilgrim, bid doubting depart,
And trust the kind Father; his promise is sure,
The reward is for those who patient endure.

M. A. HOLT.

Wolecott, Vt.

TIME is the only gift in which God has stinted us; for he never entrusts us with a second moment till he has taken away the first, and never leaves us certain of a third.

PRESERVE self-possession, and do not be talked out of conviction.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 17, 1867.

THE SEVENTH AND FIRST DAY.—The *Journal and Messenger* presents an original view of the reason of the change from the seventh to the first day of the week as the Sabbath. It is certainly novel, if not convincing. As nothing is said about a patent-right or copy-right of this theory, we print it.—*Sabbath Recorder*.

"We believe that all time is estimated by its relation to the work of redemption. This world was made by Jesus and for Jesus, as the theater of human redemption. Hence when Jesus lay dead full twenty-four hours in the grave of Joseph of Arimathea, that day was dropped from God's record of time; the clock of the world stood still while its Creator lay in the icy embrace of death. When Jesus arose, on the first day of the week, time began again. Hence, if our theory of the case be a true one, there was no necessity for legislation. The old law was still in its inherent force; but if that Saturday in which the world's Maker lay dead, dropped out of time, then that Sunday morning on which he rose was the true successor of the old Sabbath day. There was no need of a new command. 'Six days shalt thou labor, and the succeeding day shalt thou hallow unto the Lord,' is all that is needed; only now it acquires a new value and splendor as the anniversary of the resurrection of the Lord of time."

These are days of inventions! Where is the next genius who has some device to propose by which the claims of the true Sabbath can be avoided and those of the counterfeit sustained? Let him step right forward. He need have no fears. His scheme however chimerical will find plenty of advocates; for Sunday-keeping is beginning to labor under a terrible pressure.

PRESENT DUTY.

"THEN they that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. iii, 16, 17. What is the fear brought to view here, and how shall we know that we possess that fear? David says, "Come and hear all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth and he was extolled with my tongue. If I regard iniquity [that is, transgression or disobedience] in my heart, the Lord will not hear me." Ps. lxxvi, 16-18. According to this definition, those who have this godly fear will cry unto God in prayer, and if they are not living in known transgressions, or indulging in some lust to the gratification of their appetite, the Lord will hear them; and Jesus said, Whatsoever ye ask, it shall be done unto you, if ye abide in me and my words abide in you. Jno. xv, 7. We inquire further, What is it to have the words of Jesus abiding in us? He says, Ye are my friends if ye do whatsoever I command you. Verse 14. Again he says, If a man love me he will keep my words and my Father will love him, and we will come unto him, and make our abode with him. Jno. xiv, 23. What a blessed union, this! but in order to secure this union, I understand that we must remember that our body is the temple of the Holy Spirit; and if we defile the temple, God will destroy us. 1 Cor. iii, 16, 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. vi, 17, 18, and vii, 1.

Here we see that everything that takes the form of an idol, defiles the body. Mortify therefore your mem-

bers which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry. We all know the tenth commandment says, Thou shalt not covet. By this we can see why the Lord destroyed the Israelites that lusted after evil things, such as the flesh pots of Egypt, the onions and the garlies, which the Lord has forbidden us to do, saying we should not lust after evil things as they also lusted. 1 Cor. x, 6. That is, we who, like them, have started to the promised land, must not lust after the evil things of these days, tobaccot tea, coffee, pork, jewelry, long trails, &c.; for those that love the world, love and seek after these things, and John says, Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him.

Now if we are the children of God, then do we fear the Lord, and call him our Father? But if he is our Father, "where," says he, "is the fear wherewith you fear me?" Is it not in that we walk in perfect obedience to the requirements found in his word, and in the teachings of his Spirit? When we do this, then like David we will often cry out, Oh! how love I thy law. It is my meditation all the day. Then, and no, till then, can we have our wills perfectly swallowed up in the will of God, so that we can say like Jesus? Not my will but thine be done.

Perhaps the first real struggle we had with our wills was to decide to keep God's Sabbath, and through his grace we brought our wills into subjection. Then for a time we felt as though our wills were all swallowed up in his; but by and by the Lord showed us that we must put away that filthy habit of using tobacco, or that habit of using tea or coffee, or all of these together. Here we had another trial with our will that we previously thought was subdued.

Well, through grace we got the victory over these. Then many of us thought no doubt that we were about ready for the loud cry of the third angel's message, and the coming of Jesus. Just then the subject of Health Reform came up to prepare us for the latter rain. And who ever heard of, or ever saw, such an uprising of wills since the days of ancient Israel in the wilderness? But thanks be to the Lord for the grace that he has given many by which they have again overcome their wills, and are free in the Lord. Praise his holy name for ever and ever for his loving kindness and tender mercies thus shown to his people.

