

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 39.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 2, 1872.

NUMBER 3.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: See Last Page.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

THE PRAYER AND THE LIFE.

Do I mean the prayers I offer—do I feel the words I say,
When before our Heavenly Father I kneel down from day to day?
When at morning and at evening I incline to seek his face,
And my voice goes up in pleading to his glorious throne of grace?

When my voice goes up in pleading, does my heart go with it too?
There are many things I ask him that his might and grace may do;
Petition on petition goes up to meet his ear,
Oh! are they such petitions as our Father loves to hear?

I tell him of my wants—my needs; but when I turn away,
Do I think of what I ask for? Do I watch as well as pray?
Do I strive against temptation? Do I seek like Christ to live?
Do I use aright the blessings that so freely he doth give?

My prayers are with much speaking—yet when I leave the spot,
How quickly are its memories fled—how soon those prayers forgot!
Oh! if the thought that gave them birth, so lightly treasured be,
How can I think God's mercy will remember them for me?

Yet one petition further, Lord, wilt thou not deign to hear?
Oh! let thy Spirit breathe anew through all my daily prayer.
Then help me, as I pray, to live, kept by thy grace divine—
And the glory of the prayer and life, alike, O Lord! be thine.—Sel.

Suggestions Relating to the Distribution of Tracts.

FOR the past few months the attention of our people has been largely directed to the subject of organized effort for the distribution of our publications.

It has now become manifest that the blessing of God has, in a good degree, attended the creation of tract societies for this purpose, as they now exist in many of our churches in different parts of the field.

It remains, therefore, that the system already adopted should be perfected, in order that it may prove of the greatest service possible under the circumstances. A reflecting mind will readily discover the fact that this can only be done while we continue to keep before us two objective points of action.

First, we must secure the circulation of our books, tracts, and periodicals, on a very large scale.

Secondly, when an interest has been awakened by these, it must be followed up until those who have a desire to investigate shall have had the full benefit of all the resources at our command.

So far as the first of these objects is concerned, it is obvious that it can be secured in one, and in but one, way. A people already numbering not far from fifteen thousand persons, with the advantages which we now possess for rapid and cheap publication, engaged in the advocacy of great, clear, and important truths, could, if suitably impressed with the magnitude and sacredness of the work in which we are employed, in process of time, flood the country with a mass of printed matter, which ultimately must stir the public mind to its profoundest depths.

This, however, with all the advantages which we now enjoy, or even with surrounding the most favorable possible, could not be a work of weeks or months. It will demand both time and labor to that extent

that we shall find it difficult, if not impossible, to put forth the protracted and patient effort which it will demand.

It would be comparatively easy to awaken among us a momentary enthusiasm on this subject, and to produce brief and spasmodic action; but this will not answer our purpose. It will be necessary that we lay our plans with reference to the extent of the work to be accomplished, and the nature of those to be employed therein. We must have a system by which associated action can be secured, and at the same time rendered permanent.

That this may be done, it will be necessary that each organization should have within itself the elements of perpetual life. The meetings of the various societies must be sustained independent of outside aid; and in order that this be done successfully, the exercises on such occasions must be rendered both attractive and profitable. Not only so, they must also be of frequent occurrence. Perhaps, under ordinary circumstances, it would be well if all the members could be assembled for the purpose of reporting labor, and obtaining a fresh supply of publications, as often as once in each month.

But those who are acquainted with the operations of the human mind in such things, will readily see that these objects, except when the reports were of an unusually interesting character, would not insure the presence of any considerable portion of the members, for any great period of time.

But as these ends are indispensable, it will be necessary that some plan be devised by which they can be secured through the voluntary and interested action of those concerned. In order to accomplish this, we have, in this place, hit upon the following device, which we think will prove available:

The regular meetings of the Society are appointed to occur on a stated evening of each month. The brethren being assembled, we listen to the reports of the members respecting the work accomplished, and the results secured since the last gathering.

Then follows the reading of selections (generally short), by an individual appointed for this purpose, which have been chosen by the executive committee, from those articles which the different members have handed in, as in their judgment containing matters of interest and profit, and having a bearing upon the general subject of religion, and the present truth in particular.

Following the reading of such matters, comes the distribution of tracts for future use.

It will be observed that in this way we find enough to attend to, to occupy the evening fully; and there can be little question that, from the mass of reading material which comes under the notice of the members of a given church, enough can be found of the character desired to abundantly repay any individual member for the effort necessarily put forth in order to be present.

The opportunity, also, is an excellent one for the reading of much in our own publications, respecting which the minds of our people themselves should be refreshed, and by which those who may be attracted to the place, though unbelievers, might, in process of time, be almost imperceptibly, and yet really, indoctrinated with our views.

Nor is this all. Such an arrangement, if entered into in the various churches, and operated with discretion, would necessarily bring to the surface very many things which, when forwarded to the REVIEW Office by the readers of the different societies, might, if thought worthy, be introduced into our periodicals, and thus become of general use.

As it regards the second point, of course, nothing could be said which would fully meet the requirements of every case. The subject has, however, been brought to our attention from one standpoint, and we

have endeavored to meet it in a manner which, I think, will commend itself to the good judgment of all.

Those of our works which can be generally circulated among the people, are necessarily small. Of course, a large portion of them are, from one point of view, lost altogether. There is also another portion of them which accomplish but a tithe of the good they might, if properly followed up.

You come in contact with an individual to whom, after a brief conversation, you venture to offer a tract. It is small, and relates to some feature of our peculiar faith which it illustrates, by Scripture reference and argument, in so clear and forcible a manner that the recipient is very favorably impressed. It is not, however, elaborate enough of itself to produce permanent conviction. He is now separated from the one who handed it to him, and apparently further light upon the subject is out of the question. On the backside of the tract, however, he discerns a list of our works. Here are some, more extended in their character, which treat upon the very point to which his attention has been called. There are also many others which he would like to read, had he them in his possession. But he has not, and the idea of sending to the publishing house is practically out of the question, with nine out of ten of those who find themselves in this predicament.

To meet this contingency, we proceed as follows: To the back of each tract we attach, by paste or gum-arabic, a slip containing the following words: "Persons desiring to read any of the publications in the accompanying list can obtain them for that purpose, without charge, by applying to any member of the Book and Tract Society of Seventh-day Adventists in Allegan."

These slips, when published by the thousand, can be obtained at a trifling cost, and we expect that, more particularly in the region round about us, they will furnish material aid in getting our views before the people, since it will be a comparatively easy matter for persons who have an inclination to read, and have not the means with which to purchase, as well as those who, like the masses of men, are averse to the use of pen and ink, to secure what they deserve by simply making a request of individuals who have already, by printed statement, declared themselves to be willing to grant their petition.

Such are the suggestions which we offer, and we are convinced that, so far as the last is concerned, its utility is beyond question; and that the reading, if judiciously managed, in the use of short and well-selected extracts or articles, will furnish the very means necessary to make the frequent and stated meetings of our various societies seasons which will be characterized by features of interest such as will insure them continuance. W. H. LITTLEJOHN.

Allegan, Mich., Dec. 13, 1871.

Manners and Morals.

MANNERS easily and rapidly mature into morals. As childhood advances to manhood, the transition from bad manners to bad morals is almost imperceptible. Vulgar and obscene forms of speech keep vulgar and obscene objects before the mind, engender impure images in the imagination, and make unlawful desires prurient. From the prevalent state of the mind, actions proceed, as water rises from a fountain. Hence, what was originally only a word or phrase, becomes a thought, is meretriciously embellished by the imagination, is inflamed into a vicious desire, gains strength and boldness by being always made welcome, until at last, under some urgent temptation, it dares, for once, to put on the visible form of action; it is then ventured upon again and again, more frequently and less warily, until repetition forges the chain of habit, and then language, imagination, desire, and habit, bind their victim in the prison-house

of sin. In this way profane language wears away the reverence for things sacred and holy; and a child who has been allowed to follow, and mock, and hoot, at an intemperate man in the streets, is far more likely to become intemperate himself than if he had been accustomed to regard him with pity, as a fallen brother, and with sacred abhorrence, as one self-brutified or demonized. So, on the other hand, purity and chasteness of language tend to preserve purity and chasteness of thought and of taste; they repel licentious imaginings; they delight in the unsullied and untainted, and all their tendencies and aptitudes are on the side of virtue.

Come.

THIS word is the first of a series of very comforting invitations and promises found interspersed throughout the word of God for the encouragement of his people. Among the many we will notice but a few:

1. Num. 10:29: "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

2. Isa. 1:18: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

3. If ye be willing and obedient, ye shall eat the good of the land. Isa. 55:1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

The word also admits of four divisions; namely, C, for consideration, O, for obedience, M, for mortality, and E, for eternity.

Consideration is the careful study of anything which engages our attention. Under this head the Bible is full of wise counsel and judicious instruction. In Deut. 4:39, 40, the word is first found in connection with this impressive injunction: "Know therefore this day, and consider it in thine heart, that the Lord he is God in Heaven above; and upon the earth beneath; there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee."

Ps. 50:22: "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." A consideration of our duty to God and to our fellow-men should demand our first attention, as none have a right to retire from doing good at all times and upon all occasions.

2. Obedience. Those who order their steps aright must do it through obedience. This is a most difficult habit to acquire, whether in youth, in middle life, or in old age. Many think their dignity is lost the moment they obey. Hear the word upon this point. Ex. 19:5, 6: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation." 1 Sam. 15:19: "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams." Rom. 5:19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." 2 Cor. 10:5, 6: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled." Heb. 5:8, 9: "Though he were a Son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him."

