

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*.

THE MASTER'S TOUCH.

In the still air music lies unheard;
In the rough marble beauty lies unseen;
To wake the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us, nor let,
Hidden and lost, thy form within us lie.

Spare not the stroke; do with us as thou wilt;
Let there be naught unfurnished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, O our God and Lord!

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.

AN ACCEPTABLE FAST UNTO GOD.*

BY ELD. JAMES WHITE.

TEXT.—"Blow ye the trumpet in Zion, and 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.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God? Blow ye the trumpet in Zion, sanctify a fast, call a solemn assembly." Joel ii, 1, 12-16.

The word of the Lord by the prophet represents the day of God as near at hand, as a day of wrath, a day of darkness. And in view of it, the people of God are called upon to proclaim a fast. They are exhorted to rend their hearts, and not their garments. This fast is not merely an outward work. It is that which takes hold of the heart, and affects the life.

How far abstinence from food should enter into this fast, I shall not at this time undertake to show. Daniel fasted three full weeks, in which time he ate no pleasant bread. That which he ate was the most simple food. Jesus fasted forty days and forty nights, and in those days he ate nothing. His abstinence was total. But whether we abstain from food totally, or in part, in the season set apart for confession, solemnity and prayer, if they consist in outward forms only, the blessing of God cannot attend them.

The prophet Isaiah, chap. lviii, speaks also to the point: "Cry aloud, spare not, lift up thy voice like a

trumpet, and show my people their transgression, and the house of Jacob their sins."

Mark this! The command of the Lord by the prophet is to lift up the voice like a trumpet, and show the professed people of God their transgressions, and the house of Jacob their sins. "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God. They ask of me the ordinances of justice; they take delight in approaching to God." I know they are spoken of as a nation. It is also true that they are God's professed people. We therefore conclude that what follows in this chapter in reference to fasting has no reference whatever to the national fasts. But the prophet is speaking of fasts which are proclaimed and observed by the professed people of God, which are not approved of Heaven. He also points out an acceptable fast to be celebrated by them.

"Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our souls, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." We see no difficulty in applying this to the professed people of God.

"Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow his head as a bulrush, and to spread sackcloth and ashes under him." I understand the prophet here to have reference to the outward form which does not really affect the heart.

"Wilt thou call this a fast, and an acceptable day unto the Lord?" Certainly not. This outward affliction, this form of bowing down the head like a bulrush, this appearing to men to fast, while the heart is not rent, is not an acceptable fast unto the Lord.

"Is not this the fast that I have chosen: to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

In the wrong use of church authority, and in the undue influence which individuals may exert in a religious capacity, may be seen the yoke of bondage, the oppression and burdens. These, wherever they may exist, must be broken.

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

We answer in the affirmative. This is the fast, the very one that is spoken of by the prophet Joel. It is the fast that is to be proclaimed and celebrated just before the great and terrible day of the Lord. I repeat, it is not a fast that consists in outward form, in appearing to men to fast, but it is that which takes hold of the heart. It is that which is carried out in doing good. Such a fast is acceptable to God. Such a fast will bring the rich blessing of Heaven to the church. In proof of this last statement, let me read on:

"Then shall thy light break forth as the morning." Those who are sitting in darkness, and who mourn on account of their darkness, should take courage from this expression of the prophet.

"And thine health shall spring forth speedily, and thy righteousness shall go before thee. The glory of the Lord shall be thy rearward." I know not of any scripture language which expresses more fully the blessing of God in abundance than this.

"Then shalt thou call, and the Lord shall answer." Those who have realized no signal answer to their prayers, should again look about them and learn the cause. As sure as they celebrate this fast, just so sure the abundant blessing spoken of by the prophet will come upon them.

"Thou shalt cry, and he shall say, Here I am." The Lord here virtually says, I am not at a great distance, but I am present with you. What will you have? What shall I do for you? Those who strictly follow out this fast may expect the Lord to do great things for them.

"If thou take away from the midst of thee the yoke." I would not be too delicate this evening in my feelings upon this subject, to hesitate to say that this applies very close home to our people. In many of our churches, and in the hearts of many of our brethren, there is too much willingness that a yoke of bondage should rest upon some from whom it should be lifted.

"If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul." The hungry have claims on the church. Those in affliction have claims on the church. We are to labor for them till they shall be satisfied.

"Then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually." I repeat it, No scripture language sets forth the great blessings of God with any more fullness than this. And these are the blessings to follow the acceptable fast to the Lord.

"And the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not." May the living water spring up in all our hearts.

"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." This language is certainly figurative of the restoration of truths that have long been neglected.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Here we think is evidence that this entire chapter applies to the period of the third angel's message, at which time there is to be a Sabbath reform. And among other items of the great fast in which men are to rend their hearts, and mightily turn to the Lord, they are to turn from a violation of the Sabbath. And if they do this, what will follow?

"Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." I shall do but little more than to read this chapter, and pass to

* A discourse delivered in Battle Creek, Tuesday evening, May 12, 1868, phonographically reported by the Editor.

another important portion of Scripture. But before I leave it, I wish to remark that the fast spoken of which is acceptable unto the Lord, is free from that form, from that outward show, from that appearance of humility which have characterized fasts in past ages. But the acceptable fast consists in a heart work, in which the heart is rent open, and the soul is drawn out to the hungry, and to the afflicted; in which there is a thorough change carried out in the life, and in acts of mercy and benevolence toward those that need help. Such a course, such a fast, will be recompensed, and there will come, as the result of it, the richest blessings that ever Heaven promised to men. Their darkness is to pass away, and their light is to break forth as the morning, their health is to spring forth speedily, their soul to be as a watered garden, and like a spring of water whose waters fail not. They are to ride upon the high places of the earth, and when they call, the Lord will answer, and when they cry, he will say, Here I am. They will not have to plead and cry for days, and weeks, and months. But if they draw near to him by benevolent acts, and draw out their souls in good works, the Lord will draw very near to them, and when they cry, will say, Here I am; what will you have? what can I do for you?

It is not unfrequently the case that you will see churches and individuals apparently enveloped in clouds of darkness. They pray as though the Lord was at a great distance from them. Their souls seem like the parched ground. And they are as barren as the mountains of Gilboa, on which there came neither dew nor rain. Examine their course of life, and you will generally find them selfish, shut up to themselves, and not laboring for the temporal or spiritual good of the needy. If they fast at all, it will be the outward ceremony, while the heart is untouched. The heart is not drawn out after the needy, the hungry, and the afflicted. No. They have no missionary spirit to go out after those that need help. And when those who have upon their lives the very stamp of Heaven, and possess the self-sacrificing spirit of Jesus Christ, come among them, they do not know it. God pity the church! And may there be brought around that fast that shall be acceptable to God, that shall bring down upon us all these gracious blessings.

I call your attention to one more portion of Scripture, and I am done for the evening. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick or in prison and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In the persons of the needy and suffering children of God, we may do all these things to our Lord. He places himself not with the rich and full, the clothed and the warmed, with those that have their abundance, but out with the homeless poor, the hungry, the naked, the sick, and those in prison. Be assured, dear Christian friends, that as oft as ye do these things to the poor and suffering saints, ye do it to Jesus Christ. Because the righteous had done these things to Christ in the person of his saints, it is said to them, "Come ye blessed of my Father, inherit the kingdom."

But how do these thus addressed feel on the subject? Their impression is, that they have done nothing more than common humanity required them to do. This is seen in their response. Lord, when have we

done these things to thee? They had performed these acts of mercy and benevolence to the afflicted wherever they had seen them, but they did not realize that they were doing them to Jesus Christ. Either they acted from feelings of natural benevolence, or, which is probably the case, from the influence of the spirit and power of truth on their hearts. Naturally and abundantly had their acts of benevolence followed the needy everywhere. In the benevolence of their noble souls, they thought they were doing no more than what humanity required of them. They did not get the idea that they were really doing it to Christ. The fruit that these bear is not tied on. It is some that grew there. Practical truth had taken deep root, and had reached their hearts, and the principles of benevolence and love had naturally grown up, and the fruit was abundant.

"Then shall he say unto them on his left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels." Terrible sentence this, and why? "For I was an hungered, and ye gave me no meat, I was thirsty, and ye gave me no drink, I was a stranger, and ye took me not in, naked, and ye clothed me not, sick, and in prison, and ye visited me not. Then shall they say unto him, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee. Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment, but the righteous into life eternal."

This terrible decision is made in reference to the course which the two classes take in this life. While the first class are doing only that which they naturally do from choice, and from feelings of philanthropy, they are doing it for their Lord, and are laying up treasure in Heaven. The other class are not feeding the hungry, are not clothing the naked, are not visiting the sick, are not welcoming the stranger, and yet they think they are doing their whole duty to Christ. Lord, when saw we thee hungry? We never saw it. When saw we thee naked? when saw we thee a stranger? when saw we thee sick? or imprisoned? When did we neglect to do our duty? "Inasmuch as ye have not done it unto the least of these my brethren, ye have not done it unto me."

This class may have been outwardly very pious, yet everlasting punishment is their doom. This punishment is not their doom because of the sins they have committed, in trespassing, in wronging, in oppressing, in ill-treating; but everlasting punishment is their doom because they have not done. I say, they may be outwardly very pious; they may pray morning and evening, attend church, speak in meeting, pray in the prayer-meeting, help build the meeting-house, and help support the minister; they may deal honorably and uprightly with all men with whom they have to do, yet not do that which is required in this parable, and the result is, they have everlasting punishment. Lord, when saw we thee hungry, or thirsty, or naked, or a stranger. If thou hadst been in our streets, as in those of Bethlehem, how gladly would we have given thee food; how joyfully would we have taken thee in; a stranger hadst thou come to our doors, how we would have welcomed thee. Their Lord was in Heaven, and their covetous and stingy souls did not feel for those around them. But although they may have gone through all the rounds of Christian duty, yet if they fail to do these things, they fail to do it to Christ, and everlasting punishment is their due. The men who oppress the widow and the orphan, those who oppress the poor, however pious they may profess to be, are not fit to be represented by goats. They are too wicked. See that man who passes for a gentleman who is very pious. He may be the superintendent of the Sunday-School, and one of the elders of the church to which he belongs. He is, outside, a very pious man, and worth a hundred thousand dollars. He pays the minister liberally, helps build the meeting house, and donates to other charitable objects. But how has he gotten his money? Perhaps by selling goods to the poor, by taking notes, then obtaining mortgages on their farms, and when these could not pay, by playing the snap game upon them, taking

their farms, and after keeping them awhile, sell them for ten times the amount of the debt. In this way has he robbed the widow and the fatherless, and oppressed the poor. Such a man may be covered with a garb of religion, yet he is not worthy to be represented in the parable by the goats. The goats represent a class who may have been outwardly honest, yet because they neglect to do for Christ in the person of his saints, everlasting punishment is their due.

I have read this portion of Scripture because I regard it as setting forth the duties in the great fast that is to be celebrated just before the coming of Christ. One of these duties is to take in the poor that are cast out. The language of the prophet is addressed to the people of God, the repairers of the breach, to those that turn their feet from the Sabbath, during the period of the third message, just before the day of the Lord. His statement is, that the trumpet is to be blown. The proclamation of a fast that is not merely a theory of truth is to be made. The people of God are called to give their attention at this time to labor in their Master's vineyard; to practical lessons, and practical duties, to do all they can to save souls and make them ready when the Master shall appear.

When in this period, under the third angel's message, unpopular truths are to be proclaimed, in many families will there be some who will receive the truth, perhaps a child, it may be a brother, or a sister. Other members of the family will oppress them. They will be cast out, homeless strangers. Are you willing to take them in, to bring those who are cast out to your houses? Perhaps in no other way has the cause in which we are engaged suffered more than for the want of the proper inducements to persons who are in the fiery furnace of affliction, trembling between duty and the consequences, trembling for fear of the result if they followed the convictions of their minds. There are no hearts open, no doors open, no acts of benevolence and love in this direction are seen. They are left to tremble, to fear, and to give up the truth of God.

Persons who have spent years in the employment of others, in the employment of this or that society, in this or that position, have their minds arrested by the truth. They have the heart to love it and receive it, and obey it. They embrace it, but where are the men and women whose souls are drawn out for these afflicted saints? Where are the men that search them out, that assist them, that feed them, that clothe them, that take them to their house as they would Christ if he were here in person? Seldom found. Could the church of the living God be impressed with the idea that every act of such benevolence and kindness, and mercy, to one of the Lord's poor was done to Christ; could the Marys and Marthas and Lazaruses enjoy the society of these poor outcasts, as they did eighteen centuries ago, how gladly would they be engaged in the work. But they may enjoy it when this fast is really embraced, and its principles carried out, when the soul is drawn out for those for whom Christ has died. When these are put forth from feelings of benevolence, love, and choice, your hearts may beat with joy equal to that of the three persons that I have named who entertained my Lord; for the promise is, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Shall we work in this direction, and have it said unto us ere long, Come ye blessed of my Father, inherit the kingdom; for in the persons of the poor and suffering, ye have done acts of benevolence unto me? Or shall we let our souls dry up and remain dead and unfeeling, though Christ may come to our doors hungry, may walk our streets naked, may be sick, may be in trouble, may be in affliction, in the person of some little one?

Christ naked and shivering in the cool of the night, while the damp dews are falling upon him, and you, with your house filled with every good thing. Christ suffering hunger, you have plenty; Christ sick and in prison, you are well and free; Christ in affliction, you are happy. He comes within your reach, may be to your door, yet you do not think to ask him in. You forget to invite him. He goes away naked, hungry, afflicted, in the person of his saints. Depart from me ye cursed into everlasting punishment, is the sentence,

for I was sick, I was hungry, I was naked, and ye did not minister to me.

O, my dear friends, the gospel of Jesus Christ is close work. But let me call your attention again to the promise of the prophet. These are rich, full, and abundant. They will repay you for all your efforts in the work, in carrying out this fast. Think of it. Your light to break forth as the morning. Your soul to be as a watered garden, you to ride upon the high places of the earth, and to be fed with the heritage of your father Jacob. When you call, he will answer. When you cry he will say, Here I am. What can I do for you? Is it possible that there is a fast that will do so much for us? That will open Heaven, and call down such rich blessings? God help us to celebrate it. It will richly repay us here. And we who have made so many mistakes, so many blunders, have often felt, Oh! for a good friend at our elbow, to tell us just what to do. What a fine thing to always do right. The promise of the prophet is, He shall guide thee continually.

Dear brethren, can we thus return to the Lord? And will he thus return to us and stand by our side, ready to bless us and guide continually? Is not this very state of things contemplated in the testimony of the True Witness? "Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me."

But not only is it our privilege to enjoy these gracious blessings here; the promise applies also in the future. Shall we do these things? If so, it will be said unto us, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. The subject is one of thrilling interest. May the Lord add his blessing, and lead us to that position where we may enjoy more faith, more hope, greater assurance, more sacred nearness to God, consecration, sanctification, joy unspeakable and full of glory, and finally may we meet all the flock of God around his throne. Amen.

A MINE OF WEALTH.

PERHAPS you will think that I am about to direct your attention to the Book of books; but no, that is a mine to which I trust I have no need to call your attention. That is the great mine of wealth, and it pays well to visit it often. But I speak not of that at this time. I know not but that you do visit that very often. But the one of which I speak, I know is not half explored, especially by the young. It is our paper, the Review. Week by week, as I peruse its pages so replete with valuable information, my heart is saddened by the thought that it is so lightly esteemed by, shall I say the majority of young Sabbath-keepers, as to receive only a passing notice? Perhaps there is not one to be found who will acknowledge that he or she does lightly esteem it. But what say your actions, my dear young friends? How short a time you are seen with this valuable paper in your hands. How often, think you, can you tell what was the subject of last week's sermon, how it was treated and applied? Too often you can tell nothing about it. Or the Commentary. Here you will also find much valuable instruction, many seemingly difficult passages in that other mine, the precious Bible, are here explained, but you cannot tell me anything in regard to its contents. And so on page by page, as I broach one subject after another, I find that you have only glanced over the paper, and what you have read, was not read with sufficient interest to impress it upon your mind. This is no fancy sketch, neither do I write it because I think that Bro. Smith wants something to help fill up the paper, but because I am, as I said, saddened week by week, as I peruse its deeply-interesting pages, to think that it is so lightly esteemed by those who need its instruction most. My young friends, listen to my entreaty. Oh! that I could induce you to read this paper, and read it with interest, with your mind fixed on the subject. It contains very much valuable information, which you will need. And then another thing, we cannot answer for these neglected opportunities of storing our minds with sound instruction. God will hold us accountable for

these slighted privileges. It is a duty which we owe to our God and ourselves to inform our minds on the important subjects which the Review is engaged in examining and explaining. Yes, my young friends, it is our duty, yours and mine. Would that I possessed the voice of a trumpet, by which I could arouse your attention, while I speak to you of these neglected opportunities for gaining invaluable instruction. Throw aside those senseless stories; they engross too much of your time and attention, and they are destroying all that taste for that sound reading which a well-balanced mind must have. Once more let me entreat you, Read the Review. "What? read it all?" Yes, read it all. You will not regret it. Make it a part of your week's duties. Put a copy in your pocket, and when you have a little leisure time, improve it in reading. Or can you not find time upon the Sabbath? With too many the Sabbath is a tiresome day. There is no need of its being so. Just establish a regular course of reading, and you will soon find that with your Bible, the Review, Spiritual Gifts, and other religious reading, of which you can find plenty, you will have no time to look for sundown; it will come before you know it. Try this plan, and I think you will find the Sabbath day too short, instead of too long.

But I shall weary you with the length of my article. One word more, youthful friends, it is time that your interests were all with God's people, if they are to be there at all, and when they are there, it seems to me you will be interested in reading the Review, and say with me, that it is a mine of wealth.