But are there some who read these lines, whose wills are yet unsubdued, and they therefore in a lukewarm condition? Dear souls, Jesus loves you; and therefore has rebuked you for your wrong habits. Behold, says Jesus, I stand at the door and knock. If any man will open the door. Yes, dear brother or sister, he has stood there at the door of your heart knocking, and this moment while you read these lines, he is asking you, it may be the last time, to let him in and he will sup with you and you with him. How can you treat him so cruelly? Look at his bleeding hands and feet! See the blood streaming from his side, and the tears like a fountain from his eyes! And while the just and holy law of God says, Slay that sinner, that dear, bleeding, weeping Saviour says, Spare a little longer! My brother or sister, I beseech you to obey him now, and be saved from your sins to rejoice in a Saviour's love, and be saved in Heaven at last.

ISAAC SANBORN.

Johnstown Center, Wis.

REPORT FROM IOWA.

Our last report brought us to the review of Mr. Anderson on the Sabbath question. It became evident soon after its conclusion that our audiences were not to be so large as before, and one member of the Methodist society stated that their members had been warned away from the tent. From this time onward it became more and more evident that false reports and ridiculous stories were to be among the weapons used to keep away those who did desire to hear and learn more of the doctrines put forth in the tent.

We continued to preach upon subjects connected with the Sabbath question through the following week till

Sunday evening, when we introduced the views of our people upon the state of the dead. It caused much feeling among our hearers. In the first discourse we were interrupted five or six times, and one old gentleman went so far as to get up and show his determination of having his points answered at once; but we calmed him down at last, and finished the discourse. We gave five discourses on this part of the truth, which made a good impression upon some in the community, and we trust will, with the blessing of God, have a good influence.

We have tried not to shun to declare the whole truth, and have raised the standard higher than it has been in some instances in this State where great crowds have come among us only to leave us again when the straight truths of the third angel's message were brought to bear upon them, causing discouragement to come upon those who were trying to live. So much has this been the case, that in several instances churches of thirty to sixty members, when they first came out, have been in a few months reduced to a dozen, or have even totally disappeared. Part of this should, no doubt, be credited to a lack of judicious labor afterward, to instruct and build up; but much of it is owing to the fact that the gates have been opened so wide that many came in who never would had the truth been brought closer home. This in the long run is the best way. Better have a dozen good, faithful men and women brought into the truth, knowing what they are about, and loving the pure truth of God's word, than fifty of a mixed multitude who come in with a rush, because the current sets for the time being in that direction; and many of whom, as soon as the excitement dies away, will draw away, causing a feeling of despondency upon those who remain.

We cannot tell how many will come out as the result of our labors in Fayette. A half dozen have already commenced keeping the Sabbath, and as many more seem to be very favorable, while many more are interested and hardly know what to do. These we trust are reliable people, not led by excitement, but who have taken this step calmly and in the fear of God. May the Lord help them to move out in the whole truth.

August 26, we started for Waukon. Wednesday evening, we met the church, and after some appropriate remarks by Bro. Bourdeau, proceeded to the election of an elder. Bro. C. A. Washburn was unanimously selected by the church to fill this important office, and was set apart by the laying on of hands. We felt that the Spirit of the Lord was present to sanction this important step. Thursday we started again for Fayette, and held meetings there over Sabbath and Sunday, and closed our labors there by baptizing three from the West Union church. We then took down the tent, and closed up our labors in that place for the present, having given in all over forty discourses. Hope to return there again after the Convocation Meeting, and see what interest there may be in these precious truths.

Monday, Sept. 2, started for Laporte City, where we arrived the following morning. Had meetings that evening, and the following day, and attended to the ordinances of the Lord's house, the first time they were ever celebrated in this church. As we humbled ourselves before the Lord, we felt his blessing especially present, for which we would praise his holy name.

This little church have passed through some very heavy trials in the past. A large church came out here at first, and many fell off, which of course caused discouragement, until within a few years a great effort has been made to alienate their minds from the testimonies, and cause them to lose their hold upon the body. But, thank God, a little band still hold on, and will, we trust, till the Master shall call them away from all their sorrows and trials. We believe better times are before the little band at Laporte City, if they will hold fast to the whole truth and be alive in the work of God. May God help and strengthen them.

D. T. BOURDEAU,
GEO. I. BUTLER.

Marion, Iowa, Sept. 6, 1867.

NEVER be in a hurry.

OUR EXPERIENCE.

If one lesson were well remembered, it would save us much sorrow and anguish of heart; but how often it happens that memory fails to treasure up the impression of past experience, and we must go through another, and perhaps another, before we learn how evil and bitter a thing it is to wander from the path of humility and wisdom.

