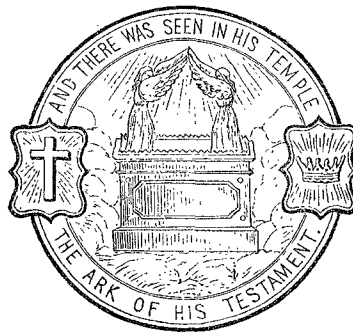


ADVENT



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*.

PRESENT AND FUTURE.

ALAS! the earth is faded, and the autumn leaves are sere;
Darker rests the curse upon it, heavier with each passing year.
We should faint along the wayside, and our lives would be most drear,
If there were no cheering promise, that the Saviour would appear.

Soon we'll say, Farewell to tempest; sorrows of the earth, farewell;
Soon the morn will dawn in splendor, when the tried with Christ shall dwell.
Then our hearts will thrill with rapture, former ills ne'er come to mind,
From our eyes God wipes the teardrop, and we endless joys shall find.

Yes, our earth-worn hearts are gladdened, as we look but just ahead,
Where the palm tree waves in beauty, and the flowers their fragrance shed.
Where the glory of the Highest, fills the earth as waves the sea;
When no more the martyr crieth, but is crowned with victory.

L. D. SANTEE.

Princeville, Ill.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

PREACH THE WORD. 2 Tim. iv, 2.

THE GRACE OF HUMILITY.

BY ELD. G. I. BUTLER.

(Concluded.)

TEXT.—"Before honor is humility." Prov. xv, 33, and xviii, 12.

LET us now briefly consider the power of humility. Ahab, the wicked king of Israel, is ever held before us in the history of his life as one of the most wicked and abominable brought to view in the Bible. We learn in 1 Kings xxi, 25: "But there was none like unto Ahab, who did sell himself to work wickedness in the sight of the Lord." We learn in this chapter that in addition to his idolatry and other acts of wickedness, he heeded the counsels of Jezebel his wife, and was a party in procuring the death of Naboth, who had a vineyard which Ahab greatly desired. In order to get the vineyard, false witnesses were employed to accuse Naboth of blasphemy before the elders of the city, and he was stoned to death. Then Ahab arose and took possession of the coveted property. For this terrible crime, involving coveting, bearing false wit-

ness, stealing, and murder, God, by the mouth of the prophet Elijah, threatened the most terrible judgments upon Ahab and his posterity; that in the place where dogs licked the blood of Naboth, there should dogs lick Ahab's blood; and that dogs and the fowls of the air should eat the flesh of his wife and children. These terrible threatenings alarmed the guilty king. He fasted, put sackcloth upon his flesh, and walked softly. The Lord sends another message to the prophet. Verse 29: "Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days." Thus we see how humility on the part of this wicked king put off the threatened judgments of God, so that they did not come upon him in his lifetime.

I cannot forbear to bring another case, that of Manasseh, the wicked king of Judah. In 2 Chron. xxxiii, we have a particular account of his wickedness, in which we learn he imitated the course of the heathen, whom the Lord had cast out of the land. He built altars to all the idols of that time. He observed times, and used enchantments; dealt with familiar spirits; caused his children to pass through the fire; and finally, as a crowning act of wickedness, set an idol in the temple of God. After God sent messages to him which he would not hear, we learn that God sent up the Assyrians, who took Manasseh captive, and bound him with fetters, and carried him to Babylon. Here we should suppose he would remain a captive, bitterly lamenting his wicked course, and reflecting upon his folly in rejecting those messages of warning that God had mercifully sent, and finally dying a captive in a foreign land. Let us see the result. Verse 12: "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers." And we learn that he was merciful, and caused him to be restored to his own kingdom. Surely, this is a wonderful testimony of the power of humility. There is not a more wonderful one to be found in the history of the world. A wicked monarch, who had sinned with a high hand, and abused all the mercies of God, by the most shameful apostasy and criminality; punished by being sent into distant exile, far from friends; humbling himself before God, and restored to all his former privileges and power. Surely, this is a high testimony of the power of this grace to move the arm of Jehovah.

We will take one more instance from the kings of Judah, the pious king Josiah, perhaps the most devoted king in the whole line after David. But the inhabitants of Judah and Jerusalem had wandered far from God, and provoked the Holy One of Israel by their pride and idolatry. The threatenings of God through the prophets had been given, that the inhabitants should be carried away captive; and these judgments were about to be inflicted when Josiah came to the throne. All the curses of the law were about to be inflicted upon this guilty nation. Josiah, after reading the book of the law, was much ashamed when he saw how Israel had sinned, and sent to inquire of Huldah, the prophetess, of the Lord. She sends the following answer to king Josiah, 2 Chron. xxxiv, 27: "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst

rend thy clothes and weep before me; I have even heard thee also, saith the Lord." As a consequence, Josiah saw none of these terrible judgments come upon his people in his day. Oh, that this tenderness of heart and humility, which was so potent then, and saved the king of Israel from beholding the threatened judgments, were prevalent among God's professed people now.

More terrible judgments than these, are threatened against this generation. But hardness of heart, indifference, worldliness, and pride, are everywhere seen, while tears of repentance and humility are the exception. May God help us to see that these principles are just as precious in the sight of God now, as in the days of king Josiah.

Humility is the first step in true conversion, after hearing the truth of God. The human heart must have some sense of its true relation to God, as a poor, dependent creature upon his bounty, and see its unworthiness before him, if it would meet with his forgiveness. Thus we read in James iv, 7, and onward, of the drawing near to God of those who had been backslidden from him. This is summed up in verse 10: "Humble yourselves in the sight of the Lord and he shall lift you up." This is the condition upon which God grants forgiveness of sins; and how easy and reasonable that we should see our true condition; when we have a sense of this, then we are prepared to take the steps marked out in God's word. We see we are truly condemned by the holy law, and we need a sacrifice to take our place. We accept our Lord Jesus Christ as that sacrifice; and having received forgiveness upon these conditions, we enter into the work of obedience to the principles of the moral law. We see, therefore, in every work of reform, whether it be the first work of grace upon the heart of the sinner, or a step of advancement in the way of holiness on the part of one who has made a profession of religion, or a return from backsliding, it is first necessary to see our lack of coming up to the divine standard; our wretched condition before God, if we would be helped by him.

This is humility. The more deeply we realize our true condition, the deeper and more genuine will be the work. It is a sad fact that in this age of the world pride of heart is so universal, and has taken such complete possession of the minds of men, that conversion, in most cases, is a very shallow work. If these principles could be appreciated truly, we should see a more thorough work.

To see still more clearly the importance of humility, we will introduce other scriptures. Do we desire grace from the Lord? Grace is defined by Webster: The divine favor toward man; the mercy of God; the undeserved kindness or forgiveness of God; divine love or pardon; a state of acceptance with God, &c. Surely, grace is something very desirable; something all of us want in the trying day before us. James says, chap. iv, 6: "God resisteth the proud, but giveth grace to the humble." Perhaps it is because we are too proud, and, as a consequence, God is resisting us, that we lack grace. As God will not lie, we expect when we get enough humility, we shall have grace, or the favor of God. Will it not, therefore, pay well to seek after it earnestly? Do we desire to obey the requirements of God, and thus be found obedient, and, as a consequence, gain his favor? Mic. vi, 8: "He

hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Surely, there is nothing hard in these requirements; they commend themselves to the reason of man as something reasonable and right. But how many overlook them, and prefer to come to the Lord as the previous verse indicates. Verse 7: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Then follows the verse previously quoted. How many there are who come to God, or try to, by these outward acts, seemingly willing to give almost anything that they might have his approbation; property, labor, struggles of mind, and intense anxiety, and almost life itself; but we do not see that among those things, and one most needed, is the lowly lesson of humility; a true sense of entire unworthiness, and a willingness to take a little place, or any place, and there work out those lessons God desires them to learn, really small in their own estimation. Such is the plan of God. How beautiful it looks. Would we have the great and eternal God dwell with us; take up his abode with the work of his hands, poor, unworthy, weak man? Hear the prophet of God. Isa. lvii, 15: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Such language as this is too high for me. Such honor as this is too wonderful. The God who has created millions of worlds, and causes them all to revolve in order and beauty, and whose perfect wisdom is manifested even in the smallest blade of grass, before whom hundreds of millions of angels bow prostrate in adoration; such a being dwell with weak and puny man! Yet his word says it, and we will believe it. What could magnify humility more than this language?

Would we know what is in our hearts, and thus ascertain our true standing before God? Humility is necessary. Thus we read, Deut. viii 2, in the discourse of Moses to the children of Israel: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

Here the principle is plainly taught, that in order to truly know ourselves, it is necessary at times for God to humble us and bring us where we can see our dependence upon him; therefore we see humility is necessary for us to truly see our condition before God, and, as we have seen in the former part of this discourse, this is the one great object of this grace. How necessary, therefore, unless we would be deceived, that we cultivate it. What a great preventive against sin. Here we see the mercy of God many times in sending judgments upon us, to humble us. In no other way can he reach us, we are so covered with pride. Afflictions open our eyes to our true condition, and we see ourselves miserable and wretched in the sight of God. So when we want to make an advancement in the divine life, we want a little more humility. If we had already attained all there was to be obtained, we could then possibly get along, shall I say? No; we should then be most humble of all, for we would then see the amazing condescension of God, and our own unworthiness most.

Would we be spared when God shall send his heavy judgments upon mankind, when he shall make inquisition for blood? Ps. ix, 12: "When he maketh inquisition for blood he remembereth them; he forgetteth not the cry of the humble." They will be saved, as Job says, chap. xxii, 29: "When men are cast down, thou shalt say, There is lifting up; and he shall save the humble person." To make the matter clear, I will say, All will sooner or later be humble. But it is

quite an important matter in regard to the time it shall be brought about. We have seen that those who humble themselves will be saved, they will be spared when he maketh inquisition for blood. Of another class we read, Isa. ii, 10, 12: "Enter into the rock, and hide in the dust, for the fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low." Thus we see it is but a matter of time, but mighty consequences hang upon the issue, whether we enter into the work of humbling ourselves, or leave it for God to do for us; for we are assured God alone will be exalted then. His people who are saved, every one of them, will have humbled themselves; and now he will bring down all the rest. I prefer to be in the former class.

Would we be truly honored of God? Honor is pleasant to man. The way to obtain it is through humility. Thus we read, Prov. xxix, 23: "A man's pride shall bring him low; but honor shall uphold the humble in spirit," and 1 Pet. v, 6: "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." And our blessed Saviour says, Matt. xxiii, 4: "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of Heaven." The illustration of our Saviour in this verse by selecting a child, is a good one indeed; the teachable disposition of a child is the best that could be selected to illustrate the humble spirit, combining a willingness to be led with a desire to learn of those above him; and a reverent trust in the parent. And this will make a man greatest in the kingdom of Heaven. Surely, there are few persons that realize this, or believe it, if we may judge by the actions of people. But these are the words of Him who is meek and lowly of heart. The path of true honor is thus laid before us. Shall we choose it, or prefer the honor which comes from men? Our Saviour puts forth a parable in Luke xix, 7-11, which has an important bearing upon this subject: "And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him, and he that bade thee and him come and say to thee, Give this man a place, and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." This language, when taken just as it reads, for counsel to those in this world, for worldly prosperity and enjoyment of the things of this life merely, presents a true and beautiful idea which it would be wisdom for those to adopt who seek merely temporal prosperity and enjoyment. The road to worldly honor and prosperity, through modesty, and a disposition to stand back for others, and give them the privilege of putting us forward, instead of making an effort to shove ourselves into all the prominent places, if it is not the most rapid way to advancement, is much the surest and the best, by far the most enduring in its results. But how few see it in this light at the present time. What clambering for office and notoriety! What disgusting exhibitions of self-conceit and officiousness are to be seen in every direction. For fear their merits will never be noticed, thousands sound their own trumpet and make themselves the laughing stock of all sensible men. Volumes might be written upon this point. I can hardly refrain from presenting two illustrations of this principle, they are so applicable to show the difference between modest men and the other kind; Abraham Lincoln, and his successor. There are some striking points of similarity in their circumstances and lives; both the children of poor parents; both self-made men; both lacking in the advantages of early training and education; both possessed of

great natural abilities; both obtaining high political distinction; and both becoming Presidents of the United States. But here the similarity ends. All who are acquainted with the life of the former, know that modesty and merit were found hand in hand in his life; that he first established a reputation at home, his best friends being among those who knew him best; that as his merit became more generally known, he became more and more popular, without putting his own claims forward; that his fame stood very high at home before much was known of him abroad; that while Senator Douglass was universally recognized as one of the greatest debaters in the nation, Mr. Lincoln was designated as the man who was fully able to cope with Douglass, by all the friends of freedom in his own State; while many well-informed men in other places scarcely knew that such a person existed. We all know how the modest Lincoln rose to a national reputation in a few short months; how he was installed in the executive chair of the nation; how well he filled the office; how a nation mourned his loss, and have not yet ceased to mourn; and how, above all, modesty ever marked the man; and how he was not above speaking to the poorest and most humble. What a contrast we find in his successor! Self-conceit, pride of his opinions, obstinacy, and excessive egotism, mark his official career thus far; so that he has become the most unpopular man, perhaps, in the nation.

Thus we see the workings of this principle which our Saviour brings out when applied to worldly things alone. But no doubt it has a higher meaning. It was a parable, and a parable is always used to convey a moral; and from a comparison of the last verse—"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted,"—with other scriptures, we understand the lesson taught to be that we should humble ourselves in this world of pride, that we may be called up higher, in the future state. At any rate it should apply forcibly to those laboring in the cause of Him who spake it. Perhaps in no calling, however, do we see more anxiety manifested to get into the highest seats than in the church of this age. Instead of waiting till the master says, "Friend, go up higher," there appears to be a fear that his voice will never be heard; and some notable instances have been seen among us also. I trust we may all see the force of this parable of our blessed Lord and act upon his advice. We see, therefore, in concluding this part of the subject, that humility is the stepping-stone to true honor, both of that which comes from man, and also that which is of so much higher importance, the honor which cometh from God only.

I shall now attempt to prove that humility is specially lacking in this, the last church; and, in my judgment, the greatest work for us at the present time, is the obtaining of more of this grace. The first scripture I will call attention to, is Zeph. ii, 1-3: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, who have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Probably no one will deny that this language has special application to those living at the close of time; the language and connection both show it. It is addressed to those who have been trying to serve the Lord, who have been keeping his commandments, or judgments. What do they lack? Answer, meekness. Although they are meek, yet they need a greater supply of that valuable grace, meekness, which, as we have seen, is but the outgrowth of humility; almost another name to express the same idea. The Lord sees a special preparation will be required to stand amid the judgments of the last days; so we need more of this grace.

The next evidence I shall bring to prove this proposition, is to be found in the message to the Laodiceans, Rev. iii, 14, &c. Seventh-day Adventists, generally, believe that the solemn message applies to them as a people. Let us consider some points in it. A people are here brought to view in a very sad and deplorable condition, and one feature, the worst, perhaps, is, they

do not realize it. About to be spued out of the mouth of the Lord, and thinking they stand in his favor; their condition nauseating to the Lord, and their opinion of themselves just contrary to the reality. The Lord in the meantime gives gracious counsels, advises them to buy gold, white raiment, and eyesalve, that they may be really provided with those things that will make them truly well off. But who was ever known to buy things when he thought he had a plenty of them before? You must first undeceive him, and make him see that he really needs help; that he really is wretched, and miserable, and poor, and blind, and naked; and then he will begin in earnest to try to obtain those needed blessings. This, as we have seen, is the work of humility, that shows us our true condition before God, and our true relation to him. This is why God rebukes and chastens some; we have seen that this produces humility in the true child of God. As has well been said lately by one brother, "Humility is the foundation, the base of all the graces." The counsels in this message are to obtain high graces represented by the gold, white raiment, and eyesalve. All will agree to this whether it be faith or love represented by the gold; it certainly represents that which is very precious in the sight of the Lord. Now, can a person leap at once from a wretched, poor, and blind condition, spiritually, into the attainment of these high and choice graces of the spirit, and never know that he is poor and destitute? I think not. When he does know his true condition thus, he will have humility. He needs it also to give the motive to make the effort to obtain these graces. He needs to see he is utterly undone and lost without he receives help from God. Thus we see, beyond doubt, every one must have a measure of humility in order to get the graces of the spirit; and the more we have of it, the more thorough we shall be, and the greater effort we shall put forth to get out of the dangerous place we are in. Yes, a view of our "entire unworthiness through imperfection and sinfulness," should characterize all believers in the third angel's message; and in addition to that, a sense of how poorly some of us have acted our part in coming up to the claims which God has upon us, from the fact that we have committed to our trust the most solemn and important message to be found in the whole Bible, the last work of mercy and warning to a guilty, impenitent world; a bringing back to true principles those who are treading down some of the truths of God's word; a message involving life or death; eternal in its consequences; and a realizing sense on our part, that the fate of thousands may depend upon the way we discharge the solemn responsibilities. Thus, if we act in a manner to show those around us that the work in which we are engaged, and on which we say depend such mighty results, does not affect our lives, and we act just about as other men who believe entirely different; and while we profess to believe the Lord is soon coming and all the wealth of this world will soon be swept away by the storm of God's wrath and not be able to help its possessor; yet we manifest just as much interest and zeal in obtaining it as those who think their children's children will inherit theirs; can we wonder that He who has committed such a mighty work to our hands should be disgusted at our course, and that he should be about to spue us out of his mouth?

How evident as we look around us and see the love of the world; the pride and self-complacency of many; the indifference and stupidity of others; the frivolous and empty conversation; and the stingy, grasping spirit of many Seventh-day Adventists, that a mighty humbling before God and a sense of their lost and utterly undone condition must take possession of them, or they will never make the effort necessary to obtain the blessing of God. When we get enough of true humility, so that the "high and lofty One that inhabiteth eternity" will dwell with us as he has promised to do with the humble and contrite, it will not be so hard to obtain those graces represented by the gold, white raiment, and eyesalve. But without getting humility, we may labor and try for years for these graces and not get them, because we do not begin at the right end first. No doubt, we, as a people, all fail to fully realize the great work in which we are engaged. It was so with the disciples at the first advent. Before the Spirit was poured out on the day of Pentecost, some seemed ready to return to their former business. Peter said, I go a fishing; others said they would go with him. Apparently they did not realize the mighty work committed to their hands, till the Saviour gave that cutting reproof to Peter, thrice repeated, to feed his sheep. After his ascension, they were told to tarry at Jerusalem till the promise to send the Holy Spirit should be fulfilled. "These all continued with one accord in prayer and supplication," &c., a special work of preparation and humility, we believe, till the Spirit was poured out. Then they could all realize the greatness of the work before them. So with us; when we get into a place where the Lord can bestow his blessing upon us; when we have humbled ourselves before him; and when, out of the present mass of our people, all who are whole-hearted and in earnest are made manifest, and a body is found whose life and being are in the work of God, then this truth

will go with mighty power; and we must come there by humility.