Now is the time for us to seek meekness and humility, and to learn lessons of wisdom by errors of the past, and by a life of obe-

dience in future, strive for the joys of an endless life.

3. Mortality. The work of the death-angel is seen everywhere. In many dwellings he has his implements furnished to his hand, and is indirectly invited to his fatal work by the unphysiological habits of the devotees of fashion. Thus disease is seen everywhere. The high and low, young and old, yield alike to it. The seeds of sickness are sown broadcast. Disease and decrepitude greet us on either hand. Disobedience is bringing its sure results.

Sickness arises from violations of nature's laws, and can be lessened only by a compliance with the requirements of physiological laws. Thus an adult at each breath consumes a pint of air, and, allowing about eighteen inspirations per minute, two hog-heads in an hour. During eight hours sleep he thus consumes sixteen hog-heads of air. If compelled to breathe this air in a corrupted state (and it soon becomes corrupted in a close room), a depression of spirits will follow; and this, long continued, will tell fearfully upon the health of all who thus expose themselves.

4. Eternity. This division of the subject leads us to contemplate an unexplored region, and yet one whose reality we must all soon try. But faint and few are the rays which have yet reached us from that far-off and unseen region. It is a place "whose portals are pierced only by the eye of faith, and from whence no tidings are received save from the tongue of prophecy." But of one thing we all are certain: that each will be assigned some place of life and happiness, or of darkness and death in the mysterious kingdom. Here the accounts of all will meet a final adjustment. Then shall the righteous enter upon their endless life-tour of exploring God's handiwork. World upon world will unfold to the immortal vision of those who shall be accounted worthy to share its glories, and age after age will be spent in ascribing praise to the Father, and to the Son who has purchased them everlasting blessings by his own death and suffering.

Now the invitation is given to all, that they may secure this heavenly inheritance—a land of perpetual bloom and beauty. Who will obey? Who will relinquish their claims to the joys and fashions of earth, for a hope of Heaven? Let none say by word or action, "My Lord delayeth his coming." The year 1871 has just drawn to a close. Those who are engaged in business have looked over their books of accounts and made preparations for a final adjustment at the end of the year. But how stands the accounts of Christ's followers who have acted as agents, and otherwise, in his cause? Let us all look well to these accounts, that they be not too heavy against us. Let us maintain a clean record throughout the coming year.

Judgments and warnings have been faithfully given us at various times and in diverse manner; and if any of us come short of the goodly inheritance, it will be the fault of ourselves only.

J. H. GINLEY.

Battle Creek, Mich.

A Thankless Service.

A CORRESPONDENT of the *Home Missionary* from Northern Iowa, tells the following story which we hope may come to the notice of the "brother in the church," for it is quite possible that his guilt is simply that of thoughtlessness, and that only a hint is wanted to put him on the track of doing the right thing:

Here is a man worth over \$25,000. I have been to see him three times, over such a road! There are seventeen big, steep hills in two miles. He has had sickness and death in his family. It took me three-fourths of a day to attend the funeral. I broke the springs to my buggy in going. A few days after he sent for me to come and baptize his child, who was sick and was expected to die. I went; the doctor came while I was there, stayed a short time, and was paid twenty dollars for his trip. After he was gone, I asked this brother in the church to let me have some oats for my horse. He very coldly told me that he had not any to spare. At the same time he had not room enough for his grain; and a carpenter was at work putting up another building.

WHATEVER you dislike in another, take care to correct in yourself.

HE who assumes airs of importance exhibits his credentials of insignificance.

Swine's Flesh

FORBIDDEN IN THE WORD OF GOD.

AMONG the unclean beasts in almost universal use as food in our time is the swine. We speak particularly of this because of its nature and very common and abundant use by Christians. These profess to receive the word of God as a rule of faith and practice, and yet that very word says of the swine, "It is unclean unto you. Ye shall not eat of their flesh, nor touch their dead carcass." Deut. 14:8. If it be said that this prohibition is Jewish, and, therefore, not binding upon Christians, then we reply:—

1. The distinction between the clean beasts and the unclean, recognized at the flood, long before the existence of a single Jew, was established upon the very character of God's living creatures. This distinction received the sanction of law in the days of Moses; not, however, because God would have an arbitrary rule for the Jews for sixteen centuries, but because those things forbidden were of themselves unclean, and abominable for man to use as food.

2. The character of the swine is plainly given as the reason why the Hebrews should not eat of it, nor touch the dead carcass. "It is unclean unto you." With this agree the words of the prophet, which class swine's flesh with the broth of abominable things. If it be said that these words were given through Jewish prejudice, then we reply that it is the great God that speaks. He changes not and never speaks from prejudice. Hear him:

"I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels." Isa. 65:2-4.

"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst [marginal reading, one after another] eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Chap. 66:15-17.

The candid reader, after a careful examination of the chapters from which we have quoted, will entertain doubts as to their application to the Jewish age. In fact, it is evident that they apply to the present age, and that the last quotation, with its threatened judgment for sins, such as eating swine's flesh, applies definitely to the close of the present age.

Dr. Adam Clarke once said that if he were to offer a burnt-offering to the devil, he should choose a pig stuffed with tobacco. And when invited to ask the blessing at the table, he used these words: "Lord, bless this bread, these vegetables and this fruit; and if thou canst bless under the gospel what thou didst curse under the law, bless this swine's flesh."

God said of the flesh of swine in the days of Moses: "It is unclean unto you." What change can have taken place to make it clean, and a proper article of food for Christians? Has God changed his mind on the subject? Has man so changed that what was unclean as an article of food for the Hebrews has become clean to Christians? Or, has the change taken place in the nature of the pork? Has the change from the Jewish dispensation improved the nature of hogs? Did the death of the Son of God sanctify the swine? And does the freedom of the world-wide proclamation of the glorious gospel of Jesus Christ give liberty to Christians to eat those things which were an abomination if eaten by the Hebrews?

"But, did not God make the swine?"

We reply, that he did; and that he also made dogs, cats, rats, mice, and toads; not, however, for Christians to eat.

"Then for what was the swine made?"

We may not fully understand why God made rats, lizards, hogs, and rattlesnakes. And we are very grateful that we are not obliged to eat all the brutes and reptiles for which we cannot definitely assign other uses. But swine's grease is used extensively to lubricate carriage and railroad car wheels. And the swine's nature and taste adapt him to the work of a scavenger, to

gather up the filth, and thus prevent impurities in the atmosphere.

The swine delights in filth. He revels in it. He is happiest when nearly buried in it, or satisfying his vile taste with most horrible rottenness. If, by chance, he meets a fellow swine that has lain dead a week, until the carcass has become a blackened mass of putrefaction, he will delight his taste, fatten on carrion, and hold jubilee. He devours that with the keenest relish which is most in harmony with his gross nature.

And, more, the swine is an absorbent. Through his lungs, and the pores of his skin, he takes in miasma, as a sponge absorbs water. His taste and his smell are in harmony with the most abhorrent rottenness.

As a scavenger, the swine takes into his brute system, from the filth he eats, and from the corruptions he delights to breathe, until every particle of him contains the deadly infection. And then, Christian men and women, in their turn, do him the honor to become scavengers to the swine, in serving up the flesh of his abominable dead carcass as an article of food.

And how very careful and prudent these Christian people are not to waste any portion of the precious swine. They will use his heels, where issue the grossest secretions from his corrupted blood, and his snout, which never blushed or turned aside when coming in contact with the most disgusting corruptions, for souse. Some will recognize more of the delicious in a roasted pig's tail than in a pint of ripe strawberries. And lest a precious scrap of the swine should be left, they even use his miserable intestines for sausage cases.

The terrible influence of swine-eating upon the human system is beyond description. The word *scrofula*, which represents a nearly universal disease in our day, the almost endless varieties of the taint of which may be named legion, comes from the Latin word *scrofa*, which signifies "a breeding sow," the mother of abominations. And it may be a question whether the word, or the terrible disease signified by it, would have had existence, had man never eaten swine's flesh.

The very character and disposition of the swine accords with his gross habits and diseased flesh. We do not say that the moral evil of swine-eating is proportionate to the physical; but we do say that the very close connection of physical and mental, of matter and mind, would lead one to conclude that the moral evil would run very nearly parallel with the physical ruin. At least, the character of the swine is illy complimented by the poor devils, as Christ was about to cast them out of the man from the tombs, who, seeking their affinity, "besought him, saying, If thou cast us out, suffer us to go away into the herd of swine."—*Health Reformer*.

Not Done Away.

WE affirm, on the authority of the Sacred Scriptures, that the ordinance relative to eating the flesh of swine, Deut. 14:8, is not done away. We design to prove that the command, "Ye shall not eat of their flesh," is as really binding upon Christians as the precept, "Thou shalt not steal." This we shall make appear evident from a careful examination of the two kinds of law given in the books of Moses.

In the Pentateuch there is one kind of laws, properly termed moral, which relate to man's duty to God, to his fellows, and to himself. These grow out of existing relations between God and man, and man and his fellow-men. And these must continue so long as the relations exist. Of this class of moral precepts, the ten commandments are pre-eminent. They are the grand constitution of God's moral government of fallen man. And, in strict accordance with this constitution, the Old Testament abounds in moral teachings and minor precepts, inculcating justice, mercy, cleanliness, health, and the love of God. These cannot cease while God's moral government in this mortal state shall remain. Change of dispensation can no more affect these than it can change the character of God, or that of fallen men.