Our besetments are strong, and we battle them awhile, but soon wearying—we rest in the enchanted ground, and darkness comes on, and we stray from the way, because darkness enshrouds us; and darkness envelops the mind because of our lingering upon enchanted ground. Thus dullness and apathy beget darkness, and darkness makes way for great errors and heinous sins.

This should be the Christian's aim, to fully understand his own heart, that he may be able to meet the suggestion of Satan, and the motives of the carnal heart, and the effect of worldly influences from without.

The more clear and decided the experience, the better its effect; but if when repentance is experienced, alloy is allowed in the heart, and mental reservation mingle with the bitter cup, and we justify ourselves in part, then the work is but partly done, and another scourge is necessary to prevent ruin.

Self-complacency, and self-adulation, and self-commendation, and self-justification, come in often to hinder the work of true repentance; but if, when the bitter cup is presented to us, we could bear the bitter and wait its effect, all would be well; but in order to sweeten this cup, we partake of some of the selfish ingredients mentioned above, and our repentance is made of but little if of any avail; and if we stand in the favor of God, it is only by means of another severe cross, and more painful conflict, until we drink the bitter cup without the sweetmeats of Satan.

JOS. CLARKE.

A Hint to House-keepers.

THE following note from Bro. Matteson is without date; hence it will not be known at what time this item in his experience took place, nor to whom he refers. We give it, as containing suggestions worthy the consideration of all whom it may concern, adding only that he writes from the West:

Bed bugs, wherever they are found, are a great annoyance. They are plenty in this western country; and but few houses are free from them. I cannot sleep in their company. Night after night, for several weeks I have obtained only from two to four hours' sleep. Such loss of rest is very weakening. I would be very thankful, and no doubt others with me, if the brethren would kindly make some faithful efforts to rid their houses of them. A solution of vitriol in hot water, is a very good exterminator.

JOHN MATTESON.

News and Miscellany.

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

The Spiritualist Convention.—The National Convention of Spiritualists, which was in session at Cleveland during several days of last week, finally adjourned on Friday under very remarkable circumstances. On Friday morning resolutions were adopted recommending local societies and organizations to celebrate the anniversaries of the Rochester rappings; an amendment of the National Constitution so as to place all adults upon an equality regardless of sex or color; denouncing the present style of women's dress, and the extermination of the Indians, and favoring the establishment of children's lyceums, and benevolence toward the poor and vicious. Resolutions were also adopted for collecting accurate statistics of the number of Spiritualists, and favoring the meeting of a World's Convention of Spiritualists in London, in 1868.

A report from a number of leading Spiritualists was read before the meeting, denouncing the greater portion of the physical manifestations, such as the performances of the Davenport, &c., as the tricks and deceptions of cunning knaves. Great excitement followed the explosion of this bomb-shell in the camp. The report was violently denounced and rejected; and the Convention broke up in disorder.

The President.

It is not our design to print in the News or any other department of our paper, political articles written merely for political effect. We however give the following from the N. Y. Tribune, as being simply a record of facts to which all must subscribe. It gives a clear and comprehensive view of the present political situation of our country. As such it will be of interest to all. The Tribune says:

The President must stand and fight. We have been advancing and retreating long enough. Too many white flags have been exchanged. The President means war. War be it, then, and God speed the right!

Nearly five months since, the regular session of Congress was adjourned. The winter had witnessed an angry contest with the President. There were three parties: 1. The Democratic fragment, which gave the President undivided allegiance. 2. The moderate Republicans, who, trusting in his honor, endeavored to make his duty so plain, and his responsibilities so exact and limited, that he could not escape them. They hoped that the nation might be reconstructed without violent appeals to the law. 3. The earnest and extreme Republicans who felt that we could not reconstruct the country without the impeachment of the President. The councils of the moderate Republicans prevailed. They carried the Reconstruction bill. With the aid of one of these parties they prevented impeachment. This was accomplished by the assurance that the President, having protested against the action of Congress, would content himself to have the law quietly carried into execution. He appointed generals in command of the military districts who were most acceptable to the country. In the case of Gen. Sheridan, at least, we know that some of these appointments were made against his own judgment, and in deference to the wishes of Congress. The Senate and House adjourned. It was felt that the virtual acquiescence of the President would make an extra session unnecessary. Summer would see the States reconstructed. Universal Suffrage would be tested. The States would gradually drift back into the Union. When Mr. McPherson called the roll of the House in December, all the States would answer, and once more a full American Congress would sit in an American Capitol.