M. J. COTTELL.

READ THEM AGAIN.

I WRITE from experience. When I first heard and received the truth, I read the Bible with a greater interest than ever before. I also read a number of books published at the Review Office, with care, and especially the History of the Sabbath, and found a beautiful harmony existing between the teachings of the Bible and that of the books. Spiritual Gifts, Vol. 1 and 2, also Testimonies to the Church, I read. I saw a harmony between them and the Bible, but failed to realize their importance as I now see I should have done. Permit me here to say that I did not reject the visions as from the evil one, as some have done, and fallen from the truth and gone back to the world; but I simply read them and laid them up on the shelf. I have always read the Review with interest; but the Bible, Spiritual Gifts, Testimonies to the Church, and many other books I have neglected to some extent, and the consequence has been, I was drifted down into the deep, wild waters. But I was strongly impressed with these words, Read them again. I commenced with the Bible, next, Spiritual Gifts, next, the Three Messages of Rev. xiv, and the Sanctuary and 2300 days, and Ministration of Angels, &c., &c.; and I think I am gaining some strength to overcome, and am trying to make some advance toward the Mt. Zion. And I can more fully indorse Spiritual Gifts than ever before, and can say that I believe they are of the Lord. The health reform looks reasonable and appears to belong to the present truth, but I have not as yet been able to fully adopt it.

Dear, doubting brother: you who have laid up your Bible, or doubted the visions, take them down and read them again with care before you reject them entirely, and good angels forever leave you to be influenced by evil angels. The enemy of all righteousness came very near causing me to reject Spiritual Gifts, and Testimonies to the Church, which I realize would have been fatal. Then read them again. To the erring there are kind rebukes and sweet words of counsel to return to the Lord. To the desponding there are words of encouragement and comfort. Has not the Lord done all things well?

Brethren, pray for me, that Satan may not be allowed to overpower me and lead me away from the truth.

C. G. DANIEL.

Defiance, Ohio.

It is impossible for any one to love the person of Christ, who does not delight in the picture of Christ.

SABBATH DISCUSSION.

A DISCUSSION on the Sabbath is now in progress in the Sabbath Recorder, between N. V. Hull and Wm. Armstrong. The article in the number of May 14, by Eld. Hull, is unusually interesting. We make the following extract:

SEVENTH PART OF TIME.

"In criticising my statement that your position made Jehovah 'the deceiver of the race,' you say: 'But suppose God did not design to give the world a special day, but an institution, with a proportionate time for its observance, what harm would there be in commencing a new cycle, and giving another seventh day after six days' labor, to his elect or separate people?' But it was the seventh day out of which the 'institution' was made. We could have no sabbatic institution without a day to make it out of, and what the Bible says is, that God took the seventh day for this purpose. Now, it is utter folly to say that this seventh day was not a 'specific' day. If the seventh day is not a 'specific' day, then you are not a specific man. If God did not bless a 'specific' day, then your clothes do not cover a 'specific' body, nor do you live in a 'specific' house. Suppose a man who wanted to leave his wife for a woman, should plead that he was not bound to a 'specific' woman in his marriage, but only to a woman, and as this other was equally a woman with the first, therefore he was free to leave the first and take the second—how far would his plea go in law? As untenable is your position that God did not bless a 'specific' day, and as fallacious is your reasoning."

THE DAY OF THE SABBATH.

"But how could you abandon the day and keep the Sabbath? How could you have the Sabbath without the day? How could a man part with his coat and keep the cloth, or his hat and keep the material of which it was made, or abandon the material, and still keep his hator coat? If you abandon God's Sabbath-day, you have got none, for, neither you, nor all the world, can make a Sabbath more than you can make a universe. God only can make a Sabbath, and he never made but one weekly day of rest. One word more. When God wants us to leave one Sabbath day for another, in all likelihood, he will tell us plainly, and I do not think we had better move until he gives a command to do so."

THE FIRST DAY.

"As yet you have offered no definite reason for keeping the first day of the week. In this, you have doubtless shown skill as a debater; nevertheless, it is a clear confession of the weakness of the first-day cause. The best thing you can say is in these words: 'I believe the first day of the week is the best, and I might say in the presence of light, the only day for us to keep the Sabbath, is true, but the command only gives us an institution with a proportionate time for its observance.' But why don't you quote the passage which says the 'first day is best.' How can the first day be best when it was the seventh that was blessed? But when was the blessing transferred from the seventh to the first day? Again, is not the first day a 'special' day? And further, if the command does not specify a day, why should you? But you now clearly yield the point as to the first day, and admit that the Bible teaches nothing definitely about it. Then, of course, there is no law for it, and hence it is not the Sabbath day! Of course, then, it is not sinful to work on the first day of the week. And now let me here say, and let the reader note it, that there is not one word in the Bible about keeping the first day of the week. Nor is it once called the Sabbath. Again, you say the work of redemption has nothing to do with the Sabbath question. Then you admit the keeping of the first day of the week is not authorized by redemption. Amen! This, then, settles the question, that the keeping of the first day of the week is not a gospel requirement. Again I say, AMEN! And now, if neither the law nor the gospel requires the keeping of the first day of the week, what have I to do with it?"

THE SABBATH KEPT BY ISRAEL.

To my question why some one did not find out before the 16th century that a new Sabbath day was given the Jews in the wilderness, you make a confused answer, as follows: 'Simply because no one disputed it till then, and there was no need of affirming it.' But if it had never been affirmed, how could it be disputed? That it had never been affirmed, you admit. But if it had never been affirmed, how could it be a doctrine? You also admit that the Jews had 'never noted the change,' and give this dubious reason for it: 'If they believed as we do, and as the command teaches, that God had given an institution with a proportionate time for its observance,' &c. Now, brother, how could you offer any such reason, when it is notorious that the Jews did not so believe? The truth is, this doctrine is an invention of the seventeenth, or at most, the sixteenth century. If you can by credible witness disprove that statement, please do so, or confess you cannot."

BUSINESS PROCEEDINGS

Of the Sixth Annual Session of the General Conference of Seventh-day Adventists.

Met according to appointment in Review, May 12, 1868, at 9 o'clock, A. M. Prayer by Bro. White. Delegates being called for, credentials were presented by the following brethren:

Geo. I. Butler, J. T. Mitchell, of Iowa. R. F. Andrews, T. M. Steward, of Wis. and Ill. Jas. White, Jas. Harvey, A. Gleason, R. J. Lawrence, of Mich. A. C. Bourdeau, of Vt. J. N. Andrews, of N. Y. J. H. Waggoner, of Ohio. L. L. Howard, of Maine. J. H. Rogers of Missouri.

On motion, all the ministers present were invited to participate in the deliberations of the Conference.

On motion, Bro. M. G. Kellogg was invited to sit in the Conference as delegate from California.

On motion, Bro. A. W. Smith was invited to represent the N. E. mission-field.

Minutes of last meeting read and approved.

Reports from State Conferences presented and read, showing the following results:

| Names. | Ministers. | Licentiate. | Churches. | Members. | S. E. Fund Pledged. | Used by Ch. | Pledged to Conference. | Pledged to Gen. Conf. | Funds on hand. |
|--------------|------------|-------------|-----------|----------|---------------------|-------------|------------------------|-----------------------|----------------|
| Mich. Conf. | 9 | 6 | 46 | 1354 | \$7963.26 | \$079.67 | 4883.59 | 1000.00 | 880.35 |
| N. Y. & Pa. | 5 | 9 | 25 | 585 | 2886.43 | 228.79 | 2579.79 | 207.85 | 60.00 |
| Wis. & Ill. | 5 | 1 | 18 | 600 | 3177.91 | 635.58 | 2542.32 | | |
| Iowa | 1 | 13 | 362 | 2379.29 | 553.49 | 1825.80 | 125.00 | | |
| Ohio | 1 | 12 | 187 | 1250.94 | 68.08 | 1095.00 | 87.88 | | |
| Vermont | 4 | 2 | 11 | 220 | 1417.70 | 136.64 | 1281.06 | | 125.00 |
| Minnesota | 2 | 2 | 7 | 180 | 787.00 | | 787.00 | | |
| Maine | 4 | 3 | 10 | 208 | 1235.74 | | | | |
| N. E. Mis'n. | 1 | 1 | 17 | 779 | 2288.80 | | | | |
| Total. | 32 | 19 | 159 | 4475 | 23366.57 | 4702.25 | 14994.56 | 1420.71 | 1065.35 |

The following committees were then appointed:

Auditing Committee. A. W. Smith, of N. H., and J. T. Mitchell, of Iowa.

On Resolutions. Jas. White, J. N. Andrews, J. H. Waggoner.

On Preaching. J. N. Loughborough, G. W. Amadon, and U. Smith.

The Hymn Book Committee reported through Bro. Waggoner, showing the progress that had been made in the work, and the general plan which the Committee would recommend. Remarks by Bro. White.

Bro. Andrews reported in reference to the instructions given him to write upon the subject of war. He found the subject one requiring much research and study, and reported the matter unfinished. On motion, the matter was still left in his hands.

Reports from missionaries called for, and presented by Brn. J. N. Loughborough, I. D. Van Horn, D. T. Bourdeau, L. L. Howard, J. N. Andrews, and James White.

The Treasurer presented his report, showing the following results:

| | |
|-----------------------------------|----------------|
| Funds on hand May 1, 1867, | \$652.92 |
| " " Received during the year, | 3444.51 |
| | —————\$4097.43 |
| Paid out as per Treasurer's book, | \$3217.08 |
| Funds on hand to balance, | 880.35 |
| | —————\$4097.43 |

I. D. VAN HORN, Treasurer.

Report accepted. On motion, the following brethren were appointed by the chair, as a nominating committee: Geo. I. Butler, A. C. Bourdeau, Jas. Harvey.

Adjourned to 2 P. M.

AFTERNOON SESSION.

Met according to adjournment. Prayer by Bro. A. C. Bourdeau.

Committee on nomination reported for President, J. N. Andrews, Secretary, U. Smith, Treasurer, J. N. Loughborough; Executive Committee, J. N. Andrews, James White, D. T. Bourdeau. Report accepted.

On motion, these persons were declared unanimously elected to the offices for which they were respectively named.

The subject of the distribution of labor was at this point taken up. Bro. M. G. Kellogg entered a strong plea for California. Bro. Rogers spoke for Missouri, setting forth the need of judicious labor in that State, and the prospects for good, if such labor could be be-

stowed. The following resolutions were unanimously adopted:

Whereas, The cause of Health Reform among our people demands that labor and attention which our preachers cannot bestow in connection with their other arduous labors, therefore,

Resolved, That it is the sense of this Conference that Bro. M. G. Kellogg, M. D., should labor in that department of the great work of preparation for the coming of the Son of man, by the counsel of the General Conference Committee.

Whereas, A wrong use has been made of the resolution passed by the General Conference of last year relative to our brethren moving from place to place,

Resolved, That we hereby rescind the above-named resolution of last year.

Resolved, That we also rescind the resolution relative to private publishing interests.

Resolved, That we heartily indorse the efforts lately made to circulate Spiritual Gifts, and recommend to the brethren at large to continue their efforts by contributing to the book fund, and placing our works in the hands of honest inquirers.

Resolved, That the Committee on Resolutions be authorized and requested to prepare an address to set forth our views on certain existing evils, which we cannot consistently embrace in other forms.

Adjourned to call of Committee.

THIRD SESSION. Wednesday evening, May 13, 1868.

Prayer by Bro. Bates. The house being well filled, on motion, all present were invited to participate in the deliberations of the General Conference this evening. The subject before the meeting was what we may do for the Lord in the persons of his worthy poor, and in this, not so much to learn what our duty is, as to devise means whereby it may be discharged in a manner acceptable to God. Remarks were made by Brn. White, Gleason, D. T. Bourdeau, A. C. Bourdeau, J. N. Andrews, Barker, Rogers, Waggoner, and others.

On motion, a committee was appointed to bring this matter in a definite shape before the Conference, to consist of nine persons, and to be appointed by the chair.

Moved, That the Gen. Conf. Committee be empowered to employ some person to assist Bro. and Sr. White as amanuensis. Carried.

The committee to whom was committed the subject of our duty to the poor, was named by the chair as follows: Jas. White, U. Smith, J. H. Waggoner, J. M. Aldrich, J. N. Loughborough, S. H. King, A. W. Smith, Jas. Harvey, & M. E. Cornell. Brn. J. N. Andrews and G. I. Butler were afterward added to that committee.

On motion, the subject of the manner of holding General Conference in future was referred to the above-named committee. Adjourned to call of committee.

FOURTH SESSION. Thursday evening.

The report of committee on the subject of the relief of the poor among us, was read and accepted, after which the subject was continued as the object before the Conference. After remarks by various ones it was,

Moved, That the resolutions presented by the committee be acted upon by this Conference. Carried. The doings of the committee were thereupon adopted as follows:

Resolved, That we have such an association as is under consideration, to be called The Seventh-day Adventist Benevolent Association.

Resolved, That there be a President, Secretary, Treasurer, and Executive Committee, of three of this Association.

Resolved, That membership be obtained by paying into the treasury the sum of \$10.

Resolved, That this Association be composed of all our people who are willing to enter into it.

Resolved, That the elders and deacons of each church be requested to act as agents to carry out the objects of this Association.

The subject of election of officers for this Association being taken up, the chair being empowered by vote so to do, named Brn. Loughborough, Waggoner, and King, as a committee on nominations.

While the committee were deliberating, the subject of holding our yearly meetings on camp-meeting plan was taken up. After some discussion, it was

Resolved, That this Conference recommend to our people to hold a general camp-meeting annually at the time of the sessions of our business associations.

Resolved, That the Gen. Conf. Committee be authorized, at their discretion, to carry this plan into execution.

Whereas, In the struggle through which our country lately passed for its national existence, our sympathies were with our rulers and our government in their efforts to maintain law and order; and in view of the unsettled state of our national affairs, and of troubles lying before us in the future, we shall continue to pray for those in authority, that they may have wisdom to govern with discretion and in the fear of God; and while we cheerfully pay tribute and honor to those to whom they are due, desiring to live peaceable and quiet lives, as law-abiding people,

Resolved, That we feel called upon to renew our request to our brethren to abstain from worldly strife of every nature, believing that war was never justifiable except under the immediate direction of God, who of right holds the lives of all creatures in his hand; and that no such circumstance now appearing, we cannot believe it to be right for the servants of Christ to take up arms to destroy the lives of their fellow-men.

Dr. Trall having been invited to visit Battle Creek and give a course of lectures on health, a committee was appointed to meet him and arrange for lectures from him.

Brn. White and Andrews, and Drs. Lay and Kellogg, were appointed as that committee. Adjourned to call of committee.

FIFTH SESSION. Friday at 4:45 P. M. Committee on nomination of officers for Benevolent Association called upon to report, whereupon they presented the following names. For President, Jas. White; Secretary, M. S. Burnham; Treasurer, U. Smith; Executive Committee, Jas. White, J. N. Andrews, and S. H. King. These individuals were then unanimously elected. Adjourned to call of committee.

SIXTH SESSION. Evening after Sabbath. Prayer by Bro. Loughborough. After hearing report from the auditing committee, it was

Voted, That a printed form for business be prepared for the use of the Conferences.

The Executive Committee were designated as the ones by whom they should be prepared.

Moved, That the matter of hymn book be referred to Executive Committee to take such action as they see fit. Carried.

They were instructed to attend to this thing at their earliest convenience.

Brethren and sisters united in considering the subject of dress. Sr. Dr. Lamson was chosen chairman, Sr. Van Horn, secretary, and Srs. White, Chamberlain, and Burnham, as committee of a convention of sisters, to take into consideration the matter of deciding upon a proper style and manufacture of hats for their use. Adjourned to call of committee.

SEVENTH SESSION. Monday, 8 A. M. Prayer by Bro. D. T. Bourdeau. Bro. Andrews stated the calls from missionary fields. Bro. A. C. Bourdeau made remarks about Vermont. Bro. Butler same of Iowa. Bro. J. H. Waggoner in regard to Ohio. Their means would not permit running the tent—the only labor expected is among the churches. Bro. Howard spoke for New England. A. W. Smith for New Hampshire. Bro. Kellogg mentioned California. Bro. White spoke in behalf of missionary labor. Churches must not have so many visits from ministers. A mission in California might be sustained. Not decided that the time had come. Bro. J. N. Loughborough spoke of strong impressions and dreams in regard to California. Bro. White speaks of the work in Iowa. The opposite of war is the best means of overturning rebellion. Refers to the recent work in Monterey as an illustration. Bro. Lawrence speaks of his circumstances at home. Bro. Andrews speaks of himself, and for Bro. Canright. Bro. Bates refers to his past experience, and his willingness to do all he can in the work. Bro. Steward speaks to the Conference about Bro. Ingraham. Remarks by different ones in reference to Bro. Pierce. Bro. White is in favor of Bro. Ingraham returning to the Ill. and Wis. Conf. Bro. R. F. Andrews is of the same mind, and speaks of Bro. Sanborn, who designs to remain in that field.

On motion by Bro. White, Bro. Ingraham was invited to return to the Ill. and Wis. Conference. On motion, it was

Resolved, That the minutes of this Conference be published in the Review.

Adjourned sine die.

J. N. ANDREWS, President,

U. SMITH, Secretary.

THE MICHIGAN STATE CONFERENCE.

Its Eighth Annual Session.

PURSUANT to the call of the Committee through the Review, this Conference held its eighth annual session in the city of Battle Creek, Mich., Wednesday, May 13, 1868, at 9 A. M. The meeting was called to order by the President, and we all joined in prayer with Elder J. H. Waggoner. The delegates to the Conference were then requested to pass in their credentials, which were examined.

The number of authorized delegates present was forty-five, representing twenty-six churches. A few other churches were represented by letter.