The books of Moses contain another kind of ordinances, which are simply shadowy ceremonies, given to serve a certain purpose, during a limited period of time. These were the shadows, or types, pertaining to the Jewish religious services, which find their substance, or antitype, in the good things of the Christian age.

"The law," says Paul, "having a shadow of good things to come," &c. Heb. 10:1. The apostle illustrates the subject with the familiar figure of a shadow, and the body which casts the shadow, as in the case of a monument, tree, or a building. The death of Christ, his priesthood, or ministry, and the good things, he does for his people in this age, cast their shadows back into the Jewish age, as the monument before the rising sun casts its long shadow back to the west. The Jewish sacrifices, where blood was shed, were the shadow, the death of Christ the body that cast the shadow. The Jewish priesthood was the shadow, the priesthood of the Son of God in Heaven in this dispensation is the body that cast the shadow. And as we would follow down the shadow to the base of the monument, where the shadow must cease, so the Jews, in their services, followed down to the death, resurrection, and ascension, of Christ, where these shadowy ordinances ceased by limitation. This is expressed by the apostle in these words, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ." Col. 2:14-17.

The cessation of shadowy ordinances of the class of these mentioned, the apostle expresses by the terms, "blotting out," and "nailing it to his cross." And let the reader mark well this qualifying passage, "which are a shadow of things to come; but the body is of Christ." This shows that shadowy ordinances *only* were done away at the crucifixion of Christ. These shadows having served the purpose for which they were designed, could exist no longer, being superseded by the body that cast them.

Now, we affirm, without fear of contradiction, that the ordinance forbidding the use of swine as food, does not belong to this class of ordinances. These were shadows of things to come. But the ordinance relative to swine's flesh is no more a shadow than the precept, "Thou shalt not bear false witness." The death of the Son of God, and the change of dispensations, could therefore no more abolish the precept forbidding the use of the swine as food, than it could change the precepts forbidding adultery and murder.

This is a question worthy of a candid and thorough discussion. We will give any of the swine-eating clergy a reasonable amount of space in this journal to sustain their practice in this respect, from the Bible. Candid and brief articles will be given in connection with a review. If our position upon the swine is incorrect, some one will confer a great favor in showing where we err. But if our position is correct, that the prohibition of swine's flesh is not a shadowy ordinance, and not done away, then it should be acknowledged, and obeyed, by at least all Bible Christians.—*Health Reformer*,

Adornments.

In this degenerate age, the professed church and the world seem to vie with each other in trying to make the finest display. We see not only the gay, thoughtless worldling, whose only aim is to lead a life of dissipation and folly, but also the "professor" who has named the name of Christ, decked in all the gaudy tinsel of fashionable drapery.

The downward, destructive tendency of this "love of display" is plainly apparent to any reflective mind.

"But to the law and to the testimony." What says the inspired word in regard to adornments? 1 Pet. 3:3, 4, reads: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Outward adornments, which consist in braided hair, and gold, and pearls, and costly array, are wholly inconsistent with the "hidden man of the heart," "the meek and quiet spirit," which God requires his people to adorn themselves with.

Let me here reiterate the language of another: "There is no possibility of evading the plain, literal construction of these inspired words. And, if inspired, they mean something." Yes, reader, they mean that if we would be followers of Jesus, owned and accepted of him, we must discard the entire use of all ornaments worn for display, and seek earnestly those heavenly adornments which so well become the child of God. Nothing has a more direct tendency to

heathenism and degradation of mind and soul than this yielding one's self to the fashions and follies of life. Gradually the mind becomes absorbed in these things, until God is well-nigh forgotten, his word neglected, and spirituality dies out of the heart.

The times in which we live demand the most constant watchfulness and earnest effort on our part, to withdraw our minds and affections wholly from the vanities of life, that we be not led to drink in the spirit of the world. We shall need great firmness and decision of character, in order to maintain a Godly walk and holy conversation amid the corrupting influences of society in these last days.

The love of display is a fearfully increasing evil. Satan clothes it with various attractions, and beguiles thoughtless souls to regard it as harmless and innocent. Oh! that they might awaken from the delusive dream before it is too late! Its whole tendency is evil—only evil. It fosters pride in the human heart, which is an abomination in the sight of God. It diverts the mind from God and from the study of the Holy Scriptures, "which are able to make us wise unto salvation through faith which is in Christ Jesus." It takes means which should be put into the treasury of God to speed on the cause of truth; and, thereby, God is robbed—his name dishonored, and the progress of truth crippled. And this is not all; a fearful retribution awaits those who thus yield themselves captives to the tyrant fashion. The misused talents, the wasted hours, the dwarfing of God-given faculties of mind and soul, all, *all* will be brought into the account in that great day.

I hope none upon whom the light of truth is now shining will remain in ignorance of God's prohibition in regard to *outward adornments*, but carefully study his holy word to learn the mind of the Spirit, and strive to walk in the light. May God help us who profess the truth for these last days to so live it out before the world that we may be clear in the day of judgment, and stand accepted before God.

MARY E. GUILFORD.

Castalia, Ohio.

Faithfulness.

WE often see persons enter the service of the Lord whose abilities are very limited. Perhaps their educational privileges have been very poor, and they may have had but very little intercourse with society. Their command of language may be very small, inasmuch that they can hardly express their ideas or feelings, when they arise to confess their need of Christ, and ask an interest in the prayers of God's people. Their prayers may be so broken that none but the humble follower of Jesus would be interested in hearing them.

But they engage heartily in the work of the Lord, and cheerfully enter the school of Christ, to be his disciples, and learn of him who was "meek and lowly of heart." They meekly take the yoke of Christ upon them, and are faithful with the little ability which they possess.

They strive hard to gain an education which they have hitherto failed to obtain; wherever opportunity is presented, whether in the social interview, the prayer-meeting, or at the family altar, their broken testimonies and prayers may be heard. Whenever opportunity for doing good is offered, they are among the first to embrace it. They remember the servant who received one talent, and "went and digged in the earth, and hid his lord's money," and are determined that in the day of reckoning, it shall not be thus said of them.

A few years pass away, and what a visible change in them! As we listen to their touching exhortations, while they relate with clearness and intelligence, their experience in God's service, their trials and victories, their temptations and overcoming, their sorrows and joys, and hear their humble, earnest prayers poured forth in faith to their Creator, and feel their softening, melting, and subduing influence, we would hardly think it possible that this is the same person, to whose stammerings we listened but a few years before.

Others engage in the Christian warfare under much more favorable circumstances, and meet with much less success.

They may have obtained a much better education, and their privileges for social intercourse may have been much more extended. Judging from their present abilities, we might expect them to soon become very useful in the cause of Christ. But instead of being faithful with the talents they possess, their future record shows them to be, not a faithful, but an unfaithful servant.

They neglect to gain a Christian education; many duties are neglected, and but few performed; many privileges for confessing Christ are presented, and but few improved; many opportunities for doing good

are offered, and but few embraced; and when a few years have passed, we are surprised that they show even less ability than at first; and we almost wonder that one whose prospects were so promising in the beginning, had made no more progress in the service of the Lord. But the secret of the difference in the result of these two cases lies in the fact that one had been faithful, and the other, unfaithful.

By one, we are reminded of the servant who was faithful over a few things, and is destined to be made "ruler over many things." By the other, we are reminded of the servant of whom it is said, "From him shall be taken away even that which he hath."

And how will it stand with us all, when our Lord returns to reckon with his servants? Whose record has thus far been such that they can confidently claim the "well done"?

Let us remember that every disciple of Christ is required to be faithful, and no one is exempt from responsibility. We are "bought with a price," and we should give ourselves entirely to the Lord. No talent or ability which we possess, is our own. The one whose means for doing good are very limited, is required to be faithful. The one who possesses five talents, is required to be faithful also.

Some possess talents in money, some in bodily health, and some in mental capacity. Some have the special ability to exhort, some to pray, and some to sing, all of which are very much needed by the church, in these days of spiritual darkness, wickedness, and peril.

Let each one be faithful in all respects; and let the weak ones, and those of humble ability and means, wait not, thinking that they will do nothing, because they have not the means with which to do more, but remember that "he that is faithful in that which is least, is faithful also in much."

May we strive to live in such a manner, that the word Faithful, may be stamped upon the record of our every-day lives.

"We learn that the Saviour is coming full soon, Is he coming for me and for you? Shall we hear from the Saviour the welcome well done?"

Will he say it? and will it be true? Then we've something to do; we have something to do, There is something for Christians to do; If we hear from the Saviour the welcome well done, We have certainly something to do."

W. H. BLAISDELL.

Our Conversation.

"BUT I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 36, 37.

Do we realize this? Do we indeed feel that we must give an account for every thoughtless speech of ours?

Do we attach that importance to our conversation that we ought?

Do we consider what influence one little word may have on our lives and that of others?

Do we think or ask ourselves if God will be pleased with this before we speak it?

Do we realize that life and death are in the power of the tongue, and they that love it shall eat the fruit thereof?

How many of us remember the injunction of the apostle in his letter to the church at Ephesus: "Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks;" and also, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." Do we always strive to edify our hearers and be of benefit to them?

Are we always as careful of the feelings of others as we should be? "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones."

Do we always strive to hide others' faults, as we do our own? or do we make a wrong use of words, and proclaim them abroad? "He that covereth a transgression seeketh love, but he that repeateth a matter separateth very friends."