Then came the first crime. This law of Reconstruction, duly considered and well approved was assailed by Mr. Stanbery. We give Mr. Stanbery the credit of being an able lawyer and an upright man. But the President wanted an opinion that was not upright, and in an evil hour his Attorney-General wrote it. Ingenious and subtle, the country did not fail to see that it was a fraud, and that the President, in inviting its publication was dishonest. It cut the heart out of the Military bill. Reconstruction was brought to a dead lock. The opinion, to use the figure of Gen. Sheridan, was a broad, macadamized road to fraud and perjury, and the Southern States were thrown into chaos. Congress was hurriedly assembled. A bill was passed which even the subtlety of Mr. Stanbery could not misconstrue. The extreme Republicans contended that even this would not do, and that to have Reconstruction, the President should be impeached. The councils of such men as Mr. Fessenden and Mr. Wilson, Mr. Colfax and Mr. Sherman, prevailed. It was held that with a law thus plainly written the President would walk directly, and the South would be restored. This assurance, indeed, was given by men who claimed to speak for the President, Congress believed it, and again adjourned over until winter.

Now comes the second crime. Stanbery cannot explain the law. Blue is so palpably blue that there is no making even the President believe it to be gray. The President has the best part of a year before him. Since he cannot nullify the law, he persecutes its ministers. Stanton is stricken down. The war Secretary, who has been retained two years for his disagreeable qualities, is removed for his virtues. Because of the only quality which the Republican party honors in Stanton, he is disgraced. Then comes Sheridan. This glorious soldier simply performs a soldier's duty. He executes the law in its true spirit. He does the work which the country expects him to do, and he is dismissed. A few days pass and Sickles is removed for loyal devotion to the Congress and the country. A Tammany Democrat is placed in New Orleans, while a soldier without a record goes to Charleston. In a few days Pope will be ordered back to the Indian country, to assist Sheridan in guarding sutlers' posts and baggage trains. Grant has served the President's turn in removing Stanton, and his excellency is impatient already, calling the General of our armies "A radical spy and traitor." He will no doubt speedily be asked to retire in favor of Steedman or Black. That Christian gentleman and soldier, Howard, who has shown in his high place the philanthropy and piety of the great name he bears, is written upon the slate of degradation. Holt will follow—and with these men every soldier or civilian who will not aid the President in his treason.

Where will this end? The President means war; the country must stand and fight or be defeated. * *

We admonish the people to prepare for a stern and high responsibility. It is nearly a hundred days till Congress meets. Till then we are powerless. We can only bow to this dreadful tyranny.

The Late French Election.

THE elections, in France, of the councils-general of the departments, which have been held during the last month, cast ominous conjecture on the future of Bonaparte. Their direct influence on the administration of affairs is not great; but the change which they indicate in the public opinion of the nation as to the way in which they are administered, is most marked. These councils-general answer in some faint measure to our State governments, and have the control of the internal affairs of the departments, under the superintendence of the prefects, who are appointed by the emperor. The result of the elections in the departments, therefore, is significant of the feelings of the inhabitants as to the public policy, much in the same way that those in our States are as to the conduct of our national affairs. They have no direct effect in confirming or changing it, but they are of pregnant import as to the state of mind of the electors toward the national as well as toward the local government. These late demonstrations show the existence of widespread discontents in the most important centers of the divisions of the French Empire, which are only waiting for a fit occasion to break forth into revolution.

In France there is no decent disguise, even, thrown over the interference of the government with the elections. The prefects plainly tell the electors whom it is the wish of the emperor that they should choose. And, knowing as we do in this country how potent is the intimation of the pleasure of the men who have the strings of the purse, the distribution of offices, and the promotion of favorite schemes in their hands, it may be easily imagined how doubly potential is the voice of power in a despotism like that of Bonaparte. Therefore, when the elections in many of the towns of the first consequence go directly in the teeth of the dictation, it is a fact full of meaning. In the *Cotes du Nord* M. Glais-Birjain, who is the very arch type of a French radical, and one of the most prominent members of the opposition in the *Corps Legislatif*, has prevailed over the government candidate by a majority of four hundred. In Nantes, Dieppe, Lille, Limoges, and many other places of importance, the government suffered defeats more or less signal, in spite of the employment of all the corrupting influences of intimidation and the temptations of interest. Perhaps the most significant of these signs of the times was the election of M. Morin, at Lyons, over M. Dufour by a majority of two to one, and this though the defeated candidate was personally popular, very rich, an extensive manufacturer, and against whom there was no objection, apparently, excepting that he was the nominee of the prefect. Now Lyons, next to Paris, has always been the most important center of revolutionary movements.