On motion, it was voted that the brethren present in good standing with their respective churches be permitted to participate in the discussion of questions coming before the Conference.

The minutes of the last meeting were read and approved.

It was moved and passed by a unanimous vote that the Eureka and Fairplains Church be permitted to change its name to Greenville.

On motion, the churches at Tittabawassee, Edenville, and Bushnell, were admitted by a unanimous vote into the Conference.

The financial and church reports were called for, and passed in by the delegates.

Moved, That there be a committee of six appointed to audit and settle accounts with ministers. Carried by a unanimous vote.

It was then moved and voted that said committee be appointed by the Conference Committee.

Moved, That a committee of three be appointed to nominate officers for the ensuing year. Carried.

It was moved and voted that said committee be appointed by acclamation of the Conference. Whereupon brethren John Byington, M. E. Cornell, and Philip Strong, were chosen as said committee.

Ministers' reports of labors were called for, and the following brethren responded: John Byington, James White, Joseph Bates, J. N. Loughborough, M. E. Cornell, R. J. Lawrence, Philip Strong, I. D. Van Horn, and J. H. Waggoner.

The Treasurer's report of the Conference funds was read and approved.

Moved, That the resolution passed by this Conference last year relating to members of churches moving, be hereby rescinded. Carried by a unanimous vote.

On motion, the granting of credentials to ministers was brought before the Conference, and the credentials of the following ministers were renewed for the ensuing year, viz.: James White, Joseph Bates, John Byington, R. J. Lawrence, J. N. Loughborough, I. D. Van Horn, M. E. Cornell, Philip Strong, D. M. Canright, and J. H. Waggoner.

Moved and voted, That the following brethren be granted license to improve their gift in preaching as the way may open: Wm. C. Gage, James G. Sterling, and Uriah Smith.

Adjourned till 2 o'clock, P. M.

AFTERNOON SESSION.

The report of the committee on nominations was brought before the Conference, read, and approved, presenting the following brethren to fill the offices of the Conference the ensuing year, viz.: *President*, Uriah Smith; *Secretary*, Wm. C. Gage; *Treasurer*, J. M. Aldrich; *Conference Committee*, Uriah Smith, G. W. Amadon, and S. H. King.

Moved, That these persons above named be declared elected to their respective offices. Carried by a unanimous vote.

Some time was spent by the Conference in examining the requests of churches in regard to the appropriation of their s. b. funds.

Adjourned to the call of the Committee.

Conference called in session again Sunday, May 17.

Moved and voted, That the Church at Caledonia be permitted to change its name to Gaines, according to its request.

The report of the Secretary relating to the standing of the Conference for the present year, was read and approved, showing the following results:

| | |
|---|------------|
| Whole No. of members in the churches of the Conference, May 1, 1867, | 1335. |
| Whole No. of members May 1, 1868, | 1573. |
| Net gain during the past year, | 238. |
| Whole amount of s. b. funds pledged to the churches for the ensuing year, | \$8539.62. |

The report of the committee to audit and settle accounts with ministers was read and approved. The wants of the churches in regard to the labor they need, were considered.

It was voted that the minutes of this Conference be published in the Review.

Adjourned *sine die*.

J. N. LOUGHBOROUGH, *President*.

I. D. VAN HORN, *Secretary*.

S. D. A. PUBLISHING ASSOCIATION.

Its Eighth Annual Meeting.

PURSUANT to notice given in the Review, the eighth annual meeting of the Seventh-day Adventist Publishing Association was held in Battle Creek, Mich., May 14, 1868. President in the Chair. Meeting opened with prayer by Eld. J. N. Loughborough. The roll was then called. Members present, 48, representing 147 shares. Minutes of last meeting read and approved. The Treasurer's Report being in order, the following report, with the Auditor's certificate attached, was read and approved:

TREASURER'S REPORT

Of the Seventh-day Adventist Publishing Association, for the year ending May 1, 1868.

| | |
|--------------------------------|-------------|
| Cash on hand May 1, 1867, | \$1,639 90 |
| Received on Review and Herald, | \$6,684 25 |
| “ “ Youth's Instructor, | 697 44 |
| “ “ Office sales, | 6,152 00 |
| “ “ Accts and deposits, | 40,720 22 |
| “ “ Donations, | 1,770 79 |
| “ “ Shares, | 210 00 |
| “ “ Job work, | 3,175 66 |
| “ “ Real estate, | 25 00 |
| “ “ Rent, | 52 00 |
| “ “ Mich. Conf. Fund, | 4,361 16 |
| “ “ Gen. Conf. Fund, | 3,444 50 |
| | \$67,292 02 |
| | \$68,931 92 |

PAID OUT.

| | |
|---------------------------------|-------------|
| On Deposit, | \$36,787 95 |
| “ Paper, Books, &c. | 10,174 74 |
| “ Office Labor, | 8,440 36 |
| “ Material and Office Fixtures, | 1,755 14 |
| “ Wood and Incidentals, | 1,087 02 |
| “ Real Estate, | 1,681 10 |
| “ Mich. Conf. Fund, | 5,036 27 |
| “ Gen. Conf. Fund, | 3,217 07 |
| | \$68,179 65 |
| | \$752 27 |
| | 752 27 |

Cash on hand to balance, May 1, 1868,

| | |
|---|-------------|
| INVENTORY. | |
| Total value of the property and accts. of the Association as per inventory, | \$47,794 08 |
| Cash on hand, May 1, 1868, | 752 27 |
| | \$48,546 35 |

Association owes as follows:

| | |
|---------------------|-------------|
| On Notes, | \$1,425 00 |
| “ Book Account, | 7,485 62 |
| “ Mich. Conf. Fund, | 2,758 79 |
| “ Gen. Conf. Fund, | 880 35 |
| | \$12,549 76 |

| | |
|--|-------------|
| Assets after all debts are paid, | \$35,996 59 |
| Assets as given in last report, May 1, 1867, | 32,668 61 |

| | |
|---------------------------|------------|
| Increase during the year, | \$3,327 98 |
|---------------------------|------------|

AUDITOR'S CERTIFICATE.

I hereby certify that I have carefully examined the books and accounts of the S. D. A. Publishing Association, and find them correctly kept; and that the above report of the Treasurer shows a correct statement of the financial condition of the Association according to my best information and belief.

Given this 14th day of May, A. D. 1868.

I. D. VAN HORN, *Auditor pro tem*.

The general business of the Association was then introduced by the Secretary, in a written statement of the business to come before the meeting, viz.:

1. Election of Officers.
2. Election of Editors.
3. Salaries of President, Editors, Secretary and Treasurer.
4. Compensation of Auditor.

Business was then called up for discussion and action. On motion of Uriah Smith, the Articles of Association were amended as follows, viz.: By striking out Sections 6 and 7 of Article VIII, and in Sec. 5, of the same article, by striking out all after the word "action" in the the third line.

On motion of J. N. Loughborough, it was Resolved, That we nominate all the officers at one balloting.

The following persons were then duly nominated and elected to fill the offices of the Association for the ensuing year, viz.: *President*, J. M. Aldrich, *Vice President*, G. W. Amadon, *Secretary*, E. S. Walker, *Treasurer*, U. Smith, *Auditor*, I. D. Van Horn, *Committee on Publication*, J. M. Aldrich, J. N. Andrews, and James White.

On motion of J. H. Waggoner, Resolved, That Uriah Smith be elected Editor of the Review. Carried.

Adjourned to 2 o'clock P. M.

AFTERNOON SESSION.

Met according to adjournment. Prayer by Bro. L. L. Howard, of Maine.

On motion of J. H. Waggoner, Resolved, That G. W. Amadon be elected Editor of Instructor. Carried.

On motion, it was resolved that the President, Editor, and Secretary, receive \$15.00 per week for their services. Carried.

It was voted to pay the Auditor \$15.00 per week for his services in auditing the accounts of the Association.

On motion of J. H. Waggoner, Resolved, That we publish a revised edition of the Articles of Association and By-Laws of our Association, including the Act of Incorporation, for the benefit of shareholders. Carried.

On motion of J. N. Andrews, it was Resolved, That we recommend to the Trustees of this Association to fix the prices of our tracts designed for gratuitous circulation at the lowest living rates. Carried.

On motion of James White, it was Resolved, That in the opinion of this meeting, the trustees should earnestly appeal to our people to donate liberally to the Book and Tract Fund. Carried.

The matter of purchasing a new engine for the use of the Association was discussed, and referred to the Trustees.

Adjourned to the call of the Trustees.
J. M. ALDRICH, *President*,
E. S. WALKER, *Secretary*.

SECOND ANNUAL MEETING OF THE HEALTH REFORM INSTITUTE.

PURSUANT to notice through the Review, the stockholders of the Health Reform Institute met in Battle Creek, Mich., Friday, May 15, 1868, at 9 o'clock, A. M. Meeting opened with prayer by Eld. J. N. Andrews. The roll was then called. There were 70 shareholders present, representing 373 shares in their own names, and 465 shares as proxy for others—in all there were 838 shares represented, being a majority of the stock taken in the Institute. Dr. Wm. Russell, Auditor, submitted the following report of the workings of the Institute for the last year, which was read and approved.

AUDITOR'S REPORT.

Report of Receipts and Disbursements for the year ending May 1, 1868.

| | | |
|-------------------------------|-------------|-----|
| CASH | | Dr. |
| To Amt. on Hand, May 1, 1867, | \$ 20 86 | |
| “ Receipts on Stock Acct., | 13,625 08 | |
| “ Received from Patients, | 12,534 62 | |
| “ “ on Sales, | 1,327 21 | |
| “ “ “ The Reformer, | 1,503 14 | |
| “ “ “ Charitable Fund, | 1,911 75 | |
| “ “ “ Account, | 11,639 41 | |
| | \$42,562 02 | |

| | Cr. |
|---|-------------|
| By Materials & Labor on Stock, \$11,863 74 | |
| " Furniture and out-door Im- plements, | 1,137 32 |
| " Paid for Provisions, | 3,339 21 |
| " Incidental Expenses, | 5,961 65 |
| " Paid Physicians & Helpers, | 4,863 35 |
| " " on Patients' Deposits, | 1,163 47 |
| " " " Accounts, | 13,554 00 |
| " " out of Charitable Fund, | 614 12 |
| " Cash on Hand, May 1, 1868, | 65 16 |
| | \$42,562 02 |
| THE INSTITUTE OWES | |
| On Accts. and outstanding Notes, \$9,067 28 | |
| " Publishing Association, | 2,881 96 |
| " Charitable Fund, | 1,297 63 |
| | \$13,246 87 |

| DUE THE INSTITUTE | |
|---|------------|
| On unpaid Earnings for the year, \$1,235 97 | |
| " other Accounts, | 289 39 |
| " unpaid Pledges, | 5,618 88 |
| | \$7,144 24 |

| EXPENSE ACCOUNT. | |
|---|-------------|
| | Cr. |
| By Rec'd of Patients, \$12,534 62 | |
| Less Amt. pd. on Dep., \$1,163 47 | |
| " " due to date, 123 94 | |
| | \$1,287 41 |
| Leaving realized from Patients, \$11,247 21 | |
| By Rec'd on The Reformer, | 1,503 14 |
| " " Sales, | 1,327 21 |
| " Invoice of Provisions & Sundries, | 814 72 |
| " unpaid Earnings, | 1,257 12 |
| | \$16,149 40 |

| | Dr. |
|----------------------------------|-------------|
| To Invoice of May 1, 1867, | \$855 90 |
| " Paid for Provisions, | 3,339 21 |
| " Wood, Printing, & Incidentals, | 5,961 65 |
| " Paid Help, | 4,863 35 |
| " Amt. due Helpers to date, | 115 40 |
| | \$15,135 51 |

| | |
|---|------------|
| Leaving for Profits, which consists in unpaid Accounts, | \$1,013 89 |
|---|------------|

| STOCK ACCOUNT. | |
|---|-------------|
| Paid for Labor and Materials on new Building, | \$6,560 37 |
| Payments on Premises, | 2,221 41 |
| Furniture and Implements, | 1,137 32 |
| Labor and Materials on Water-works and Buildings, | 1,944 64 |
| | \$11,863 74 |

Receipts during the year, \$13,625 08

I hereby certify that I have examined the several accounts, and find them correctly kept, according to my judgment and belief. WM. RUSSELL, Auditor.

Article X of By-Laws, on conducting meetings, was amended as follows, viz.: By striking out of Sec. 4, all after the word "action." In Sec. 5, the word "written;" and all of Sec. 6. Also Sec. 1 of Article II.

The regular business of the meeting being the election of Directors, the following brethren were elected, viz.: J. N. Andrews, J. N. Loughborough, Uriah Smith, James White, J. M. Aldrich, G. W. Amadon, and E. S. Walker.

It was voted to adopt the plan of disposing of our dividends, for all coming time as far as practicable, to the Directors of the Institute, for its charitable uses and purposes. The matter of the transfer and re-arrangement was left with the Directors.

It was resolved to sanction the following resolution of the General Conference with reference to Bro. Kellogg's labors:

Resolved, That it is the sense of this Conference that Bro. M. G. Kellogg, M. D., should labor in that department of the great work of preparation for the coming of the Son of man, by the counsel of the General Conference Committee.

Adjourned subject to the call of the Directors.

J. N. LOUGHBOROUGH, President,
E. S. WALKER, Secretary.

A SANCTIFIED Christian takes those reproofs best which he needs most.

"EVERY idle word!" O blessed God! what shall become of those who love to prate continually!—
Jeremy Taylor.

BE YE STEADFAST.

"Be ye steadfast, immovable, always abounding in the work of the Lord."

May not this injunction of the apostle apply to the work of reform in diet, dress, &c., as well as to other portions of the work of preparation for immortality? Always abounding in the work of the Lord. Is not the reform upon which we as a people have entered, a part of this great work? We receive it as such, do we not?—a part of the work of preparation for immortality, inasmuch as by this reform, as we are led to believe, we shall be the better fitted to serve God and to "work out our own salvation with fear and trembling."

We are told to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. This command to cleanse ourselves implies impurity, and by the cleansing we are to be enabled to perfect ourselves in holiness. This surely is the work of the Lord. We read, "If any man defile the temple of God, him will God destroy; for the temple of God is holy, whose temple ye are." The light of the health reform is shining upon our pathway, showing us wherein we need to cleanse ourselves, that we may be fit temples for the indwelling of the Holy Spirit; and ought we not to be steadfast in this part of the work, as well as others? And are we steadfast while we occasionally give way to temptation, and taste a few mouthfuls between meals; take a piece of that highly-seasoned pie, cake, or pudding; take one of those delicious-looking ribs, basted and browned so nicely; a cup of tea or coffee because we dislike to be so different from other people? Are we steadfast in the work of reform while doing thus *occasionally*? 'Tis not often we do it, but, Are we steadfast? I ask. It is my own course, as well as that of others, which leads me to ask this question. Are we steadfast in this reform while, for weeks together, we live almost exclusively on fine-flour bread, and every now and then regale ourselves with a "delicate" piece of mutton or beef? Brethren, is it not time that we were "steadfast, immovable, *always* abounding in the work of the Lord; forasmuch as we know that our labor [to overcome the craving of a perverted appetite] is not in vain in the Lord"? It is not in vain, for it is a labor to prepare our bodies to resist, and throw off, disease, that we may the better engage in the work of the Lord in all its separate parts.

If the body is diseased, the mind is beclouded and crippled; and, if by yielding to our depraved appetites we unfit ourselves, mentally and physically, for the service of God, are we steadfast, immovable, always abounding in the work of the Lord? Are we double-minded? "A double-minded man is unstable in all his ways." If we should see a person start out on a journey, who would every now and then halt, look back, and occasionally take a few steps backward, we should conclude that he was undecided whether to go or not, and we should certainly think that he was not very anxious to go. And should he continue this undecided course, he would make very slow progress, if, indeed, he made any; and he might, when the shadows of night fell around him, get bewildered, and think he was making advancement in his journey, when, in very truth, he was going backward.

Shall it be thus with us in our efforts to live the health reform? If we every little while give way to the cravings of our appetites, and eat those things which we acknowledge to be unhealthy, are we making any real progress? Will such a course assist us to overcome a desire for such things? And do we not by such a course say to lookers on that we have no real set purpose in our professed reform? that we are dissatisfied? And are we not in danger of losing the control we now have over these cravings? We may get bewildered in the moral darkness which surrounds us, and which is fast deepening, and think we are overcoming when we are being overcome. The light of this reform is advancing. Will we advance with it? or will we sit supping at the old poisonous cups, until the light gets so far ahead that we shall stumble in the darkness, and never reach the perfection of holiness to which those who are steadfast, will attain?

M. J. COTTRELL.

PROPRIETY IN WORSHIP.

WANDERING of the heart greatly mars the performance of Sabbath duties, especially hearing, praying, and praising.

Jewish rabbis say, "That though on the Sabbath there was much flesh used for sacrifice in the temple, yet not so much as a fly was seen stirring there." So neither should there be a wandering thought or eye allowed when we are about God's solemn worship this day in his house. What encouragement hath a husbandman to sow upon the highway where every man and beast has free passage? No better is the heart of a wandering hearer. We may as well cast seed upon the waves of the sea, as preach unto such; for the good seed of the word is lost upon them. Think what an affront it would be to a king to turn your back upon him, or discourse with others while he is speaking to you. The motions and postures of your soul are as visible to God as the motions and postures of your bodies are to one another. Or, if a criminal were allowed to petition his prince for his life, would break off at every sentence and chase flies through the room, you would say, a remission were illy bestowed on such a creature?