James says (1: 26), "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Here is positive testimony that if we do not bridle our tongues, our profession is vain. What need then have we to watch unto prayer? That we may be able through the aid of the Spirit to tame that unruly member which without

God's help no man can tame. He can tame it, if we cannot; and he will do so, if we desire and strive with all our heart.

But do we not sin by what we omit to say as much as by what we say? What should be the theme of our conversation? Should it not be, What hath the Lord done? Surely we who have heard the last message of mercy ought to have much to say of his goodness and love. Is it not of God's remnant people it is said, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name?" Is it only in the social meeting that we are to speak often to each other? Surely not. Has he not put a new song into our mouths, even praise unto our God? Oh! that with the psalmist, my tongue also might talk of thy righteousness all the day long.

"The heart of the righteous studieth to answer, but the mouth of the wicked poureth out evil things." "A wholesome tongue is a tree of life, but perverseness therein is a break in the spirit." Remember that "a word fitly spoken is like apples of gold in pictures of silver." JOSEPHINE MOTT.

THE BRIGHT SIDE.

I ONLY count the hours that shine,
For night is naught to me.
Why should the heart seek wildly for
The joys it cannot see?
'Tis vain to yearn for unknown bliss,
And sigh the soul away,
When God has placed us in a world
That has both night and day.

I only count the hours that shine,
The others, let them go;
We should not mourn o'er fancied ills,
We know they are not so.
While darkness only follows light,
We never should complain;
The darkest hour precedes the morn—
The day will come again.

I only count the hours that shine—
Let sorrow's clouds depart;
The memories of a happy past
Shed sunlight o'er the heart;
Then let the present, with its joy,
Usurp the throne of care,
And happiness, without alloy,
Will come for all to share.

I only count the hours that shine;
There's light as well as shade;
I scorn philosophy, which says
That "all that's bright must fade."
Enough to know that God has given
A world where sunbeams glow,
And soon the unknown joys of Heaven
The earth-bound soul shall know.

I only count the hours that shine;
The rest are naught to me.
Why should the soul roam sadly on
In paths it cannot see?
And where's the wisdom to complain,
Since sorrow dies away?
For soon shall dawn the golden light
Of an eternal day!

—Rev. Paul Kent.

Beware!

I THOUGHT the other day, as I called on a sick man in J—, that it requires but little reflection and observation to convince reasoning minds that many physicians who prescribe drugs for the sick, are not only deceiving others, but are awfully deceived themselves. They are found as deep in the ditch as those who employ them, and thus evince that they are "blind leaders of the blind." Mr. N. H—, who was sick, had a very sore throat. He breathed with great difficulty, could not swallow anything, and feared that he would choke to death. As Dr. —, who had been sent for in great haste, was mixing and dealing out his powders, I inquired into Mr. H's habits of living. He had lived as people commonly do—had eaten largely of lard, butter, pork, beef, etc.; had recently addicted himself much more than formerly to smoking tobacco; one of his hands was bandaged, and was much swollen on account of a little scratch which had become a painful sore. I stated that he was scrofulous, and that doubtless the impurities of the blood had been greatly increased by his habits and mode of living; and I referred to the hygienic method of living as a much better way to preserve health and to treat disease.

These principles were appreciated by the afflicted, but as I left the room, the doctor said that the elder was mistaken; that Mr. H. had no scrofula, had no impurities in his blood, and it was not injurious to any one, not even to infants, to eat lard, butter, and pork, or to use tobacco, tea, and coffee; for nearly all physicians use these things.

But what was the condition of this physician relative to his course of living and to his health? The facts were, that he not only had used largely, as many do, of the articles above mentioned, but he had addicted himself to the habitual use of morphine; hence the doctor was, in his appearance, very weak and delicate; in his movements, tremulous; in his utterance, like one just fainting away; and his eyes were a fit representation of one who is almost insensible to anything around him. Certainly he was a strange object to go about curing the sick! It is astonishing that any one would dare to risk his life in the hands of a man

who is thus blindly cutting and whittling down his own life as fast as he can.

Only a few years ago, a Dr. Walker, in Bristol, Vt., was elected to represent his town in the State Legislature. At Montpelier, he got out of morphine, and went to the druggist's after some, where the clerk, through mistake, handed him a bottle of strychnine. The doctor filled a small vial that he carried in his vest pocket, with the contents for his own use; and just before the morning session of the Legislature he took a dose on the point of his knife; but feeling a strange sensation, he said, "Am I mistaken?" and hastened to his valise, saw his mistake when it was too late, and cried out, "Gentlemen, I am a dead man," and died in less than two minutes.

About two years ago, a celebrated physician was taken ill, and took a dose of medicine which caused his death in a few hours. Before he died, he said that he had dealt out just such a dose to the sick in *hundreds* of cases.

In the year 1868, I passed through a village east of the Green Mountains, where I saw what would well illustrate the result of drug medication. Over one door was the sign, "Dr. G. E. Lane," and over the next door was another sign, "Ready-Made Coffins."

Reader, beware! Avoid drugs. And let us see, and diligently learn for ourselves the laws of our being, and the application of those laws in the preservation of health and the treatment of disease. A. C. BOURDEAU.

Digestion and Religion.

IT is essential that care be exercised in regard to the use to which men put their stomachs. It is quite in vain for a man to eat so much that he is dyspeptic, and at the same time attempt to live in a state of grace. Over-nutrition, in various ways, in a body strong enough to digest food is perpetually producing an abnormal state of the blood, and carrying things to immoderation, exciting the passions, and filling the body full of feverish conditions. There are many persons who are believed to be children of grace, but who make it a point, once a day, at any rate, to eat themselves into a fair condition of stupidity. Do you suppose a man who spends the whole day in business, plethoric, over-bloated, almost obese from constant feeding, and who, when the blessed hour at last comes that he can lay aside the duties of the office or the store, goes home to his hour, or hour and a half, of gormandizing, eating till he can scarcely see, purple with blood, somnolent all the evening, and snoring himself, at last, through his devotions, to his bed, and does this every day—do you suppose such a man can grow in grace? or do you suppose that out of such habits as his can come the fruits of the Spirit of God? Do you recollect what the fruits of the Spirit are? It may be worth while for us to carry these along in our memory as we proceed. They are recorded in Galatians: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Now, how can these, which are really the fruits of the higher faculties, and in their most wholesome conditions, exist, or even be known where there is gluttonous stuffing?

But there are many persons that are not *bon vivants*, who habitually over-eat without knowing it; who follow their appetite, and are caught by it as a man is caught in the race-way of a mill. They eat till they are full, and more than full. They eat beyond the power of wholesome digestion. They eat beyond the want of supply in their system. They eat with an eagerness, with a rashness, with an ignorance, that every day lowers the tone of their health, and every day obscures the clarity of their mind. They are obliged to work up against their own blood. It is back-water on the wheel. There is many a man who is a good man, as the world goes, who is temperate in many respects, and who gets along very well so far as the government of his passions is concerned; but who, after all, keeps himself in a low mental condition all the time by over-eating.—H. W. Beecher.

DO NOT be above your business, no matter what that calling may be, but strive to be best in that line. He who turns up his nose at his work, quarrels with his bread and butter. He is a poor smith who quarrels with his own sparks. There is no shame about any honest calling. Do not be afraid of soiling your hands; there is plenty of soap to be had. All trades are good to traders. You cannot get honey if you are afraid of getting mud on your boots. When we can dig fields with tooth-picks, blow along with fans, and grow plum-cakes in flower-pots, then it will be a nice time for dandies. Above all things avoid laziness. There is plenty to do in this world for every pair of hands placed upon it, and we must so work that the world will be richer because of our having lived in it.

THE ball in the emblem says, "The harder you beat me down, the higher I shall rise toward Heaven." So afflictions do but elevate and raise a saint's affections to Heaven and heavenly things."

THE Christian is very frequently the only Bible the world will read. How sad that the copy should be so defaced!

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JAN. 2, 1872.

ELD. JAMES WHITE, EDITOR. URIAH SMITH, ASSISTANT.

The Conference.

THIS meeting was not designed to be, and was not, a large gathering, the attendance from a distance being mostly confined to delegates.

Nineteen speakers were present. The utmost harmony prevailed in all the proceedings. The religious exercises were of a very important and interesting nature.

On Monday afternoon, the new Office was dedicated with interesting and appropriate exercises. In many respects this Conference has been the most important, and in some particulars the most encouraging, that has been held.

The paper has been so long delayed in order to publish the other reports, that we have not time to speak further at this time in reference to the meeting.

Business Proceedings

OF THE TENTH ANNUAL SESSION OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.

CONFERENCE convened, at Battle Creek, Mich., according to appointment, Dec. 29, 1871, at 9 A. M., and was opened with the usual exercises.

The following delegates were present: Jacob Hare and L. McCoy, of Iowa. E. H. Root, J. F. Carman, and S. A. McPherson, of Michigan.

Stephen Pierce, of Minnesota. Oliver Mears, of Ohio. S. N. Haskell, of Massachusetts. A. C. Bourdeau, of Vermont. J. N. Andrews, of New York. P. S. Thurston and D. Downer, Wisconsin. J. H. Bennett, of Illinois. J. H. Rogers, of Missouri.