Enough has been said, perhaps, to prove that we, as a people, especially need humility. With this agree the Testimonies. In a late one we are told, "There must be a return to humility," and that "the simplicity of the gospel is fast disappearing from professed Sabbath-keepers." And in the Great Controversy, pages 184-5, we are told that the shaking among God's people will be caused by the counsel to the Laodiceans, and, "I saw that the testimony of the true Witness has not been half heeded. The solemn testimony, upon which the destiny of the church hangs, has been lightly esteemed, if not entirely disregarded." This testimony must work deep repentance, &c. We have seen that this counsel necessarily implies, as a first step, humility. We therefore see the importance of this grace to us at the present time. May God help us all as individuals composing this body of believers, to whose trust is committed the last solemn message of mercy to a fallen world, to realize our true condition and make the effort to get truly small in our own estimation, to feel our weakness, and earnestly get hold of the arm of the Lord that we may get the help we need, and which we must have if we ever discharge the duties and responsibilities which God has placed upon us as a people.

But some may think if ministers and others in authority had this grace, and consequently felt their own littleness, it might act as a hindrance to their moving out in important duties and responsibilities; that they would feel as if they could do nothing themselves, and thereby render them insufficient; and that they would not be likely to administer reproofs or rebukes when needed because they would feel so unworthy; and if they did, it would be done so feebly that it would accomplish little good, &c. Let us examine this idea for a moment. Did Nathan, the prophet, lack humility when he stood up before king David and presented before him his guilt in all its darkness, telling him, "Thou art the man?" And Daniel, when he stood up before Belshazzar, the wicked, effeminate king of Babylon, and told him in presence of all his court, his officers and lords, that he had lifted himself up against the Lord of Heaven, did he lack humility? Did the apostle Paul lack humility, when he administered that cutting reproof to the apostle Peter for dissembling in regard to eating with the Gentiles? and did he thus act because he felt a sense of his own importance? No; we all know that these men, under a sense of their own unworthiness and weakness, took up these heavy crosses, simply because they believed God, and their duty to his cause required it.

And we may be sure that nothing but a sense of the high claims which God had upon them because he was their Creator and Giver of existence, and every good, and of their own unworthiness, and the necessity on their own part of doing whatever God required, of taking up any cross, however unpleasant, as being no more than their reasonable duty in view of the great sacrifice which had been made for them, if this would meet his approbation; that nothing but a sense of these things would ever have prompted them to do these unpleasant duties. Humility is but an appreciation of these things ever present in the mind. So we see that instead of humility being a hindrance in doing such duties, it is the very thing we need to cause us to act, and to act right in such cases.

There are two ways, at least, in which reproofs may be administered. In one way, the one administering may manifest a spirit of self-importance and self-sufficiency, and cause disinterested observers to see that he is exalting himself at the expense of the one reproofed; this will generally cause, in the one reproofed, the same feelings to rise; self will be wounded by self; and as a result, little good will be done, and great unpleasantness will exist. In the other way of reproofing, self will sink out of sight; zeal for the cause of truth, for the cause of God, will take the place of it, and while it will be right to use great plainness, and set the truth exactly before the one in the wrong, if the person administering reproof has much of the grace of humility, the other can then see his condition, and a sense of his situation may rest upon him; and with humble penitence he will confess his sins, and plead with God for help; and thus good will result, and perchance a soul be saved from death. Thus humility begets humility. I fear not the results when reproofs are given in this way. No; if ever a person needs humility of heart, it is when engaging in this solemn duty. This idea can be carried out much further, but space forbids it here. But suffice it to say, when we have God uppermost in all things, and self very small, as it certainly should be, and our brethren intrust us with important responsibilities, humility will cause us to act, instead of hindering us; for as we see work to do in the cause of God, and feel our great obligation to him, we shall move right out, actuated by the very principle which ought to impel us, and not by a desire to advance our own selfish interests. Here we see why so very many have fallen among us.

But here some make a mistake. Because they see men moving out very strong in the truth, and telling people of their sins most searchingly, and pressing the work home upon them with power, so they may see

their condition and prepare for the Judgment before them, and do this plainly and directly, they feel offended, and think those who thus act are laboring for their own advancement, for their own selfish ends; while the difficulty may be that they themselves are lacking in humility, being unwilling that the sins of their own hearts, or of others, should be thus pointed out. Now if they were blessed with much of this grace, they would be exceedingly glad to know their true condition, that they might get right, so that they might stand before God who knows the thoughts and intents of the heart.

This brings me to another point. We cannot always tell who are truly humble, by outward appearance. I have seen many men, who, in their outward demeanor, were very modest and retiring, and humble in appearance; who, when you touched them in any way that would cause their true character to appear, would manifest as much, or even more pride than others. Appearances are deceitful. And the only safe rule is to look at the record of the life as a whole. Show me a man who has stood firmly for the truth of God, ready to make any sacrifices that were required without murmuring; ready to do duty in darkness as well as light, if he could have evidence that God called; keeping his own supposed interests subservient to those of the Master; ready to do any unpleasant duty, if it seemed to be necessary; unmindful of any evil reports, unless they were to affect the cause of God unfavorably; ready to follow as well as lead, if God's cause could be advanced; and to take advice and keep the great I from appearing to predominate; and if he does come down heavily upon sin, and manifest a mighty zeal when truth is endangered, with me he shall pass for a humble man.

It will readily be seen from what has already been said, that the humility spoken of is something real, something between God and the human heart. It is not to make others think we are humble by our actions or words, even to appear truly humble. It is not by speaking ill of ourselves, and even lowering our claims in the sight of others. Neither is it to act, simply as in our judgment, we should think a humble man would act. But it is to feel truly small in our own sight, just as we truly are before God. To realize that we are poor, dependent, sinful beings, before a great, omnipotent, but merciful and benevolent Being, who only desires us to have a real and true sense of ourselves, that he may pour out upon us blessings so vast that we cannot give an adequate idea of them; that we may move then, not to advance our claims or station, but for his glory and the good of others, as he gives light and power to aid us to do so, because it is no more than our reasonable duty. This, in my judgment, is true humility.

As this is intended for a practical subject, I will close it by giving a few hints so that any who may care to examine themselves by it may be helped to ascertain whether they have humility or not. Pride is the opposite of humility; and perhaps it has almost as many ways of being manifested as there are individuals. I will notice a few of them. And first, an unwillingness to know our own condition, is pride. How foolish it is, when we know that God knows all the thoughts of the heart, and has determined to bring every work into judgment, and that unless repented of, it will certainly cause our destruction. How much better to know ourselves now, while we have a probation, that we may repent and receive forgiveness. But how few are willing even to make self-examination a study, and faithfully compare their characters with the divine standard. An unwillingness to have others point out our sins or vices, is pride. It is founded on the principle of desiring to stand better in the opinions of others than we really merit. We desire to keep others deceived in regard to our true condition, when in a little while our true characters will pass in review before God and holy angels, the highest intelligence in the universe. And we ought to be most thankful to those who can realize our true condition better than we can ourselves, and tell it to us in love, before it shall be everlastingly too late. But how differently we generally receive it. It is a fact which we all know by observation, that so deceitful is the human heart that others are many times better judges than we ourselves. Then let us put away this fearfulness lest some other person discover our faults and tell us of them, but rather thank them for so doing. And even if they should sometimes err, and charge us with things that are not true, will it seriously hurt us when God knows we are innocent, and we have the high privilege of living down all false charges? Surely not.

Extreme sensitiveness is pride. By sensitiveness I mean that trait which feels so acutely when any thing is said which reflects in any way upon the motives or actions of its possessor. Some people seem always to be on the lookout for something that is going to hit them, and in that state of mind it is generally easy to find something of the kind, and their sufferings are so terrible they are made miserable themselves, and make everybody else so around them. Some possessing this trait are ready to offer excuses for every thing that could be construed into blame in regard to what

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CONVERSATIONS ON IMPORTANT
SUBJECTS. NO. 7.

BY ELD. D. M. CANRIGHT.

Minister. Well, brethren, we will now proceed again with our conversation. Who can tell where we left off?

Bro. D. You were saying that the health reform was to prepare us to stand during the seven last plagues; that God is now giving us a warning of what is coming, and telling us how to get ready to meet it, and that by living healthfully we should be prepared, by the blessing of God, to stand during the pouring out of the plagues.

Bro. B. Then you think that the saints will be on the earth while the plagues are being poured out?

Min. Oh, yes! this is very plain, as you all see by reading Rev. xvi, 12-15; under the pouring out of the sixth plague, Jesus says, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garment." This certainly shows that Christ has not come when the sixth plague is poured out.

Bro. A. If that is so, it will be a dreadful time for the people of God, certainly.

Min. Very true; but God will deliver his people. I understand Psalm xci, to apply at this time. Let us read it: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence." This you will see is just the same as the first plague. "There fell a noisome and grievous sore." Rev. xvi, 2. "He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." David says, "Thy law is the truth;" hence this refers to the people who have kept God's truth. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." This I understand to be when the wicked are falling by the plagues on every hand: "Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Here you see are the plagues spoken of. "For he shall give his angels charge over thee, to keep thee in all thy ways." Thus will God save his people during this fearful time. Of that time Daniel says, "And at that time shall Michael stand up, the great prince, which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. xii, 1.

Bro. D. Do we not understand that there will be a great famine, as well as pestilence and war, just before the coming of the Lord? Will not all the fruit and every green herb of the field wither? and does it not say that the seed shall rot in the ground, and that there will be no water to drink?

Bro. A. You know that during the pouring out of the plagues, it says that all the water was turned into blood, and that the sun scorched men with great heat.

Min. Yes, that is all true. In the first chapter of Joel we have a description of that awful time. Look over the chapter and you will see that he says that the palmer worm, the locust, the cankerworm, and caterpillar will come up in great numbers, and devour everything. He says that they have laid the vine waste, and barked the fig-tree and made the branches white. It says the field is wasted; the land mourneth, for the corn is wasted, the new wine is dried up; the oil languisheth. Then he says that the wheat and barley faileth, because the harvest of the field is perished. Joy is withered away from the sons of men. Farther on he says that the meat is cut off from before our eyes, and the seed is rotten under their clods; the garner is laid desolate. How do the beasts groan,

the herds of cattle are perplexed, because they have no pasture. The fire hath devoured the pastures of the wilderness, and the rivers of water are dried up, &c.

Bro. B. But how do you know that this applies where you say it does?

Min. Read the connection. The 15th verse says, "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." And again, "Blow ye the trumpet in Zion, sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand."

Bro. B. Yes, that does seem to show where it is.

Bro. A. But, if this be so, how will the people of God be fed?

Min. Did I not just read where the Lord said that he would give his angels charge over them, and keep them at this time?

Bro. A. Oh! yes. I had forgotten that.

Bro. D. Do you think that Elijah is the type of the people of God in the last days, who will be translated to Heaven when Christ comes?

Min. I certainly do, and think that there is plenty of evidence to prove it.

Bro. B. I have always thought so, and hence have read his history with much interest.

Min. Let us look at Elijah's history for a few moments. It is introduced in 1 Kings xvii, where the Lord tells him to prophesy to Ahab that there should be a great dearth in the land. In the eighteenth chapter we have an account of the wickedness of Ahab and Jezebel his wife, and how all Israel had forsaken God, and had become worshipers of Baal. Then at length, verses 17-23, Elijah goes to Ahab and rebukes him for forsaking the commandments of God. Then he exhorts the people to return to God and obey him by keeping all his law. He was a commandment-keeper, and preached the restoration of the commandments of God among his people Israel. In chapter nineteen, Jezebel told Elijah that she had determined to take away his life. Then he arose and fled for his life into the wilderness. Then he sat down under a tree and requested that he might die. As he lay asleep under the juniper tree, behold an angel touched him and said unto him, "Arise and eat." He looked, "and behold, there was a cake baked on the coals, and a cruse of water at his head; and he did eat and drink and laid him down again." The same thing was repeated again, and he went on the strength of that for forty days. For this, Elijah was translated to Heaven. Just so it will be with the people of God in these last days. The prophets of Israel have forsaken the Lord's commandments; but, like Elijah, God's true people will keep them, and teach others to do them. For this they will be persecuted. Rev. xii, 17. They will be driven out of the cities and villages into the wilderness as was Elijah. See Spiritual Gifts, Vol. 1. God sent his angel to feed Elijah; so he will send his angels to feed his people during the time of trouble.

Bro. D. But what do you believe God will give them for food at that time?

Min. What did he give Elijah?

Bro. A. He gave him bread and water.

Min. Then if he was a type of the people of God down here, will they not have the same fare?

Bro. A. Well I declare I never saw that point before. That does look as though it was so, I confess.

Bro. D. Yes, that is just what I believe.

Min. Read Isa. xxxiii, and you will see that it applies to the last days, to the coming of Christ. The Lord tells who will be saved at that time, and says to him, verse 16, "He shall dwell on high; his place of defense shall be the munitions of rocks, bread shall be given him, his water shall be sure." Now Bro. B., if this is so, we have got to come to a pretty plain diet before the Lord comes, haven't we? even to bread and water.

Bro. B. I begin to believe it.

Bro. A. I suppose we shall be glad to get even that, when others are perishing with hunger and thirst.

Bro. D. Well, brethren, if this is so it is very important that we know it, and be preparing for it, is it not? I believe it with all my heart, and hence it is that I can so freely enter into the health reform.

Bro. A. I confess that there is more to this than I had thought. It makes the health reform look very different to me, indeed.

Sr. C. These things look very plausible, yet there are some things which I cannot understand. I don't see how they agree with the Bible. Jesus said it was not that which went into the mouth that defileth the

man. From this it seems to me that he was not so particular what he ate. Health reformers think that it is a sin to eat certain kinds of food. Paul says that we should eat that which is set before us, asking no questions for conscience' sake.

Min. But both these declarations must have a limitation, as you yourself will admit. The use of liquor does very certainly defile a man, as we all know; so much so that the Bible says that no drunkard shall inherit the kingdom of God. Paul also said, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x, 31. This shows that our eating and drinking has something to do with our religion. Again he says, "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." By this we see that we should govern our appetites, and not give way to a perverted taste, which simply gratifies the lusts of the flesh.

Bro. D. Let me read what Paul has said of some on this subject. Phil. iii, 18, 19. "For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things."

Min. Thank you, Bro. D., that is right to the point, as are many others which we might quote.

Sr. C. But if others could be good Christians without the health reform, why could not we?

Min. I am surprised to hear you use that argument. The same is often used against the Sabbath, and many other parts of the truth which you believe as well as we.

Sr. C. Yes, but it was the subject of prophecy that the Sabbath and these other truths should be restored in the last days.

Bro. D. So the health reform is the subject of prophecy. Christ foretold it.

Sr. C. I should like to see it.

Bro. D. Here it is in Luke xxi, 34, 35. Speaking of his second coming, Jesus says, "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." Surfeiting means eating to excess. This is addressed to the people of God who should live at that time; a warning to them to beware what they eat and drink. If this does not refer to the health reform, then I can see no meaning in it.

Min. And Christ also said that the wicked should be eating and drinking as they were in the days of Noah; and so that day should come upon them unawares. This is as much as to say that his people will be acting in a different manner.

Sr. C. According to that, then, you think it wrong to eat and drink. How do you think we shall live, I wonder? I don't believe that the Lord wants us to starve ourselves to death.

Min. Neither do I, Sr. C. The idea is that we should be careful what we eat and drink, and how we do it, lest it lead us into a snare. It simply shows this, that it is not right to eat everything, and to any degree.

Sr. C. I believe that fine flour is better than your graham: and that is why I eat it. This is according to what the Lord has promised: to feed his people with the finest flour.

Min. You have made a little mistake, Sr. C. It does not say the finest of flour, but the finest wheat; Ps. cxlvii, 14. Moreover the eating of fine flour is one of the sins of Babylon in the last days. Rev. xviii.

Bro. B. Well, Sr. C., it is hard to break off all our old habits; but I rather guess we shall have to give it up on the health question. The more I look at it, the more reasonable and important it looks to me.

Bro. A. Yes, I think it about time for us to take hold of this question in earnest, and I think I shall do it.

Bro. E. Come, brethren, let us walk out and have some dinner, and then talk on the matter further.

Min. Yes, come Sr. C., and have a good hygienic dinner, and you will think better of it.

WILLIAM MILLER.

HIS RULES OF INTERPRETATION.

IN pursuing his study of the Holy Scriptures, Mr. Miller adopted the following rules of interpretation for arriving at the meaning of the word of God:

I. Every word must have its proper bearing on the subject presented in the Bible. Proof, Matt. v, 18.

II. All Scripture is necessary, and may be understood by a diligent application and study. Proof, 2 Tim. iii, 15-17.

III. Nothing revealed in Scriptures can or will be hid from those who ask in faith, not wavering. Proof, Deut. xxix, 29; Matt. x, 26, 27; 1 Cor. ii, 10; Phil. iii, 15; Isa. xlv, 11; Matt. xxi, 22; John xiv, 13, 14; xv, 7; James i, 5, 6; 1 John v, 13-15.

IV. To understand doctrine, bring all the scriptures together on the subject you wish to know; then let ev-

ery word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error. Proof, Isa. xxviii, 7-29; xxxv, 8; Prov. xix, 27; Luke xxiv, 27, 44, 45; Rom. xvi, 26; James v, 19; 2 Pet. i, 19, 20.

V. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it go on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom, is my rule, and not the Bible. Proof, Ps. xix, 7-11; cxix, 97-105; Matt. xxiii, 8-10; 1 Cor. ii, 12-16; Eze. xxxiv, 18, 19; Luke xi, 52; Matt. ii, 7, 8.

VI. God has revealed things to come, by visions, in figures and parables; and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Proof, Ps. lxxxix, 19; Hos. xii, 10; Hab. ii, 2; Acts ii, 17; 1 Cor. x, 6; Heb. ix, 24; Ps. lxxxviii, 2; Matt. xiii, 13, 34; Gen. xli, 1-32; Dan. ii, vii and viii; Acts x, 9-16.

VII. Visions are always mentioned as such. 2 Cor. xii, 1.

VIII. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times and events,—such as mountains, meaning governments, Dan. ii, 35, 44; beasts, meaning kingdoms, Dan. vii, 8, 17; waters, meaning people, Rev. xvii, 1, 15; day, meaning year, &c. Eze. iv, 6.

IX. Parables are used as comparisons, to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible. Mark iv, 13.

X. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time, namely: first, indefinite, Eccl. vii, 14; second, definite, a day for a year, Eze. iv, 6; and third, a day for a thousand years, 2 Pet. iii, 8.