Oh! beware of such a ridiculous behavior before the King of Heaven when you are addressing him for the life of your condemned souls. Would you have God to hear you, when you do not hear yourself? Can you think he will be mindful of you when you are not mindful of yourself? Think if your prayers were written down, and all your vain thoughts interlined, what incoherent nonsense would they be? Would you not be ashamed to have all read over? Would not the world cry, Shame upon you! for mocking your dread Sovereign with such an impertinent address? Oh! but thoughts are the same as words with God; may speak louder in his ears than words do in our. Amos iv, 13. "He declares unto man what are his thoughts," and David says, "He tells my wanderings."—Rev. John Willisson.

SECRET PRAYER.—There is, perhaps, no better test of the religious state of the individual than the frequency and delight with which he engages in secret prayer. If we have a dear and confiding earthly friend, our communion with him is sweet, and we seek his society often. We do this the more proportionally as our attachment to them is increased. Our relations to God are regulated by the same law as to our friends. The true child of God will be on terms of the greatest intimacy with his Heavenly Father, and will ever delight to seek counsel and direction of him, while he who has never been adopted into his family shuns his presence. Secret prayer is not only a test of Christian character, but it is also an effectual means of grace. To continue the figure which we have already introduced, frequent intercourse is often conducive to strong and lasting friendship. It is a common remark, "One only need become acquainted with that man in order to love him." This is emphatically true of Christ. The closet is one of the best of places in which to become acquainted with him, and have our attachment to him strengthened. It will be well for us if we are often found there. We should enter it not only to pour out the secrets of our hearts, but burdened for the welfare of souls, remembering that "the fervent, effectual prayer of the righteous man availeth much."

Were there more earnest wrestling with God in secret we should witness corresponding results. There would be greater attachment to Christ, a higher type of piety, more earnest and extensive Christian efforts and a larger ingathering of souls into the Redeemer's fold. Let none forget the injunction, "Enter into thy closet,"—*Morning Star*.

A SUBLIME TRUTH.—Let a man have all the world can give him, he is still miserable, if he has a groveling, unlettered, undevout mind. Let him have his gardens, his fields, his woods, his lawns, for grandeur, plenty, ornament and gratification, while at the same time God is not in all his thoughts. And let another have neither field nor garden, let him only look at nature with an enlightened mind—a mind which can see and adore the Creator in his works, can consider them as a demonstration of his power, his wisdom, his goodness, and his truth—this man is greater, as well as happier in his poverty, than the other in his riches. The one is a little higher than a beast, the other a little lower than an angel.

It is unnatural to hate them that love us, and it is supernatural to love them that hate us.

GO WORK TO-DAY IN MY VINEYARD.

Go, waiting one, and toil.
The harvest-field is ready now, and ripe.
Go, gather in the sheaves from yonder soil,
And come with now delight.

Go thou, and labor hard;
Wield well the weapons on the field of life.
The foe is ever ready to retard
When hottest is the strife.

Work thou, with skillful hand.
The tempter's artful power is hard to foil;
His votaries are found in every land:
Thou shouldst not cease to toil.

Work thou with earnest mind.
How many wayward souls there are to win!
Oh! bring them to the cross, where they may find
Forgiveness of their sin.

Pause not to heave a sigh;
Rest not, though tired beneath the heavy load.
If thou wouldst reap, faint not 'mid deserts dry,
Or on the rugged road.

The crown that waits thee now,
May far more bright and beautiful be made;
When Jesus' hand shall place it on thy brow,
All toil shall be repaid.

—Drops of Water from Many Fountains.

THE GOOD MAN'S COMFORT IN AFFLICTION.

THE religion of Jesus Christ not only arms with fortitude against the approach of evil, but supposing evils to fall upon us with their heaviest pressure, it will lighten the load by many consolations, to which others are strangers; and while they are weighed down with sorrow, they can hear that still small voice, Fear not, for I am with thee; he not dismayed, for I am thy God.

What abundant reason have we to thank God for his kindness to us poor, sinful beings. Let every one that hath ears hear, and all those that hunger and thirst after righteousness come to the fountain and be filled, without money and without price. They call the proud happy, and admire the gay; but let a vain world take its gaudy trifles and dress up the foolish creatures that pursue them; but the good man's happiness is in what the Son of God came to recommend and to procure. May God grant that we may obtain mercy of the Lord, that we may be owned of him as his children, and enjoy his presence. With these hopes, we will cheerfully welcome the lowest or the most painful circumstances; and may we ever be ready to cultivate those amiable virtues which are here recommended to us, meekness, humility, purity and charity, or benevolence, or love; for true charity is an active principle. It is not a single virtue, but it will lead us to the fountain whence all the virtues flow, such as candor, forbearance, generosity, and liberality, as so many streams of water all uniting in one great stream.

Gentleness is that part of the great virtue of charity, which makes us unwilling to give pain to any of our brethren, and compassion prompts us to relieve their wants; forbearance prevents us from retaliating their injuries; meekness restrains our angry passions; candor, our severe judgments; gentleness corrects whatever is offensive in our manners, and is mild in its demeanor, breathing habitual kindness toward friends, courtesy to strangers, and long suffering to enemies. It contends not eagerly about trifles, slow to contradict, and still slower to blame, but prompt to allay dissension, and restore peace. It delights above all things to alleviate distress, and if it cannot dry up the falling tear, it will soothe, at least, the grieving heart. In a word, it is that spirit, and that tenor of manner which the gospel of Christ enjoins when it commands us to bear one another's burdens, to rejoice with those who rejoice, and to weep with those that weep, to be kind and tender-hearted, to be pitiful and courteous, to support the weak, and to be patient toward all men.

I long for more of the love and Spirit of God shed abroad in my heart, for more of his presence through the day to keep this heart of mine from tossing to and fro; for a brighter and stronger faith, and the assurance of my Saviour's love.

"The soul that on Jesus hath leaned for repose,
He will not, he will not desert to his foes;

That soul, though all hell should endeavor to shake,
He'll never, no, never, no never forsake."

The Bible says, "Ye are the light of the world." The blessed Jesus himself is the speaker, and he is addressing his disciples. He does not say ye may be if ye are careful to live up to your privileges, or that ye ought to be, or that you shall be by and by; but that ye are the light of the world. Brethren, let us see to it that it may be said of us that ye are the light of the world.

DELLA A. EDDY.

HOW NEAR TO THE PRECIPICE?

A RICH man wanted to hire a coachman, some skillful driver who could manage a pair of spirited horses. At the hour he appointed, four men came to try and get the place. Turning to the one nearest to him, he said, "How near can you drive to a precipice and not go over?" "Oh!" answered the man, "I can go within three feet of it." The second man said, "Sure, and I can go within two feet of the bank;"—but whilst he was speaking a strong man, with a brawny arm, lifted his hand and said, "Indeed I have been six inches from the very edge and drove away safe."

The gentleman turned to the only man who had not yet spoken, a small, mild-looking man, whom the others thought would never be in their way. To him he said, "I suppose you can go no nearer than that?" "No, sir!" answered he, with determination; "It is my rule to keep as far from danger as possible."—"You are the man for me," said the gentleman; "I do not wish to hire any one to see how near they can drive my family to destruction."

A Needed Reform.

ACCORDING to the statements in our public prints, nothing pays the managers of our theaters so well as spectacular exhibitions, such as the Black Crook, the White Fawn, etc. There seems also to be a great demand for prints of the same character, judging by the profusion of Police Gazettes and similar publications at the book-stands at the corners of our streets.

That such exhibitions and publications should be in demand, shows that the great mass of our population has already a deeply depraved taste, and certain we are that the ministering to this taste will increase the depth of the depravity of its subjects. And all the more is it a matter of deep regret, and a matter calling for the attention of all interested in promoting morality in our land, that the press is beginning to pander to this debased appetite, because it has avenues of access to those whom we are specially interested in saving, far more numerous than the theater. What can be done to prevent the contagion spreading? Must we fold our hands, and see the morals of our youth undermined, and our whole population drifting into Parisian licentiousness? Shall we not rather call upon the authorities to enforce the laws of the land in reference to these indecent exhibitions, whether they be made on the printed page, or in nature on the public streets, or within the walls of the theater? And above all, shall we not endeavor to bring the word of truth, by which alone men can cleanse their way, to bear on the hearts and consciences of our entire population?—*Chris. Press.*

HUME'S INFIDELITY.

THE *Quarterly Review* gives the following version of the sad story of Hume undermining his mother's faith, and bringing her to despair in a dying hour. It carries with it a moral for unbelievers in our generation:

It seems that Hume received religious education from his mother, and early in life was the subject of strong and hopeful religious impressions, but as he approached manhood they were effaced, and confirmed infidelity succeeded. Maternal partiality, however, alarmed at first, came to look with less pain upon his declension, and filial love and reverence seemed to have been absorbed in the pride of philosophical skepticism; for Hume now applied himself with unwearied, and, unhappily, with successful effort to sap the foundation of his mother's faith. Having succeeded in his dreadful work, he went abroad into foreign countries; and as he was returning, an express met him with a letter from his mother, informing him that she was in deep decline, and could not long survive. She said she found herself without any support in her distress; that he had taken away that source of comfort upon which in all affliction she used to rely, and that now she found her mind sinking into despair; she did not doubt that her son would afford her some substitute for her religion, and she conjured him to hasten home, or at least to send her a letter containing such consolations as philosophy can afford to a dying mortal.

Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, traveling day and night, but before he arrived, his mother expired.

COURTEOUS REPLY TO AN INFIDEL.

AN American traveler being unexpectedly detained at the mole of quarantine in Odessa, was very civilly offered "half of his apartments and a sofa to lie on," by a young Englishman, who acted as translator to the mole. After they had formed an intimate acquaintance, and had one evening retired to rest, the traveler asked his friend how he could endure the blasphemy which was so constantly heard. The young Englishman replied, that "as a gentleman, these things were disagreeable to him, but as to their being intrinsically wrong, it was a matter of no concern to him, as he denied the truth of all revelation, and believed Jesus Christ to be an impostor."

The traveler, without supposing that the remark would be heeded except by courtesy, replied, "Either Christ was an impostor or he was not. If he was an impostor, we have the inconceivable phenomenon of a base man practicing virtue, self-denial, charity, forgiveness of injuries through his whole life, in spite of scourging, contumely, and even crucifixion. Is it philosophical to suppose that a bad man would take so much pains to make men good? But if he was not an impostor, then he has told the truth, and we must believe him."

"Is it possible that I never saw that before?" was the only reply of the young Englishman, but the argument sunk deep into his heart, and when the traveler had arrived at Alexandria, he received a letter from the former skeptic, acknowledging him as the "best friend he ever had," encouraging him to be equally faithful to others, and praying him not to forget "his Odessa convert."—*American Messenger.*

WHY ARE YE SO FEARFUL?

Oh! why should I fear, why should I distrust
The sweet blessed promise to those who will trust?
As firm as Mount Zion they ever shall stand,
Upheld by his wise, his omnipotent hand.

Then courage my soul, your cause is the Lord's,
He ne'er will forsake as he saith in his word;
When storm-clouds arise and dangers are nigh,
Oh! quickly to Jesus my Saviour I'll fly.

In his dear, loving arms so sweetly I rest,
That earth's cares and sorrows disturb not my breast;
In the light of his smile how sweet to recline,
And to know that on me his glory doth shine.

Come then weary pilgrims, let's quicken our pace,
The night is far spent, we'll soon win the race.
Farewell, then to sorrow, to sighing farewell,
Soon forever with Jesus his children shall dwell.

L. E. MILLNE.

GETTING OVER SORROW. "Got over it"—strangely do people talk of "getting over" a quiet sorrow—overleaping it, passing it by, thrusting it into oblivion. Not so! no one ever does that, at least no nature which can be touched by the feeling of grief at all.

The only way is to pass through the ocean of affliction, solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery, will divide and become to us a wall, on the right side, and on the left, until the gulf narrows, and narrows, before our eyes, and we land safe on the opposite shore.

CHRIST'S PATIENCE.

WHAT sorrows did he undergo, and with what patience did he suffer them! Patient when Judas unworthily betrayed him with a kiss; patient when Caiaphas despitefully used him; patient when hurried from one place to another; patient when Herod with his men of war set him at naught; patient when Pilate so unrighteously condemned him; patient when scourged and crowned with thorns; patient when his cross was laid upon him, and when he was reviled, reproached, scoffed at, and every way abused. Lord Jesus, grant me patience, after this example, to bear thy holy will in all things.

LOST TIME.—Lost wealth may be restored by industry; the loss of health regained by temperance; forgotten knowledge restored by study; alienated friendship smoothed into forgetfulness; even forfeited reputation won by penitence and virtue; but who ever again looked upon his vanished hours—recalled his slighted years, stamped them with wisdom, or effaced from Heaven's record the fearful blot of wasted time.

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

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 26, 1868.

URIAH SMITH, EDITOR.

THE CONFERENCES.

ANOTHER annual Conference season is past, and we have abundant reason to thank God for his blessing on the meetings of the past week. The interest in this occasion was evinced by the unusual number of brethren arriving the week previous. The business sessions throughout were largely attended, and characterized by a spirit of union and an earnest desire to advance the cause. Perhaps we have never held a Conference where more perfect harmony prevailed. In this we have a complete vindication of our organization. Though our business is largely increased, as the work opens before us in every department, and new enterprises are commenced for the spread of the truth and the good of our fellow-beings, it is all transacted without inconvenience, confusion, or trial. That which would have been a task difficult of accomplishment under our former state of disorganization, is now easily disposed of to the full satisfaction of all.

This meeting was characterized from first to last by an absence of personal excitement, and by a deep feeling and earnest desire to do for the cause and make a good preparation for the time of trouble and the coming of the Lord. The preaching of the word was not doctrinal, in the usual sense of that word, but practical in every part. Especially is this true of the discourses and testimonies given by Bro. and Sr. White, who plainly pointed out past errors, and showed us more perfectly what the word of God requires in regard to the church, to backsliders, and to the world. We trust that the large number who listened so attentively to these instructions have returned to their homes with clearer views of duty, and their hearts touched with a more enlarged benevolence toward their fellow-creatures. We are pleased to add that these instructions were especially appreciated, and most highly prized, by all the ministers present.

A most important step was taken in the organization of a Benevolent Association, having for its special object, the relief of the needy, of widows and orphans. Many have seen the necessity of this before, and some have wondered why our "s. b. funds" have been entirely devoted to the spread of the gospel, and none given to the poor. It was necessary first to secure that object, and the means were raised for that purpose; but all have now an opportunity to give for the object which should be so near to every heart—true charity. Subscriptions, amounting to nearly \$1,500, were taken; for this, and other charitable designs, about \$1,700 were donated or subscribed at this Conference, showing that the hearts of our people are, as ever, ready to respond to the calls of the gospel. May the Lord reward the cheerful givers according to his own loving kindness.

Baptism was administered on Monday morning at 5 o'clock, when five were buried in the likeness of our Lord's death.

Sabbath morning, the following resolution was adopted in the general assembly, as expressive of the feelings of those present:

Resolved, That we consider it a duty, as it is truly a pleasure, to express our heartfelt gratitude to our kind Heavenly Father for restoring to our beloved Bro. and Sr. White, so good a degree of health and strength. We recognize their calling of God, to an important sphere of labor in the great work of the third angel's message, to instruct, to warn, and to reprove; and we hereby unitedly pledge to them our sympathies and our prayers in the discharge of their arduous duties.

We shall ever look back to this gathering with thankful hearts. It was a time of labor and toil; but labor was performed with cheerfulness, and burdens borne with pleasure. Though the servants of God are worn and fatigued, all appear joyful and confident. Some who came with depression or sadness, have found relief and freedom in the Lord. All praise to his name.

Brethren and sisters, let us all renew our diligence,

that the prospering hand of the Lord may be over us the coming year, and that we, by divine grace, may be enabled to glorify his great and holy name.

J. H. W.

SEVENTH-DAY ADVENTIST BENEVOLENT ASSOCIATION.

AN association was formed during the session of the General Conference, having for its object the relief of widows and orphans, and of such other persons as may be worthy of assistance. The organization consists of a president, secretary, treasurer, and an executive committee of three. It is expected that all our people everywhere will take an active part in carrying out the objects of this society. For this purpose the elders and deacons of all our churches are authorized to act as agents of the society for the accomplishment of its work. But none of the officers or agents of the society are to receive any salary or compensation for the work which they perform. Nor does the society contemplate the lavish and indiscriminate expenditure of means, even in behalf of those who are the especial objects of its assistance. It designs that orphans and destitute children shall be not only received when offered to our care, but even searched after and hunted up. That these shall be placed in families who have the cause of God at heart, who will receive and train up these children in the fear of the Lord. It also proposes to care for widows and others who are worthy of assistance. It is designed, just as far as possible, to help such persons to help themselves by finding them homes and employment when they are able to do something for themselves; and when they can do little or nothing, to aid them in a judicious manner, as they are worthy.

But while extending aid in such a manner as to see that none who are worthy of aid shall suffer, it is designed to act with such carefulness that means shall not be lavishly used for those who only wish to throw themselves upon the charity of the benevolent, when really unworthy of any help from the people of God. The association designs to maintain correspondence, so far as is necessary, with all its agents, so that if suitable homes for those it proposes to relieve cannot be found in one locality, they may in another.

Although the society proposes to pay no salaries to its officers or agents, and to use its means with strict economy, as indicated above, yet, of necessity, there will be means to a considerable extent constantly needed for the assistance of those who have claims on its benevolence. To raise this means, it is decided to fix the payment of the sum of \$10 as a condition of membership, and besides this, to ask donations from all who approve the object of the society. At the organization of the society during the conference just past, one hundred and fifty persons pledged the sum of \$10 each, and many of them paid the pledge at once. The society is therefore already under way, and with the blessing of God and the co-operation of his people, it hopes to accomplish great results.

1. It hopes to save orphan children from the ruin to which they are almost inevitably exposed, and to bring them up in the nurture and admonition of the Lord.

2. It hopes to place many widows and persons who are in need of homes and of employment, in such a situation that they may, with small pecuniary assistance, be able to help themselves.