Reports from the different State Conferences show the present standing of the General Conference to be as follows:—

Table with columns: Gen'l Conf. Summary for 1872, NAMES OF CONF'S., Ministers, Churches, Number of Members, S. B. Fund, S. B. Fund pledged, S. B. Fund used by churches, S. B. Fund pledged to State Conf., S. B. Fund pledged to Gen'l Conf., S. B. Fund on hand.

On motion all visiting brethren were invited to participate in the deliberations of the Conference.

Bro. Waggoner announced the presence of Eld. N. Wardner, delegate from the S. D. Baptists; whereupon he was invited to take his seat with the delegates.

"It is with much pleasure that I have the privilege of meeting with you. I have watched the history of your denomination with a great deal of interest; and I admire the perseverance, consecration, and earnestness, which seem to characterize all your movements.

Sabbath in the world, largely to your efforts. And I am happy to say that your course has served to stimulate us. I bid you God-speed in the work."

To the foregoing remarks from Bro. Wardner, Bro. J. N. Andrews responded as follows:—

"It gives me great pleasure this morning to greet Bro. Wardner, as a delegate from the Seventh-day Baptist people; and the remarks he has made have touched my heart, as they have, no doubt yours. It was my pleasure in the month of September last, to meet with the Seventh-day Baptist brethren in their General Conference; and I am happy to be able to say to you, that I there received a brotherly and cordial greeting—a greeting such as I hope will be extended here to Bro. Wardner.

Remarks by the Chairman: "Bro. Andrews has expressed my feelings and the feelings of this body of Seventh-day Adventists. I wish to make a few further remarks in this direction. When we commenced the work in Maine, about a quarter of a century ago, it was from a very small beginning.

"At a later period the Corresponding Secretary of their Conference was instructed to write to me at Rochester, N. Y. I now see that I met that in a manner rather calculated to repulse than to encourage more fraternal feelings. And still later, men who sailed under our colors, men we could not control, and who have since apostatized, did a bad work in Pennsylvania.

"I must, however, here mention some courtesies that have been extended by them to me personally. At Milton, Wis., when we were there last summer, on the occasion of our camp-meeting, a large number of S. D. Baptists attended the meeting. I spoke as I usually do, touching upon the law and the Sabbath in my remarks.

"I must, however, here mention some courtesies that have been extended by them to me personally. At Milton, Wis., when we were there last summer, on the occasion of our camp-meeting, a large number of S. D. Baptists attended the meeting. I spoke as I usually do, touching upon the law and the Sabbath in my remarks.

courtesy, of charity and liberality of feeling is a great deal more in harmony with the Spirit of God, than is the reverse, as manifested in contention and debate; and we shall be much more likely to be led together by the Spirit of God while cherishing happy relations than while cherishing a spirit of contention that might gender strife and division.

Minutes of the last meeting were then read and accepted.

The following committees were appointed by the Chair:—

On Auditing: L. McCoy, of Iowa, and J. F. Carman, of Michigan.

On Nominations: S. N. Haskell, of Massachusetts, Jacob Hare, of Iowa, and Oliver Mears, of Ohio.

On Resolutions: Eld. J. N. Andrews, Eld. J. H. Waggoner, and U. Smith.

On Preaching: Elds. D. T. Bourdeau, W. H. Littlejohn, and S. Pierce.

Reports from missionaries being now in order, Bro. A. C. Bourdeau spoke of his labor among the French in Canada, the prosperity of the work there, and his need of French tracts to aid in spreading the truth among that people.

At the second session, 1:45, P. M., the Committee on Resolutions reported the following, which were adopted:

1. Resolved, That we gratefully acknowledge the providence of God in calling our attention, as a people, to truths of such priceless value as the doctrine of the advent of our Lord at the door; the closing work of our High Priest in the heavenly sanctuary; the three messages of Rev. 14; the Sabbath and the law of God; the subject of Christian temperance; the nature and order of the work of the Judgment; the doctrine of spiritual gifts; the nature and destiny of man; the final restoration of our earth to its original excellence and glory; and the gathering together of the whole family of the redeemed at the return of our Lord in the clouds of heaven.

2. Resolved, That while our faith has ever led us to look with great interest upon the signs of the times, the events of the past year are peculiarly impressive; among which we enumerate the prostration of the papal civil power; the condition of the kingdoms of Europe, especially the humbling of those which have been supporters of the papacy; the present relation which Russia and Turkey sustain to each other; the work of spiritualism; the preparation for the formation of the image of Rev. 13:14, 15, in the Sunday movement; the terrible storms by sea and by land; the alarming increase of earthquakes; the fearful tidal waves; the wonderful "flame of devouring fire;" the likeness of our days, in point of crime, to those of Noah and of Lot; and finally the more extensive proclamation of the three predicted messages of warning of Rev. 14. And we express our deep conviction that all these things indicate the speedy approach of the final day, and by these things we are called upon to renew our consecration to the important and responsible work of warning our fellow-men of the judgments of God now impending.

3. Resolved, That it is high time that we consecrate ourselves to the work of God in a manner worthy of its exalted character. We cannot doubt the brevity of the period which remains for labor; we see our fellow-men asleep to their danger; to our hands God has entrusted the very truths which they need to understand in order to make preparation for the grand events before us; his providence has also given us great facilities for the promulgation of his truth; and we cannot doubt that he will call us to a strict account for the manner in which, as a people, we labor to save our fellow-men.

4. Resolved, That we recognize the wisdom of God in connecting with the doctrine of the advent at hand the practical truths of the moral law as the great standard of right by which we shall be tested in the Judgment itself; and that we express our deep gratitude to God that he has placed the work of the third angel's message under the special guidance of the spirit of prophecy.

5. Resolved, That we express our gratification with the prosperity and future prospects of the Health Institute, in respect to its financial management, its excellent order, its success in the treatment of disease, and its moral and religious influence. That we consider that this favorable state of the Institute is, under the blessing of God, owing to the interest taken in its behalf by Bro. White, to the care and labor of the Trustees, and to the faithfulness of the physicians and helpers. And from personal observation we heartily recommend the Institute to all as worthy of their confidence and their patronage.

6. Resolved, That we recognize the providence of God in Bro. White's being so long placed at the head of the publishing interest; that it has been, through his efficient labor and management, raised from a very small beginning to a large and prosperous work; and the result of the

labor of the past three years is evidence of the capacity of the Association to do a great work when faithfully and efficiently managed. And,

7. Resolved, That, in view of the long and untiring labor of Bro. White in the publishing department in connection with his other cares and responsibilities; and in view of our present facilities for publishing, we believe it to be just and right, and according to the mind of the Spirit of God, that Bro. White should no longer labor so hard and bear so many burdens of this work; that we consider it far more important that, as a counsellor and minister, his life and strength be preserved to the cause, than that the Association should continue to increase its means to any great extent; and if the interests of our work demand a further extension of means and facilities for publishing the truth, it is better that the numerous friends of the cause supply the want from their abundance than that our most faithful and efficient laborer be utterly prostrated by over-taxing his mental and physical powers.

8. Resolved, That we cordially welcome the delegate of the Seventh-day Baptist General Conference, Eld. Nathan Wardner; that we are happy to accept this evidence of a fraternal feeling on the part of that body which has so long stood before the world as vindicators of the integrity of God's holy law. And we rejoice that there is even one religious body in our land that we are able to meet on common ground on the important subject of the Sabbath of the Lord our God.

Pending the adoption of this resolution, Eld. Wardner remarked:—

"I wish to express my gratitude, and appreciation of the sentiment of that resolution. And I wish to say that we were very glad indeed to welcome Bro. Andrews, as your delegate to our General Conference. He made a very favorable impression upon us; and I am glad to think that, as a denomination, we were enabled to look upon you in a different light from what many of us had ever been able to look upon you before. And we hope that this fraternal feeling will continue. The next General Conference of our body is to convene with the church of which I am pastor. In connection with the Conference will be held the bi-centennial celebration of the existence of our denomination in America. We expect the exercises will be of great interest. Important papers will be presented by those who have been appointed to prepare them. We hope to be able to welcome a delegate from your body at that time, and many others of your people who may find it convenient to attend. We have an influence over each other. You attribute to us, somewhat, the beginning of the Sabbath work among you, one of our sisters having introduced it to your people. We attribute to one of your sisters the commencement of a very important movement among us. This sister came to teach school in the southern part of Illinois, in the neighborhood of a brother Kelly. This brother had learned while in the army, from some papers we had sent there, that there was such a denomination as Seventh-day Baptists. When this sister went to board in his house, he wanted to know why her practice differed from that of others. She was free to tell him. He found that he could not answer the arguments. Some points not being altogether satisfactory to his mind, he turned toward the S. D. Baptists, with the thought that perhaps he would there find views which he could more readily entertain. After some efforts by way of correspondence, he finally obtained some of our publications, and learned more of us as a people. At length he wrote to me, and wished me to come down and help him in his work, as he was engaged in the work of the ministry. A violent persecution arose against him on account of his change of views with regard to the Sabbath. He was gagged, and not allowed to speak in defense of his course, and was separated from his church, and so disposed of. Soon there was a sufficient number of Sabbath-keepers to form a little church in his neighborhood, which Bro. L. Andrus helped him to organize. The next winter I assisted him to organize another church in another neighborhood. The work spread, and, in short, as the result of the movement, commenced by the faithfulness of that S. D. Adventist sister, nine Baptist ministers have embraced the Sabbath, four churches are organized, and one more is about ready for organization. So we cannot help but strike hands if we would; and let us not try to help it. The time is coming when we shall have to suffer together for our faith; and we might as well begin to sympathize with each other now. Let brotherly love continue."