The iron hand of Bonaparte still keeps the control of the action and the utterance of the French people, in the main. But wherever he has been obliged to allow any freedom of expression, either by words or deeds, it has been growing more and more emphatic in its condemnation of his reckless tyranny. The crushing speeches in the *Corps Legislatif* of Thiers, and the other members of the Left, were brilliant flashes of the volcano, prophetic of future eruptions and earthquakes. And these elections show as clearly, if not as loudly, the combustible and explosive elements which sleep under the dead level of despotism, ready to burst forth when the fated time shall arrive. The grounds of these discontents are such as touch the interest and the pride of the French people. The public debt doubled; the annual deficits growing larger year by year; Mexican loans devouring the savings of the industrious; monopolies multiplied and given to favorites; taxes growing heavier and heavier; and the conscription more and more exigent—all these things come home to the business, and bosoms, and pockets of every Frenchman. And, in return for all these sacrifices, nothing at home but a hollow and factitious prosperity, and abroad a rival kingdom created in the Italian Peninsula, and a rival empire erected in Germany, growing out of the intermeddling with Italy, Poland given up to Russia, and Denmark to Prussia—old allies both of France—and last of all, the great and crowning disgrace in Mexico. All these things have been undermining the throne of Bonaparte, which rested only on the belief of the masses in his skill and sagacity. This support lost, it will need but the first rude shock to send it crumbling into the abyss beneath. A Sadowa defeat would be the Waterloo of his dynasty. And the chance of such a defeat it seems to be his inevitable destiny to run. A month before their fall Charles X. and Louis Philippe seemed as firmly seated on the throne as he. A day may yet bring forth changes as sudden as those revolutions, and which can hardly fail to be more beneficent.—N. Y. Independent.

Austria and Prussia.

THE following interesting view of the present situation of these two European powers, we copy from the Editorial correspondence of the Scientific American:—

BERLIN, July 23, 1867.

In the show window of one of the numerous shops in the beautiful street called "Unter den Linden," is a characteristic double picture. One represents a solitary mounted figure clothed in the splendid uniform of an Austrian Hussar. Underneath are the words, "Who is Prussia?" The other represents two mounted cavaliers—one an Austrian, the other a Prussian. The latter answers laconically, "Here is Prussia," having, in the mean time, drawn his sword and knocked off the Austrian's cap in the coolest manner possible.

Such, at this moment, is the situation of the two nations which the group represents. Austria seeking to control the destinies of the German Confederation, finds in Prussia a power to dispute her claims, and in the seven weeks' war of 1866, the former inquires "Where is Prussia?" One year ago, on the sanguinary fields of Koniggratz and Sadowa, the question was answered, "Here is Prussia."

Germany has always puzzled me a good deal—and when the question has been asked, "Where is Germany?" the answer has been: Austria, Bohemia, Bavaria, Westphalia, Wurtemberg, Saxony, Prussia, Hanover, Hesse Cassel, Saxa-Coburg, Saxa Weimar, besides a score of other petty Dukedoms—a sort of mosaic work of little states—so that a traveler is fairly bewildered by their number. At one time the provinces of Rhenish Prussia could not be reached from Berlin, in a direct route, without passing through territories governed by other rulers. The success of Prussia in war has altered this state of things, and now she has a free pass to go in a straight line. The king of Hanover has voluntarily exiled himself rather than to yield his regal rights, but his queen refuses to go, and is compelled to submit to the authority of the king of Prussia, who, it is said, appoints her household servants. The duke of Nassau, for the same reason, takes up his abode in the mountains of Switzerland, and reminds his people that for six years his father was wrongfully deprived of his ducal rights, and if need be, he can stay away as long. It must not be supposed that the success of Prussia in war has made a homogeneous people. On the contrary, while the population on the lower Rhine shout lustily, "God save the king and Bismark," up the Rhine, and much nearer to this capitol, there is a sullen bitterness of feeling which often vents itself in language of unmistakable disapprobation, and the presence of the most loyal troops are required to secure obedience.

Military surveillance, however, is not so rigidly exercised over the people in Prussia as it is in France. The Germans are a brave and well-educated people, and it would not be safe to undertake to reduce them to a position of military vassalage such as exists in Russia, Austria, and, to a great extent, in France, where the masses are unlearned, and by long habit have bowed the neck to the most grievous burdens.

It is said that every soldier in the Prussian army is able to read and write. By law all the children, male and female, between the ages of six and fourteen, are compelled to attend school. They are taught reading, writing, and the elementary studies generally, to which is also added singing and religious instruction. It is not at all strange, therefore, that in time of war an army so composed should be strong and reliable—a band of Spartans who fight for "God and Fatherland." The whole population is trained for war, but not for the army, so that when the war-cry is sounded the people drop their implements of peace and seize the musket, to the use of which they are thoroughly well skilled. Two years ago king William and Bismark were very unpopular, but the events of 1866 have rendered them both objects of mingled pride and popularity. Had they failed, a fearful retribution would have covered them with oblivion and contempt.