3. And finally, it hopes to act the part of the good Samaritan in accordance with the fast described in Isaiah lviii; and in the great day of final account, to be able to meet the conditions of settlement laid down in Matt. xxv, 31-46.

And now, brethren, we confidently look to you for help in this noble work. Who of you will do good, hoping for nothing again till the resurrection of the just? Who will be like Job, eyes to the blind, and feet to the lame? Who, like him, will search out the cause which you know not? Who of you will have the blessing of him that is ready to perish come upon you, and cause the widow's heart to sing for joy? Who will deal their bread to the hungry, and bring the poor that are cast out to their houses? And finally, who will have it said of them at the last day, "I was an hungered, and ye gave me meat; I was thirsty, and

ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me?"

Those who attended the Conference gave their pledges freely and liberally. Those who did not attend the Conference should do as liberally. It is true they were not present to be stirred by appeals on the subject. But they should act from principle. Read the sermon on "An Acceptable Fast," in this paper, and take stock in this work in the fear of God. Send in your pledges for membership, and the cash, if convenient, as soon as possible.

All communications relative to the duties of the Committee should be addressed to M. S. Burnham, Allegan, Allegan Co., Mich. Pledges and money should be forwarded to the Review Office, unless more convenient to forward to Bro. Burnham.

J. N. ANDREWS,
JAMES WHITE, } Com.
SENEGA H. KING.

LECTURES BY DR. TRALL.

By invitation, R. T. Trall, M. D., commenced a series of lectures in the S. D. A. house of worship in Battle Creek, on Sunday evening, May 17. Dr. Trall is well known as one of the pioneers in the cause of health reform, as a publisher, lecturer, and author. All who hear him must be convinced that he is a thorough scholar in the science of life. Indeed, as he said himself, his lectures are too purely scientific for most popular audiences. His first lecture was listened to by a large number who were here from various parts of the country, who were not permitted to hear further. Such could not judge of the merits of the course, as that was rather preliminary, and a statement of facts to be elaborated in the future lectures. The circumstances under which the first lecture was delivered were unfortunate for those who heard that only, and no more. The transition from meetings of devotion and worship, to a scientific lecture on the subject of health, was calculated to create an unfavorable impression on the minds of such persons, especially if they were not interested in the health reform. Yet had they remained and heard the arguments of Dr. T., and observed the careful manner in which these were weighed, they would have felt satisfied that our people were not likely to act rashly in this matter.

Most of the brethren who attended the Conference, were permitted to hear a majority of the lectures. We were pleased to see that they looked upon it as a duty to hear, and thus to be enabled to judge of the correctness of his position. And with the study our ministers have given this subject for a few years past, together with their earnest, conscientious convictions on the matter, they are probably as well qualified to judge as any class in the country; and we think the fraternity at large need not fear that they will act hastily, or endorse anything without a reason. We hold it to be duty to hear and gather truth from every possible source; and consider it a very gratifying circumstance that there are such men as Dr. Trall, who have thoroughly investigated these principles on a scientific basis, that we may have still greater confidence in our position, knowing that science cannot be arrayed against us.

We were especially pleased with those lectures on the subjects of drug medication, and food; and only wish that all our brethren could have heard them. All who heard them were instructed and gratified, and we think many were confirmed in the conclusions at which they had arrived on these subjects, and strengthened in their purpose to regard more scrupulously the laws of their being. These lectures will not be forgotten; and Dr. Trall leaves us with the sincere respects and high regards of his hearers.

We wish to remind our brethren and sisters that any amount of knowledge of theories will not benefit us unless accompanied with corresponding practice. We think, as a general thing, we lack in this respect; the practice of very few coming up to our established teachings. While we test none by our positions, we must say there is danger in neglecting any practical truth; it weakens the power of conscience, and so destroys our sensibilities. May the Lord enable us all to answer a good conscience in this important matter.

J. N. ANDREWS,
J. N. LOUGHBOROUGH, } Com.
J. H. WAGGONER.

"DESIGNED TO OVERTHROW."

IN advertising a pamphlet on prophecy, the writer says, "This work is designed to overthrow the foundation of the application of the prophecy of the two-horned beast of Rev. xiii, 11-18, to the United States.

Every writer has a design. Some have something to build up, others have no other object but to overthrow. The infidel writes to overthrow the Christian's faith and hope, but he has nothing to build up to supply their place. It is his business to tear down, he has nothing to build up, nothing to give to supply the want of suffering humanity. If the believer in Divine Revelation is despoiled of his faith and hope, he wants something better to supply their place, something of real worth, to satisfy his craving after truth and right, and something of promise, equal, at least, to the hope which he surrenders. Nothing of this has the infidel to give. His "work is designed to overthrow," and there is the end of it.

It is necessary, however, to labor to overthrow error, that we may build up the truth, and thus save souls from the pernicious effects of error by giving the true faith and a hope that will not prove fallacious. For example, the doctrine of the conversion of the world and a *Spiritual* reign of Christ on the earth in its present state, is a dangerous error, as it serves to close men's eyes to the important and stirring truth that the end of all things is at hand. While there is impending danger, it lulls men to sleep in false security. It would be right to labor to overthrow this error, by giving men the truth that will, if heeded, save their souls.

Now, if the prophecy of the beast with two horns like a lamb, points out the perils of the true Christian in the United States, it is of real value to him to know it. It will save him from falling in the hour of fierce temptation. He will be prepared to see the force of the warning message, a most thrilling, important warning against the work of this second beast. This message (Rev. xiv, 9-12) is extremely important, and absolutely necessary now, if the work of the two-horned beast is about to be seen. But if this is all far in the past then the danger is over and we may rest secure. On the other hand, if the prophecy applies to our own time, to rest in a false security, believing that it relates to the far-distant past, will prove a fatal error, while the reality shall come upon the deluded soul like a thief, and take him suddenly as a snare.

But this doctrine, which is well calculated to put men on their guard, is what the writer in question designed to overthrow. Has he any thing better to present? No; it is a peace-and-safety cry that the prophecy has had its fulfillment in the past. If his view should prove untrue, if the danger from the work of this beast should have its fulfillment in our own times, and in our own country—it will prove that the labor of the writer was to destroy souls—to deceive and mislead them to their destruction.

But supposing our view that the danger is now imminent—that men are now to prepare themselves for the great trial of their faith—is incorrect; what harm will it do to be put on our guard? Nothing can put the Christian too much on his guard. It will not harm him to prepare for the worst. And should it finally appear that *this* danger is in the past, he will be no worse for preparing to meet it. But should he be disposed to sleep, looking for no trial or danger, he may awake to the truth when it is too late to escape.

We have no doubt that the writer in question "designed to overthrow," but has nothing of real value to build up instead. R. F. COTTBELL.

THE MOTHER.—As the infant begins to discriminate between the objects around, it soon discovers one countenance that ever smiles upon it with peculiar benignity. When it wakes from its sleep, there is one watchful form ever bent over its cradle. If startled by some unhappy dream, a guardian angel seems ever ready to soothe its fears. If cold, that ministering spirit brings warmth; if hungry she feeds it; if happy, she caresses it. In joy or in sorrow, in weal or woe, she is the first object of its thoughts. Her presence is heaven. The mother is the deity of infancy.

REPORT FROM BRO. MATTESON.

MARCH 11 to April 3, I have rested and labored at home. My health is poor. This constant mental application wears on me too much.

April 4 and 5, we had Quarterly Meeting at Oakland. Two were received into the church, and one brother was baptized. These were solemn and refreshing seasons.

April 9, I commenced meetings in Racine. A few sisters are living here who embraced the truth last winter. They were anxious to have another effort made in this place. Racine is a city with 12000 inhabitants. 17 Protestant churches are holding dominion over about $\frac{1}{4}$ of this population. After much prayerful consideration I have decided to make an effort in this place. They have never heard the truth and I think the Lord is willing that they should be warned of the coming dangers, and invited to the marriage supper of the Lamb.

We rented an old meeting-house; sent out notices to the different churches; six of these were read.

Every thing that bears the Advent name is here despised. Babylon rules with power. Truth is trampled in the dust. Hypocrisy is well paid. Aristocracy crushes down all that will not bow. Fashion reigns like a tyrant. Many who would like to go to our meetings dare not go, for their little Popes make their creed-claims so heavy that they can neither lift hand nor foot.

There are some in this place who believe in the second and personal coming of Christ, and immortality through him alone. And some more have been convinced during our meetings.

The Methodist minister preached violently against the sleep of the dead; for quite a number of their members believed that way. One class-leader told them frankly that he believed the Bible on this point, notwithstanding all the ministers said. Said he, I do not want to be a hypocrite. I will give up my class. Never mind, said they, what you believe, only stay with us. So he stayed.

The third week I went to the court house, to make the meetings, if possible, more public. Again I sent notices to be read in the different pulpits, and had it printed in the city paper. Some refused to read, but in seven churches the notice was given. In the Methodist church they refused both times to read, therefore I gave it out verbally the second time. They paused just long enough, and then prevented further remarks by the voice of their large organ.

One night they had a union meeting in the Presbyterian church. Here learned divines (one of them was my old school and room-mate) joined hands of union over the gulf of their several discords, controversies, and contradictory doctrines. Next they took powerful measures to put forth instrumentalities for the speedy conversion of the world. Not a word was read from the Bible, and throughout the speeches made by Baptist, Methodist, Congregationalist, and Presbyterian ministers, Bible sentences and sentiments were few and far between. Some of the Protestant ministers in this place think it is right to dance and play cards and billiards. If they will lower the standard a little more still, they will soon see the world converted to their own standard, or they will be converted to the world, which is all one and the same thing. It is so long since I have been in the head-quarters of Babylon that I could not help noticing a few things. In the new, large, Presbyterian church they have an organ which is very powerful in winning souls. It is said to have cost 3000 dollars, and a skillful musician, who works with a band six days in the week at balls and dances, makes splendid work on this instrument for the honor of the Christian Sabbath (?) and the enjoyment of itching ears. The music was so excellent that persons could hardly refrain from dancing as they went out. It fairly made the building tremble. What pleasure-seeking heart could resist such appeals? Truly, this is a soft and nice way of winning souls for the Presbyterian church.

Only few can tear away from such influences and come to the court-house, and some who ventured cannot endure long to hear plain truths. Many even think that it is ridiculous to search the Bible for relig-

ion. The average attendance at our meetings has been 30-40. A few times there has been a little more than 100. Some have manifested good interest to hear, and have attended the meetings very regularly. After a week I went back to the meeting-house. I have labored now six weeks in this place. Quite a number are convinced that they have heard the truth, and desire to obey, but it is a very difficult place to keep the Sabbath. The people are mostly employed in large factories, and it is next to impossible to keep the Sabbath and retain a place there. I have had the pleasure, during my labors, to see two brethren take a decided stand for the commandments of God. One of them is a man of much firmness, activity, Christian experience, and hope. He believes there will yet be a great work done in this place. He has been a member of the Methodist church for several years. The prospects are not very promising, yet I trust the truth will do its work, and that some, even here, will prepare for the coming of the Lord. Last night two more, members of the Baptist church, rose up to manifest their determination to keep the Sabbath of the Lord. The brethren will meet every Sabbath, and have prayer-meeting once during the week. May the Lord bless these dear friends, and take care of the cause in this place. I think my work is done here for the present, and leave to day for Raymond, where I intend to labor till the Conference. JOHN MATTESON.

Racine, Wis., May 20, 1868.

REPORT FROM BRO. TAYLOR.

MAY 2 and 3, I attended the Monthly Meeting in Jefferson Co., held at Manneville. We were glad to meet a goodly number from the Adams Center church at this meeting.

The meeting continued to increase in spirituality till it closed, with hardly an exception. All were thankful for the plain, straight testimony, and to see that the standard was being raised. They were glad to have the narrow way pointed out to them. Many of them expressed their love for it, by presenting their bodies a living sacrifice to God. I hope they will never forget the offering they have made, and never take it from the altar. There will be no danger if they renew it daily, which should be done. The painful feature of the meeting was to see some that had recently put their hand to the plow, looking back. That will never do in so good a cause as seeking eternal life. Onward, upward, should be the motto.

9th and 10th I attended the Monthly Meeting for Oswego Co., at Roosevelt. I had some freedom in speaking on the Sabbath. Some of the Spirit of God was in the prayer and conference meetings at the close of the Sabbath. Four were baptized on first-day. Others should go and do likewise; I hope they will soon. Some were present from West Monroe, which added to the interest of the meeting.

While some in Roosevelt are daily seeking the Lord to know his will, that they may do it, others are hearers of the word, but not doers, and will not be prepared for the storm that is coming. They are not aware of the effort they will have to make; the agonizing and pleading; the resisting of the evil angels, &c., if they ever overcome. It is certain that darkness is settling down, and it requires more effort to resist it than it did a few years in the past; and those that make no move, are not making any advancement toward a preparation for the judgment, and the coming of Christ. It is time we all awake and put on strength; heed the sweet saying of Jesus, "Without me ye can do nothing;" open the door and let him in, that we may have strength to stand and endure the dangers of these last days. I expect soon to visit other churches that have expected my labors. Pray that Satan may not hinder. I will be at the Monthly Meeting for Jefferson Co., the first Sabbath in June, when the ordinance of baptism will be attended to. C. O. TAYLOR.

May 13, 1868.

EURIPIDES was one of the very few men who have been choked to death by the seed of a grape, but a great many die every day from swallowing the juice.

PRAY that you may pray.

THE UNPROFITABLE SERVANT.

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?

Ah! the gift was only lent,
With the giver's known intent,
That it should be wisely spent.

And I know he will demand
Every farthing at my hand,
When I in his presence stand.

What will be my grief and shame,
When I hear my humble name,
And cannot repay his claim!

One poor talent—nothing more!
All the years that have gone o'er,
Have not added to the store.

Some will double what they hold,
Others add to it tenfold,
And pay back the shining gold.

Would that I had toiled like them!
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.

Lord, oh, teach me what to do!
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something yet to do for thee,
Thou who hast done all for me.

"THOU SHALT NOT STEAL."—EX. XX, 15.

WHO ARE THIEVES—WHO NOT?

"The basest and meanest of all sins is theft."

"God give us men. A time like this demands
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie."

WHAT says our blessed Lord? "Woe unto you,
Scribes, Pharisees, hypocrites, who devour widows'
houses, and for a pretense make long prayers: there-
fore, ye shall receive the greater damnation."

Look at another case of theft, if possible, still more
aggravating. An active member in a professedly evan-
gelical church, borrowed a thousand dollars in gold,
a widow's dowry to support her declining years; and
not long after this money was secured, the borrower
(a wolf in sheep's clothing!) placed the whole of his
property in a position so as to prevent the poor widow
from ever being able to collect a farthing of her money.
Nor is this a solitary instance of barefaced iniquity in
the same individual, who is living in a house richly
furnished!

"Let righteous laws for public good designed,
Chain up these wolves and tigers of mankind:
They have themselves no right to such employ,
To live like vultures—only to destroy."

Any one jewing another for the sake of obtaining
an article for less than its real value (when able, at the
same time, to pay the full price), is a thief. A faith-
ful minister of the gospel, who keeps a boarding-house
to sustain his family, informed us, a short time since,
that a church-member, professing great sanctity, had
defrauded him out of some hundreds of dollars by jew-
ing and screwing him down every year in the price of
board! And this same jewer and screwer is in afflu-
ent circumstances, wealthy—money enough and to
spare.

"Gold banished honor from the mind,
And only left the name behind."

"O man of God, flee these things."

D. F. NEWTON.

ARE YOU A CHRISTIAN?—If not, do you ever expect
to be? If so, when? If God should call you to your
final account, what reason could you give for being
impenitent? Might you be a Christian now? Delay
not, then, to seek salvation now, lest you should put
it off too late. Receive these questions kindly from
one who may never meet you till the day of Judgment.
Think of them seriously. Think now. Act now.

Conference Department.

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

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

From Bro. Abbott.

DEAR BRETHREN AND SISTERS: I send these few
lines, being prevented from coming in person, to enjoy
a season of religious worship with the people of my
choice. May you have an abundance of the spirit and
grace of God in your deliberations, and in your relig-
ious exercises. How has my heart yearned to hear
the gospel from those earnest, devoted brethren, who
are battling for the truth, and who will be with you
at this yearly gathering.

Dear brethren, my convictions are unshaken and
unwavering, that the truth is with you, and that you
are God's people indeed, if you "follow on to know
the Lord." I bless God that I feel in union with the
faith that is self-denying of all ungodliness, and puri-
fying in its work, even to sanctification of the soul,
and spirit, and body. Though far away, and unable
to be with you in your gatherings, I still feel that I
am one of you; therefore, brethren, pray for me also,
that I may be steadfast, unmovable, and always
abounding in the work of the Lord. This I trust will
ever be the prayer of

Your brother in Christ,

S. M. ABBOTT.

From Sister Elmer.

DEAR BRETHREN AND SISTERS: I am still striving
for that inheritance so soon to be given. Many have
been the trials I have been called to pass through.
But blessed be the Lord who has not forsaken me.
And I would say to those, who like myself have passed
through trying scenes, let us take courage; and often
let our fervent desires be raised to Heaven. Our
Father knows each bitter pang, and marks each falling
tear. And though some things may appear mysteri-
ous, that we may not now comprehend, we shall know
hereafter. Then let us cast each care on him that
careth for us; for he who goeth forth weeping, bear-
ing precious seed, shall doubtless come again bringing
his sheaves with him. Weeping may endure for a
night, but joy cometh in the morning. Only a few
more storms will arise. A few more tempests at
most will beat upon our frail bark, ere, if faithful to
our trust, we shall, under the guidance of our Captain,
anchor in the haven of eternal rest. Already through
the dark mists is light sweetly breaking, and gentle
voices whisper, Come.