The right construction will harmonize with the Bible, and make good sense; other constructions will not.

XI. If a word makes good sense as it stands, and does no violence to the simple laws of nature, it is to be understood literally; if not, figuratively. Rev. xii, 1, 2; xvii, 3-7.

XII. To learn the meaning of a figure, trace the word through your Bible, and when you find it explained, substitute the explanation for the word used; and, if it make good sense, you need not look further; if not, look again.

XIII. To know whether we have the true historical event for the fulfillment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event; but if one word lacks a fulfillment, then you must look for another event, or wait its future development; for God takes care that history and prophecy shall agree, so that the true believing children of God may never be ashamed. Ps. xxii, 5; Isa. xlv, 17-19; 1 Pet. ii, 6; Rev. xvii, 17; Acts iii, 18.

XIV. The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires,—character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word; and we can have confidence that He who takes notice of the sparrow's fall, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth.

"While thus studying the Scriptures,"—continuing the words of his own narrative,—"I became satisfied, if the prophecies which have been fulfilled in the past are any criterion by which to judge of the manner of the fulfillment of those which are future, that the popular views of the spiritual reign of Christ—a temporal millennium before the end of the world, and the Jews' return—are not sustained by the word of God; for I found that all the scriptures on which those favorite theories are based, are as clearly expressed as are those that were literally fulfilled at the first advent, or at any other period in the past. I found it plainly taught in the Scriptures that Jesus Christ will again descend to this earth, coming in the clouds of heaven, in all the glory of his Father: * that, at his coming, the kingdom and dominion under the whole heaven will be given to him and the saints of the Most High, who will possess it forever, even forever and ever; † that, as the old world perished by the deluge, so the earth that now is, is reserved unto fire, to be melted with fervent heat at Christ's coming; after which, according to the promise,

it is to become the new earth, wherein the righteous will forever dwell; ‡ that, at his coming, the bodies of all the righteous dead will be raised, and all the righteous living be changed from a corruptible to an incorruptible, from a mortal to an immortal state; that they will all be caught up together to meet the Lord in the air, and will reign with him forever in the regenerated earth; § that the controversy with Zion will then be finished, her children be delivered from bondage, and from the power of the tempter, and the saints be all presented to God blameless, without spot or wrinkle in love; ¶ that the bodies of the wicked will then all be destroyed, and their spirits be reserved in prison^a until their resurrection and damnation; ¶ and that, when the earth is thus regenerated, the righteous raised, and the wicked destroyed, the kingdom of God will have come, when his will will be done on earth as it is done in Heaven; that the meek will inherit it, and the kingdom become the saints'. ** I found that the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the twentieth of Revelation; and that it must necessarily follow the personal coming of Christ and the regeneration of the earth: †† that, till Christ's coming and the end of the world, the righteous and wicked are to continue together on the earth, and that the horn of the Papacy is to war against the saints until his appearing and kingdom, when it will be destroyed by the brightness of Christ's coming; so that there can be no conversion of the world before the advent; †† and that as the new earth, wherein dwelleth righteousness, is located by Peter after the conflagration, and is declared by him to be the same for which we look, according to the promise of Isa. lxi, 17, and is the same that John saw in vision after the passing away of the former heavens and earth; it must necessarily follow that the various portions of scripture that refer to the millennial state must have their fulfillment after the resurrection of all the saints that sleep in Jesus. †† I also found that the promises respecting Israel's restoration are applied by the apostle to all who are Christ's,—the putting on of Christ constituting them Abraham's seed, and heirs according to the promise. †††

"I was then satisfied, as I saw conclusive evidence to prove the advent personal and pre-millennial, that all the events for which the church look to be fulfilled [in the millennium] before the advent, must be subsequent to it; and that, unless there were other unfulfilled prophecies, the advent of the Lord, instead of being looked for only in the distant future, might be a continually-expected event. In examining the prophecies on that point, I found that only four universal monarchies are anywhere predicted, in the Bible, to precede the setting up of God's everlasting kingdom; that three of those had passed away,—Babylon, Medo-Persia, and Grecia,—and that the fourth—Rome—had already passed into its last state, the state in which it is to be when the stone cut out of the mountain without hands shall smite the image on the feet, and break in pieces all the kingdoms of this world. I was unable to find any prediction of events which presented any clear evidence of their fulfillment before the scenes that usher in the advent. And finding all the signs of the times, and the present condition of the world, to compare harmoniously with the prophetic descriptions of the last days, I was compelled to believe that this world had about reached the limits of the period allotted for its continuance. As I regarded the evidence, I could arrive at no other conclusion.

"Another kind of evidence that vitally affected my mind was the chronology of the Scriptures. I found, on pursuing the study of the Bible, various chronological periods extending, according to my understanding of them, to the coming of the Saviour. I found that predicted events, which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood, Gen. vi, 3; the seven days that were to precede it, with forty days of predicted rain, Gen. vii, 4; the four hundred years of the sojourn of Abraham's seed, Gen. xv, 13; the three days of the butler's and baker's dreams, Gen. xl, 12-20; the seven years of Pharaoh's, Gen. xli, 28-54; the forty years in the wilderness, Num. xiv, 34; the three and a half years of famine, 1 Kings xvii, 1; the sixty-five years to the breaking of Ephraim, Isa. vii, 8; the seventy years' captivity, Jer. xxv, 11; Nebu-

chadnezzar's seven times, Dan. iv, 13-16; and the seven weeks, threescore and two weeks, and the one week, making seventy weeks, determined upon the Jews, Dan. ix, 24-27; the events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions.

"When, therefore, I found the 2300 prophetic days, which were to mark the length of the vision from the Persian to the end of the fourth kingdom, the seven times' continuance of the dispersion of God's people, and the 1335 prophetic days to the standing of Daniel in his lot, all evidently extending to the advent, with other prophetic periods, I could but regard them as 'the times before appointed,' which God had revealed 'unto his servants the prophets.' As I was fully convinced that 'all Scripture given by inspiration of God is profitable,'—that it came not at any time by the will of man, but was written as holy men were moved by the Holy Ghost, and was written for our learning, that we, through patience and comfort of the Scriptures, might have hope,—I could but regard the chronological portions of the Bible as being as much a portion of the word of God, and as much entitled to our serious consideration, as any other portion of the Scriptures.

"I, therefore, felt that, in endeavoring to comprehend what God had in mercy seen fit to reveal to us, I had no right to pass over the prophetic periods. I saw that, as the events predicted to be fulfilled in prophetic days had been extended over about as many literal years; as God, in Num. xiv, 34, and Eze. iv, 4-6, had appointed each day for a year; as the seventy weeks to the Messiah were fulfilled in 490 years, and the 1260 prophetic days of the Papal supremacy in 1260 years; and as these prophetic days extending to the advent were given in connection with symbolic prophecy, I could only regard the time as symbolical, and as standing each day for a year, in accordance with the opinions of all the standard Protestant commentators. If, then, we could obtain any clue to the time of their commencement, I conceived we should be guided to the probable time of their termination; and, as God would not bestow upon us an useless revelation, I regarded them as conducting us to the time when we might confidently look for the coming of the Chiefest of ten thousand, the One altogether lovely.

"From a further study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation, at the captivity of Manasseh, which the best chronologists assigned to B. C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologists dated from B. C. 457; and that the 1335 days, commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan. xii, 11, were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologists for the events from which they should evidently be reckoned, they would all terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years' study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up; that all its pride and power, pomp and vanity, wickedness and oppression, would come to an end; and that, in the place of the kingdoms of this world, the peaceful and long-desired kingdom of the Messiah would be established under the whole heaven; that, in about twenty-five years, the glory of the Lord would be revealed, and all flesh see it together,—the desert bud and blossom as the rose, the fir-tree come up instead of the thorn, and instead of the briar the myrtle-tree,—the curse be removed from off the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and them who fear his name, and those be destroyed that destroy the earth.

"I need not speak of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical or obscure, to me, in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the word were gone; and, although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before-darkened mind, that I felt a delight in studying the Scriptures which I had not before supposed could be derived from its teachings. I commenced their study with no expectation of finding the time of the Saviour's coming, and I could at first hardly believe the result to which I had arrived; but the evidence struck me with such force that I could not resist my convictions. I became nearly settled in my conclusions, and began to wait, and watch, and pray, for my Saviour's coming."

† 2 Pet. iii, 7-10; Isa. lxxv, 17-19; Rev. xxi, 22.
 †† 1 Cor. xv, 20, 23, 49, 51-53; Phil. iii, 20, 21; 1 Thess. iv, 14-17; 1 John iii, 2.
 ††† Isa. xxxiv, 8; xl, 2, 5; xli, 10-12; Rom. viii, 21-23; 1 Cor. i, 7, 8; iv, 14; xv, 54, 56; Eph. v, 27; Col. i, 22; 1 Thess. iii, 13; Heb. ii, 13-15; Jude, 24; Rev. xx, 1-6.
 †††† Ps. i, 3; xxvii, 3; Isa. lx, 15, 16; xxiv, 21, 22; Dan. vii, 10; Mal. iv, 1; Matt. iii, 12; John xxv, 29; Acts xxiv, 15; 1 Cor. iii, 13; 1 Thess. v, 2, 3; 2 Thess. i, 7-9; 1 Pet. i, 7; 2 Pet. iii, 7, 10; Jude, 6, 7, 14, 15; Rev. xx, 3, 13-15.
 ††††† Ps. xxxvii, 9-11, 22, 28, 30, 34; Prov. ii, 21, 22; x, 30; Isa. xl, 21; Matt. v, 5; vi, 10.
 †††††† Rev. xx, 2-7.
 ††††††† Matt. xiii, 37-43; xxiv, 14; Dan. vii, 21, 22; 2 Thess. ii, 8.
 †††††††† 2 Pet. iii; Isa. lxxv, 17; Rev. xxi; xxii.
 ††††††††† Rom. ii, 14, 15; iv, 13; ix, 6; x, 12; xi, 17; Gal. iii, 29; Eph. ii, 14, 15.
 †††††††††† It will be seen by this, that Mr. Miller entertained the popular view in regard to the state of the dead and the punishment of the wicked.—Ed.

* See John xiv, 3; Acts i, 11; 1 Thess. iv, 16; Rev. i, 7; Matt. xvi, 27; xxv, 30; Mark viii, 38; xiii, 26; Dan. xii, 13.

† Dan. vii, 14, 18, 22, 27; Matt. xxv, 34; Luke vii, 32; xix, 12, 15; xxii, 29; 1 Cor. ix, 25; 2 Tim. iv, 1, 8; James i, 12; 1 Pet. v, 4.

LIFE INCIDENTS.

BY ELDER JAMES WHITE.

CHAPTER SEVEN.

The Great Camp-meeting at Exeter, N. H.—Manifestation of Fanaticism.—The Seventh-month Movement.

It was in the month of August, 1844, that the memorable Second-advent camp-meeting was held at Exeter, N. H. This meeting was large. It was the occasion of a general rally from all parts of New England, and many were present from other States, and from the Canadas. There were many tents upon the ground, some of them resembling houses of worship, in size and shape, more than the small tents usually seen upon Methodist camp-grounds. These furnished ample accommodations for the thousands of believers present.

There was a general agreement with all Adventists at that time, that the special providence of God had directed the Advent movement. But the farthest point to which the Jewish year could be extended, reaching from March, 1843, to March, 1844, had passed, and believers were left in a state of suspense and uncertainty, evidently not enjoying all the inspiring influence of the Advent hope and faith they felt under the proclamation of definite time. And there were other things, besides the passing of the time, that cast a degree of general gloom over the Second-advent cause at that time.

Storrs' Six Sermons on the immortality question were being widely circulated among Adventists, and the doctrine of man's unconsciousness in death and the destruction of the wicked, was being adopted by some, and regarded with favor by many. The time had come, in the providence of God, for this question to be agitated. But its importance could not then be seen by any as it is now regarded, since the rise, and wide-spreading, desolating influence of Spiritualism. Those Second-advent editors and lecturers, such as Litch, Hale, Bliss, Hines, and Miller, who did not agree with Mr. Storrs, not only failed to see that good could result from the agitation of the subject, but were grieved that the once united and happy flock, who were looking for the immediate return of the great Shepherd, should have their minds divided by this question. And these men, who felt the responsibilities of the great Advent cause, are not to be censured for their fears, nor blamed for their efforts to avoid the discussion of so sensitive a question.

And while it was being feared that a portion of the Advent body were having their minds diverted from the all-important work of warning the world of the soon coming of the Son of man, by an unnecessary discussion of the immortality question, others were causing divisions, and were bringing much labor and perplexity upon the leading men in the cause, by urging upon the flock extreme views of entire consecration, or Christian perfection, then taught by the Methodists, the men of the Oberlin, O., school, and others. And not a few men and women appeared in the Advent ranks, who professed to be wonderfully led by the Holy Spirit. These took their position in advance of their brethren. Many of them soon became self-righteous, and, notwithstanding their apparent humility, were proud of their spiritual attainments. So wonderfully impressed to do this or that, and so directly taught by the Holy Spirit in relation to their entire duty, how could they err? The idea of mistakes on their part, in doctrine or in duty, was banished from them.

Viewing themselves far in advance of their brethren, they were ready to teach even their teachers. And supposing themselves directly taught by the Holy Spirit, they were ready to reject the instructions and corrections of those who labored to help them. Such persons usually advance rapidly in their wild career. They soon fall under the direct power of Satan, to be impressed and tempted by him to do this or that thing which is sinful. They labor under the terrible deception that all their impressions are from the Holy Spirit, and must at all hazards be promptly obeyed. God pity the poor fanatic who is thus goaded on by the Devil to disgrace himself and wound the cause of Christ. In no case could Satan strike the Advent cause so stunning a blow, and so completely cover it with reproach, as to lead on certain ones who bore the Advent name, in the wild career of fanaticism.

And he knows when to strike. The world had just trembled before the solemn message of the Judgment hour, proclaimed with great boldness and power. And believers had lifted up one united voice in confident testimony relative to the period of their joyful expectations. But the time had past, the world breathed easier, the scoffer triumphed, and believers felt that they had all they could do to hold fast, and not draw back to perdition. This was just the time for Satan to strike.

More or less had embraced the Advent faith from all those religious bodies where the idea was prevailing that Scriptural sanctification, purity and holiness, consisted chiefly in happy flights of feeling, and being led in the minutiae of the Christian life by impressions. These had been stirred to the very depths of the soul by the proclamation of the second coming of Christ, and felt that if they ever needed holiness, it was then necessary, to enable them to stand when He should appear, and that if they should ever follow the leadings of the Holy Spirit, it was then, as they were engaged in the preparatory work for the Judgment. And with their false notions of entire consecration, they were in readiness for the torch of fanaticism. If Satan could control these, and bring reproach upon the Advent cause, and sadden the hearts of those he could not destroy, he would gain a victory that would cause wicked men and demons to triumph.

There was upon the Exeter, N. H., camp-ground, a tent from Watertown, Mass., filled with fanatical persons, as briefly described above. And at an early period in this meeting, they attracted much attention by the peculiar style in which they conducted their seasons of social worship in their tent. These were irregular, very lengthy, frequently extending into hours of intermission and rest, continuing nearly all night, and attended with great excitement, and noise of shouting and clapping of hands, and singular gestures and exercises. Some shouted so loud and incessantly as to become hoarse and silent, because they could no longer shout; while others literally blistered their hands striking them together.

The tent's company from Portland, Me., of which Eld. White was one, had pitched close by this tent from Watertown before the condition of those who occupied it was generally known, little thinking of the annoyances they were to suffer from these fanatical persons. But these they endured for a while in the hope that they would be corrected, and reformed. Seeing, however, that they were not the persons to be reformed, and that they grew no better, but, rather, worse, the Portland brethren moved their tent to a distant part of the ground. But this act, showing the assembled thousands that they had no union with those they left, created sympathy for these fanatics, in not a few who viewed all the dangers of the way on the side of those who were disposed to formality. These joined with the Watertown people in the cry of persecution, and shouted, "Glory to God," over it, as if a new and brilliant victory had been gained.

By this time a general gloom was coming over the meeting, and ministers who had the burden of the work upon them, felt deeply. The wild fire was spreading, and how to stop it was the question. The people were told of the dangers of "spiritual magnetism," and were warned to keep away from that tent. But this only caused a crowd of the curious, incautious, and those who claimed a right to "investigate," and felt that they were responsible to no one, to gather round this tent. And it was evident that every hour some were being brought under this influence, several of whom were suffering impulse to ride over reason.

A minister, possessing more natural eloquence than piety and real moral worth, while attempting to preach from the stand, was rebuked by a clear voice from this tent, and thrown into confusion. "Do not let me fall, brethren," said he to the large congregation who were turning their attention to the tent from which came the voice. "Pray and keep your minds upon the subject." He did fall in spirit and freedom, and his effort was a decided failure.

Eld. Plummer, of Haverhill, Mass., who had the especial charge of the meeting, made appropriate remarks upon the condition of things, with great solemnity and deep feeling. He then prayed, calling on

God for guidance and help in that critical hour. He prayed like a strong man in agony, whose only hope of deliverance was in God. He then stated something of his opinion of the spirit of fanaticism on the ground, and exhorted the people to look to God for help, and not suffer their minds to be diverted by the interruptions and general noise of the faction on the ground, who were not in harmony with the great objects of that meeting. He stated, in a most solemn manner, that he had no objections to shouts of praise to God, over victories won in his name. But when persons had shouted, "Glory to God," nine hundred and ninety-nine times, with no evidence of one victory gained, and had blistered their hands in striking them together with violence, he thought it was time for them to stop. But if they would not change their course, it was time for all who wished to be consistent Christians, to withdraw their sympathy from them, and show their disapproval of their course by keeping entirely away from them.

These remarks helped the people generally, but not those who were wild with fanaticism. But none among the preachers and speakers generally had shown up to this time that they had the burden of the meeting upon them, excepting what was seen in Eld. Plummer in reproving existing wrongs. Several spoke from the stand, but they failed to move the people. God evidently had a special message for that people, to be attended with his signal blessing. Men of ability spoke of the great lines of prophecy which proved that the advent of Christ was the next great event, and of the signs that that event was at the door; but this was as familiar to that crowd of intelligent believers as their A, B, C.

Just then, as one was speaking with but little force and interest, and the people were becoming weary of being told, in a dull, prozy style, what they already knew, a middle-aged, modest-appearing lady arose in the center of the audience, and in a calm manner, and with a clear, strong, yet pleasant voice, addressed the speaker as follows:

"It is too late, Bro. —. It is too late to spend our time upon these truths with which we are familiar, and which have been blest to us in the past, and have served their purpose and their time."