King William is in one sense an accidental Sovereign, for although of the royal family, he succeeded to the throne in 1861 upon the death of his brother, who left no heirs. The shop windows of Berlin testify to the general admiration in which the king is now held by the people. The photographic art seems to have exhausted itself in presenting him in almost every posture that befits his position, and the chisel is now being employed to mold the kingly features into comely form, though it must be confessed that His Majesty is by no means a poor subject. He has a somewhat commanding figure, a bright blue eye, with a smiling, open countenance, which reveals a great deal of the *bon homme*, while his habits are very simple and correct. At his summer residence of Babelsberg, in Potsdam, either himself or some one else has shown a great deal of excellent taste and good judgment. It is not exactly a palace; on the contrary, it has the outward air and style of a fine place upon our own romantic Hudson. The gardens are very beautiful and well kept, and but for a knowledge of the fact beforehand, nothing inside would indicate to the visitor that it might not be the residence of some private gentleman

who had plenty of money to purchase fine pictures and other rare and beautiful objects of art and *virtu*. The bed-chamber of the king is a curiosity, for instead of finding richly-carved furniture, garnished over with tinsel, the visitor sees a small, plain, cottage bedstead made of maple wood, and provided with a blue cotton chintz curtain and a leather pillow, while upon the walls of the room there are no ornaments other than some neatly-framed, steel engravings, chiefly of battle scenes. The sitting room adjoining is also quite simple, and with the exception of many beautiful small articles, it is less elaborate, and much more sensibly furnished than would satisfy some of our would-be nabobs who ape the manners and customs of aristocratic wealth. The king was at one time excessively fond of the chase, and the halls of Babelsberg, in the number of mounted stag and deers' heads, abundantly testify to the skill of the royal hand.

Bismark is the power behind the throne—"an iron man"—who destitute of that magnetic influence which draws the multitude—insensible to fear, and courting not the *clat* of popular applause—furnishes the State with cold, calculating brains. Gen. Moltke, a name but little known in our country, is regarded by the Prussians as entitled, more than any one else, to the credit of the military plans of the campaign of last year. The royal family, in the persons of the Crown Prince and Prince Frederick Charles, distinguished themselves as commanding generals. They both exhibited the characteristics of Frederick the Great, who could play the flute, write poetry, and fight a battle.

To speculate upon this future of the nation is useless; but certain it is, that the people so suddenly expanded are by no means free from apprehension that in some way a new war is approaching; but I trust that human sacrifice to elevate and maintain kings and emperors, who seem to be a great set of commercial and political robbers, may finally come to an end in the universal peace and brotherhood of nations. I cannot, however, dismiss this subject without expressing a word of commiseration in behalf of the present king of Saxony. He was just stupid enough to sympathize with Austria. The result has been, that though occupying his royal palace at Dresden, he has really none of the attributes of a king. His army is commanded by the king of Prussia, and he has not even the poor privilege of controlling his own telegraphs, post-offices, and railways, and even his custom-house appears to have disappeared, as no examination of baggage took place on the Saxon frontier. The Saxons say he is still king; but ask them how, and with a shrug and a grunt they answer, "we don't know."

Russia Makes Important Demands of Turkey.—New York, September 10. The Tribune's Constantinople dispatch says: The Russian Ambassador has again demanded the cession of Crete to Greece, and full equality to Christians and Mohammedans in Turkey. An answer is required within ten days, and the demand is declared to be Russia's ultimatum.

In diplomatic circles, war is regarded as almost inevitable.

—There are some doings around Washington just now which remind us of years that are gone. In all the surrounding counties of Maryland the organization and drilling of military companies is going on rapidly. Within a short time the formation of cavalry companies has begun north of Baltimore, on the lines of travel. This, we suppose, is the Jerry Black Horse Cavalry.

It is far cheaper to work one's head than one's heart to goodness. I can make a hundred meditations sooner than subdue one sin in my soul.—*Falen*.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DIED, near Pleasantville, Iowa, August 20, 1867, after an illness of six days, our dear little Cory Dell, aged 16 months.

"There she is sleeping, now free from all pain. The little form never'll be restless again. Those little garments dear she'll want no more. Lay aside tenderly each one she wore."

JOHN AND HARRIET F. TERWILLEGAN.

DIED, in North Troy, Vt., Aug. 6, 1867, of cholera morbus, Sophrona Stanhope, wife of Isaiah Stanhope, in the 50th year of her age.

A sermon was preached by the writer at the Congregationalist meeting-house in Troy, Aug. 8, from 1 Thess. iv, 13, 14. A. C. BOURDEAU.

Publication Department.