Resolutions were still further presented and adopted as follows:—

9. Resolved, That we deem it duty to especially acknowledge the hand of God in planting the truth in Switzerland; and that we feel very deep interest in the promotion of the work in that country, and will, so far as the providence of God shall open our way, do what lies in our power to assist in the spread of the truth in that country and in other countries of Europe.

10. Resolved, That we cordially invite our young men who have the cause of God at heart, and who are constrained by the love of Christ so to do, to present themselves as candidates for the ministry.

11. Resolved, That we will cherish the work

ject of Christian temperance as represented in the health reform as every way worthy of the attention and regard of Christian men and women; and we consider it an important part of our present work of preparation, whereby God's people may be purified and strengthened to pass through the perils of the last days and fitted for translation at the appearing of our Lord.

12. *Resolved*, That in view of the great saving of money, and the increase of health and strength, and of the general blessing of God enjoyed by us as a people, because of adopting the health reform, we hereby recommend that ten thousand dollars be raised as a thank-offering, to be used as a fund for the issuing of health publications.

13. *Whereas*, The providence of God has thrown multitudes of foreigners into our land, where we may reach them with the present truth without the labor and expense of foreign missionary work, therefore

Resolved, That we will, with renewed interest and zeal, take hold of the work of missions among the foreign-born population of this land, not only for their own sakes; but as one of the most efficient means of spreading to other lands a message which is to go to many nations, kindreds, tongues, and peoples.

14. *Whereas*, At the time when the Association was formed, Bro. White voluntarily transferred to it the ownership of the ADVENT REVIEW, and for this received nothing; and

Whereas, After the period of serious loss sustained by the Publishing Association in other hands, it has, since its return to his management, shown a large increase in its assets, the direct result, under God, of his wise management and his severe labor, therefore

Resolved, That the time has now come when it is clearly the duty of the Association to perform an act of justice in paying Bro. White the full value of what he freely gave into the hands of the Association in transferring the REVIEW to that body.

On motion, the Chair appointed the following brethren a committee on wills: W. H. Littlejohn, Jas. Harvey, L. P. Bailey.

The Committee on Nominations reported the following-named persons as the officers of the General Conference for the coming year, who were thereupon elected to the offices named: President, George I. Butler; Secretary, U. Smith; Treasurer, Mrs. A. P. Van Horn; Conference Committee, Geo. I. Butler, of Iowa; Ira Abbey, of New York; and S. N. Haskell, of Massachusetts.

The Treasurer's report for the past year was presented as follows:—

Cash on hand Feb. 1, 1871,	\$ 453.36
Am't received during the year,	3620.45
Total,	4073.81
Total amount paid out during the year,	3156.82
Balance on hand Dec. 25, 1871,	916.99
A. P. Van Horn, <i>Treas.</i>	

On motion, it was voted to hold a general camp-meeting in the southern part of Michigan, about the first of June, 1872.

On motion, Eld. James White was chosen as our delegate to the next General Conference of the S. D. Baptists, with Eld. J. H. Waggoner alternate.

At the sixth and seventh sessions, motions were made and unanimously carried, to the following effect:

1. The case of G. S. West, as set forth in a communication received from him, was referred for adjudication to the General Conference Committee for 1872.

2. The Michigan and Indiana Conference was recommended to divide, the brethren in Indiana to form a Conference by themselves, to be called the Indiana State Conference.

3. Eld. D. T. Bourdeau was recommended to labor awhile in Kentucky, according to openings existing there.

4. Eld. Wardner was requested to furnish for publication in the REVIEW the sermon preached by him before the Conference, on first-day forenoon.

5. The action of the Iowa Conference in sending Brn. Osborn and Hare to labor in Kentucky, was approved.

6. The President elect of this Conference, Eld. G. I. Butler, was invited to visit the Eastern States, and acquaint himself with the wants of the cause in all parts of the field.

7. It was recommended that the articles appearing at the present time in the REVIEW, on the two-horned beast, entitled, "The United States in the Light of Prophecy," be published in book form.

8. It was recommended that the review of Preble now appearing in the REVIEW, be published in book form; and that the first chapter, with such other matter as may be thought proper to be connected with it, be published by itself for extended circulation.

9. Eld. Jas. White was appointed to write a Conference Address, to be presented at the opening of the next General Conference.

10. The formation of Tract and Missionary Societies was recommended, and a committee appointed, with Bro. Haskell to assist in perfecting a plan for their formation.

W. H. Littlejohn, J. N. Andrews, J. H.

Waggoner, and I. D. Van Horn, were named as said Committee.

11. The Conference voted to send out Bro. Matteson as a missionary among the Danes and Norwegians and become responsible for any deficiency in his pay from the different States.

12. Bro. Littlejohn was recommended to employ a person to attend him, and the General Conference voted to become responsible for the expense.

Adjourned *sine die*.

JAMES WHITE, *Pres.*

U. SMITH, *Sec'y.*

Seventh-Day Adventist Publishing Association.

TWELFTH ANNUAL SESSION.

PURSUANT to notice given in the REVIEW the twelfth annual meeting of the Seventh-day Adventist Publishing Association was held in Battle Creek, Jan. 1, 1872. The President, Eld. James White, was in the chair. Prayer by Eld. J. Byington. The roll being called it was ascertained that there were present fifty-nine members, representing two hundred twenty-seven votes. Next in order followed the

TREASURER'S REPORT.

Report to the Twelfth Annual Meeting of the Seventh-day Adventist Publishing Association for the year ending Dec. 25, A. D. 1871.

RECEIPTS.	
Cash on hand Feb. 1, 1871,	\$7,403.57
Received on REVIEW,	\$8199.56
“ “ Youth's Instructor,	1,170.99
“ “ Health Reformer,	3,437.77
“ “ Accounts and Deposits,	36,153.49
“ “ Shares,	5,778.00
“ “ Donations,	889.04
“ “ Job Work,	1,302.17
“ “ Sales,	7,243.76
“ “ Mich. Conf. Fund,	4,401.83
“ “ Gen. Conf. Fund,	3,620.45
Total,	\$72,197.06
Total,	\$79,600.63

EXPENDITURES.	
Paid out on Acc'ts & Deposits,	\$36,490.18
“ “ For Stock,	10,858.11
“ “ Real Estate,	9,912.42
“ “ Office Labor,	7,156.78
“ “ Wood & Incidentals,	2,431.46
“ “ Type & Office Fixtures,	610.53
“ “ Writing, MSS.,	314.00
“ “ On Mich. Conf. Fund,	4,229.78
“ “ Gen. Conf. Fund,	3,156.82
Total,	\$75,160.08
Cash on hand to balance,	4,440.55
Total,	\$79,600.63

INVENTORY.	
Total value of the Property of the Association,	\$58,285.03
Association holds Notes to the amount of	1,508.28
Due on Book Account,	19,074.69
Cash on hand Dec. 25, 1871,	4,440.55
Total,	\$83,308.55
The Association owes as follows:	
On Notes	\$1,924.25
“ Book Account,	20,491.21
Total,	\$22,415.46
Assets after all debts are paid,	\$60,893.09
Assets as given in last Report,	50,014.02
Increase during the year,	\$10,879.07

ANNA M. DRISCALL, *Treasurer.*

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.

L. P. BAILEY, *Auditor.*

The Auditor's report was accepted by a unanimous vote.

The next proceeding of the meeting was to nominate officers for the ensuing year; which was done by ballot, resulting in the nomination of the following persons: For President, James White; Vice President, E. W. Whitney; Secretary, A. P. Van Horn; Treasurer, A. M. Driscall; Auditor, L. P. Bailey; Committee on Publication, James White, J. N. Andrews, and J. H. Waggoner. This nomination was ratified by a unanimous vote.

On motion of I. D. Van Horn, the committee on publication were elected editors of the ADVENT REVIEW AND HERALD OF THE SABBATH, and Uriah Smith Resident Editor.

On motion of J. H. Waggoner, Miss Jane R. Trembley was elected Editress of the Youth's Instructor.

It was moved by J. N. Andrews, that the following sums be paid to the different officers per week for their services: President, \$12.00, Secretary, \$10.00, Treasurer, 6.00, Auditor, 10.00 and traveling expenses; Resident Editor, \$12.00, and Editress of the Instructor, \$6.00.

At this point of the meeting Resolution No. 14, as passed by the General Conference, was passed by this body.

On motion of J. H. Waggoner it was

Resolved, That we express our gratification with the new Office building which has been erected during the past year. In its plan and execution it reflects credit on our President, who has charge of the work, and on the mechanics who constructed

it. And it is with heartfelt gratitude to our Heavenly Father that we behold this new evidence of the increase of that work of God which is dearer to us than all the treasures of this world.

Adjourned to call of the President.

JAMES WHITE, *Pres.*

A. P. VAN HORN, *Sec'y.*

"This Generation."

MANY of the prophecies of Scripture are given as if the writer or speaker saw the things of which he speaks already done, or as if he was present, as an eye-witness, beholding the fulfillment. Hence events which were to transpire many centuries after the predictions were written, are spoken of in the perfect tense, as already accomplished, or in the present, as actually transpiring before the eyes of the prophet. As an illustration of this, we give the following, from Isaiah the prophet, written about seven hundred years before the fulfillment, in the rejection of Christ, and his death on the cross:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows," etc.

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He is taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken." Isa. 53: 3, 7, 8.