Oh! how I should like to meet with those of like
precious faith; but have not at present the precious
privilege. I am one of the lonely ones, ten of our
number having moved away. But there are those
here who are favorable at least to part of our views. I
think if some of the messengers would come and give
a course of lectures, good might be done. One of our
neighbors is willing to open his doors for preaching.
Shall expect them by and by. May the Lord direct.

SUSAN ELMER.

Ashfield, Mass.

From Sr. Bartlett.

BROTHERS OF THE REVIEW AND HERALD: I thank
you for inserting my other letter last fall, also for the
two letters respecting Sr. Hannah, which were truly
excellent. I have seen a letter concerning her from Bro.
Thompson in a Hartford paper. Thanks to Bro. and
Sr. White for their kind intentions toward her, and
to all other of our Advent friends, they did well that
it was in their hearts. May they and we have a home
in the new earth wherein dwelleth righteousness,
peace, and joy forever.

I hope sometime to get more of your publications
for myself and neighbors to read; as the Testimonies
&c. I am one of the lonely ones, the only Adventist
in the family since sister's death, and different from
others around here. Am one of the speckled birds of
the heritage; all the birds of the forest are against her

round about. All my six children are professors,
mostly popular Methodists. Pray for my friends that
they may be guided into all the truth. Some of them, I
think, believe, but will not confess lest they should
lose their standing and be disgraced, as they think I
am. I do not mean they shall be ashamed of me in the
kingdom to come on earth. "Jesus endured the cross,
despising the shame," and is now set down at the right
hand of the throne of God. In all ages the truly good
have been despised and rejected of men, nonconform-
ists, and proscribed for their religion. They have been
wanderers among the nations, hated and cast out for
the truth's sake. Courage, then, brethren; for the
Lord is with us we are well able to go in and possess
the promised land.

Your sister,
Tolland Co., Conn.

L. M. BARTLETT.

From Sister Judson.

DEAR BRETHREN AND SISTERS: I desire to let you
know that I love the Sabbath, and am still striving to
keep it holy. It is now two years and a half since I
attended a Sabbath meeting. The time seems long,
but pray for me, that I may have patience to endure
all these trials, and stand at last as a good soldier of
the cross, having my robes washed and made white in
the blood of the Lamb.

Your sister in the hope of eternal life,

MARY JUDSON.

Medina Co., Ohio.

From Sister Spaulding.

BRO. SMITH: I write at this time to beg an interest
in the prayers of the church. I am one of the lonely
ones. I was one of those who believed that Christ
would come in '44, and was greatly disappointed; since
that time have tried to hold fast, that no man take my
crown. Although I have made many crooked paths,
am striving to overcome, through the blood of the Lamb.
I have endeavored to keep the Sabbath for the last 11
years; have had but few privileges; have seldom met
with God's people. Since the churches were organ-
ized I have not lived where I could unite with any
church, partly on account of poor health, and partly
on account of the distance.

Eight years ago I had a stroke of the palsy; for
five years was unable to dress myself; since that
time have partially recovered. Have not fully lived
out the health reform; have not been situated so that
I could. I feel that my days are short; my health is
very poor. I have a cancer on my breast that no
earthly aid can reach. Pray for me, that I may be
enabled to do and suffer all His righteous will. I
would be so glad could some of the elders of the church
come this way and pray with me. It has been some
three or four years since I have seen one of like pre-
cious faith. I came from Vermont. Should any one
pass through Bloomington, they can find my home two
miles from the city, on the Springfield road.

C. B. SPAULDING.

Mc. Lean Co., Ill., May 4, 1868.

From Sister Owen.

WITH humble gratitude I would acknowledge the
goodness of God to me and mine. A little over three
weeks ago my husband lay sick with a fever, and
doctors pronounced him past cure; said he would not
live forty-eight hours. One of them said to me, You
will have to give him up. Said I, I will give him up
into the hands of God; I think he is able to raise
him up. The next day Dr. Kellogg arrived here from
Battle Creek, and commenced water treatment. With
the blessing of God, we soon began to see the fever
abate, and after a few days it left him, and he has
been slowly recovering. Though weak still, we praise
God for the great work wrought in him.

For some years we have been trying to keep the
Sabbath, but we would humbly acknowledge that we
have not lived so holy in the sight of God, as to be
fully prepared to meet Jesus at his coming.

As God has so greatly blessed us, we would most
earnestly pray, and humbly hope that he will strengthen
us by his grace, that we may be found the remainder
of our days keeping the commandments of God and

the faith of Jesus. For this we ask the prayers of the church; and for our children, that they, with us, may walk the narrow way that leads to eternal life.

MERAB K. OWEN.

Barry Co., Mich., May 16, 1868.

From Bro. Hickoks.

BRO. SMITH: I have often been refreshed while reading in the Conference Department of our precious paper the experience of many of God's dear people, and have thought it might not be out of place for me to say a few words, at least to acknowledge the goodness of God in bestowing such inestimable blessings and privileges on one so unworthy. How oft, while contemplating the amount of light we are receiving from the Review and other sources, I am led to exclaim, Who is like unto this people, and what people so responsible. Oh, that I might feel the burden more than ever, and that I may be able to consecrate my life, my all to the cause of my blessed Master. The little church in this place are struggling for victory. God, in his goodness, has seen fit to strengthen us by directing several precious souls hither to join us, which, we hope and trust, will be for our good; but we are compelled to drink the bitter with the sweet. The enemy, of course, must lay his claims here. Our dear Bro. Porter seems to be his special victim. Oh, how we have been pained to witness his assaults on this dear saint of God, as he roams about in despair, mourning his loss of eternal life, wringing his hands, casting himself upon the ground, pleading in anguish of soul that he might be delivered from the seven last plagues. At times, through prayer and pointing him to Jesus, we have been able to break up the clouds, and give him some peace of mind. We would earnestly solicit prayer in his behalf. We also have been tried some in the way of dress, &c., but we expect ere long to come out clear in that direction. Finally, brethren, pray for us, that we may be among those who overcome, and be found without spot, or wrinkle, before the throne.

Yours, striving for the faith, S. W. HICKOKS.
Dodge Co., Minn., May, 1868.

From Sister Walsworth.

DEAR BRETHREN AND SISTERS: I have felt for the past few weeks, as never before, the great necessity of being thoroughly prepared, and wholly given to the Lord, and all that I have placed upon the altar, that I may have a hiding place beneath his pavilion when his wrath is poured out upon the inhabitants of the earth. It will require a firm faith in God and his promises, and a pure heart, to live upon the earth when there is no mediator between the wrath of God and fallen man, and unless our faith is in daily exercise now, I fear it will not stand the test. Oh! for a drawing near to God, and drinking of that fountain of which Jesus says, whosoever drinks it, it shall be in him a well of water springing up into everlasting life. Time is short, and what we do must be done quickly, for the night cometh wherein no man can work. Our Saviour tells us to take heed to ourselves lest at any time our hearts are overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon us unawares. How important then, that we lay aside our worldly cares, and spend a while in reading, meditation, and prayer. And even while our hands are engaged in the business of life, should not our hearts be lifted up to God for strength to resist the enemy who is constantly upon our track? May the Lord help us to seek the kingdom of Heaven first, and let the things of this world come in secondarily.

Through his love for us, the Lord has given us light upon the health reform, that we may know how to cleanse our bodies and have them in as healthy condition as possible, that we may glorify him in our bodies and spirits which are his. If we wish to escape the plagues that are surely coming, we must not make light of the counsel given us in God's word, to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. But after we have done all that is in our power to get right, it will be a miracle that the saints are kept in that fearful time. Solemn events are just before us, and

the question arises, Shall I stand the test? I know I cannot in my lukewarm state, and therefore must be more in earnest. As I read in Testimony No. 13, that but a small portion who now profess the truth will be sanctified by it and be saved, my heart sunk within me. Ah, thought I, shall I be left behind? I could not endure the thought. I want to be saved when Jesus comes to gather home his faithful and tried ones; and have been trying to seek the Lord more earnestly, and believing that he is the rewarder of all those who diligently seek him. And I have found him precious to my soul. Many times do I feel the sweet influence of his Holy Spirit, and it serves to strengthen me in the divine path; and my prayer is that I may see all my faults, that I may repent and have forgiveness through Jesus' atoning blood. Oh! for a closer walk with God; a continual draught from the fountain of life. Oh! for more of a thirsting after righteousness, as the hart panteth after the water brooks. I feel to say in the words of David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Heaven has greater attractions for me than this poor, dark world. Oh! for more meekness and humbleness of heart, that I may be more like my blessed Master. I am decided to share the trials, endure the toil, with the people of God, and I will leave my future welfare in the hands of the Lord, believing, as it is written, that it has not entered into the heart of man, the things which God hath prepared for them that love him.

Your sister, in hope of eternal life at the coming of Jesus.
ELLEN E. WALSWORTH.
Jeff. Co., N. Y.

From Bro. Barker.

BRO. SMITH: I wish to say that I appreciate the kindness of some dear friend in sending me the Review. I love the spirit it carries with it. I often remark to my friends that I find a sweeter spirit with those who keep the seventh day, than with any other professing Christians where I labor. I must say that I love to labor among them, although I do not yet see all they do; still I mean by the favor of my blessed Master to never show fight to anything but sin.

I have learned, first, to examine what is brought forth from the word of God as truth, and if I find a harmony with the great chain, I ask God to apply it to my heart. And while I do not see as many do I cannot condemn them, from the fact I do not wish to be condemned by them, while I am honestly seeking the light they profess to have. But I sometimes find a disposition to press truths, to condemn those who do not immediately receive that which we believe. By experience I have learned a more excellent way. While the terrors of the penalty of the law bring men to think of Judgment, the love of Christ constrains them to obey. So I find in presenting the word of God, I need the love of God in my heart; I need to feel toward them as God feels toward them; to bear long, and if they do not see the light at first, I will "preach the word with all long-suffering and doctrine;" trying to win them to Christ and truth. Oh! how natural for man to want to crowd God's work, and it always has a tendency to scatter those who do not see the light. May the Lord help us to be "wise as serpents, and harmless as doves."

I wish to say that I have read Testimonies Nos. 12 and 13, and have been benefited in reading them. I do love to see a people (who profess what Adventists do), laboring for holiness of heart. I find this set forth in the Testimonies; and how any one can think that the writer, who seems to be devoted to the labor of saving men, (as the Testimonies plainly show the writer of them is), is under the influence of an evil spirit, is more than I can fathom, except it be through prejudice. My brethren, may the dear Lord bless and lead you into all truth, and grant that you may stand with the Lamb on Mount Zion, is the prayer of one seeking for truth.

ELD. GEO. A. BARKER.

Connecticut.

From Sister Johnson.

DEAR BRETHREN AND SISTERS: How the weary pilgrim, as he wanders through this world, sighs for that

heavenly rest. Here there are trials and troubles for the children of God; here we have crosses to bear; but our Heavenly Father will not put upon his children greater crosses than they are able to carry. They are for our good, if we will only bear them with patience.

It will not be long, fellow-pilgrim, that we shall have to endure the trials of this world. Soon Jesus will come to redeem the finally faithful. We are placed here on probation. How careful, then, we ought to be, to spend every moment right. Soon the hour of probation will close, soon Jesus will come. Are we ready to meet him? Oh! let us search our own hearts in the light of divine truth, to see whether we are right, and if we have sins yet to overcome, let us make haste to accomplish the work, for the coming of the Just One draweth nigh.

I long for the appearing of Jesus. I long for a home in that city of rest. There will be no trials, no troubles there. Oh! glorious hope! Oh! blessed thought! My heart leaps for joy at the thought of soon seeing Jesus, of soon being released from this world of sin, of being permitted to enter into that glorious rest that remaineth for the people of God.

"Zion! how glorious to behold!

We shall be there ere long;

Oh! let the hind know the hold;

And let the faint be strong."

"Sing, sing, ye pilgrims on your way,

Let joy fill every breast;

Our King will all our toils repay,

When we have gained our rest."

M. E. JOHNSON.

Chemung Co., N. Y.

From Sister Butler.

DEAR BRETHREN AND SISTERS: I feel it duty as well as a privilege to address you through the columns of the Review. I have been encouraged by reading the testimonies of the brethren and sisters, and thought perhaps I might say something to encourage some one. I often long for the privilege of meeting with those who meet to worship God on his chosen day. I am living so far from any Sabbath-keepers that it is seldom that I can meet with them, but I hope and pray that God, in his goodness and mercy, may open the way, that the last warning message to sinful man will be proclaimed in this place, and that my husband, friends, and neighbors, may have willing hearts to hear and obey. I desire to serve God to the best of my ability, and be so happy as to meet him in peace.

Your sister striving for eternal life,

SOPHIA S. BUTLER.

Gratiot Co., Mich.

From Sister Hinds.

I AM often cheered by the encouraging words of those of like precious faith; I thought I might also encourage some one by writing a few words. I am the only Sabbath-keeper there is in this place or neighborhood. My only instructors are my Bible and the Review, and I highly prize them, and spend my Sabbath hours in trying to get instruction from them. I realize that time is short, that probation must soon close, and that I must prepare to meet the Lord. Oh! that I and my little family may be among those that shall have it said to them, "Come ye blessed of my Father." Brethren, pray for me, that, although I am alone in this world, I may live so as to meet you on Mount Zion, where we shall be separated and scoffed at no more.

Your sister,

C. HINDS.

DeKalb Co., Ill.

SISTER MARGARET E. TODD writes from Linn County, Iowa: I thank my Heavenly Father that he was so kind as to spare my life to hear the third angel's message, and that I had a heart to receive it. I have not a personal friend who believes in the third angel's message. My companion keeps the Sabbath with me, but is not in union with the present truth. My daily prayer is that the Lord will spare him till he gives his heart to the Lord.

NEVER employ yourself to discern the faults of others, but be careful to mind and prevent your own.

The Review and Herald.

Battle Creek, Mich., Third-day, May 26, 1868.

BOOK AND TRACT FUND.

DURING the past three months I have given books to many. The whole amount of what I have given is charged to the Book Fund. After reading the books, many of those who have received them free may choose to pay something, more or less, into the fund. Such are requested to do all they can.

In this time I have trusted books to the amount of \$150. Those who have not forwarded the pay to me will please send it direct to the Office. Do this, friends, at your first convenience.

I wish to say to all our people that according to the action of General Conference, our tracts are to be furnished at cost to those who distribute them gratuitously. Also those books and tracts which are given to the poor, by our ministers, will be charged to the book fund at cost. There will be no profits on those books and tracts furnished to the poor from this fund, and our ministers will freely act in this matter without profit or pay.

This is as it should be. When I had penned the above a letter was handed me. I laid down my pen and read as follows:

DEAR BRO. AND SR. WHITE: We saw it noticed in Review No. 20, that Spiritual Gifts, Appeal to Mothers, Appeal to Youth, Sabbath Readings, How to Live, and Charis, would be sent free to those unable to pay. We have been very anxious to get them for some time, but being unable to pay, have not sent for them.

Father has been unable to work for years. Mother's health is very poor. I have a crippled brother who has been unable to sit up for nearly five years. My health is also very poor. I have been unable to do any kind of work for over a year; and I have two little brothers, six and four years old, and we are all dependent on one brother. We are trying to keep all the commandments of God, and the faith of Jesus. We are trying to prepare for the soon-coming of Christ

When I had read about one-half of the letter I could proceed no farther, for tears. The books will be sent, and charged to the fund at cost. Almost daily, letters of this kind are coming in. Let them come in. Let the Lord's poor speak freely, especially when there are not others to speak for them.

And to all friends of the cause and the Lord's poor I wish to appeal in behalf of the book and tract fund. This is a noble enterprise; a good and glorious work, and the way is prepared for you to act in the matter with fullest confidence that your means will be well applied. This field for doing good is a wide one, one that promises much good, and one in which all can do something. Let no one feel excused in this matter. I would urge all to come up to this work and do something. Those who have pledged should pay immediately. Let the sums come in from all quarters, and let the books go out in every direction.

JAMES WHITE.

Note from Bro. Fuller.

NOTWITHSTANDING the long rain and muddy roads, that we had to encounter last week, our Monthly Meeting at this place was a success. We had a good representation from the different parts.

The Lord blessed us exceedingly by his Spirit. Cold professors were awakened, backsliders reclaimed, and the church greatly strengthened. Perfect union prevailed throughout the entire meeting.

Three were baptized, and four added to the church. God grant that all those good resolutions made at that meeting may be carried into effect.

The next meeting will be held in Ulysses, Potter Co., Pa., the third Sabbath in June; and the next Monthly Meeting for Allegany Co. will be held the first Sabbath and first-day in July.

It was voted by the church to hold our meetings hereafter on the first Sabbath instead of the second.

N. FULLER.

He that lives without prayer, or prays without life, hath not the Spirit of God.

SIGNS OF THE END.

THERE are two articles in the news department of this issue, which will doubtless be read with thrilling interest. They are the pieces entitled, "Mauna Loa," and "Appalling Floods of Fire, Water, and Earth." We believe the words of Jesus in Luke xxi, 11, have an application to the times in immediate proximity with his second coming. Said he, "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights shall there be from heaven." Mark his language: 'GREAT earthquakes,' 'FEARFUL sights,' and 'GREAT signs.' It is something more than ordinary occurrences here referred to. And we think that the terrible eruption of Mauna Loa, is one of the events pointed out in the Saviour's prediction. Says a secular paper, the *Chicago Tribune*, "No such demonstration has occurred within the knowledge of human history." Says another paper, "The sight was one of the grandest, but most appalling ever witnessed, and almost defies description." And that "the entire topographical appearance of the country has been so completely changed that even those who have lived in the desolated district all their lives, cannot recognize it, or point out locations with which they were formerly familiar." The same account farther states, that "immense precipices, that have hitherto been a terror to all who have seen them, have been leveled to the earth, and where the ground was formerly smooth and unbroken for miles around, the earth has been rent asunder and upheaved, forming gigantic chasms and precipices."