The brother sat down, and the lady continued, while all eyes were fastened upon her.

"It is too late, brethren, to spend precious time as we have since this camp-meeting commenced. Time is short. The Lord has servants here who have meat in due season for his household. Let them speak, and let the people hear them. 'Behold the Bridegroom cometh, go ye out to meet him.'"

This testimony seemed electrifying, and was responded to by choked utterances of "Amen." Many were in tears. What former speakers had said was forgotten, and the spirit of fanaticism, which an hour before lay upon the burdened feelings of the brethren and sisters like a ponderous leaden weight, was also forgotten. The attention paid to those in fanaticism, and the opposition they were able to call out, were just the coveted fuel to feed the unhallowed flame. And they were destined to triumph unless the attention of the people could be fastened in another direction. This done, and their power was broken.

By the request of many brethren, the next morning, the arguments were given from the stand, which formed the foundation of the tenth day of the seventh-month movement. The speaker was solemn and dignified, and showed to the entire satisfaction of that vast body of intelligent believers—

1. That all the evidences which had been relied upon as proof that the 2300 prophetic days of Dan. viii would end in the year 1843, proved that they would terminate in 1844. The entire body of believers had been united, agreeing with Wm. Miller that the 2300 days dated from the going forth of the commandment to restore and to build Jerusalem, B. C. 457. This point settled, the figures, 1843, were readily found:

From.....2300
Take.....457

And there remain.....1843

But the speaker showed an error in this calculation. He stated that it would require 457 full years before

Christ, and 1843 full years after Christ, to make 2300 full years, so that if the 2300 years commenced with the first day of B. C. 457, they would reach to the first day of A. D. 1844.

2. That this prophetic period did not commence with the year 457, in the spring, but in the autumn of that year. His reasons were—

a. That as the seventy prophetic weeks are the first 490 years of the 2300, and as the first seven weeks of the seventy mark the time of the work of restoring and building Jerusalem in troublous times, the great period must commence with the commencement of the work of restoring and building, which did not commence in the spring, on the first month, when Ezra started from Babylon, but after he had reached Jerusalem, in the autumn, probably on the seventh month. "For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem." Ezra vii, 9. This would give more than two months for necessary preparations for the work of restoring and building to commence on the seventh month, immediately after the great day of atonement.

b. That as the words of the angel to the prophet Daniel—"in the midst of the week he shall cause the sacrifice and the oblation to cease,"—mean that in the middle of the last week of the seventy, Christ should be crucified. And as he was crucified in the spring, that prophetic week of seven years must commence and close in the fall. Consequently the seventy weeks commenced and closed in the fall, and, therefore, the 2300 days terminate in the fall.

3. The speaker then introduced the arguments drawn from those types of the law of Moses which point to Christ, to prove that the second advent of Him who was then our High Priest would take place in the autumn, even on the tenth day of the seventh Jewish month. He reasoned that as the spring types, pointing to the great events connected with the first advent of Christ, were fulfilled, not only as to their nature and order, but as to time, so would the autumnal types, pointing to the second advent, be fulfilled as to time. See Lev. xxiii. The slaying of the passover lamb was a type of the crucifixion of Christ. Paul says, Christ our passover is sacrificed for us. 1 Cor. v, 7.

The sheaf of the first fruits of the harvest, which was waved before the Lord, was typical of the resurrection of Christ. Paul again says, in speaking of the resurrection of the Lord and all his people, Christ, the first fruits, afterward they that are Christ's at his coming. 1 Cor. xv, 23. As this sheaf was like the grain in all the wide harvest-field, only that it was the first ripe grain, so Christ arose from the dead a sample of all the just to be raised at his second coming. Then all the saints will have glorious bodies, like that of their divine Lord. Phil. iii, 21.

The new meat offering was a type of the descent of the Holy Spirit on the day of Pentecost.

The speaker stated that Christ was offered a sacrifice for sinners on the fourteenth day of the first Jewish month, the very month on which the passover lamb had been slain for sixteen long centuries. That he was raised from the dead a sample of all the resurrected just on the very day of the month upon which the earliest ripe grain was waved before the Lord. And that the descent of the Holy Spirit on the day of Pentecost,—Pentecost meaning fifty—was on the day of the month in which the new meat-offering was presented unto the Lord. That new meat-offering was fifty days from the presentation of the wave sheaf. The descent of the Holy Spirit upon the waiting disciples was on the day of Pentecost, or day of fifty from the resurrection of their divine Lord. And, therefore, as the high priest on the tenth day of the seventh month, on the great day of atonement, came out of the sanctuary and blessed the people, so Christ, our great High Priest, would upon the same day of the same month, come from Heaven to bless his waiting people with immortality. The conclusion seemed irresistible. And what gave it still greater force was the harmony of this position with the proofs presented, that the prophetic period of 2300 days would terminate in the fall.

The deepest solemnity pervaded the entire encampment. But one view was taken of the subject presented,

by nearly all present, namely, that in all probability the speaker was correct, and that in a few short weeks human probation would be closed forever.

But what of the Watertown fanatics? In the intense interest upon the subject of time, taken by the entire crowd, these were lost sight of, neglected, forgotten. No one seemed to be affected by them, or troubled about them. In fact, they were quiet till they left the ground, and as dumb as if the special rebuke of the Lord was upon them. This fact, that fanaticism dried up before the solemn and searching time message of 1844, like the morning dew before the mid-summer's sun, is of importance to those who suppose that that stirring proclamation caused fanaticism.

The next day, by unanimous requests of the people, the same speaker repeated with still greater clearness and force, the same proofs in support of the position that the fast-approaching autumn was the time for the great prophetic periods to terminate, and that the types pointed to the tenth day of the seventh month for our great High Priest to come out of Heaven and bless his waiting people.

This was followed with solemn and stirring discourses in harmony with the times, from Elders Heath, Couch, and Eastman. The specifications of the parable of the ten virgins, down as far as the cry at midnight, seemed to have a natural and forcible application to the great Advent movement up to that time, and the words, "Behold the bridegroom cometh, go ye out to meet him," already being heard from the lips of those who were looking to the seventh Jewish month for the coming of the Lord, had a solemn, subduing power in them, such as no others had. The first portion of the parable and the application of it then made, is here given.

"Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." Matt. xxv, 1-7.

1. The ten virgins represent those then interested in the subject of the immediate second coming of Christ.

2. The lamps which the virgins took to light their way at the hour of midnight, represent the prophetic word of the Lord. "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix, 105. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place." 2 Pet. i, 19.

3. The five wise virgins, who took oil in their lamps, represent those who had faith, and the work of the grace of God wrought in them.

4. The five foolish virgins represent those professed believers, who lacked true faith, and who had not the work of the grace and Spirit of God in them.

5. The tarry of the bridegroom, the delay in the parable, and the slumbering and sleeping of the virgins, represent the passing of the Jewish year 1843, the disappointment, the suspense and uncertainty which resulted in loss of faith and zeal, manifested by believers before the time passed. It appeared evident that the period of hope deferred and general gloom since the close of the Jewish year 1843, was the night of sleeping and slumbering.

6. The cry at midnight in the parable, "Behold the bridegroom cometh; go ye out to meet him," represented the solemn message of the tenth day of the seventh-month 1844 time, already being heard. It was suggested that the night of tarry in the parable, represented half of a prophetic day, or six months, extending from the passing of the time in the spring, to the seventh month in the fall, and that the present work of waking up under the cry, "Behold he cometh," in the seventh month, commenced in July, in the middle of the tarrying time, or at midnight.

And now the work of waking up the slumbering believers, and giving the last warning to the world, seemed to be crowded into a few weeks. Those who received the message felt the burden of the work. Language cannot describe the solemnity of that hour.

And no one can have any just idea of it only eye-witnesses, upon the ground, who saw, heard, and felt for themselves. The time for shouting, and display of talent in speaking, singing, and praising, seemed to be passed. The brethren and sisters calmly consecrated themselves, and all theirs to the Lord and his cause, and in humble prayers and tears sought his pardon, and his favor. All those unhappy divisions and extravagances which had threatened the prosperity of the Advent cause were lost sight of, and the watchmen, and the people also, were beginning to lift up one united voice, with strength and heart-felt solemnity, "Behold the bridegroom cometh; go ye out to meet him."

A WARNING.

BEWARE OF PAPER COLLARS OF ALL KINDS.

I CLIP the following from the Detroit Tribune of recent date:

"Judge Bangs, of Lacon, Ill., has had a long and serious illness, caused by wearing glazed paper collars."

I know a little how to sympathize with the above-named judge in his affliction; not in that I have had a severe fit of sickness from wearing paper collars, but I have had severe trouble with my neck and lower part of the head in shape of poison sores, and swellings, for nearly a month past, from this cause. Well, you say, you ought not to have worn the enameled collars. That is just the point I am coming at. Although I have worn paper collars about three years, I have been careful to avoid those which are said to be finished with strychnine. I have worn the linen finished, and the unglazed collars, and have made up my mind, as all will in due time, I think, that there is poison in all of them. And that the safest way is to return to the old linen collars, which I have not been slow to do on finding the cause of my difficulty. I have worn them as a saving of expense in washing, &c. But I have decided that I would willingly give many times the amount I have saved in this manner, rather than endure again the pain of paper collar sores for three weeks. It commenced with pimples on the back of the neck about as large as the head of a pin, which would soon dry up, and scale off, and they have increased to painful sores as large as a black walnut. Let others think in time, and save the affliction.

J. N. LOUGHBOROUGH.

Since receiving the above, we find the following in the Methodist, of New York. Many similar warnings we have seen; and we think it duty to give them, that all may have the information, which, we think, should at least be considered. Ed.

One of the physicians at a meeting in Tarentum, Allegany county, Pa., reported recently a case of poisoning of a child who had eaten the greater part of a paper collar which had been thrown away. A gentle emetic and some other remedies serving to remove the poison, caused the symptoms to subside, in not less, however, than about forty hours.

When these collars are chemically examined, some are found to be covered with zincwhite (oxide of zinc), and others with powdered heavy spar (sulphate of baryta). Both substances are more or less poisonous; the zinc preparations, however, by their emetic properties, are their own antidotes, and when we are certain that we have to do with nothing else, an emetic is unnecessary, and warm water with some butter to promote the vomiting, is all that is required. The preparations of barium, however, are mostly poisonous, and never cause vomiting, except in large doses, when also convulsions and other alarming symptoms appear. For these, emetics and the stomach-pump are to be recommended.

The wearing of these paper collars has also produced in some individuals eruptions around the neck, where the perspiration partially dissolved the white paint, and caused it to enter the pores of the skin. Knowing what some of these collars are covered with, this is not to be wondered at.—*The Methodist*.

MANY a man thinks it is virtue that keeps him from turning a rascal, when it is a full stomach. One should be careful and not mistake potatoes for principles.

Who gives of his superfluity does good to others; who gives of his necessity does good to himself.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 31, 1868.

URIAH SMITH, EDITOR.

SINGULAR PHENOMENA OF NATURE.

We learn from an exchange of a most remarkable phenomenon at Scottville, Ill. In digging in several localities near that place after a depth of five or six feet has been attained, fire breaks out, and continues blazing. What it is caused by, puzzles the citizens of that vicinity, and is a mystery to all. Some farms are said to be already seriously injured. The Abingdon Virginian says that about 11 o'clock on the morning of Saturday, Feb. 22, many of the citizens of Washington and Smyth counties were startled by a loud report, and a succeeding rumbling sound, somewhat like distant thunder, which, in some localities, produced jars and rockings, such as usually accompany earthquakes. Near the base of the Iron Mountain, some twelve or fifteen miles southwest of Abingdon, the noise, as well as the apparent commotions of the earth, were absolutely alarming.

The Appleton (Wis.) Post states that on Sunday night, Feb. 27, at a little past midnight, while snow was falling fast, three bright flashes were seen at a few minutes' interval, all within fifteen minutes. The flashes were like lightning, and followed by heavy concussions that made the windows rattle, and houses jar throughout the city. Next morning, there was found in the snow a dark substance, visible for miles around. This, on dissolving the snow, was found to be a fine, reddish sand. Those who melted snow for washing or ordinary purposes, found this sand in such quantities as to make the water unfit for use.

The Lafayette (Ind.) Courier says that at about half-past eight o'clock, Friday evening, Feb. 28, the entire skies being wholly overcast with clouds, and a deep darkness prevailing, a considerable section above the western horizon was suddenly illuminated as if with the reflection of a prairie fire, and, from the center of this, a narrow perpendicular shaft of glowing red light was displayed, reaching more than half way to the zenith. This shaft showed in strong relief against the surrounding skies, and resembled the tail of a comet, except that it was of an uniform width throughout its entire length. After remaining visible about ten minutes, during which time it brightened and waned in its brightness—the shaft and the diffuse glow at the base faded away. The peculiarity of the long narrow shaft precludes the possibility that the spectacle was a mere reflection of a fire on the surface of the earth; neither could it have been a part of an aurora borealis, for in the course of an hour the northern skies became clear, and there was no sign of that phenomenon apparent.

A very similar display was witnessed in Northern Ohio, the week previous to that mentioned above.

PHENOMENON AT NIAGARA FALLS.—It is stated that at Niagara Falls, during a recent storm, the strong easterly gale sent the waters of Lake Erie westward, leaving the Niagara River and tributaries lower than were ever known before. Buffalo Creek was so low that all the vessels in it were grounded, and Niagara Falls was a rivulet compared with its native grandeur. The bed of the American branch was so denuded that you could travel in its rocky bed without wetting your feet, and mysteries that were never before revealed, came to light on that day. Rocks that were heretofore invisible appeared in their full grown deformity upon the surface, and great was the consternation among the finny tribes.—The Three Sisters were accessible to foot-passengers, and many traversed where human foot had never trod, with perfect impunity and dry feet. Below the falls was the wonder of wonders. The water was full twenty feet lower than usual, and the oldest inhabitants gazed in wonder at the transformation. Near Suspension Bridge, the celebrated rock at Wither's mill, upon which a drowning man caught and was rescued several years ago, which barely projects its head above the water, was laid bare 20 feet above the surface. Suffice it to say, the wind subsided that evening, the waters returned to their wonted haunts, the fish breathed freer, the rocks again hid their diminished heads, and the roar of the cataract resumed

its ancient tone, and the waters rushed onward to the sea. Niagara was herself again.

From another exchange we clip the following:

A torrent of boiling water burst up through the shaft of an artesian well, which was being sunk at La Crosse, Wis., scalding several men, melting off the snow for some six acres, and boiling things generally.

A GOOD SABBATH.

MARCH 21 was a good Sabbath at our home, and with the few who assembled at our house of worship. The leading subject in the meeting, in which all took part, was gratitude and thanksgiving to God. We had been passing through deep affliction, and were being relieved enough to prize freedom from great anxiety and distress. Then could we better prize the sustaining, prospering, blessing hand of God.

Our beloved Bro. King had been dangerously injured, but now seemed out of danger. Each day we saw him mending, while all his symptoms appeared favorable. He was cheerful, quite free from pain, comfortable and happy. In fact, it seemed that although we brought him to our house wounded, and covered with blood, yet his coming had brought a blessing to our house. He seemed patient, thankful and happy, and why should not our very hearts overflow with love and gratitude to God?

As I write, Bro. King sleeps sweetly beside me. He has walked out upon the stoop, and up to our spacious, unfinished chamber, newly arranged for our sleeping apartment. He sits up half of the day, and will be able, if the weather is pleasant, to ride out in a day or two. Well, we felt that we could praise the Lord that this dear brother was being raised up.

And, again, Bro. Dr. Lay was with us from Battle Creek, and seemed to enjoy our little, humble, social meeting very much. I had telegraphed to him to come and see Bro. Thomas Wilson, who was very sick with Erysipelas. Bro. Lay gave us a good testimony, and seemed refreshed and cheered. He reported Bro. Wilson improving, which relieved us all. In consequence of storm, had roads, and care for the afflicted, we had passed two Sabbaths without a meeting, and although our numbers were few, the season was precious. In the afternoon, we had a most agreeable season at our house with Bro. Lay and others who joined our social circle. Bro. Lay has spent two nights with us, and we have enjoyed his Christian visit exceedingly. He left us, first-day, at 3 P. M., for Battle Creek, via Orleans and Ionia. He came, weary and worn, and somewhat depressed in spirit. He left, appearing cheered by his visit, and refreshed by the change from home cares. And as this dear brother left us, we could but feel to say, The Lord bless Bro. Lay, and make him a great blessing to the afflicted people of God.

JAMES WHITE.

Greenville, Mich., March 22, 1868.

THE JOY OF SALVATION.

DAVID prayed that God would restore to him the joy of his salvation. There is a joy in the salvation of God. The soul that drinks of the "cup of salvation" can "rejoice always;" can "glory in tribulation," because it realizes that "all things work together for good to them that love God;" and that we are not merely "conquerors through Him that loved us," in prosperity, in ease, in plenty, and in security, but "more than conquerors" in tribulation, distress, persecution, famine, nakedness, peril, and the sword. Bless the Lord for such a soul-reviving hope as this; for a faith that will overcome the world;

"That when in danger, knows no fear:
In darkness feels no doubt."

But David had sinned against God; his soul was pining in darkness; he was lamenting his iniquity with cries and bitter tears. But he did not sink into rebellious unbelief; he had tasted before of the joy of God's salvation, and he longed for another draught at the all-healing fountain. His soul thirsted for the living God as the chased hart panteth for the water-brook. Nothing could atone for the absence of his Father's smile, for his loving kindness was to him better than life.

We believe there is salvation in the present truth—the third angel's message. As a truth to prepare us for the coming of the Lord it must be a test to all to whom it is preached. We do not say that God has no accepted servants among those who as yet know nothing of this message, or that they cannot know the joy of his salvation while living up to the best light they have. But we know the Scripture says that "to him that knoweth to do good and doeth it not, to him it is sin." When the light comes, if any reject it, they have no cloak for their sin—no more excuse for disobedience. A transgression which before was done in ignorance, and therefore pardonable, then becomes willful and far more dangerous; and if persisted in till Jesus closes his work as priest in the Heavenly Sanctuary, will sink the transgressor to everlasting ruin.

What we draw from the above-quoted Scripture, and apply to ourselves, is this: that it is sin for us to neglect the warnings of this message; that such a sin against light and knowledge is willful, and must deprive us of the salvation of God; that our only hope of eternal life—only chance of God's salvation—is in the present truth. And this is the necessary conclusion from our profession. Why "leave the world and all behind?" Why become so peculiar and singular in the sight of the world and our friends? Why bear an unpopular cross, and deprive ourselves of such things as others greedily seek after, if there be no real advantage in it? If we can find salvation in the way that others walk in, why not walk with them? No, we cannot. Life and death are before us; the wrath of God impending warns us to give heed to the warning message.