In this chapter the present, perfect, indefinite, past, and future tenses are all used in describing the events of the rejection and suffering of Christ, then centuries in the future. And instances of this kind might be cited to almost any extent. The prophets seemed to be carried by the Spirit into the future, and, taking their stand there, describe events of the far future as really present.

Apply this principle to the predictions of the Saviour giving the signs of his second coming, and all is easy to be understood. After saying that the sun shall be darkened, &c., followed by the assertion, "And they shall see the Son of Man coming in the clouds of heaven," &c., he says, "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled." See Matt. 24: 29-34.

The term generation simply signifies the people living upon the earth at one time. It cannot be defined as any definite number of years. The active, responsible inhabitants of the earth, at the time alluded to, are not all of them to die, and thus pass from the stage of action, until the promised event transpires. The demonstrative adjective *this* restricts it to a particular generation—those living upon the earth at the particular time specified. Where do the words apply? At a time when the predicted signs have appeared. "When ye shall see all these things," "This generation shall not pass." This is the only reasonable view of the passage.

But it is thought that the generation spoken of must be that one living at the time the prediction was uttered. But the signs were not fulfilled during the life-time of that generation. To solve this difficulty several inventions have been introduced. One says the generation means the Jews as a people, another that it is the generation of the Christians; and they find there are both Jews and Christians to the present day. But what kind of sign of the nearness of the second advent is the fact that there have been Jews and Christians on the earth for 1800 years? For aught there is in such a sign, it might be 1800, or 10,000 years more to the advent.

We are living at a time when the predicted signs in the sun, moon, and stars, are historic facts. Now which is most reasonable: to suppose that Jesus came down to the generation that should witness the signs, when he says, "this generation?" or that we should go back to that generation living when the prediction was given, and which passed away before even the predicted signs were fulfilled?

But it is claimed that all must have taken place then, because the Saviour said, "When ye shall see these things." But Isaiah says in the chapter from which we have quoted, "When we shall see him [Christ], there is no beauty that we should desire him;" and "We hid as it were our faces from him." Was the prophet to live to see Christ? No; he died without the sight. Who were the we, then? Those that were living at the time of the first advent and did see him. Again, the apostle Paul says, "We that are alive and remain unto the coming of the Lord." Was the apostle to live to the second advent? No. Who, then, was meant by "we"? Those who shall be alive at that time. So the "ye" to whom the language of the Saviour applies are the people of the last generation, *this* generation, the generation to whom the fulfillment of the predicted signs is matter of fact.

The advent messages of our day have proclaimed to the world the fulfillment of the signs.

This generation have seen and heard; and this generation will not all pass from the stage of action; but some of them will "see the Son of Man coming in the clouds of heaven with power and great glory." R. F. COTTRELL.

Men and Things.

THE RELIGIOUS AMENDMENT.

SEVENTH-DAY ADVENTISTS cannot fail to be interested in this movement, it is so manifestly connected with the Sunday law which we have all along expected. The strict protection of Sunday by law comes out prominently in all their arguments for the desired amendment to the Constitution. The movement is evidently spreading and gaining attention quite fast. Some ministers are devoting all their time and talents to it. From a report of one of these I clip the following out of the *Christian Statesman*:—

"A leading judge said, in talking on the amendment, 'It must be, as surely as God reigns and the Bible is his word of eternal truth.' A lawyer, than whose no name in the city or State is higher, said, 'You have my cordial sympathy. Count me in your ranks.' Another eminent judge said, 'I know this movement. I have watched it. Christian sentiment as to government in this land is crystallizing, and this is the shape it must take.' And so on I might go indefinitely.

"As one of the ablest scholars and thinkers of New England writes me in a letter just received: 'Notwithstanding the indifference of many and the hostility of some, from whom better things might have been expected, the movement towards the religious amendment of our Constitution grows in volume and strength.' There can be no doubt of it. Let us 'thank God and take courage.'

"Yours as ever,

"D. McALLISTER."

PROPER WEAPONS.

Beecher thus delivers himself concerning an opponent:

"If we had it in our power to shut Mr. Abbott's lips, to break his presses, to violently suppress doctrines which we deem untrue and pernicious, we would not do it. That is not the best way to combat error. Argument against argument, a better theory against a poor one, larger inductions against inferior ones, in short, better facts, better philosophy, better spirit, furnish the only true and proper method of resisting the injury arising from free speech, when employed in the cause of untruth. Freedom is the very atmosphere through which all angels of truth descend to the world."

This is right: Sound argument, moral suasion, a spirit of love, are the arguments which the advocate of truth must use.

ARGUMENTS FOR IMMORTALITY.

Formerly the grand argument for the immortality of the soul, was its *immateriality*. It was immaterial, hence indestructible and immortal. All other arguments were secondary to this. It was supposed to settle the question. But as science and philosophy have advanced, how has it affected this argument? Wm. Pittenger, in a late number of the *Phrenological Journal*, thus states how this argument is now considered:—

"Yet it is a singular instance of the change brought by advancing knowledge over the current of human thoughts, that what was formerly the great argument for the immortality of mind is now the weak point of the whole structure. The immateriality and consequent incorruptibility of the spirit was contrasted strongly with the inconstancy and perishability of matter. The case is now reversed, and while the continuance of matter in all its integrity is as sure as any event in the future, belief in the continued endurance of mind, though somewhat strengthened by analogy, still rests rather upon faith than demonstration."

Scientific men have now practically abandoned this old argument from immateriality, and now rather seek to base an argument for the immortality of the soul upon exactly the reverse of this, viz., the indestructibility of matter! Yet they confess that this is about as unsatisfying as the other, and that the theory has finally got to rest more upon faith than upon proof! We hope they will make more such honest confessions of the truth, and thus help to open the eyes of the people.

Dr. Horne also makes the following admission: "How many philosophers have theorized in vain on the mode in which the impressions of the senses are conveyed to the sensorium, and on the way in which they produce thoughts and passions! Yet the manner in which the brain operates in these instances is as much a mystery now as it was in the days of Plato and Aristotle. We cannot explain the nature of the human soul, nor in what manner it is united to the body; and yet, that such a union does exist, we are convinced by daily experience." Introduction, Vol. I, chap. 5, sec. 1, p. 159. Philadelphia, 1836.

In short, all the boasted argument from philosophy for the immortality of the soul, are vain, and prove nothing. The only question is, What saith the word of God.

D. M. CARLTON.

FOLLOW ME.

THE Master's voice was sweet:
"I gave my life for thee,
Bear thou this cross through pain or loss,
Arise, and follow me."

I clasped it in my hands:
"O thou, who diedst for me,
The day is bright—my step is light,
'Tis sweet to follow thee."

Through the long summer day
I followed lovingly,
'T was bliss to hear his voice so near,
His glorious face to see.

Down where the lilies pale,
Fringed the bright river's brim,
In pastures green his steps were seen,
'T was sweet to follow him.

Oh, sweet to follow him.
"Lord, let us here abide;"
The flowers were fair, I lingered there,
I laid his cross aside.

I saw his face no more,
By that bright river's brim;
Before me lay the desert way,
'T was hard to follow him.

Yes, hard to follow him
Into that dreary land.
I was alone—his cross had grown
Too heavy for my hand.

I heard his voice afar,
Sound through the night air chill;
My weary feet refused to meet,
His coming o'er the hill.

The Master's voice was sad:
"I gave my life for thee;
I bore the cross through pain and loss,
Thou hast not followed me.

"So fair the lillied bank,
So bleak the desert way,
The night was dark, I could not mark,
Where thy blest footsteps lay."

"Fairer than lily banks,
Softer than grassy lea,
The endless rest of those who best
Have learned to follow me.

"Canst thou not follow me,
All weary as thou art?
Hath patient love no power to move
Thy slow and faithless heart?"

"Canst thou not follow me?
These weary feet of mine
Have stained red the pathway dread
In search for thee and thine."

O Lord! O love divine!
Once more I follow thee;
Let me abide so near thy side,
That I thy face may see.

I clasp thy pierced hand,
O thou, who diedst for me;
I'll bear thy cross through pain or loss
So I may cling to thee.

—Sel.

Progress of the Cause.

As that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Genoa, Mich.

WE began meetings in this place Wednesday evening, Dec. 6. The brethren and sisters manifested a becoming zeal in being present at all our meetings. We were free in the Lord in presenting his truth, and we were privileged to see a good result. We held in all ten meetings with this little band of believers, and in one of them we enjoyed a good season in celebrating the ordinances.

As is often the case our business meeting was the very best of all for the church. Some difficulties were happily adjusted, and we left them with good cheer and courage to go on in the work of overcoming.

This church had never adopted the plan of Systematic Benevolence just as it was carried out by the body, yet they had a plan of their own which worked well among them. They made a change, however, at this meeting, and entered heartily upon the plan now carried out by our people.

They had a tract society already formed, and were doing quite well in that direction. We find no opposition to this work wherever we go, but most of the brethren and sisters have a willingness to enter into it and do what they can. May the Lord bless the little company at Genoa, and may the light shine there till the Lord comes.

BUNKER HILL.

We commenced our meetings here on Wednesday evening, Dec. 13. We had nine meetings, and they were all well attended. On Sabbath and Sunday, some of the friends from Leslie were present. This church has become few in number, yet they have courage to still maintain meeting and go forward in the work of present truth. Circumstances were such that we did not form a tract society here. A good share of the neighborhood about them is made up of Catholics, and they therefore do not expect many to take hold of the truth and go with them.