Such statements are worthy of something more than a passing notice. They also shed light on such texts as Rev. vi, 15, and Rev. xvi, 20.

The author of "Spiritual Gifts," Vol. III, pp. 82, 83, has some very interesting statements which we believe refer to just such commotions as the recent eruption of Mauna Loa. She says: "In the day of the Lord, just before the coming of Christ, God will send lightnings from heaven in his wrath, which will unite with fire in the earth. The mountains will burn like a furnace, and will pour forth terrible streams of lava, destroying gardens and fields, villages and cities; and as they pour their heated ore, rocks, and heated mud, into the rivers, will cause them to boil like a pot, and send forth massive rocks, and scatter their broken fragments upon the land with indescribable violence. Whole rivers will be dried up. The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere. God will plague the wicked inhabitants of the earth until they are destroyed from off it."

Let the trembling child of God behold these terrible tokens of coming deliverance with joy, for as the Psalmist says, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

G. W. A.

"CARRY ALL TO GOD IN PRAYER."

THERE are times when our enemy, the great Tempter, comes to us wearing a garb of such glittering brightness as to dazzle our weak, mortal vision, and make us incapable of judging whether he be an angel of light, or only the form of one. At such times our only safety is in fleeing from the deluding presence, and crying to God for strength and wisdom. Yes, there are times when we must not stop to reason even with our own hearts; when our only safety is in fleeing to our closet, and pleading, Keep me, O my Father, keep me from falling. It is a precious, invaluable privilege that we have of "carrying all to God in prayer." He sees the need of our poor, weak hearts, but he wants us to acknowledge that need, to come and lay our burden at his feet. He wants us to trust him, and in the darkness he will cause the light to shine.

M. J. COTTRELL.

If those who sneer at practical religion would only seek it for themselves, and make a fair trial of it, their lips would be sealed to scoffs, and only opened in grateful praise. I never heard of a sincere Christian who pronounced Christianity an imposture or a failure. Have you?

To the Friends of the Health Reform.

WE introduce to your notice our brother, M. G. Kellogg, M. D., recently from the Hygieo Therapeutic College, New York City, R. T. Trall, M. D., President. Bro. Kellogg takes the field as a lecturer on the science of human life. He will examine the sick, and give prescriptions. He is ready to receive calls from those who wish his labors.

We recommend him as a man who fears God, and one devoted to the cause of present truth and reform. We regard him as an instructive and interesting lecturer, and one qualified to advise the sick. All our churches should secure his labors.

It will be expected that in each place where he labors, the friends of health reform will contribute to his support, and the payment of his traveling expenses. Examination and prescription, \$2.00. When called to a distance, his traveling expenses should be paid, also a reasonable compensation for his time and labor in treating the sick.

Let it be distinctly understood that Bro. Kellogg goes out in this work under the direction of the General Conference Committee. He engages in this work to do good, not for the pay; but he is a poor man, and if he devotes himself to doing good to others, he deserves a support. The Committee will see that this support be given. If it is not received in the form of donations and examination fees, &c., from those who have his services, it will be paid out of the Gen. Conf. funds. And let none fear that they will pay him too much. He will report to the Committee, and should there be more received than to pay him as our ministers are paid, it will be put into the Gen. Conf. fund.

J. N. ANDREWS, } Gen.
JAMES WHITE, } Conf.
D. T. BOURDEAU. } Com.

WE also commend to our people Dr. J. H. Ginley, of St. Charles, Saginaw Co., Mich. We think him competent to treat disease upon hygienic principles, and also to give instruction in the true methods of restoring and preserving health. See his advertisement in this paper.

GEN. CONF. COM.

Monthly Meeting at Curtis' Corners, R. I.

THE occurrence of the Monthly Meeting reminds us that another month has rolled away, and as I record the results of another of our monthly gatherings, my mind reaches forward with pleasing anticipations to the time when we shall, from one new moon to another, and from one Sabbath to another, go up to worship the Lord in the metropolis of the new earth. Our first meeting on Sabbath eve was small, but had, however, a good variety of gifts, Bro. Rodman and two other brethren from Ashaway, Bro. H. G. Buxton from Abington, Conn., and Bro. D. M. Canright, being present.

One pleasing result of establishing a regular Monthly Meeting is, that our brethren from abroad are beginning to visit us. This is as it should be, only it should be more extensive. Let us become acquainted, brethren, and so be better prepared to engage in the work of proclaiming this last merciful message.

The time was all well occupied on Sabbath eve, nearly all present taking part. The Spirit of the Lord was with us. A number of others would, undoubtedly, have been present but for the stormy appearance of the weather.

On Sabbath morning, Bro. H. C. Winslow, of Topsham, Me., arrived, and united with us in the social exercises during the session.

Our social meeting on Sabbath morning was attended by about fifty Sabbath-keepers. We had a sweet season of prayer, and afterward a number of testimonies were given, but not with that promptness that seems necessary in order to do the most good and secure the greatest blessing.

At eleven, Bro. Canright spoke from John xv, 19. His remarks were very pointed, and in the spirit of love and kindness; yet with great plainness, we were shown what results must necessarily follow if we had been really chosen out of the world. It was clearly shown, that as we progress in the message, the distinction between God's people and the world will become more and more marked. Bro. Rodman followed

with a brief exhortation, pressing home the truths we had heard.

In the afternoon, Bro. Rodman spoke from Romans vii, 21,—a subject which seemed to naturally follow as a sequel to the morning discourse.

In the evening, Bro. Canright spoke from Romans iii, and it is believed that some new light on the law was brought to the minds of many present.

First-day morning, we had a business meeting, at which two members were united to the church, and other business transacted.

At two, we had a social meeting, followed by preaching. At three, Bro. Canright spoke with much freedom from Amos iii, 7. There was a large congregation present at this meeting, about half of them friends outside the message. How they could listen to such a sermon as we had on this occasion, and not be convinced, is a mystery. To what extent conviction rested on their hearts, the day of the Lord alone can reveal.

On Sunday evening we had a good gathering. Bro. Rodman spoke from the 7th of Daniel. This part of the message, though well-established in the minds of most of the Sabbath-keepers, is, nevertheless, one of those subjects that is ever interesting to those whose hearts are in the work.

So closed another of our monthly feasts on the word of life. But let us remember, brethren and sisters, that after the feast comes the labor. If any man will not work, neither shall he eat. 2 Thess. iii, 10.

And now may the brief period that intervenes between this and the Exeter meeting be occupied with earnest prayer and preparation of heart.

J. S. MILLER.

Tower Hill, R. I., May 18.

P. S. Correspondents will please address me until further notice, at Tower Hill, R. I. J. S. M.

MEETING AT OLCOTT, N. Y.

A FAIR representation from most of the churches in this quarter was present, and a good interest manifested. We trust the meeting was profitable. That which gave to the meeting a peculiar interest was the response from the young to the invitation to go forward in baptism. On first-day morning we met at the house of Bro. J. Lamson, and, after a discourse on the meaning and use of the institution, called for those who desired to follow the Lord in baptism. We were happily surprised to find the number larger than we anticipated. There were ten young persons, five of each sex, that requested to unite with the people of God, in his own appointed way. Their request was granted by vote of the members of the several churches present. Then we went directly down, a few rods, to the shore of Ontario, where they were buried in the likeness of Christ's death, and rose again to walk in newness of life. The weather was fair, and the scene was impressive.

This is the first baptizing I have done since my sickness; and I feel to-day that it has not injured me. To make it easy and expeditious, I led them down in pairs, and thus not only gained time, but availed myself of the strength of the young brethren to support the sisters in going in and coming out of the water. Three of the ten had been baptized before, but chose to begin anew and do their first works. The others were beginners: some recently converted. May they all prove faithful followers of the Lord Jesus.

R. F. COTRELL.

The Lord's Regard for an Oath of Fealty.

In the 9th chapter of Joshua we read how by craft the Gibeonites obtained the favor of the Israelites, and gained their protection and favor. Although this covenant was made against the express command of God (See Deut. vii, 2), yet when the nations combined against Gibeon to destroy it for making peace with Israel, the Lord fought for them. Josh. x, 10, 11. And when the zeal of Saul for Israel and Judah in slaying the Gibeonites was followed by a famine of three years (2 Sam. xxi, 1), the Lord's anger was appeased for such treachery when seven descendants of Saul were slain for his crime of violating a sacred oath.

Here we have the faithfulness of God to a doomed people who saved themselves by craft by an oath given in his name. How much more faithful will he be to those who strive to do his will, when he has given so many promises to that effect. How good it would be for us when trouble, trials and temptation come, to trust in these promises, and rely on Him who notices the fall of a sparrow—a bird of no real value—and remain faithful to our post under the kind watchcare of Him who considers us poor, frail creatures of so much worth to him as to number even the hairs of our head. Oh! for that regard for our word and promises to the Lord that he has for his toward us. Let us try, brethren, to fulfill our promises to him by seeking him with all the heart, for it is better to not promise than to promise and not fulfill.

CALVIN GREEN.

Battle Creek, Mich.

SPIRITUALISM.—Horace Greeley sums up as the result of a number of years' investigation and observation of Spiritualism, that the thing itself is inexplicable: that men and women have not been made better by it, on the contrary have grown lax in their notions of marriage, divorce and moral purity; and that the aggregate of insanity and suicide has been increased by Spiritualism. A good many others will agree with him.

MICHIGAN CENTRAL RAILROAD.

On and after Friday, May 1, 1868, Passenger Trains will run on this road as follows:

GOING WEST.

| LEAVE. | MAIL. | DAY EXP. | BYE. EXP. | NIGHT EX. |
|----------------|-----------|------------|------------|-----------|
| Detroit, | 7:05 A.M. | 10:00 A.M. | 5:45 P.M. | 9:30 P.M. |
| Battle Creek, | 1:10 P.M. | 2:48 P.M. | 11:30 P.M. | 2:42 A.M. |
| Chicago, Arvo, | 8:15 P.M. | 9:00 P.M. | 6:30 A.M. | 9:30 A.M. |

GOING EAST.

| | | | | |
|------------------|------------|-----------|------------|-----------|
| Chicago, | 4:20 A.M. | 7:00 A.M. | 5:15 P.M. | 9:30 P.M. |
| Battle Creek, | 11:35 A.M. | 1:10 P.M. | 11:30 P.M. | 3:40 A.M. |
| Detroit, Arrive, | 5:30 P.M. | 6:00 P.M. | 3:40 A.M. | 8:30 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.

PROFESSOR PALMIERI, of Naples, who is making a rigid scientific investigation into the phenomena accompanying the eruption of Vesuvius, states that he has never seen the magnetic needle so frequently and so seriously disturbed as it is at present, and that the seismograph records at least ten distinct earthquake shocks daily.

—The N. Y. *Methodist*, of May 2, 1868, places the total number of communicants in the Methodist church, in all its branches, at 3,000,000.

—The Republican Convention just held in Chicago, have nominated, unanimously, U. S. Grant for the next President of the United States, and Schuyler Colfax for Vice-president.

—In the Insane Hospital of Indiana there are forty-seven women crazed by the brutal conduct of drunken husbands.

—Accounts from the south and southeast of France complain of the long-continued drought in that part of France. No rain to speak of has fallen during the last two months.

—The crime of child-murder is on the increase to such a shocking extent in Liverpool that the attention of the government has been directed to the subject, and the Home Secretary has authorized the borough coroner to offer rewards for the detection of the guilty persons.

—A correspondent asks if the Bible is allowed by the government to be circulated in Spain. *It is not.* It is strictly prohibited. In Madrid, when we were there in February, 1867, a large quantity of Bibles, sent there from England, were under government protection while they were waiting the order for their return whence they came. No one may propagate any other religion than that of Romanism, and the Bible is the worst enemy that Romanism has.—*New York Observer.*

—A new explosive is announced called "Dynamid," or "Giant Powder." It is said that all ordinary blows and the most violent agitation do not affect it; but when a fired fuse, ending in a percussion cap of fulminating mercury, is put into a loose mass, its explo-

sion is immensely powerful. A table-spoonful of it, on a stone covered with a brick, blew the brick into dust, and shattered the stone into kernels. The same amount thus exploded blew a hole through one end of a balanced two-inch plank, on which it had been poured, without disturbing the balance. And its greatest power is seen when used in the toughest kind of rocks.

—THE Pope has outraged all morality and decency, by sending to the Queen of Spain—the infamy of whose life is notorious—the Golden Rose, which is the name of a jeweled gift annually bestowed on the royal lady who, during the preceding year, has manifested the greatest zeal for the interests of the Romish Church. Well does a foreign paper declare that, in this case, the Golden Rose crowns the Encyclical, and offers a challenge to the intelligence, morality, and culture, of the age. It is absolutely shocking that the professed Vicar of Christ should send such a testimonial to a woman whose impurity is a world-wide scandal, with these words: "Receive, O beloved daughter in Jesus Christ, this evidence and lasting monument which we wish to give thee of the earnest love we bear thee, as much for thy signal services toward this Apostolic See, as for the high virtues by which thou shinest among women."

—Palestine.—The famous—or rather infamous—colony at Jaffa, under President Adams, still lives, although reduced to about twenty-five persons. It is not so small, however, but that it is still divided by intestine feuds. Adams and wife are about to proceed to England to find recruits and funds. No doubt they will succeed. They have already some English members of the colony, and the English are far more insane on the subject of the Holy Land than Americans. You meet here at every turn some half-cracked man or woman from England, who has come out here to help fulfill the prophecies of Scripture, as he or she understands them. These deluded, and often wealthy, enthusiasts are legitimate game for such rogues as Adams. As far as one can see, the colony now depends for existence upon such game, for no crops have been sown, and there are no apparent means of subsistence. The few travelers who have been fortunate enough to land at Jaffa this year seem to have all taken time to see the colony, and judge for themselves of Adam's claims. The long-promised road from Jaffa to Jerusalem is now actually making good progress under the pressure of an intimation from Paris that the Empress was about to make a pilgrimage to the Holy City.—*Cor. N. Y. Tribune.*

Mauna Loa.

THE Sandwich Islands, which have now a special interest as the scene of the grandest volcanic demonstration ever known, are thirteen in number, lying in a curve, of which the remotest points are 350 miles apart. Only seven of these are inhabited, the others being small, rocky, and barren. The largest and easternmost of the group, Hawaii, on which Mauna Loa, the greatest of volcanoes, is found, is about 4,000 square miles in extent, and very mountainous and volcanic. The summit of Mauna Loa is 13,758 feet above the level of the sea, but the chief crater of the mountain, which is three and one-half miles long by two and one-half broad, is on its southeast side, 4,104 feet above the sea. Ordinarily this contains a lake of liquid fire, the reflection of which upon the sky at night is glowing red. A second crater, 15,000 feet in length and 8,000 feet in width, on the summit, seems to be the one from which the present eruption began, but others evidently contributed their full share, especially the new opening in the mountain, which is two miles in length. Some idea of the terrible energy of the outbreak may be formed from the fact that the column of smoke sent up was nearly eight miles in height; the slope and part of the summit of a hill, 1,500 feet high, were lifted bodily and thrown through the air a distance of 1,000 feet; a mass of moist, red earth, a mile in width, was ejected along the surface of the mountain one mile in three minutes; during the severest shock the jar of the earth was so violent that immense precipices were shaken from their foundations and hurled down to the general level; a tidal wave from the sea, sixty feet high, was thrown a quarter of a mile inland; a continuous fissure of the mountain was open from the sea miles up the slope toward the crater, and there was shot up a new island four hundred feet above the sea. During the most violent earthquake shock, all living things, and all buildings, were, of course, thrown violently to the ground. The great tidal wave swept away houses, churches, cattle, and human beings, in a flood higher than the tops of the trees. The earth eruption whelmed thirty persons in a moment. Except that the whole district is comparatively uninhabited, the loss of life would have been frightful. As it was, about one hundred persons and a thousand cattle and horses lost their lives by the floods of fire, earth and

water. Fifteen hundred shocks of earthquake were felt in ten days, accompanied, in many instances, by tidal waves only less powerful than that already mentioned. A district thirty miles in circumference is laid waste by the desolating gases poured over everything from the bowels of the burning mountain. Six miles inland a vast stream of lava is running under ground, here and there sending up jets of fire a thousand feet high. Not only does the sea boil far and wide, and roll back and forth in awful tides, but its waters belch forth from the side of the mountain where the great ejection of red earth took place. The terror of such events to those even who escaped with life must have surpassed all the agonies of ordinary death by violence. What is a burning steamer to an island world, bursting with floods of fire, shaken into ruins, and threatened with the overwhelming inroad of the sea moved from its foundations? The spectacle must have been sublime beyond all description, if one could have looked on it calmly poised in mid-air, but what human brain could admit any other than emotions of horror when hell seemed opening from beneath, when the jar and crash of the earthquake shook off the heads of the mountains, and scattered cliffs and precipices as driven sand along the plain, when all living creatures and all human structures were thrown violently on the ground and a terrible tide of the sea rolled in over the ruin, while over all rose the vast column of smoke eight miles into the air! It is believed that the worst is already passed, but after what has already taken place it seems as if anything might happen from the activity of these volcanic forces. No such demonstration has occurred within the knowledge of human history.—*Chicago Tribune.*

Appalling Floods of Fire, Water and Earth.

HONOLULU, Hawaii, April 15, }
Via SAN FRANCISCO, May 8, 1868. }

THE greatest volcanic eruption recorded in modern times has occurred on the Island of Hawaii, one of the group of Sandwich Islands. For some time past it had been observed that the crater of Kilauea was very active, and that a new volcano had been formed. The volcano is the well-known Mauna Loa, and it has an elevation of 13,758 feet. On the 27th of March last the new eruption commenced and has continued up to the latest dates. During twelve days there have been two thousand shocks of earthquake, followed by fearful tidal waves which have destroyed entire villages, and caused the death of one hundred persons.