Now we are very seriously impressed with the fact that a great many who profess this truth, never press into it sufficiently to receive the joy of God's salvation. They move along on the same dead level; occupied by those who reject the present truth; they have no real hungering and thirsting after righteousness; their souls do not thirst and pant for the living God; they love the truth, perhaps, but no ardent emotions reach out after the God of truth; truth to them is more of an end than a means, or if a means, it is merely of ultimate salvation and not of present enjoyment of God—not to perfect them in holiness of heart and life. Such are greatly deceived. Many, doubtless, are deceived by a profession of truth, whose only hope is in the profession, for they would not consider themselves safe for a moment without that profession if living just as they now do. Who is laboring under such a deception? Is it I? Is it you?

These thoughts have been sent home to our hearts with great force by the Lord's testimony, that many who profess this precious faith; who rejoice in the light of this truth, will lose eternal life. Lukewarmness and formality will be their ruin. Who can imagine the bitterness of their lamentation when they awake from their dream of false security, and find it too late to secure that salvation they so long trifled with? How the warnings, the entreaties of their friends, and the neglected testimonies of the Lord will burn in their memories, filling them with unutterable anguish! Lord, "wake thy slumbering people;" revive thy work in every heart.

To young and old we say, Seek with earnestness to know the joys of God's salvation; do your duty, not only when you "feel like it," but when it is a cross—a trial to faith and nature, too. Be more diligent in that neglected duty, secret prayer. Plead with God till he visits you with his immediate presence by his Spirit; leave not the place of retirement till your Saviour appears exceedingly precious and lovely; weep before him, and confess, if need be, till you can rise with thanksgiving in your heart and on your tongue.

Have you never known the sweet subduing power of the Spirit of God? you may have it; you must have it to stand in the great day that is near; yes, to withstand the wiles of Satan, and the perils of the present hour. Do not look too far away for the hour of triumph over Satan and sin. He who gets no present victory will look in vain for future triumph. Have you lost the sweet joy of salvation in your souls? Lose no time—give no sleep to your eyes, nor rest to your weary powers—till it is restored. Make haste; there is danger in every step—on every hand; and

no refuge but the Saviour; no safety but in his presence.

Will you heed the warning? Will you seek after the fullness of a Saviour's love? That the Lord may revive his work with his people is our earnest prayer.

J. H. W.

REPORT FROM BRO. LOUGHBOROUGH.

My labors in this place closed yesterday for the present. I have visited and labored in private with eighteen different families of Charlotte and Windsor churches, and of those investigating the truth; and have given nine public discourses during the last four weeks. The effort has not been in vain. The Lord has given freedom in laboring for his cause and truth, both in public and in private. Some who have been in the dark feel different, and we trust will yet find their way back with the people of God; while some confessed with tears their wayward course and opposition to the work of God. Three were received by vote as members of the church when they shall be baptized. These have recently commenced to keep the Sabbath. We learn that there are two or three others keeping the Sabbath who also design to unite with the church and be baptized.

We find an anxious desire on the part of the people in this vicinity to hear the truth; but for two reasons we did not deem it advisable to commence a series of public meetings here at present.

1. Those professing the truth needed a work done for them, that they might be more firmly united to the body of this people, so that they could stand by the truth in all its parts when it shall be presented, and thus prove a help, and not a hindrance to the work.

2. As it has been muddy and stormy weather, and, as the hurry of sugar-making was coming on, it did not seem to be a favorable time to commence public meetings. Such, however, is the anxiety of the people to hear, that in one neighborhood where I was visiting, those without supposed I was surely going to preach, and so got out an appointment for me. I chose to leave the people hungry to hear the truth, giving them a favorable opportunity to hear it at some future day, rather than present only a portion of it under unfavorable circumstances, and leave them to have the enemy steal away the word from their hearts.

As I intimated in my last report, one great cause of the low state of things here was opposition to the Gifts on the ground of the health reform, Systematic Benevolence, &c. To show what power the enemy has with the human mind, and what perverted ideas people may get, I will give some of the ideas I had to meet. The enemy tried to make some think that because we were teaching the people that it was more for their health to leave the use of flesh meats and live on fruits, grains, and vegetables, that we were that class who "commanded to abstain from meats." As I said to one brother, if he would convince me that the Seventh-day Adventists were the people that were doing what Paul said in 1 Tim. iv. 1-5, I would leave them at once, for certainly the class who do that have no very desirable characteristics presented. We read: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." Deplorable, indeed, is the situation of the people here described. It certainly has a more ready application on that class of people who teach that "human blood is as good to cleanse from sin as the blood of Christ," and that "there is no such thing as sin," and that what is called sin is "undeveloped good." And to a class of people who are led by the spirits of devils, instead of those who are carefully and prayerfully seeking the ways of God, and making a covenant with him by sacrifice. "Forbidding to marry." In proof that we were the class represented in this testimony, reference was made to the Testimony of Sr. White, concerning the consequences when some married who were not capable of taking care of themselves, but simply caused misery to themselves and their sickly, numerous offspring. I think the text has a more definite application to those Spiritualists who teach that the present existing legal

regulations in reference to marriage are a curse to the human family, and that marriage should only be a contract between parties while they might agree. I suppose this to refer to a time when Spiritualists shall have power to legislate, when we may see, by them, an effort to annul marriage laws, and with it a "commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."

Some are in too great haste in drawing their conclusions from the above words, supposing that the word *meat* always signifies flesh meat; but let it be borne in mind that it is "meats which God hath created to be received with thanksgiving." The question then turns on the point as to what God created as the food of man. We read in Gen. i, 29, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

From this it readily appears that the word *meat* is used in the sense of food, and, also, that what God created for the food of man was not the flesh of animals, but the fruits and vegetation of the earth. Although God has since creation permitted man to eat animal flesh, but finally restricted that to certain kinds, yet it cannot be proved from the word of God that he ever created flesh for the food of man. That *meat* signifies man's food is also evident from the testimony to Israel as they were passing into Canaan: "Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down." Deut. xx, 20. Again, in the record of the shipwreck of Paul, we read: "And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore, I pray you to take some meat; for this is for your health; for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread and gave thanks to God in the presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred and threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea." Acts xxvii, 33-38. All can very readily perceive that the *meat* spoken of in this text was bread made of wheat.

Our opponents, still eager to maintain their position of unrestrained license in the use of flesh-meats, endeavor to make a point on Paul's testimony: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." 1 Tim. iv, 4, 5. They claim that this takes off all distinction of meats. If this is correct, then they must abide the conclusion, that, should they happen to have served up for them a dish of toads, snails, snakes and lizards, they must eat, for "nothing is to be refused." But, it seems to us, that the latter clause of the verse makes all plain: "For it is sanctified by the word of God and prayer." Where has God's word ever sanctified, or set apart, as the term means, swine's flesh, and the vile creatures mentioned above? Taking the whole scope of these texts, then, it refers to those foods which God created for man's use, and which his word has designated as clean, and for his use. The translation of the Emphatic Diaglott is very explicit on this point. It is as follows: "But the Spirit expressly says, that in subsequent seasons, some will apostatize from the faith, giving heed to deceitful spirits, and to teachings of demons; misled by the hypocrisy of false teachers; whose own conscience has been seared; forbidding marriage, and the use of foods which God created in order to be partaken of with thanksgiving by the believers, even by those who have recognized this truth; that everything created by God [for food, margin] is good, and nothing to be rejected, being received with thanksgiving; since it is sanctified through the command of God, and by prayer." 1 Tim. 1-5.

Again, it is claimed by some that our course was like those spoken of by Paul to the Hebrews: "For it is a good thing that the heart be established with grace;

not with meats which have not profited them that have been occupied therein." Heb. xiii, 9. How can this be applied to a class of people that are denying self, instead of having their whole desire for unprofitable meats, or "aliments," as the Diaglott renders it.

Again an effort was made to apply Phil. iii, 18, 19, to this people: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly (the stomach, Diaglott), and whose glory is their shame, who mind earthly things." By reading verse 20, it is readily seen that this company are held up in contrast with those who are looking for the coming of Christ. It would be strange logic, indeed, to charge a people with making a god of their appetite, or stomach, who are earnestly engaged in the work of self-denial, that they may have clearness of mind, strength of body, and the blessing of God to help them in preparing for Christ's coming. A people, who, while the world are rushing on, eating and drinking, feasting and making merry, are trying to take heed to themselves, lest at any time their hearts be overcharged with eating and drunkenness and the cares of this life, and the day of Christ take them as a snare. A people who are denying themselves, gradually bringing themselves to an unstimulating diet, will certainly be better prepared for the time of trouble, than those who rush on, gratifying all their carnal appetites, and making no preparation by sacrifice for the events that are coming.

Quite an effort was made by some, to make a point on the fact that the priests were permitted to eat the flesh of some of the offerings that were made. When the facts in reference to this are brought out, it will be seen that all of this permission confirms what we teach on the diet question. It is true the priests were permitted to eat the meat of a very few of the offerings, and but a few; and there are some facts in reference to those offerings which remove all difficulty from this matter, and show that it does not by any means conflict with what is taught in the Testimonies concerning the health reform. They were permitted to eat of wave offerings, peace offerings, and oblations. These offerings were not always flesh. Sometimes it was corn, wine, wheat, &c. The portion of flesh the priests ate, is spoken of in Lev. vii, 15-21, 29-34; x, 12-15, 18; Deut. xviii, 3-5. Of those offerings, all the fat was to be offered to the Lord, and burned. See Lev. iii, 16; iv, 8-10; vii, 31. The people were positively forbidden to eat any fat. See Lev. iii, 17; vii, 23-27. This lean portion of meat, that the priests were allowed to eat, was of young creatures. It was also to be without blemish. See Lev. i, 3, 10; xxii, 18-25. Deut. xv, 19-23; xvii, 1. We learn from all this that the flesh-meats the priests did eat was quite limited, only lean meat, and that of only healthy, young animals. We certainly fail to see how any one is going to get license from this to eat swine's flesh swimming in grease, or how they are going to get any thing in it to weigh against the fact that diseased and fat meat is unwholesome, and unfitted for feeble men and women of this age.

I supposed the priests ate more meat than they did, till I gave the matter a thorough examination in my recent visiting trip here. Let it be borne in mind that they had no part of the real burnt offerings, and no meat of any beasts whose blood was carried into the sanctuary, and you at once begin to see the limited amount they had. See Lev. vi, 30; x, 18; xvi, 27. Heb. xiii, 9-11.

It is better indeed, in this time, to strive earnestly to shun the associations of those who, when God calls, as anciently, to fasting, and mourning, and weeping, are found "eating flesh, and drinking wine." Isa. xxii, 13. Joel i, 14; ii, 15. Though they may "think it strange that we run not with them to the same excess of riot." 1 Pet. iv, 3, 4. We suppose it is equally true at this time as it was in Solomon's time: "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season for strength, and not for drunkenness." Eccl. x, 17.

But we are glad to report that the one who has taken the most active part in the work of opposition to the health reform, and the Gifts, laid down his weapons of warfare, and publicly confessed his wrong with tears. We leave this county to return to our labors for a time in Allegan, appointing to be here again, if the Lord will, the first Sabbath in May, to attend to the ordinance of baptism. May the Lord still give success to the preached word. Amen.

J. N. LOUGHBOROUGH.

Windsor, March 23, 1868.

TRUST IN GOD AT ALL TIMES.

'Tis easy drawing near to God,
When he restrains his chastening rod;
When no dark clouds obscure our sight,
But all is radiant, fair and bright.
When loving friends with genial smile,
And kindly words the hours beguile;
When love and peace their banner raise,
The heart o'erflows with grateful praise.

But oh! withdraw the smiling ray,
Let trials dark obscure our way,
Let bitter anguish rend the heart,
Let every earthly friend depart,
And persecution's angry tide,
Engulf us in its bosom wide;
How soon, alas! the weak heart faints,
And murmurs forth its sad complaints.

While yielding thus to doubt and fear,
We do not feel the Saviour near,
Whose gentle voice would soothe each grief,
Whose loving arm would bring relief;
But faith is dim, and love grows cold,
Which once was fervent, joyous, bold;
And oh! sad truth, when thus bowed down,
Some will e'en yield the heavenly crown.

Oh! heed the warning voice of God,
Come near and kiss the chastening rod;
Let persecution's banner wave,
Live near to God, and he will save
Thee from the wrath of Satan's power,
Which daily threatens to devour;
Yea, trust in God, his word is sure,
His grace will help thee to endure.

Then, weary souls, do not despair,
Be faithful, and you soon will share
The blessings of that heavenly home,
Promised to all who overcome.
All will be tested, proved, and tried;
And they who in the truth abide,
Will prove the depths of Jesus' love,
And ever dwell with him above.

MARY E. GUILFORD.

Castalia, Ohio.

THE LORD LOVES US.

DEAR LONELY ONES: Do you feel that Jesus loves you? do you live far away from the people of God, among unbelievers, and daily associate with those who love not the law of God? and while you are deprived of the precious privileges which many have, Do you sigh? Do you murmur? Do you forget that Jesus loves you? the blessed Jesus who yielded his own life for you? He left his beautiful home in Heaven. He left all his glory there and came to this dark world, took upon him the form of a servant and was made in the likeness of men, was scoffed at, spit upon, buffeted, and finally nailed to the cross, and for what? why did Jesus submit to this? He came that he might give his own life a ransom for you, and even for me. He bore our sins in his own body on the tree. Shall we now doubt his love to us? What more could we ask? What greater proof of his love could he give? Oh! what more could he do? Is it not enough? Can or will we doubt him more? Lonely ones, believe in God. His word is truth. His promises never fail; and how precious they are to a believer. They are for you if you will receive them. Jesus speaks to you. He says, "Come unto me, all ye who labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me; for I am meek and lowly in heart, and you shall find rest to your souls." Sweet rest in Jesus. May we all accept this gracious invitation; then indeed we shall feel that Jesus loves us, and he will be with us to the end. Precious promise! Blessed Jesus, help us to do thy will. All things work together for good to them that love God.

M. A. NEWMAN.

"LIFE INCIDENTS."

"THE angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. xxxiv, 7. Such was my first thought as I read in "Life Incidents": "I closed with benediction, took my chart and Bible, and made my way out through the subdued crowd. Some one locked arms with me, to assist and guard me. His countenance seemed inexpressibly familiar, yet I did not know him. When I had passed

the crowd, I missed him; and from that evening, who he was, or how he left me, and where he went, have been mysterious. Was it an angel of God, sent to stand by me in the perils of that evening? Who can say it was not?"

What true Christian is not comforted as he reads in God's word, "The angel of the Lord encampeth round about them that fear him," and is ready tacitly to admit it? But how many really feel in their own case this is true? Not that they are usually visible, yet not the less real. The apostle assures us that the angels are ministering spirits to those who are to be heirs of salvation, and shall we discredit such authority? Let us rather plant ourselves upon the sure word of God, and ascertain from our own actual experiences if this be so. But there are conditions to this blessing. Satan must be vanquished; for the Word assures us we must neither give place to the Devil. After that memorable encounter of Christ with Satan in the wilderness, when he (Satan) was vanquished, "then angels came and ministered unto him." No doubt, in this case they were visible, as in some other instances of which the New Testament gives account. To our blinded vision the comforting angels are unseen, but the comforting is not the less real, whenever we have been able to withstand successfully, either by word or acts, the devices by which the Devil would entrap us.

Jacob in that dream-ladder, saw the angels of God—not descending and ascending, but ascending and descending. Already they were encamped round about him—already had they "charge over him to keep him in all his ways." And how comforting to know that it is ever thus; for are they not all ministering spirits to the heirs of salvation? Heb. i, 14.

By trials we are prepared for holier duties, and often for happier lives.

"Eternal walls are our defense,
Environed with Omnipotence.
What foe can e'er prevail?"

Time spent in labor that even turns out a failure, is not always lost—if the work in itself is right—if it be performed as one's duty, with a pure and earnest purpose.

M. W. HOWARD.

Malone, N. Y., March, 1868.

NEGLIGENCE.

"MY sons, be not now negligent." 2 Chron. xxix, 11.

The people of God had wandered from him, and become corrupt; had erected altars to false gods; had sacrificed to the gods of Damascus, and of Syria, and the Lord had permitted his people to fall before their foes in battle, because of their sins; and many evils came upon them; but wicked King Ahaz was now dead, and his son Hezekiah now sat upon the throne; and he addressed himself to the work of national reform, and summoned together the priests and the Levites, that they might have an opportunity of acting as agents in the great and good work of restoring the worship of God in Jerusalem. In the first year of his reign, he opened the doors of the house of the Lord, and began the work of repair, and from the fifth to the eleventh verses is an account of the charge given by him to the priests and Levites; and it is evident that he feared the consequences of neglect, for in his closing words he says to them, "My sons, be not now negligent."

Negligence had been a prolific source of evil, and now the nation was threatened with ruin; the public worship of God had been discontinued, and many of the people were already in captivity, and many had been slain; and now this good king wished his servants to be thorough in the work of restoring the true worship of God; and most of all, he feared they would be negligent, and perform his commands in such a loose and slack way, that all his good designs might be frustrated. This anxiety of mind on Hezekiah's part to have thorough work, and a complete purification of the temple, was productive of the best results.

At the present time much may be learned from this subject. We are now, as a people, endeavoring to restore the pure worship of God, which has been greatly corrupted, and it is possible we may be negligent; not only possible, but we fear it is a probability, and in many instances a fact and a reproach.

We may neglect to watch and pray; neglect to read the word of God with prayer; neglect meditation, and self-examination; neglect to hallow the Sabbath, and keep it holy; neglect to read the testimonies, and heed their vital and important instruction, and reproof.

We may be negligent of carrying out the health reform; neglect to overcome vanity and pride, fretfulness and bitterness, and all the hideous brood of evil passions.

We may neglect to post ourselves on present truth, and fall from sheer ignorance; or we may some of us neglect our duty, as church officers, in making our returns to others; or, as individuals we may embarrass the work by neglect in paying our s. b. funds, and other benefactions, and dues to the cause. Parents may neglect to instruct and restrain their children, and children may neglect to heed their parents' instructions; in fact our dangers from slackness, and neglect, may be greater than from actual and overt acts of sin. O Lord, help us all to be thorough in our work.

JOS. CLARK.

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 Sister Bailey.

DEAR BROTHERS AND SISTERS: I feel it but duty to write a few lines for the Review. It is but a short time since I saw and realized the great light of the third angel's message, but can say that I thank our Heavenly Father for directing Bro. Cornell to this section of the country. I attended his meetings in this place. I have been a Sabbath-keeper for about a year. I attended the meetings of Bro. and Sr. White, and Bro. Andrews, while they remained at Tittabawassee; they had a very interesting meeting; 15 went forward in the ordinance of baptism, and were buried with Christ, among whom I was one. I desire an interest in all the prayers of God's chosen people, that I may be so happy as to stand with you on Mount Zion.