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

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. The Association has now a large and well-furnished Office of publication, established in Battle Creek, Mich., and employs two steam power presses in carrying on its business. A meeting of the stockholders is held each year, at which a board of trustees is elected to manage its business, and editors chosen to conduct its periodicals, till the ensuing meeting. All persons employed in the publishing department, are engaged at stipulated wages, and all profits accruing from the business, are strictly applied by the Association to the carrying out of the object of its formation, and to its charitable uses and purposes. 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 large sixteen-page religious family paper, issued weekly by the S. D. A. Pub. 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, \$3.00 per year, or \$1.50 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 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

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 17, 1867.

C. SEAWARD. The rendering of Matt. xxviii, 1, and other places where the expression first day of the week occurs, will be found fully explained in Review of Preble, pp. 115-119.

TESTIMONY FOR THE CHURCH, No. 12, is now ready. It contains 100 pages of most important matter for the people of God at the present time.

Subjects—Young Sabbath-keepers; Recreations for Christians; The Reform Dress; Surmisings about Battle Creek; Shifting Responsibilities; Proper Observance of the Sabbath; Political Sentiments; Usury; Deceitfulness of Riches; Personal; Life Insurance; Advertise Publications; Knowledge; The Health Reform; Extracts from Letters.

We bespeak for this work an immediate and wide circulation. And as reference is made in it to No. 11, and as both tracts should be read by all interested in the cause, we earnestly recommend both to all interested in the subjects named above.

Price, No. 12, post paid, 15 cents, No. 11, post paid, 10 cents. JAMES WHITE.

I shall have Testimony No. 12 with me at the Wisconsin and Iowa meetings to supply all who wish. JAMES WHITE.

Those who receive Testimony No. 12, without ordering it, will understand that I have sent nearly 200 copies to friends. JAMES WHITE.

In No. 12, third column, first paragraph, read, There is an end of faith, if the word of God is thus vulnerable to the enemy, &c. In the same paper, p. 185, first paragraph, second column, read, In Tuscarora, (near S. Addison, Steuben Co.) &c. R. F. C.

On the 7th of September a friend put a pamphlet into my hands to convince me, as I understood it, that the Lord would come this year. Before reading it half through, I found the following statement:

"As to the time in the year we cannot say positively, but the events in 1792, marking the end of the 1260 years, indicate very strongly the coming of the Lord in the fore part of the year. At all events, his coming cannot be delayed beyond the month of August, for then not only were the Catholics massacred and banished from France, in 1792, but the monarchy itself was overthrown. Therefore, to extend the 1260 years later than that is utterly impossible, and, consequently, the 1835 years cannot extend to a later point in the present year, 1867."

Did my friend give me the book a few days too late? or did he intend to convince me that the Lord had already come? Circumstances seem to indicate that a new and revised edition of the work is speedily demanded. R. F. C.

TESTIMONY NO. 12.

About four hours since I had placed in my hands at the Review Office a completed Testimony No. 12. Believing it to be light from the Lord, I at once eagerly, yet prayerfully, commenced its perusal. I have completed its reading without stopping to have the mind diverted with other matters. Often while reading, have I thought, how good is the Lord to instruct his people, giving us, "line upon line," "precept upon precept."

This testimony is from the Lord. It breathes a spirit of humility and love, and such an evidence of the tenderness and care of our heavenly Father for the interests of his cause in its various departments, and for his people in particular, that I hasten to commend it to the consideration of all the brethren and sisters. It reproves wrongs among us, both in the young and old, but what of that? If we ever expect the purifying work to be accomplished in our hearts, and ourselves got ready for the Judgment, our wrongs

must be brought to our knowledge, seen, confessed, and forsaken. The only frame of mind in which we can be found accepted with the Lord, is, with a desire to know just the worst of our case, and having learned it, to zealously follow the work of departing "from all iniquity, perfecting holiness in the fear of God."

Brethren, immediately secure a copy of Testimony No. 12, read it carefully, pray over it, study it, and endeavor to exemplify its instructions in your lives, and may we all be enabled to reap the benefits which follow in the path of those who are "not disobedient unto the heavenly vision."

J. N. LOUGHBOROUGH.

Battle Creek, Sept. 12, 1867.

REPORT FROM BRO. COTTRELL.

AFTER leaving Steuben Co., I visited East Concord, Erie Co., N. Y. Here I formed an acquaintance with a man of intelligence and influence, formerly a Universalist minister, but had been led out of that error by the Bible doctrine of life and death; then an Elder in the Disciple church, till by reading papers and publications from the Review Office he has become convinced of the perpetuity of the commandments of God, and sees the need of a death to sin, in the light of that law by which is the knowledge of sin, and a burial that shall not be a being buried alive. He is doing a prosperous business in merchandise, and the cross looks to him about as it did to a Somerset merchant some years ago. But may God help him also to take it up.