For fifteen days the district Kona has been the center of motion for the great eruption. A gigantic stream of molten lava is flowing from the summit of Mauna Loa across the lands of Kakuka and Poakini to the sea at Kaalualala landing. The slope and part of the summit of a mountain fifteen hundred feet high have been lifted up bodily by the earthquake and thrown over the tops of trees for a distance of over one thousand feet. At Wahoinee a creek has opened, extending from the sea. To as high as the eye can reach on the slope of Mauna Loa the lava is from one to seven feet in width, and an eruption of moist clay was thrown from the side of the mountain, between Lyman's and Richardson's, a distance of two miles and three-quarters, with a width of one mile, in the short space of three minutes. This terrible eruption overwhelmed houses, persons and hundreds of animals, and scattered death and destruction wherever the clay fell.

A column of smoke seven and four-fifths miles in altitude was thrown out of Mauna Loa, obscuring everything for miles around, save where the bright spiral pillars of fire flashed upwards from the mouth of the volcano. The sight was one of the grandest but most appalling ever witnessed, and almost defies description.

The immense tidal waves came rushing in with so great a height that they swept over the tops of the coconut trees on Kona coast.

VIOLENCE OF THE EARTHQUAKE.

During the severest shock of earthquake, which took place on the 2d of April, no living creature could stand up for a moment. Immense bodies of earth were tossed about at great distances, as if they were feathers wafted from point to point by a storm of wind. Not one stone stands upon another as before in this district. Immense precipices, which have hitherto been a terror to all who have seen them, have been levelled to the earth, and where the ground was formerly smooth and unbroken for miles around, the earth has been rent asunder and upheaved, forming gigantic chasms and precipices.

The entire topographical appearance of the country has been so completely changed that even those who have lived in the desolated district all their lives cannot recognize it or point out localities with which they were formerly familiar. Luckily, this part of the island is sparsely populated, and the lands are not in general cultivation.

The English Situation.

THE British Ministry is a Committee of the House of Commons representing the will of the majority, and that majority is the Government. It can be seriously perplexed only by the interference of the Crown. This has not really happened since the time of George III, until now, when the Queen has requested a Ministry defeated by a heavy majority of the Commons not to resign.

Her reason may be that this is a new Parliament, and the Reform Bill passed last year admits new constituencies whose voices she may think have a right to be heard before Parliament is dissolved. But when Mr. Disraeli announced that the Queen had asked him to remain, Mr. Gladstone and Mr. Bright did not hesitate to say that the course was flagrantly unconstitutional. Mr. Disraeli rather tauntingly replied by asking why Mr. Gladstone did not move a resolution of want of confidence. Mr. Gladstone made no answer. But if, after an emphatic majority for all the resolutions offered by him, he should still find that Mr. Disraeli did not intend to withdraw, Mr. Gladstone would unquestionably bring in a motion of want of confidence.

Should Mr. Disraeli, instigated by the Queen, still persist, the Commons would stop the supplies. We do not believe that even Disraeli would venture to face the storm that would then burst, and which would hardly stop before it had swept away the Crown. It is to be presumed, therefore, that Mr. Disraeli will be succeeded by Mr. Gladstone within a few weeks.

The Pope.—An Italian Paper—the *Examinatore*—recently declared, in a passage which has been widely copied, that the Roman Court expected soon to control the American Republic, and the writer added: "The populous city of New York even now, in fact, is governed by the Roman Court, through the cunning of the Papal Hierarchy, and their universal subjection of religious interests to those who are politico-ecclesiastical."—*Tribune*, May 1.

Obituary Notices.

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

DIED, in Memphis, Mich., April 25, 1868, of inflammation of the lungs, Bro. A. M. Shepard, aged 43 years.

Bro. Shepard leaves a wife and four children to mourn his loss. He was a consistent believer in the third angel's message. He loved the present truth in all its parts, and died in full hope of eternal life when the Life-giver shall come.

Discourse by Bro. R. J. Lawrence.

H. S. GURNEY.

DIED, in Elmore, Vt., April 27, 1868, of consumption, Sarah A., wife of Bro. Henry Olmsted, in the 40th year of her age.

For some three or four years she has been interested in the present truth. Her long and painful sickness was characterized in an eminent degree by patience, resignation, and heavenly conversation. Two children have lost a kind, intelligent, and loving mother. Her companion mourns in deep affliction. The occasion was improved by a discourse founded on Col. iii, 4. She sleeps in Jesus and is blest.

ALBERT STONE.

DIED, in Anamosa City, Jones Co., Iowa, May 7, 1868, of heart disease, Sister Aliena R. Perkins, in the 64th year of her age. This dear sister was deaf and mute, yet she heard the sweet voice of truth; for many years had been a consistent Christian, and member of the Congregational church at Galena, Ill., under the Rev. Mr. Kent, pastor. At the time that Bro. Cornell gave his first course of lectures at Anamosa, she embraced the present truth. She had been a great sufferer for over a year, from an accident (falling on an icy pavement), which injured one of her limbs, from which she never recovered. She died suddenly, her husband not even knowing of her death for some hours after. She went to bed as usual, to wake no more till the Archangel's trump shall wake the sleeping saints.

Discourse from 1 Thess. iv, 13.

JESSE DORCAS.

DIED, in Centerville, Mich., March 28, 1868, the only son of W. and M. Delling, aged 11 months, 16 days. Bro. and Sr. Delling deeply mourn their loss, but not without hope, for they expect that he will come again from the land of the enemy.

C. W. HARTSHORN.

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, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

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. E., 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.

—FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth, 75c., 16 oz.

—SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.

—SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White, with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.

—SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.

—SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.

—SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.

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—APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 20c., 2 oz. Without likeness, 10c., 2 oz.

—THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.

—BOTH SIDES: A series of articles from T. M. Preble, on the Sabbath and Law, *Revised*. 20c., 4 oz.

—THE MINISTRATION OF ANGELS, and the Origin, History and Destiny of Satan. This is a new and interesting work; being a clear and forcible argument, and showing all that the title imports. 20c., 4 oz.

—SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.

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—MODERN SPIRITUALISM: Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.

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—SIGNS OF THE TIMES, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.

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

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—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, May 26, 1868.

Another interesting baptismal season took place on first-day morning, the 24th. Thirteen went forward in this solemn ordinance, some of them young persons connected with the REVIEW Office.

Our Liberal Friends.

We wish to say to our friends who have, within the past year, donated their means to assist us in the purchase of a comfortable carriage, and otherwise, that as our circumstances are much improved, so that we are placed entirely above want, we design to use your donations in one of the two following ways:

JAMES WHITE, ELLEN G. WHITE.

To Brethren in Allegan County.

The labors of the General Conference make it necessary that we should have one week's rest. We have, therefore, secured to you the labors of Brn. Andrews and Cornell for Sabbath and first-day, May 30 and 31.

Providence permitting, we will hold meetings at Monterey, Sabbath and first-day, June 6 and 7.

JAMES WHITE, ELLEN G. WHITE.

THE Post Office address of M. G. Kellogg, M. D., is Battle Creek, Mich. THE P. O. address of A. S. Hutchins is Wolcott, Vermont.

Appointments.

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

Iowa State Conference.

THE Iowa State Conference will hold its next annual session at Pilot Grove, Washington Co., Iowa, Friday, June 12, 1868, at 9 o'clock, A. M.

Let no church fail to represent itself by delegates, if possible.

Let delegates come prepared to make the various reports which the Constitution requires.

Elders J. N. Andrews and M. E. Cornell will be present. Religious meetings will continue through Sabbath and Sunday.

We hope there will be a general attendance of the brethren and sisters of the State. Let those who live within a reasonable distance, bring blankets, provisions, and tents to take care of themselves as much as possible, that the sisters of Pilot Grove may not be unnecessarily burdened.

GEO. I. BUTLER, H. NICOLA, J. T. MITCHELL. Iowa Conf'ce Com.

Illinois and Wisconsin Conference.

THE next annual session of the Illinois and Wisconsin State Conference will be held at Little Prairie, Walworth Co., Wis., commencing Thursday, June 4, at 6 P. M. Brethren coming from the north or south will change cars at Milton Junction and take the eastern train for Palmyra, within four miles of the place of meeting, where they will find teams in waiting.

T. M. STEWARD, Secretary.

PROVIDENCE permitting, I will hold meeting at Tompkins, Sabbath and Sunday, May 30, 31. Let all who wish baptism come prepared and it will be attended to Sabbath afternoon.

An invitation is given to all who can to attend this meeting. I. D. VAN HORN.

MONTHLY MEETING at Lancaster, N. Y., on the second Sabbath and first-day in June. Bro. N. Fuller is invited to attend, if consistent with duty. R. F. COTTRELL.

PROVIDENCE permitting, there will be a meeting of the churches of Saginaw county, Mich., at St. Charles, June 6, at 10 1/2 A. M. J. DUDLEY, J. H. GINLEY.

THE Quarterly Meeting appointed at Brush Creek, June 13 and 14, will be held near Blue Earth City, as Bro. Smith may arrange. We hope to have a general gathering of all the brethren in that region. WM. S. INGRAHAM.

THE next Monthly Meeting of the church of Holly, Mich., will be held the first Monday in June, next, at 10 1/2 A. M. Eld. R. J. Lawrence is expected. W. W. LOCKWOOD.

THE next Monthly Meeting of the Orleans, Greenville, and Bushnell churches, will be held at Bushnell, Montcalm Co., Mich., the first Sabbath in June. SENECA H. KING.

THE next Monthly Meeting of the churches of Mackford and Marquette will be held at Marquette, June 6. By order of the churches. RUFUS BAKER.

THE Quarterly Meeting for June 6 and 7, at Bass Lake, is changed, and the meeting will be held with the brethren near Blue Earth City, Minn., June 6 and 7. MOSES KUNSELMAN, Eld.

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.

To all wishing Hygienic treatment, the subscriber offers his services. Terms, one half usual rates. Address by letter, or telegraph. J. H. GINLEY, M. D., St. Charles, Saginaw Co., Mich.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

I. N. PIKE:—It is not published in book form.

RECEIPTS.

For Review and Herald.

\$1.00 each. E Briggs 33-1, M E Rathbun 30-17, J Snyder 31-1, E Boyington 32-23, W Sawyer 32-14, R B Hatten 33-1, B F Merritt 31-17, P D Lawrence 32-1, A B Hammond 32-1, J Chaffee 33-1, W J Patterson 32-1, J P Squire 33-1, C Z June 33-9, John Bideler 32-23, Mrs H Kelly 32-9, Mary Burt 32-23, A B Dyer 32-23, Miss E Knight 32-23, Mrs M Zimmerman 32-23, N B Cooper 32-17, P Albert 32-23, W S Gardiner 32-23, Mrs E G Noble 32-1, Wm Brink 33-1, E Gilbert 33-1, E Butler 31-17, Mary Hall 32-7, W Reiley 32-23, A West 32-9, G W Perry 32-3, A Cole 32-23, John Adams 32-23.

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Michigan Conference Fund.

Ch. at Allegan \$45.00, North Liberty, Ind. 34.70, Salem Center, Ind. 18.26, Orleans 2.00, Ithaca 53.00, Monterey 105.50, Bunker Hill, 10.00, Greenbush 12.50, Holly 66.25, Burlington 57.74, Alma 5.00, Jackson 59.00, Newton 51.00, Genoa 60.00, Centerville 20.00, Battle Creek 300.00, Convis 60.00.

Receipts for Benevolent Fund.

James White, E G White, J N Andrews, A S Andrews, L L Howard, J N Loughborough, A C Bourdeau, Joseph Bates, D T Bourdeau, M E Bourdeau, J S Day, James Harvey, M E Cornell, I D Van Horn, A P Van Horn, Oliver Mears, John Kemp, John Byington, C Byington, O Davis, S W Rhodes, R J Lawrence, Sarah Lane, D A Owen, W Sanborn, A S Hutchins, A D Hutchins, D R Palmer, Geo W Bartlett, U Smith, P M Bates, \$10.00, each. Abijah Noyes, E H Van Gorder, E P Below, B Hill, \$5.00, each. D S Beers 1.00, A friend 1.00, Mary Zimmerman 25c.

Received on Book and Tract Fund.

E S Huntley \$1.00, H More 2.00, Sarah Jones 1.00, Church at Chesaning 6.00, E S Griggs 5.00, J Dudley 2.00, J H Ginley 2.00, A S Guilford 1.00, D A Wetmore 2.00, G Kelsey 1.00, C P Faulkner 2.00, Geo Smith 3.00, L M Bodwell 1.00, W Arthur 1.00, Mrs T Arthur 50c, H Abbott 1.00, J Abbott 50c, A Zellers 50c, J Adams 50c, T K Horner 50c, J Ralston 5.00, J B Gregory 5.00, W R Avery 2.00, Eli Wick 5.00, Mary Wick 1.00, Ivory Colcord 3.00, C Colcord 1.00, Irena Colcord 50c, W A Colcord 50c, J S Hart 5.00, C Hart 1.00, S M Holly 2.00, P A Holly 1.00, S Glascock 4.00, J W Andrews 2.00, P Middleton 1.00, S Mitchell 2.00, O W Terpeny 2.00, A Terpeny 1.00, G W Colcord 2.00, A S Colcord 1.00, Lucy Hart 1.00, John Kemp 2.50, H W Gordon 3.00, I Tubbs 1.00, H C McDearman 3.00, M McDearman 1.00, E McDearman 1.00, Mrs S Rumrery 5.00, S M & H Jones 5.00, H G & J Buck 5.00, C Jones 3.00, S A Jones 2.00, J Bates 1.00, P M Bates 1.00, John Stone 1.00, Geo T Smith 1.00, F Eby 5.00, J Jeffrey 5.00, Church at Holly Mich 21.50, William Hoag 5.00, L S Bristol 1.00, M Bristol 1.00, V B Gaskill 1.00, Mrs V B Gaskill 5.00, C W Lindsay 10.00, M E Edson 2.00, E Edson 1.00, Mrs E Edson 1.00, L Locke 2.00, C S Briggs 5.00, Mrs C Bacheller 1.00, D B Webber 5.00, S B Webber 3.00, L Kellogg 5.00, A C Kellogg 3.00, N J Brink 75c, C Kellogg 10c, J Kellogg 10c, C A Wood 10c, L A Kellogg 5.00, A E Kellogg 1.00, Walter Ernst 2.00 E Weed 1.00, Carrie Weed 50c, E P Giles 50c, Jennette Giles 25c, T V Cairright 8.00, D Carpenter 20.00, D Lamson & wife 2.00, Wm Gifford 50c, H H Pierce 2.00, G B Gaskill 1.00, G W Eggleston 2.00, J M Lindsay 15.00, J Lamson 15.00, A L Burwell 5.00, John Byington 5.00, Catherine Byington 5.00, J Du Bois 50c, N J Du Bois 50c, M A Mills 50c, S Elmor 1.00, Stephen Pierce 2.00, Thomas S Harris 5.00, W Chinnock 2.60, Alice Chinnock 2.50, M R Reynolds 5.00, E A Humphries 1.00, S M Swan 1.00, R Humphries 50c, R R Abbott 1.00, D Malin 1.00, H Decow 1.00, E G Dond 1.00, M Smith 50c, W Decow 50c, A C O Reily 50c, Jane Tellar 25c, Emma Decow 25c, I Abbey 25c, S I Abbey 5.00, John Q Foy 5.00, T T Wheeler 1.00, John Saxby 5.00, I N Pike 26c, C Streeter 2.00, F Howe 1.00, R Williams 2.00, L B Kneeland 2.00, N S Brigham 1.50, Elsie Brigham 50c, Martin Brigham 5.00, Justus Moushant 1.50, Adelaide Brigham 50c, S Brigham 1.00, Adeline Howe 50c, R Howe 25c, Ann Williams 1.00, F Howe 25c, L Howe 25c, Adson Howe 15c, M M Langer 1.00, O M Langer 20c, M E Mann 25c, S O Perry 1.50, J F Sindlinger 2.50, H Miller 1.00, E Miller 25c, A S Miller 25c, C Z June 50c, W Martin 10c, C W Osborn 10c, H J Rich 1.00, A B Gilbert 25c, A C Gilbert 1.00, A Friend 22c, O A Richmond 50c, H L Pike 50c, S C Pike 25c, L J Sage 10c, H E Richmond 10c, E R Richmond 10c, R Poun 10c, E R Pike 10c, S P Nichols 10c, I N Pike 25c, A B Pearsall 5.00, A Tuttle 50c, C Bailey 1.00, M M Streeter 10c, J M Ballow 50c, Jane Stillman 1.00, A H & L Robinson 1.00, L Lowry 1.00, L H Davis 1.00, E W Darling 1.00, I D Van Horn 10.00, J F Sindlinger 50c, T Lane 2.00, Maria Lane 1.00, Laura Smith 1.00, Mary Brackett 1.00, Sarah Lane 1.00, E S Walker 5.00.

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A B Pearsall \$10.00, W C Gage 10.00, L L Howard 10.00. Donations to Publishing Association. Church at Vassar, Mich., \$10.00.

For the Health-Reform Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute. B Salisbury \$25.00, S Rumery 500.00, E S Griggs 25.00.

On Shares in the H. R. Institute.

The following amounts are subscribed for shares in the Health-Reform Institute, at 25.00 each share. I N Van Gorder \$35.00, A Gleason 6.75, B Salisbury 25.00, S Rumery 500.00, E S Griggs 50.00.

For Eld. N. Fuller.

Reuben Loveland 2.00, Mrs R Loveland 1.00, James Loveland 1.00, Flora Loveland 1.00, Church at Battle Creek 25.00.