L. R. BAILEY.

Midland Co., Mich.

From Sister Wilcox.

BRO. SMITH: Through the goodness and mercy of the Lord I have been spared to behold another Sabbath, and I feel an earnest desire to rightly improve it, that I may gain strength for the coming week, that I may be enabled to withstand all the fiery darts of the adversary and press my way onward, striving to get a complete victory over all my besetments, and lay aside every weight, and run the race set before us with patience, continually looking unto Jesus, the author and finisher of our faith; knowing that without strength from Him we can do nothing acceptable in his sight.

I am truly thankful for the privilege of keeping the holy Sabbath, and I want to keep it in an acceptable manner.

"Thine earthly Sabbaths, Lord, we love,
But there's a nobler rest above;
To that our laboring souls aspire,
With ardent hope and strong desire."

Oh! I desire to be more in earnest at a throne of grace; more zealous unto all good works; more willing to deny self, and take up my cross and follow Jesus more perfectly, having all my ways tell to the honor and glory of God. Realizing more fully what Jesus has done for unworthy me; what salvation has cost; and what we must be to obtain it. Oh! when I look at self I fear and tremble; but in Jesus there is hope.

"Thou coming One, our wants relieve,
In this, our evil day;
To all thy tempted followers give,
The power to watch and pray.
Long as our fiery trials last;
Long as the cross we bear;
Oh! let our souls on thee be cast,
In all-prevailing prayer."

EMILY WILCOX.

Hubbardsville, March, 1868.

From Sister Snyder.

BRO. SMITH: Feeling it a duty as well as a privilege, I embrace the present opportunity of writing a few lines to you, and the brethren and sisters. I have waded through afflictions until I am almost overwhelmed

with trouble, sorrow, and care. Death has again entered our family, and torn from my embrace a loving husband, and kind father of two surviving children. But he did not stop here. My oldest daughter came home to see her father, she not being well. She witnessed his death and burial, and was then taken worse; after suffering all that it seemed the human frame could endure, she died two weeks and five days after her father's death.

I fear I do not endure with that Christian patience I need in this trying hour. I have felt for years as though nothing could darken or hedge up my way, but it seems as though I was left to myself, and that Satan desires me to sift me as wheat. Oh! that all would pray for me, that my faith fail not. All is dark and dreary here; death has rendered chill and dreary my hearthstone, and I am lonesome; but thanks be to God, there is no wound that Heaven cannot heal.

I still receive the Review which is a great source of comfort to me.

Your afflicted sister, in hope of eternal life,
SARAH A. SNYDER.

Luzerne Co., Pa.

From Bro. Wild.

DEAR BRETHREN AND SISTERS of like precious faith: It rejoices my heart to read your testimonies in the Review of what the Lord is doing for you. God has set his seal upon the third angel's message, and the powers of earth combined cannot stop it. He is well pleased to have his servants magnify his holy law, especially that part that has so long been trampled under foot, and covered up by Papal rubbish; I mean the holy Sabbath-day. Oh! how we welcome its golden moments! When I contrast the past experience of my life in Pleasantville with the present, how grateful I feel to our Heavenly Father! I look back a few years, and I find myself all alone here in keeping the commandments of God, and the faith of Jesus, wading through trials deep, and through much persecution; with threats of imprisonment for keeping God's holy law, but none of those things moved me. Persecution for righteousness' sake only drives us to the dear Saviour.

Now there are 16 Sabbath-keepers here. Oh! what union; what love; the report is, See how these children love one another. We are of one mind, striving together for the faith once delivered to the saints, and hold up our banner, the royal law of God. Some have refused to come to our meetings; a few stayed away; but the Lord has been with us; he has sent the people out. We could not pull down our colors to please a certain few; the message must be proclaimed, the harvest is drawing near, and souls are perishing for lack of knowledge. The harvest truly is great. Dear brethren and sisters, it is true the keeping of the Sabbath makes us a peculiar people; it makes us a reproach to our neighbors, a scorn and derision to those who are round about us; but let us look for a moment to Zion's lovely Mount. Who are they that are to stand thereon? Who are they that will follow the Lamb whithersoever he goeth? Are they not commandment-keepers? With such a hope, what can we not endure here?

"We have heard from that bright, that holy land,
We have heard and our hearts are glad."

The sweet spirit of truth is with us, and the Lord is continually adding to our numbers. God bless you all; think it not strange concerning the fiery trials that try you. While you love and obey God's law, you must expect trials and persecutions, even from those of your own household. Oh! then, "let friends all forsake us, and foes all unite." We are comforted with the promise left us by our elder Brother: "Lo I am with you always." Unto you then that believe, he is precious.

WILLIAM H. WILD.

Westchester Co., N. Y.

From Bro. Marsh.

BRO. SMITH: A sense of my unworthiness and inability almost forbids that I should undertake to contribute anything to the columns of the Review. But the demands upon the child of God in these last days are of such a nature that it is a sin to remain inactive when there is so much to be done; while thousands of precious souls are perishing around us. This truth sank so deep into my soul this morning while I was reflecting upon my own condition, and the condition of my friends and relatives, I promised that I would use all the powers that God had granted unto me, to lead some poor soul to keep the commandments of God.

I am a lonely pilgrim; not one of my relatives are keeping the Sabbath of the Lord, or giving heed to the third angel's message. My companion was a Sabbath-keeper, but she fell asleep in Christ on the twenty-fifth day of December last. May angels watch over her sleeping dust until the morning of the first resurrection.

While contemplating this morning my sad and lonely condition, and somewhat cast down in my feelings, and reviewing my past life and trials that I have been called to pass through of late, I felt convinced that it was necessary for me to cast my burden entirely upon the Lord.

I read in Luke xxii, 43, "And there appeared an angel unto him from Heaven, strengthening him." If the Son of God needed angels to strengthen him, what are the wants of poor, frail, mortal man? I desire to say as did the blessed Jesus, "Father, if thou be willing, remove this cup from me, nevertheless not my will, but thine, be done." Jesus "being in an agony he prayed more earnestly," and so it has been with me, I have prayed more earnestly that the Lord would strengthen me, and prepare me for the trials of life; that if possible I might gain the victory over sin, and stand with the redeemed on Mount Zion. The Lord has truly blessed me, and made me rejoice in hope of being free when Jesus comes.

Yours in love,
Steuben Co., N. Y.

A. I. MARSH.

SR. STACY writes from Hancock Co., O.: I feel lonely having no prayer meetings; our little church in Cassialmost broken up; some have moved away, and what are left are in a lukewarm state; no life nor energy left; not life enough to meet together on the Sabbath to pray. If some of the preachers would come this way and preach the glorious news of Jesus' soon coming, I think there might be some good done.

I have been scattering my books around; some read with interest. I was glad when I heard there was some hope of Bro. and Sr. White visiting Ohio.

I am striving to meet God's remnant people upon Mount Zion. I have ever felt grateful to my blessed Saviour for calling me, and snatching me from evil influences which seemed closing around me. There was a Methodist preacher said the Lord would not come for six thousand years; he had books with him to teach men that they were all immortal.

SR. C. R. AUSTIN writes from Berkshire, Vt.: I find myself safe in our Vermont home, (having enjoyed the faithful watchcare and protection of our Father in Heaven through all our journey,) with stronger ties to bind me to the cause of God and his faithful servants that labor in Battle Creek than I ever before felt. Many of their names have long been as familiar as household words, and since our short stay there, their faces seem quite as familiar. And I hope so to overcome my wrongs in this life, that I shall be permitted a place with all the ransomed ones, when they shall return and come to Zion with songs and everlasting joy upon their heads.

On my way home I called to see a lonely sister who has never heard a sermon on present truth, and has never seen the faces of but very few Sabbath-keepers; her health being so poor that she cannot ride. Soon after I went in she said, "How glad I am you have called; now you will write to the Review Office for me, and tell them that I am so thankful that they have sent the paper to me, for what could I do without it? it is more to me than my daily food, and excepting my Bible, I feel that it is the greatest blessing of my life; the instruction and comfort I get from it, far outweigh any earthly good. I have earned by the labor of my feeble hands two dollars for the Review, and I am sorry that I have not got three to send them."

You will find her \$2.00 enclosed, and please give her all the credit that you can, for she is above 70 years old, and troubled with bleeding at the lungs; with no one near her that loves the truths we prize so highly; and all the earthly help she has is her paper.

SISTER DR. LAMSON, writing from Florence Hights, New Jersey, where she has been attending Dr. Trall's medical lectures for some months past, to Bro. Amadon of this Office, speaks thus encouragingly of Present Truth and Health Reform;—

"Truth shines brighter and brighter. I am more and more charmed with its beauty and harmony. Who can express the worth of eternal life. Who can comprehend the immeasurable love of Christ? The teachings of true science and the Testimonies of the Spirit of prophecy, perfectly agree. I would not be deprived of the light that is shining upon Health Reform for a million of money. No mention should be made of the precious onyx, or sapphire, coral, or pearls, for the price of it is above rubies.

"Yours, hoping for access to the tree of life."

BRO. D. MARSH writes: I still feel determined to try to live out the principles of the gospel of Christ in sincerity and truth. I am now seventy years old, and

I have never seen the righteous forsaken, nor his seed begging bread. I feel that my work is almost done, but not so well as I wish it had been; but my heart is wholly stayed on God. Pray for me that my last days may be filled with usefulness in God's holy cause.

DEAR BRETHREN AND SISTERS: I feel very unworthy to speak through the Review, yet I wish to say I am a lonely one; none of like faith in the county in which I reside that I know of. I have not had the privilege of hearing a sermon on the present truth for more than three years, except through the Review, and this I have not had for some months, on the account of our moving from Iowa to Missouri, and it has not been sent to my office here for more than one year. I have been deeply under the impression that it was my duty to be baptized, but know not where to go to meet with the opportunity; and not having the means to spare to go any distance if I did. Brethren and sisters, remember one of the weakest in your prayers, that I may be a true Israelite, an overcomer. How merciful, and gracious, and long-suffering, has the Lord been to me in sparing my unprofitable life thus long. I hope to be found at my post, having on the whole armor of God. Oh! that I may be one of his jewels, having on the white robe. This shall be my prayer without ceasing, the Lord being my helper. MARGARET SIMMONS.

Adair Co., Mo.

BRO. C. JENSON writes from Waushara County, Wis.: I have often felt a desire to say a word for the cause, through the Review. It seems to me I owe it as a duty to God and my brethren and sisters, to throw in my testimony in behalf of the goodness of God and his precious truth which I love. But I am a native of Denmark, and never went to an English school; so it is no small matter to express my feelings in the English language.

I am a member of the Poysippi church, and I am thankful to my merciful Heavenly Father for the blessed and sanctifying influence of the third angel's message on my sin-polluted heart.

But I have taken many crooked steps which I bitterly regret. I thank God that I ever learned to read and understand as much of the English language as I have. I appreciate the publications, and I think I have read the most of them. I feel thankful for Testimonies Nos. 12 and 13, which I appreciate as a gracious gift from Heaven, to arouse us from our lukewarmness and prepare us for the coming of Jesus; for the glorious meeting in the beautiful mansions of the ever-blessed and eternal home. Pray for me, that I may be able to stand, and meet you there.

SISTER MARY HAYES writes from Eaton Co., Mich.: I thank God for his care for me and mine, for I feel that he cares for us. All the company and comfort I have is what I derive from the word of God, and the Review; they are all the reading I have. I ask the prayers of you all that I may walk humbly before God and show myself worthy of his kind care.

SISTER WALTER writes from Knox Co., Ohio: Allow me to thank some unknown friend through the Review, for continuing my paper up to the present, as I should not know how to do without it, for it is all the instructor I have. It is one year this month since I have heard any preaching except one sermon. Now I thank the donor sincerely, and also my Lord and Master, for his goodness toward me. When I think of the last verse of St. John xvi, it fills my heart with gratitude. I am striving day by day to be a humble follower of my Master. Pray for me that I may have part in the first resurrection. It is my hope and daily prayer. It is a theme I love to dwell upon.

SISTER S. A. ROGERS writes from Daviess Co., Mo.: May the Lord help us to realize as we ought the times in which we live. Are we living to please and glorify God? or are we living to please self, to gratify a perverted appetite, seeking for pleasure in the things of the world? We must learn to be temperate in all things. We must cleanse our hearts, put away the idols that have found a place there, then it will be for the glory of God to prosper us in this good work.

God is fitting up his people to stand on Mount Zion. I often feel my weakness and unworthiness, but am striving to overcome, that I may be of that number. I can truly thank the Lord for the health reform. I believe it to be part of present truth.

THERE is one good wife in the country; let every married man think he hath her.

YOUTH and white paper take any impression.

The Review and Herald.

Battle Creek, Mich., Third-day, March 31, 1868.

THE AFFLICTED SERVANTS OF GOD.

Those who have labored, and worn, and suffered, in this cause for the good of others, will not be soon forgotten by those who have shared their labors, nor left to want, in times of affliction.

Bro. A. W. Smith, of Manchester, N. H., writes to us in relation to between nine and ten dollars we owed him:

"You need not send the money, but divide it between Bro. Fuller and Bro. Cottrell, or keep it yourself." Thank you, Bro. Smith, we will forward \$5 to Bro. Fuller, and with pleasure make up \$5 to Bro. R. F. Cottrell.

A brother from Jay, Maine, writes: "I send you \$1.00 for Bro. Fuller. I never saw him; yet I love him."

Bro. Artimus Atwood writes from Fayette, Me.: "As we are taught to love, not only in word, but in deed and in truth, I enclose \$10. Please forward it to Bro. N. Fuller."

We are happy to do this, and shall be glad in like manner to wait upon others. And here we would state that on returning home from the tour in Gratiot, Saginaw, and Tuscola counties, we found our good neighbor and brother, A. W. Maynard, waiting to hand us the \$5 for Bro. Fuller, recently mentioned in Review.

JAMES WHITE.

REVIEW OF THURMAN.

The following notice we clip from the Advent Herald. A brief conversation with Mr. Thurman satisfied us that he was a man of unbounded egotism and assurance, and that he was not careful of any rules of criticism when a point was to be made. This opinion was confirmed on examining his book; and we can say with the editor of the Herald, "we only wonder that it found so many admirers."

J. H. W.

REVIEW OF "THE SEALED BOOK OF DANIEL OPENED," Showing it to be Totally Unreliable. (By special request.) Also a Brief Statement of the Argument for 1868. By A. Hale. Boston, 1868.

The work of W. C. Thurman, which is here reviewed, is one in which we never had much interest, and never considered it "reliable." The author's claim that he was "commanded" of God to write the book (page 55,) we never felt disposed to submit to, and only wondered that it found so many admirers. Eld. Hale, in his pamphlet of 64 pages, has effectually exposed many of its weak points—though the style in which he has done it is rather severe. Here is a specimen of his severity: "As a 'reference book' there is scarcely a material fact that is not placed in a false light; scarcely a question that is truly stated; nor a party brought to view that is not placed in a false position. God, his angels and prophets, interpreters, historians and chronologists, are all worked by the same profane hand into the performance of the same profane service. . . . I protest against this work of Thurman's as an unmitigated and unpardonable scandal!" We advise the admirers of Thurman's chronological views to get the pamphlet and read it. For sale at this office. Price 15 cents; postage 2 cents."

REPORT FROM OHIO.

SINCE my meeting at Appleton as given in my last report, I have been laboring in, and in the vicinity of Bowersville, and with good results. I have spent four Sabbaths with the little company of believers in this place, and our meetings at these times have given us much encouragement. The few who have embraced the truth here are growing strong, but they meet with a good deal of opposition, which only serves to make them more earnest and zealous in the truth.

On Sunday, Feb. 25, the brethren and sisters came together for the purpose of uniting and becoming an organized church. This was a public meeting, and there was a house full of spectators, a good share of whom came in out of mere curiosity. But this was a good meeting for us. Although there were so many to witness our order, yet a feeling of solemnity pervaded the meeting during the whole time, and it lasted between three and four hours. In our closing exercises, many in the house were affected to tears. We were

successful in organizing a church of sixteen members. There are a few others that are preparing to join in a short time. Bro. Wm. Cottrell was chosen and ordained as their elder, and we have every reason to believe that a permanent church has been formed in this part of Ohio.

With a willing heart, and, unanimous consent this little church adopted the plan of Systematic Benevolence. Their figures amount to \$106.60 per year.

They are moving out in the health reform as fast as they learn, and can make the change. The dress reform is being adopted by the sisters, which brings upon them the jeers, scoffs, and derisions of some of the people of the baser sort, and not only these, but from others who profess better things. The corners of the streets, and the doors and windows of the houses are well represented by this class of persons as we go quietly to our place of meeting every Sabbath.

"Ye are my witnesses saith the Lord." I am glad the third angel's message is bringing out a peculiar people that may be known by their appearance in the last days. Oh! that the pure truth may sanctify us by our making a full consecration unto God, that we may bear the cross here, and by and by wear the crown.

During my stay here this time, I have employed about two weeks in holding meetings in Bloomington, a little village about three miles south of Bowersville, where I gave twenty lectures. The result is, that five or six have become almost entirely convinced of the truth, but did not take any positive stand to obey it. Others that were living out the truth were greatly strengthened, so that our labor here has not been lost.

The cause of present truth has got a foothold in this part of Ohio that will stand till the Lord shall come to gather his people. May the Lord bless the work here, until there shall be a people fully prepared to stand with the remnant on Mount Zion.

I. D. VAN HORN.

Bowersville, O., March 18, 1868.

RESPONSIBILITY OF PARENTS.

[Bro. SMITH: The following item, on the responsibility of parents, I clipped some time since from an old paper. Should you think it would serve as a moderate intimation of Christian parents to more faithfully discharge their duty to their children, you can give it a place in the Review, if you would be pleased to do so.

A. S. HUTCHINS.]

"In Iceland, if a minor commits a crime, the parents are immediately arrested, and unless they can prove, to the satisfaction of the magistrate, that they have afforded to the child all needed opportunities of instruction, the penalty of the crime is visited upon them, and the child is placed under instruction."

The Icelanders, it must be admitted, have just ideas of the relation of parents to children, and of the resulting responsibilities. The logic of their practice is by no means obscure or doubtful. This is your child, is it? Yes. He is guilty of the crime alleged, you admit? Yes. How came he to do such a thing? Was he not placed in your hands in his tenderest infancy? Did not God give him into your care on purpose that you should train him up in virtue and piety? When placed under your care, was not that mind plastic to the molding power of parental teaching and training? Could you not have then impressed indelibly the lessons of piety and virtue? *Did you do it?* If not, then does not the responsibility of failure in this case rest on you?