I had only two meetings in that vicinity, as it was thought to be too busy a time to get an interest started. I trust the way will be opened for labor there soon, and that the Lord will send them help. I was entertained very cordially and kindly by my friend and his kind and agreeable companion during my stay. May each so live that they may find a reward in the kingdom of God. R. F. COTTRELL.

TAKING THE LORD'S NAME IN VAIN.

THAT name which should only be spoken with reverence and awe is very many times taken in an irreverent and thoughtless manner by the thoughtless and profane.

For the sake of those who mean well but do not always consider before speaking, I will here try to point out some of the ways in which his name is taken in vain.

1. In using it lightly or rashly in exclamations and appeals in common conversation.
2. Hypocritically in our prayers, thanksgivings, &c.
3. Superstitiously, as when the Israelites carried the ark to the field of battle, to render them successful against the Philistines. 1 Sam. iv, 3, 4.
4. Wantonly, in swearing by him or creatures in his stead. Matt. v, 34-37.
5. By perjuring ourselves, or attesting that which is false. Matt. iii, 5.
6. Blasphemously, reviling God or causing others to do so. Rom. ii, 24.

God's name is impiously, unfeelingly, ungratefully singled out as the object of irreverence, contempt, and thoughtless levity. It is used indiscriminately to express anger, joy, grief, surprise, impatience, and what is still more unreasonable than all, as a mere unmeaning expletive, which being excited by no temptation, can have nothing to extenuate it, and causing no emotion, can have nothing to recommend it, except the pleasure of sin.

There is yet another way in which his name may be taken in vain, of which I must speak, and in which some of the readers of the Review may probably be in more danger, than in respect to any of the other ways I have mentioned; that is, in relating the conversation of wicked and profane persons and using their language entire. I would suggest that if a story cannot be told so as to give the meaning without uttering those awfully profane expressions, it had better be left untold. It makes me feel worse to hear the man of God repeating the blasphemous expressions of another than it does to hear the ungodly man make them. It

sounds to me like taking the Lord's name in vain; and the Lord has said that he will not hold him guiltless that takes his name in vain. Are we all clear in this matter? HENRY NICOLA.

Pilot Grove, Iowa.

The census of Mississippi was taken last year, and a comparison of the population with that of 1860 exhibits the desolation caused by the war in a very striking manner. In 1860 the total population was 801,303—whites 558,899, blacks 447,404. In 1866 the whole population was 724,718—whites 343,460, blacks 381,258. The absolute decrease in six years was 76,585, the whites losing 10,437, the blacks 66,148. But at the rates of increase before the war the population should have been 854,000 in 1866, and the real loss by the war was 230,000, of which the whites lost 52,000, the blacks 78,000. The excessive loss of the negroes is accounted for by the fact that they fled from the interior to the river towns during the war, where they herded together and rotted of disease by the thousand. This was the case elsewhere in the South, but nowhere else to so shocking an extent as in Mississippi.

Appointments.

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

PROVIDENCE permitting, I will meet with the churches of Windsor, Charlotte and Oneida, Mich., in Monthly Meeting, at the Potter school-house, near Bro. Carman's, Sept. 28, 1867. JOHN BYINGTON.

BRO. BATES will labor for the next Quarter in the Central District of Mich. Conference. MICH. CONF. COM.

THE next Monthly Meeting in Rhode Island will be held at Green Hill, Oct. 5 and 6, commencing Sabbath evening at 7 o'clock. We hope to see a full representation of all the churches in R. I., and also from Ct. and Mass., at this meeting. P. C. RODMAN.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

J. BRANT: The amount of your indebtedness up to the commencement of the present volume is \$1.00.

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, which should correspond with the Numbers of the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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To make up Advance Credits.

L Wiswell 50c, H M Smith 50c, L Morris \$1.00, L M Frests 50c.

Donations to Publishing Association.

Wm Waters (s. n.) \$2.00.

Cash Received on Account.

G I Butler \$14.00, D T Bourdeau for H Nicola 4.00, P Z Kinne 2.00.

Books Sent by Mail.

J Cole 25c, P C Truman \$2.00, S M Abbott 1.00, S Miller 12c, L Johnson 25c, S W Herrig 45c, J F Hammond 1.25, B Armitage 1.00, M A McGilvray 25c, L M Locke 2.50, A Weeks 50c, Mrs N Dennison 1.12, H C Crumb 50c.

Michigan Conference Fund.

RECEIVED FROM CHURCHES. Church at Allegan \$25.00, Genoa 53.00, Monterey 37.00, Greenbush 5.00, Vassar 20.00.

For the Health-Reform Institute.

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

Mrs G Brown \$25.00, C K Farnsworth 100.00.

On Shares in the H. R. Institute.

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

R Smalley \$50.00, Mrs G Brown 25.00, D R Palmer 100.00.