Over and above this, to each Christian parent, God says—Devote your child to me under my revealed covenant, and I will accept the dedication. Train that child for me in humble faith, and I will aid your efforts. If you consent, I will be a God to you and your children after you.

Now with such a superadded pledge of divine co-operation, why should Christian parents fail in their training of their children for God and for usefulness? Must they not stand indictable before not human laws only, but before the law and bar of God, if the early defection of their children prove that as parents, they have been recreant to their high, tender, and sacred obligations?

HAS ABEL PERISHED?

POPULAR theology tells us that Abel, the first martyr has been in Heaven for about 6,000 years, as his soul went there at the time Cain slew his body. The

Psalmist says, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." He has been among the angels in the beautiful city of God, singing praises to the Lord, and enjoying the blessings of Paradise. That is what theology tells us. In arguing upon the resurrection, Paul once said thus: "If Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." And again, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink for to-morrow we die." Here Paul manifestly stakes all upon the resurrection. If the dead should not rise, he has had all his toil in vain, and they which have fallen asleep in Christ have perished. Now what I have to ask is, How can this be true of Abel, if he has actually been in Heaven for the last 6,000 years? He has lived in joy and pleasure for 6,000 years without a resurrection. Suppose the resurrection should not take place for 6,000 years more, he would still live during that time. Suppose it should not for a hundred thousand years, he would live during that time without a resurrection; but suppose still farther that the resurrection should never occur, would not Abel live eternally? Certainly, according to this theory. Then how could it be true that those that have fallen asleep in Christ have perished if there be no resurrection? Abel could live without a resurrection. But on the other hand if Abel actually died 6,000 years ago, and "fell asleep," then he is sleeping in the dust now. If the resurrection should not occur for 6,000 years longer, he would still continue to sleep. If it should never occur, he would never awake from that sleep. Hence death would be an eternal sleep, and Abel would have forever perished.

D. M. CANRIGHT.

Grateful Acknowledgment.

DEAR BRO. AND SR. WHITE, and all those brethren and sisters who have so kindly aided in making up the box of goods and fruit sent to us from your place: Please accept our grateful thanks for it. Everything in it will be useful to us. The fruit is very nice and very thankfully received. Thank Willie for the books. The children are much pleased with them.

We feel all unworthy of such favors. They have been unexpected to us and we feel that we should be very humble before the Lord in view of it. May the Lord reward you abundantly for all your kindness to us. Your unworthy brother and sister.

S. NEVELL AND SARAH P. MEAD.

TRIBUTE TO SR. MARY MAXON FISH.

MR EDITOR: You had, some time since, among your correspondents, a fine writer—Mary Maxon. Through her I became a reader of your columns, and an admirer of your church. She has lately fallen asleep in Jesus. I trust you have given an account of her triumphant death ere now, but suffer me to add a few words concerning this sweet saint. From her earliest childhood I have known and loved her. Of the sweetest natural disposition, there was still in her conversion a manifest change—a sanctification of character most impressive and affecting. But few knew how this lovely girl was called to suffer. It may not be proper to write of it here, but your people ought to know what a cross was laid upon those young shoulders in turning from the "church of her fathers," to join you. Returning blessing for cursing, she remained steadfast, and was truly a light in the world. If there are many such developments of Christian character in your church, truly Christ is with you in all the power of primitive manifestation. For the love I bear to my angelic friend Mary, I bid you God speed, and implore your prayers.

AN EPISCOPALIAN.

LUTHER ON PREACHING.

IN Marsh's Ecclesiastical History, p. 272, he relates the following anecdote of Luther: "Luther had heard the celebrated Bucer preach a sermon, and invited him to supper. After commending the sermon, he said he could preach better than Bucer. Bucer courteously assented, saying, that by universal consent, that praise belonged to Luther. Luther then seriously replied, Do not think that I am vainly boasting; I am conscious of my own slender stores; nor could I preach so learned a sermon as you have done to-day; but my practice is this;—when I ascend the pulpit, I consider what is the character of my hearers, most of whom are rude and uninstructed people, almost Goths and Vandals, and I preach to them what I think they can understand. But you rise aloft and soar into the

clouds; so that your sermons suit the learned, but are unintelligible to our plain people. I endeavor to copy the mother, who thinks the child better fed with the simple milk of the breast, than with the most costly confections."

This is a good idea of preaching—one worth remembering. The mass of the people are ignorant of the Bible and spiritual things. Hence we must use simple language and ideas in order to reach them. But the most of the preaching of the day goes clear over their heads—is a sort of a sky gospel. Christ's preaching was very plain and simple.

D. M. CANRIGHT.

THE REFORM DRESS.

THE January number of the Health Reformer, contains a fine representation of the reform dress, as worn at the Health Institute, and adopted by the sisters of the S. D. Adventist church.

This style is certainly beautiful, because it is natural and becoming. It is conducive to health, and must be very easy and comfortable. We commend the good taste of those who have adopted it; it is the only style we have ever seen, faultless in all respects. Beautiful, and neat, and comfortable as it is, and coming as it does from so high a source no doubt some see only deformity in it: perhaps, if it had emanated from the ladies of Paris, or London, or New York, it might have more favor with such.

The taste may be perverted, as well as the judgment: the bigoted errorist, holds the first and seventh, to be one and the same day; another with perverted taste, admires the wasplike waist, the trailing skirt, and the feeble step; the Chinese belle, is complacent over her little club foot; and the flat-head Indian, thanks his parents for the pains they took to flatten his head, while it was soft and pliant; each of these is confident, his or her way is refined and becoming.

Nature is baffled; the human frame is forced out of shape, in order to bring it into subjection to the goddess of fashion, who, despite her intimacy with the vilest characters in the world's great cities, is yet worshipped, by many professing godliness.

Jos. CLARKE.

CUMULATIVE ARGUMENT.

A RECENT writer, in a long-winded argument for the first-day Sabbath, said that his argument was cumulative, each point strengthening the other; and then went on with a false statement respecting a revealed fact, basing a probability upon this, and then appealing to the practice of the heathen who had departed from God into idolatry, to complete the argument and prove the testimony of the fourth commandment to be false.

This has led me to some reflections. Truth is ready made, and easily stated by those who choose to accept of it. It depends upon proofs—direct revelations from God—and not upon probabilities that contradict the word of God. If we are asked why we observe the seventh day, we can give our reasons in a nutshell; reasons that will carry conviction to the heart, morally, as the little minnie ball finds its way to the heart, physically. God commanded the keeping of the seventh day; every reason that existed for its institution, still exists for its continuance; and he has never taken back the command, nor changed the day.

We once heard a man try to prove that the Sabbath commandment was abolished; and he proposed to make it appear by establishing the truth of *nine propositions*. Had he had Bible proof of one proposition, namely, that God had abolished the Sabbath, the other eight need not have been called up. But his argument was cumulative. He must bewilder the minds of his hearers by leading them through long labyrinths of thought, so as to enable him to step by the only proof that was needed unperceived.

One of our ministers lately gave a good illustration of the cumulative argument in favor of Sunday, drawn from the eight texts that speak of the first day in the New Testament. He examined these texts one by one, showing that not one of them proved the first day to be the Sabbath, but most of them proved the direct converse of the proposition. As he was lecturing in a school-house, the black-board being behind him and the chalk lying by, as he showed each separate text amounted to nothing in favor of the first day, he made a cypher on the board to keep it in memory, till he had eight cyphers standing in a column. Then to test the combined strength of this argument which is cumulative, not depending on any one text, but upon the eight combined, he asked his hearers to add up that column of cyphers, and find what the whole amounted to.

One proof to the point is better than a dozen that say nothing to the question. One direct statement of the word of God will outweigh, with the unprejudiced seeker for truth, the longest chain of manufactured probabilities that the champions of error can forge.

R. F. COTRELL.

Failure to Meet.

I WENT to Parma as appointed in Review, but the storm was so severe, and the water so high, that we could not get to Tompkins. We had good meetings on the Sabbath at Bro Burwell's. While examining the evidences of our faith, and the promises of God to sustain and deliver in the time of trouble, we all rejoiced in his goodness to his tried, but trusting people.

After the Sabbath, as it was yet storming very hard, I thought best to return to Battle Creek. So I got on a freight train, and went as far as Marshall where we were stopped by a break in the railroad. Next morning I walked to Bro. Barker's, about six miles, and he brought me through with his team.

I did not go to Convis, as I could get no conveyance from here, and Bro. Byington informed me that the state of the roads was such that they would not go from Newton. Besides, it was judged best for me to spend the Sabbath at Battle Creek. I have since learned that Bro. Byington went; that the roads were not so bad as supposed; and his presence at the meeting was quite opportune, though the meeting was small in numbers.

I commenced to labor some in the third angel's message in 1852, and these are the only appointments I have failed to meet. Had circumstances been under my control, I should probably have met these. I hope yet to meet the friends in Convis, if the Lord will.

J. H. WAGGONER.

Note From Tompkins.

THE good work begun a short time since, when Bro. Hutchins was with us, is not ended, but has been steadily progressing. We tried, by prayer, fasting, and much perseverance, to get out of our lukewarm condition; the Lord has heard and occasionally answered our prayers. We have kept up our prayer-meetings through the week. Our children have started in the service of the Lord. Others have attended our meetings until our house has been crowded. The solemnity of eternity has pervaded these meetings; we have felt the burden of souls upon us, and as we have tried to exhort others to come to the Saviour, the blessing of the Lord has rested upon us in great abundance, for which we feel to praise his name. Will some one of the preaching brethren meet with us at our next Monthly Meeting, which is the first Sabbath in April? The next meeting would be at Parma, but we take the responsibility to appoint it in Tompkins, that is, if you get this in season to give the appointment through the Review. There are some that will go forward in the ordinance of baptism, the first opportunity.

Yours striving for eternal life,

E. P. GILES.

We will try to have a minister at that meeting.

COM.

(Conclusion of the Sermon, from page 243.)

they have done, to show that they have moved just right, that conversation with them is painful. This trait all must see, springs from pride; from attaching too much importance to self; of valuing their own feelings vastly too high. A little of the meek and lowly spirit of the Saviour would cure this, and make them and their friends around them much happier in this life, and give them a rational hope of eternal life.

Setting an inordinate value upon our own opinion, is pride. Many who would not pass for proud men in other respects, show it in this. Such may be very fine men in many respects, and possess excellent traits of character which entitle them to respect; yet may be lost at last, because they attach so much importance to their opinions, that when truth or duty is presented it has no effect upon them. They fancy their mission is exceedingly important. A thousand men of equal mental power and judgment may differ from them, and it does not cause them to doubt their own opinion in the least. They are proud and do not know it, perhaps the most dangerous position of all. While we may be strong, and should be, when truth leads, yet when we see many of those whom we have found to be men of judgment and piety differ from us, it should cause us to move cautiously lest we err, for we are cautioned "not to think more highly of ourselves than we ought to think."

Constantly introducing one's self in private conversation, and especially a public speaker, and bringing in the great I unnecessarily prominent, is a strong sign of pride. It shows where the thoughts center most. And depreciating one's self beyond measure, with our evident desire to have the person addressed come to the rescue and turn the conversation in an opposite direction by showing our good qualities, is pride. Self occupies too prominent a place in our thoughts. Resolving ourselves into a mutual admiration society, by praising others with the expectation that they will return the compliment, springs from the root, pride.

Extra efforts to attract the attention of others, which is so common and disgusting now-a-days, in any way, by getting into public places or stations, or

by exhibiting odd or singular clothing, gestures, or in any of the thousand and one ways which are so common, springs from the same root, pride. Dressing like a dowdy or a fop, or showing an itching desire to follow the fashions of the world, simply because it is the fashion, shows pride. Especially is this seen among the fair sex. And the fact that so many who pass for sensible people, follow so many ridiculous fashions, originating from that modern cesspool of corruption, Paris, shows how completely people are led by this principle.

It cannot be doubted that much of the benevolence of rich men who gain much of their property by grinding the face of the poor, or of overreaching in trade, of which we see many examples in this age of the world, is given through a desire to gain the applause of men, consequently pride is at the bottom of it.

No doubt one reason why God causes testing truths in all ages to be unpopular, is that he may help his children to get rid of pride, and test all on this point.

With these remarks I will bring this long discourse to a close, hoping it may be instrumental in causing some honest child of God to cultivate humility, because of its intrinsic worth and merit in the sight of God, that they may at last find a humble place in the kingdom. As a concluding sentence I will quote the expressive language of Bishop Taylor. "Humility is like a tree whose root, when it sets deepest in the earth, rises higher, spreads fairer, and stands surer, and lasts longer, and every step of its descent is like a rib of iron."

MICHIGAN CENTRAL RAILROAD.

On and after Monday, Dec 30, 1867, Passenger Trains will run on this road as follows:

GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	7:10 A.M.	11:00 A.M.	5:35 P.M.	10:30 P.M.
Battle Creek,	1:35 P.M.	3:48 P.M.	11:15 P.M.	3:40 A.M.
Chicago, Arrive,	9:00 P.M.	10:00 P.M.	6:30 A.M.	11:00 A.M.

GOING EAST.

Chicago,.....	4:30 A.M.	7:00 A.M.	4:15 P.M.	9:40 P.M.
Battle Creek,	11:45 A.M.	1:05 P.M.	10:38 P.M.	4:50 A.M.
Detroit, Arrive,	5:45 P.M.	6:10 P.M.	2:45 A.M.	10:00 A.M.

THESE trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

News and Miscellany.

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

—INJURIES by the late flood have been very general, extending from Canada, through the States of New York, Ohio, Michigan, Indiana, Illinois, and Wisconsin. At Rock Island an ice gorge occasioned much danger, injuring the railroad bridge, and taking out the Moline dam. Also at Cleveland and Toledo the loss was serious. The injury done to bridges through the country is very great.

Number out of Employment in the City of New York.—In the month of January the World estimated that over 50,000 operatives—male and female—had been discharged from the workshops in that city. The New York Herald estimates the number out of employment in the month of March as augmented to 100,000.

—While there seems to be some danger of a new engulfment of the still partly buried site of Pompeii, another ancient city has come to the surface. Traces of a large ancient town near Castranova, in Sicily, high up on a plateau of the Cassera Mountains, have been discovered, and excavations are to be set on foot without delay.

Growth of New York.—A cursory examination of the income statistics of that metropolis will probably surprise even those who think themselves prepared to believe anything about New York, and will show how rapidly the city of New York is absorbing the real busy life of the country. For instance, the city of New York returns as heavy an income tax as the States of Maine, New Hampshire, Vermont, and Massachusetts combined; nearly three times as much as Philadelphia or Boston; and eighteen per cent. more than the whole of the great State of Pennsylvania, and yet it is notorious that income returns in New York are more incomplete than anywhere else in the United States. But this is not the most striking view of the subject. While the incomes for 1867 in the whole United States show a falling off from the previous years, of over three millions, New York city shows an increase in her returns of over thirteen millions. All the other great cities show a large falling off of revenue, but New York continues to grow with a steadiness and rapidity that, considering the financial distress and industrial paralysis that has oppressed the country, is absolutely wonderful.

LOVE OF THE WORLD.

THE sacred Scriptures represent the Saviour's disciples as persons who have little concern with this world; whose chief business here should be to glorify God, and press forward to Heaven. Jesus said, "They are not of the world, even as I am not of the world." "Lay not up for yourselves treasures upon earth." "Set your affections on things above, not on things on earth; for ye are dead, and your life is hid with Christ in God." How full, how impressive, are those words of the blessed Jesus: "They are not of the world, even as I am not of the world." This world was no object of his affection. He slighted its wealth, scorned its treasures, disregarding its fading pursuits, and all its deceitful maxims. It had no charms for him; its terrors could not alarm, nor its allurements entice him. He acted in it as a stranger come to perform an important commission, and then leave it. Are you one of his disciples? This world is no more to be the object of your affections than it was of his. This holy deadness to the present world is described impressively by the apostle Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I unto the world." If you are a follower of Jesus, you, too, must be crucified to the world, and the world to you. As you would escape eternal death, as you desire eternal life, watch against love to the world. It has been the ruin of millions. Beware of this rock. On it, crowds that seemed once setting out for Heaven, have made shipwreck of faith and eternal hopes. The world is Satan's grand temptation. If that bait fail, he has none more alluring to present. The world was the last temptation by which he tried the Son of God. "All these things," said he, "will I give thee, if thou wilt fall down and worship me." When that was rejected, he fled; he had no higher bribe to offer. Love to the world is the most fatal of sins. The Scriptures tell us of some eminently pious men that fell deeply, but as bitterly repented; but not one child of God is described who was a lover of the world. For this is not merely a single sin, a casual fall, but a state of mind, a disposition of heart, connected with all that is opposed to God and godliness. This sin is also peculiarly dangerous because it is peculiarly insidious. It steals into the heart, and governs there, and yet deceives the slave it governs. It kills hopes of immortality, and yet its wretched slave perhaps connects himself with a Christian church; professes the religion of Jesus; brings, it may be, no flagrant disgrace upon his profession; but still lives and dies deceived. Were he to become a swearer or a drunkard, his friends would disown him, as dead to God. His crimes would stare him in the face, and conscience might take the alarm, and bid him flee from the wrath to come. But the lover of the world feels no such alarm. He stands as a member of the church, or perhaps sustains some office in it; or ascends the pulpit, and bids others flee from ruin; yet he is himself a child of hell, for he is a lover of the world. O my fellow-pilgrim, there is no religion in the heart while the world is loved. If any man, let his knowledge of divine truth be ever so extensive, let his profession be ever so strict, let his zeal for truth be ever so flaming, his character ever so amiable, and his standing in the church ever so long, yet, "if any man love the world, the love of the Father is not in him."

All the forms of religion may be assumed, all open sins be renounced by him who yet remains a lover of the world. The drunkard may become sober, the lewd grow chaste, the liar true, the pilferer honest, the profane reverence his Maker's name, the Sabbath-breaker frequent God's house, and the prayerless learn to pray, and yet this master sin, this treacherous vice, may lie hidden within. And the man who has undergone the change now described, may be as far from God, and perhaps farther than when he drank in iniquity like water. Then, he had some fears that his state was bad; now, he thinks that all is right; and yet, because he loves the world, all is wrong. Perhaps you inquire, How shall this secret evil be discerned? The mention of a few marks of it may assist self-examination. Love to the world rules within, if for the sake of profit, ease, or pleasure, you are kept back from accepting Jesus Christ as your Lord, your Saviour, and your all. Jesus said, "He that taketh not his cross and followeth after me, is not worthy of me." Love to the world rules in your heart, if through fear of loss or injury, you persist in what you know to be sinful. If, for instance, there be anything in your trade or avocation, that you know is inconsistent with religion, and yet, to avoid loss or secure gain, you persist in following this, by so doing you plainly show that you love the world more than God and your own soul; that you are no Christian. "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple." Common reason may further convince us, that love to the world is to be known by anxiety to acquire worldly good, and unwillingness to part with it.—*Pike's Guide.*

—A French writer is represented as calling dyspepsia the remorse of a guilty stomach.

THE SILENT ACADEMY OF ISPAHAN.

MANY years ago there was at Ispahan a celebrated Academy whose motto and first law was, "The Academicians shall think much, write little, and speak as little as possible." When the students wished to converse with one another they must do it by means of signs, or, if not in that way, they must write; but in no case must they speak unless it were impossible to get along without doing so. It was called the "Silent Academy," and became so celebrated as to attract philosophers and distinguished men from all parts of Persia. Dr. Zeb, the author of a celebrated work on silence, hearing the wide-spread fame of this Academy, and also that there was a vacant place in it, determined to lose no time in obtaining it, if possible. Accordingly he set out, and arriving at Ispahan, he presented himself in the hall where the students were assembled, and requested an officer to hand a billet to the president containing these words: "Dr. Zeb humbly begs the vacant place." The officer did as he was requested; but the vacant place was already filled. The Academicians were much vexed at this disappointment; but their laws forbade an increase of their numbers, and they were compelled to refuse the learned Doctor.

The president, after thinking awhile how he should make the communication, ordered a large glass to be filled with water, so that another drop would make it overflow. He then called for the candidate to be introduced, who appeared with that air of simplicity that always announces true merit. The president arose, and, without saying a word, pointed, with a doleful countenance, toward the emblematic cup. The Dr. understood the symbol, but wished to make them understand that the admission of one more than their ordinary number could produce no derangement in their affairs. Seeing at his feet the petal of a rose he picked it up and placed it so gently on the surface of the water that not a drop overflowed. A universal applause followed this ingenious reply. The laws were for that time suspended, and Dr. Zeb was admitted by universal acclamation.

He was forthwith presented with the register of the Academy. He inscribed his name, and there only remained that, according to custom, he should deliver a single sentence of acknowledgment. But, true to the principles of the Academy, he returned thanks without saying a word. He wrote on the margin the number 100, which was that of his new associates, and prefixed a cipher (0100), to show that the former value was neither increased nor diminished. The president, however, soon politely shifted the modest cipher of the Dr.'s to the place where it indicated that the value of the society was increased tenfold or 1000.

The moral which I draw from this oriental story is this: Silence is the most expressive language. The silent eye is a more powerful reprover than the clamor of the noisy tongue. How was the heart of rebellious Peter softened and broken by just one look of tenderness from his divine Lord and Master, as he stood arraigned before the Jewish court in Herod's judgment hall. Says the sacred penman, "And Peter went out and wept bitterly." P. A. FOSTER.

Wash. Co., N. Y.

WE OWN ONLY WHAT WE USE.

What we possess and use alone makes rich—
We do not own that which we do not use,
And thus would most men verily be rich
Did they not covet what they cannot use,
And what e'en he who has possesses not.

Obituary Notices.

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

DIED, in Madrid, N. Y., Feb. 11, 1868, of consumption, Eunice Hall, aged 75 years.

Sister Hall was among the first to embrace the present truth in this vicinity, and continued a firm and practical believer till her death. She carefully investigated every point for herself, and near the time of her death expressed an increased confidence in all the truths of the third message. Her last illness was quite lingering, but not extremely painful, and she gently fell asleep in Jesus.

Discourse by the writer from 1 Thess. iv, 18.

S. B. WHITNEY.

I AM a stranger to you, yet it is my painful duty to inform you of the death of my dear father, John Butchart.

He died of congestion of the lungs. His end was peace and happiness; he died as one that had served the Lord for many years in the hope of eternal life. He was sick three days only. Age, 81 years and six weeks.

CATHARINE BUTCHART.

St. Joseph, Mich., March 20.

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, 50 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

Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

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

Immortality through Christ Alone.

We call the special attention of the reader to the subjects of the nature of man, his condition in death, and the destiny of the wicked. More than ordinary importance attaches to these subjects, at the present time. We would confidently recommend to all a thorough reading of the work by H. H. Dobney entitled, *Future Punishment, as advertised in our book list.* The reader will find it a work exhaustive in its investigations, and remarkable for its candor, and the strength and clearness of its reasoning. Which? Mortal or Immortal? is a lower-priced and more-condensed work on the same subjects. While "The End of the Wicked," and the one, two and three cent tracts may be found sufficient to awaken interest with those who would not commence with larger works.

Packages of Tracts.

For the convenience of those who may wish to purchase books for general circulation, we have put up assorted packages of tracts in two sizes, which we will send post-paid at 50c., and \$1.00, respectively.

The 50c. package contains Sabbath Tracts Nos. 1, 2, and 3, *End of Wicked, Mark of Beast, Sin of Witchcraft, Objections to Second Advent, answered, Death and Burial, Positive Institutions, Much in Little, Truth, Preach the Word, Law by Wesley, and Miscellany.*

The \$1.00, package contains *The Three Messages, Which, Mortal or Immortal? Prophecy of Daniel, Saints Inheritance, Signs of Times, Seven Trumpets, Celestial R. K., Perpetuity of Spritual Gifts, Scripture References, Wicked Dead, Sabbath by Elihu, Infidelity and Spiritualism, War and Sealing, Who Changed Sabbath, Seven Reasons for Sunday-keeping Examined, Institution of Sabbath, Thoughts for the Candid, Appeal to men of reason, Personality of God, Seven Seals, and Time Lost.*

Those who order these packages, save their postage. We cannot too strongly urge upon all the circulation of our publications, books and papers. Many, now rejoicing in the truth, can attribute their first interest in these things to these silent preachers; while in some instances they have opened the way for the formation of well-established and flourishing churches.

Our Book List.

—**THOUGHTS ON THE REVELATION**, a volume of 328 pages, containing the entire text of the book of Revelation, with Thoughts Critical and Practical on the same. A new and harmonious interpretation of the prophecy. Cloth, \$1.00, weight 12 oz.

—**THE HISTORY OF THE SABBATH**, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight 12 oz.

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—**THE RESURRECTION OF THE BODY**, popular objections to this scriptural doctrine briefly considered. This thorough little treatise removes in a masterly manner the difficulties supposed to lie in the way of the resurrection of the identical matter that goes into the grave.

—**THE LAW of God**, By H. H. DOBNEY, England.

—**JUDSON'S LETTER ON DRESS**: An appeal to the female members of the Christian churches of the United States.

—**SCRIPTURE REFERENCES**. Same as B. S. Assistant without cover

—**MARK of the Beast**, and Seal of the Living God.

—**SPIRITUAL GIFTS**: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.

—**THE WICKED DEAD**: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

—**THE LAW OF GOD** on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.

—**THE PROPHECIES of Daniel and John**, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.

—**SMALL CHART**. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c. by mail, postpaid.

Postage.

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

Address.

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

Form of Bequest.

Important bequests are frequently lost to the Association through informality. Those who wish to will property to the Association to be devoted to the spread of the truth, should adopt the following form of bequest:

"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in _____ days after my decease, to the Seventh-day Adventist Publishing Association, located in the city of Battle Creek, Michigan, to be applied by the Trustees of that Corporation, to its charitable uses and purposes."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and in the presence of each other.

The Review and Herald.

Battle Creek, Mich., Third-day, March 31, 1868.

NOTICE.—We have lent to parties whom we cannot now call to mind, Crosby's Greek Grammar, and Pitman's Manual of Phonography. Those who have them will do us a favor by returning them to the Review Office immediately.

Also, Testimonies to the Church, Nos. 1-10, bound, being our personal property, was accidentally taken from our table during last Conference, and placed among the books on sale. It was the only copy in that form at the Office, and we cannot well spare it. If the brother who bought it, will return it, or send it in by some one to Conference, he shall have its value in anything else the Office has to furnish. Ed.

In the selections from the writings of Wm. Miller will be found a few things which later investigations have shown to be erroneous, such as a day being used for a thousand years in 2 Pet. iii, 8, and the seven times of Lev. xxvi, being prophetic. We publish as he wrote.

SOMEBODY writes from SOMEWHERE, (both name and place wanting) saying, that "Some time in the fore part of February last, I wrote a letter enclosing one dollar and twenty-five cents for History of the Sabbath and Calendar for 1868, and I have not heard anything from it since. I have not seen it receipted in the Review yet."

If the foregoing is the writer's usual mode of writing letters on business, we do not wonder that he failed to hear anything from his money. He will have to try again. J. M. A.

Still Wanted.

THE three Nos. of the Advent Shield, Vol. I of Review and Herald, published at Paris, Me., the several Nos. of the Advent Review ("Instructor" size), published at Auburn, N. Y., and the several Nos. of the Present Truth.

I have received from the Office at Battle Creek, and from Bro. Andrews, at Rochester, N. Y., all the old publications I need excepting the above. Those who wish to help me in my work, can do so by sending these books I now call for. JAMES WHITE.

Greenville, Montcalm Co., Mich.

ON account of a press of other duties, we have been unable to prepare the Bible Class Report this week. The subject which has occupied the attention of the class for two Sabbaths is the epistle of Jude, and we hope to give next week, a report of the chapter in full. w. c. g.

Correction.

BRO. SMITH: Please correct for me the article on page 221 of the Review, 2d column, last line: "bare passions," should read, "base passions"; and on the 3d column of the same page, 13th line: "It is impossible to control our thoughts," should read, "It is possible to control our thoughts."

Yours in hope,

JOS. CLARKE.

Response to Bro. White's Letter.

From the church of Monroe, Wis.: Having read the letter of Bro. White, written to a brother of Monroe, which appeared in the Review, No. 14, present volume, the church passed the following resolution, to be published in the Review:

Resolved, That we as a church heartily adopt the views of Bro. White, set forth in said letter, and therefore express our gratitude to the Lord and to Bro. White, for it. It came to us as meat in due season, and we humbly hope and trust, it will save the church in this place, and the cause of present truth, generally, from great reproach.

By order of the church,

I. F. FRAUENFELDER, Clerk.

Monroe, March 22, 1868.

Note from Bro. Fuller.

I HAVE just returned from attending Monthly Meeting at Niles Settlement, during which we laid off some useless freight, and we saw the wheels begin to move forward. I believe Heaven's choicest blessing awaits this church.

Some have been wrong; and let me here say, those who sympathize with individuals who are wrong, are their worst enemies, and in the Judgment if they are lost their blood will be found in the garments of their sympathizers.

The time is not far distant when God's people must, and will go forward; and those that stay on board the ship will work the oars and ropes, and will try to encourage all the passengers.

Brethren, let us go forward. The battle is sure. Not one faithful soldier will be lost.

N. FULLER.

Note from Bro. Stone.

I WOULD say to the brethren and sisters in Vermont with whom I have labored the past winter, and who are expecting me to fulfill appointments with them, that sickness in my family has called me home for the present. On the 25th of Feb., when more than 50 miles from home, at midnight a messenger informed me that my companion was dangerously ill. As soon as the means at hand would permit, I was standing by her bedside; found her very much reduced. Her disease is dropsy of the heart. At this date she lingers and suffers. She is patient, is favored with divine comfort, and feels that she is at peace with God and man.

ALBERT STONE.

Richford, Vt., March 11, 1868.

Appointments.

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

General Conference.

PROVIDENCE permitting, the next session of General Conference of Seventh-day Adventists, will be held in Battle Creek, Mich., Tuesday, May 12, 1868, at 9 o'clock, A. M. The different State Conferences which have not already made arrangements to represent themselves by delegate, will do so immediately. Delegates will come prepared to furnish to the General Conference the statistics of their respective Conferences. In proportion to the importance of the times, this meeting will be one of greater importance than any which have heretofore been held. It is hoped the delegates will come feeling a due weight of the solemnities of the present time upon them. Those from a distance will have to reach Battle Creek, the week previous, in order to be present promptly at the commencement of the meeting. It will be in order for scattered brethren everywhere to make known their wants to this Conference either in person or by letter.

In behalf of the committee,

U. SMITH, Secretary.

Michigan State Conference.

THE Mich. State Conference will hold its eighth annual session at Battle Creek, Mich., Wednesday, May 13, at 9 o'clock, A. M. Let no church fail to represent itself. Send delegates if possible. If this cannot be done, send letter. Let ministers and delegates come prepared to make the various reports which the constitution requires.

By order of committee,

I. D. VAN HORN, Secretary.

The S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association will hold its eighth annual session at Battle Creek, Mich., Thursday, May 14, 1868, at 9 o'clock, A. M., to deliberate for the general interests of the Association, elect officers, and transact any other business that may come before the meeting.

By order of the Trustees,

E. S. WALKER, Secretary.

Stockholders' Meeting of the Health Reform Institute.

THE Stockholders of the Health Reform Institute will hold their second annual meeting at Battle Creek, Mich., Friday, May 15, 1868, at 9 o'clock, A. M., for the election of officers and for the transaction of any other business that may properly come before the meeting.

J. N. LOUGHBOROUGH,

J. M. ALDRICH,

URIAH SMITH,

J. N. ANDREWS,

N. N. LUNT,

J. P. KELLOGG,

E. S. WALKER,

Directors.

Sabbath and first-day will probably be devoted to religious exercises exclusively. A general invitation is extended to all who feel that they desire to do and receive good, to come up to this annual feast.

PROVIDENCE permitting, there will be a general gathering of the brethren in this part of the State, at Fairplains, Montcalm Co., Mich., Sabbath and first-day, April 4 and 5. We shall be glad to see as many as can come.

In behalf of the church, JAMES WHITE.

By request of Bro. Hatch, I wish to notice: the Lord willing, the next Monthly Meeting of the S. D. Adventist churches of Tuscola Co., will be held at Watrousville, Sabbath and first-day, April 4 and 5.

J. L. MILLER.

THE next Quarterly Meeting of the S. D. A. church at Mauston, Wis., will be held April 18 and 19, 1868. We would like to see a good turnout at this meeting. Would be glad to see the friends from Vernon Co. and Narrows Prairie, and hope they will make an extra effort to attend; especially, we invite the brethren of the Dell Prairie church to meet with us. We would be glad, indeed, if Brn. Andrews and Blanchard could be with us, to help us. C. H. ROGERS, Church Clerk.

THE next Monthly Meeting for Calhoun county will be held at Burlington, Sabbath, April 11. Brethren, one and all, come to this meeting.

Also, I will meet with the church in Parkville, April 18 and 19. Business meeting, first-day afternoon. Will all be present? Meeting at the Langdon school-house, first-day evening.

J. BYINGTON.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

WE shall be able to supply a limited demand for black-cap and yellow raspberry sets to brethren in our vicinity, at 50 cts. per dozen.

H. C. MILLER.

Monroe, Wis.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

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 on the Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should then be given.

\$1.00 each. L Jorgenson 32-18, Mrs S Lockwood 32-14, Levi Smith 31-17, E Putnam 32-16, S W Herring 31-17, C H Furbush 32-16, D A Simmons 32-16.

\$1.50 each. C E P Howe 31-10, E Sanford 32-10, D A Hand 32-12, C C Drown 32-21, V V Lake 31-16, E A Wright 31-16, O Clarke 32-1, H M Bailey 33-1, A J Corey 31-1, L Wiswell 32-13, Elias Sanford 32-14.

\$2.00 each. J P Kanagy 32-13, Mrs R Johnson 33-16, S B Whitney 33-7, A O Toby 33-1, C G Campbell 31-13, S H Macroft 33-1, G W Robinson 33-16.

\$3.00 each. L W Marlin 33-9, Mrs M Bardwell 33-14, E S Lane 34-1, L Upson 34-1, Sarah Jones 33-14, W J Haynes 33-14, B Hill 32-1, S Taber 33-13, E E Sturges 33-13, John Ditweiler 33-1, Mary Garrett 33-14, N Hubbard 33-1, N R Rigby 33-1, A Spencer 33-16, Electa Clark 33-16.

Miscellaneous. Jennie Mitchell 75c, 31-14, Mrs C Stevens \$3.50 33-1, Miss Ann Lane 2.50 33-7, M B Geary 2.50 33-16, W Penniman 50c 33-1, Mrs L H Robinson (1 year) 4.00 33-15, Geo Clark 1.25 33-1, F Greenman 5.00 34-18, C N Pike 75c 31-17.

Cash Received on Account.

S B Whitney \$3.58, F Howe 2.25, I D Van Horn 2.00.

Books Sent By Mail.

Mary Judson 50c, A D Burrill 60c, D A Wetmore 75c, L M Locke 20c, R Hoffman \$1.12, A Pratt 50c, J F Thompson 75c, R Caviness 25c, N Hanson 50c, H Hunter 20c, C M Shepard 12c, Mrs K Babcock 40c, E Sanford 4.36, A Gleason 1.12, H M White 1.97, J F Hovey 25c, G W Newman 12c, Peter Nelson 1.12, E E Sturges 1.80, Wm H Kynett 40c, W Penniman 50c, J D Hough 20c, A J Corey 2.25, H Hilliard 2.75, T V Canright 1.00, W S Ernst 1.00, J W King 15c, S Runkles 1.00, B Francis 4.74.

Michigan Conference Fund,

Church at St Charles \$50.00, Caladonia 21.00, Orange 30.00, L M Lewis 2.12.

Pledges for Book and Tract Fund.

B Hill \$3.00, R A Hill 1.00, Amelia Cole 10c, Francis Miller 10c, D H Lamson 1.00, E L Lamson 1.00, W Gifford 50c, T K Henry 1.00, J H Murray 2.00, J D Hough 5.00, E Hough 2.00, Angeline Bartholomew 1.00, N M Stringer 1.00, D Warren 1.00.

Received on Book and Tract Fund.

W S Lane \$1.33, Mary Lane 1.00, Hulda Godsmark 3.00, Hortense L Hayes 2.00, W W Wilson 2.00, Mrs C M Bebee 5.00, Thos Paton 5.00, M C Tremly 1.00, Julia E Green 2.00, H A Fenner 2.00, J Philbrick 25c, R T Payne 50c, B B Francis 5.00, N R Rigby 5.00, Mary Rigby 1.00, Mary Francis 1.00.

For Eld. N. Fuller.

J L Locke \$1.00, C Green 3.00, Geo I Butler 2.00, J J Howell 1.00, N S Raymond 3.50, A Raymond 1.50, N S Warren 2.00, H Hilliard 5.00, Miss A G Tobey 1.00, J H Murray 1.00, N Loughborough 5.00, J E Green 2.00.

For the Health-Reform Institute.

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

N R Rigby \$25.00, B B Francis 25.00.

On Shares in the H. R. Institute.

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

N R Rigby \$25.00, B B Francis 25.00, John Francisco 25.00, Isabella Francisco 25.00