Our stay with them was pleasant and resulted in good. They mourn over the apostasy of Eld. Frisbie. How it would cheer them could he go among them again and talk as he did eight years ago, when he presented the truth to them.

We find as we have gone from place to place, that what is lacking among our people more than anything else, is the principle of love. Self-love and selfishness of all kinds must be thrown away, for it is worthless in the sight of God. We should cherish the same love for one another and for sinners that Christ did for us. If we can develop the same heavenly principle in us that he manifested while in the world, it will insure for us a home in his kingdom. Brethren and sisters, open the door of your hearts wide, and let the Saviour in, and he will guide you safely through all the perils of the last days. Hold on to the truth, overcome, and you will reach home at last.

I. D. VAN HORN,
STEPHEN PIERCE.

Iowa.

I HAVE just closed a series of meetings in what is known as the Kentucky Settlement, the people being principally Baptists. In their house of worship I gave two lectures, which, through the influence of their pastor, Eld. Ward, was then closed against me. I was then permitted to occupy the school-house near by, by becoming responsible for all damages.

Though much prejudice existed, yet this house was well filled, even on very stormy nights. And in consequence of such extreme cold and storm, we were only able to give eighteen lectures in a little more than three weeks.

Having given the Sabbath question quite fully, and the people becoming somewhat stirred upon the subject, Eld. W. announced a discourse on it in three weeks. I asked the privilege of the house to review the same. He objected, and said he did not want it publicly investigated. The same day I was informed that I could have the school-house no longer. I was then compelled to change my meeting for the following Friday evening and Sabbath to the Carson school-house two miles distant.

In the evening of this day he came to me privately and asked me to discuss the following: Do the Scriptures teach that the ten commandments are binding upon Christians? And setting the time on a week from the following Monday, I consented. The next day I returned home, and Wednesday I received a note from Eld. Stott (Baptist) of Columbus City, stating that he had been sent for to meet me, and was there ready to discuss three questions that week, viz.: The second advent, soul sleeping, and the seventh-day Sabbath; and that he would take pleasure in investigating the claims of Mrs. White to heavenly vision, the two resurrections, eating, drinking, dressing, &c., &c.

When I informed him that I could be there Friday, and would be ready at the time agreed upon, he boasted, and insinuated that I did not want to meet him. Mr. Owen having withdrawn my appointment, I went to hear the elder, Friday evening, on the Sabbath question, he having given two lectures on other subjects the two previous evenings.

The following were some of the arguments he used against the Sabbath of the Lord: 1. "Paul said it was wrong to 'judge us upon this subject,'" Col. 2:16, "yet the Advents do it." 2. Those keeping Sunday are vastly in the majority, for "there are only 7000 Adventists and 7000 S. D. Baptists." 3. "The 'way' and the 'gate' 'are wider now than they used to be. All the world is to be converted." 4. "The wise and the good have always kept Sunday." 5. "I keep Sunday because it is fashionable." 6. "The ten commandments are abolished, nailed to the cross, set aside, done away." 2 Cor. 3; Eph. 2:15; Col. 2:14." 7. "There is no Sabbath. I've got none." 8. "Now put together Deut. 4:13, and Heb. 8:13, and we see that old death-dealing instrument is done away." And to corroborate his second statement, he said that "you cannot put your finger on a text of Scripture but what the Adventists at Battle Creek have ten men writing about it."

I announced a review the next evening at the Carson school-house, being denied the meeting-house. The Elder left for home the next morning, leaving the field for me. We closed our meeting with a review of his discourse to a crowded house, feeling that the Elder's effort had done more for the truth than against it; and that the Lord had ordered all for the best.

As the result of these meetings, two prominent members of the Baptist church, husband and wife, who kindly gave me a home while I was there, have commenced keeping the Sabbath of the Lord, and others are much interested and investigating. I sold five Bibles, some books and tracts,

and gave away more, money being very scarce. I hope for more results in the future. The interest to hear on the part of the people was as great at the close as it had been. Some expressed a desire that the tent should come next year. I am now ready for work elsewhere. May the Lord direct.

R. M. KILGORE.

Washington, Iowa, Dec. 19, 1871.

North Creek, N. Y.

MY labors in this place closed for the present Dec. 10. Left twenty-two fully decided to keep the Sabbath. This opening I consider very providential, as the minds of many seemed all prepared for the truth. Quite a number told me they had been praying especially for light for a year or more; and although it brought a great cross to some, yet they gladly received it when it came. There is much prejudice and opposition in the community, but the friends all seem firm. All the public opposition I met, was one discourse against the Sabbath, by a Methodist minister, which only tended to confirm the believers, awaken interest in unbelievers, and which I reviewed with good effect.

Sold and gave away several dollars' worth of books, and obtained several subscribers for the REVIEW and *Instructor*.

A prominent citizen of Indian Lake has also embraced the Sabbath by reading.

S. B. WHITNEY.

Nebraska.

LAST Sabbath was our monthly meeting. Bro. Bartlett met with us and gave six lectures. Four made a start for Mount Zion. To-day three more made a covenant with God. Within four weeks we have had eight conversions. A brother, formerly from Wisconsin, has confessed his backslidings and is once more trying to make his calling and election sure.

May God's grace be sufficient for these dear soldiers of Jesus. How much we feel the necessity of a deeper work of grace in our own hearts, that others may see that God's law has had its converting influence, and changed our wicked and deceitful hearts, so that we can manifest that love which is an evidence that we have passed from death unto life.

The brethren are reaching out by faith, and it is wonderful how willing God is to send his blessing. Oh! how careful we should be not to grieve God's Holy Spirit, but keep pace with the message until we receive the crown.

M. D. CLARK.

Burt Co., Neb., Dec. 17, 1871.

Ohio.

AFTER the Ohio camp-meeting I held four meetings with the church at Bellville, which were a means of strength and encouragement to the believers. The resident members of this church are mostly females, and they greatly need and desire a good Sabbath-keeping family to move among them, that would give them a man thorough, wholehearted, and devoted, to fill the office of an elder. They have a small house of worship, neat and comfortable; and the village is a pleasant and thriving one.

Sunday, Oct. 8, preached twice in Knox Co., near Bro. Grant's. From thence journeyed to Licking and Franklin Counties. Held a few meetings in New Albany in an old school-house. We would have continued here longer, but no convenient place for meetings could be obtained. The meeting-houses in the place were closed against us. Held several meetings at Rhode's Corners, three miles from New Albany, in private houses. Here we found a number anxious to hear the reasons of our faith. Three more decided to keep the Sabbath of our Lord. Most of our meetings here were held at the residence of D. D. Woods, Esq. This generous brother, together with his worthy companion, treated us with kindness and respect. May they ever love the holy Sabbath and kindred truths, and hear Jesus say, "Well done," at last. May the Lord bless all the dear friends here and in New Albany, and may they never dare to trample upon the solemn truth of God presented to them, but so obey it that they may be sanctified thereby.

Sunday, Nov. 12, came to Bro. W. T. Carson's in Knox Co. Spent the Sabbath following in Bellville, then came to Bro. Biesel's in Richland Co., where I am now holding meetings. May the blessing of God attend the effort.

H. A. ST JOHN.

Darlington, Ohio, Dec. 5, 1871.

BRO. W. E. MORTON writes from Deering, Maine: A look around upon the world at large is sufficient to convince any one that the end of probation is near and hasteth greatly. Iniquity abounds. The love of many has waxed cold. The state of society to-day is accurately described by Paul in 2 Tim. 3:1, 5. All nature seems to proclaim that some great event is at hand. The commotion of the elements on sea and land, the unrest of the nations, the condition of the popular churches, and above all, the rapid advancement of present truth, are sure signs to the student of prophecy that we are rapidly approaching the heavenly meeting. The rapidity with which events move forward, and the results that are accomplished, should awaken the thought that the closing scenes of this world's history are but a little way in the future, and may be nearer than many of us suppose. Oh! that the honest in heart would awake to the importance of keeping all God's commandments and the faith of Jesus. The prize is worth the pains necessary to gain it. We cannot afford to lose eternal life. Then let us battle valiantly with sin and Satan, and in a little from this, we shall come off conquerors.

BRO. R. L. BUCK writes from Fayette Co., Iowa: Dear brethren in the Office, my heart is with you in your good work. May the Lord bless you and give you strength to spread the light of this third and last warning to fallen man. I have received the paper for most three years. It has given me light and courage to put away my sins.

BRO. A. RASMUSSEN writes from Montcalm Co., Mich., that a good work has been done in his house, and among his brethren there, in special answers to prayer, according to the many promises of the New Testament. He feels that they have reason to praise God, and be encouraged to claim his promises.

SISTER J. E. SIMONDS writes from Union Co., Iowa: I have just returned from Osceola, thankful that I had the opportunity of attending that meeting. We all felt that God's Spirit was there to bless. I love present truth, and am glad that my lot has been cast with the people of God. May the Lord bless Bro. Butler and Canright. Let us live up to the light we have. Let us go often to the Lord in secret prayer although we may be numbered with the lonely ones, as I am. This is a means of grace that we can all avail ourselves of.

How to Repay.

A RICH young man of Rome had suffered from a severe illness; but at length he was cured, and recovered his health. Then he went for the first time into the garden, and felt as if he were newly born. Full of joy, he praised God aloud. He turned his face to the heavens, and said, "O thou almighty Giver of all blessings, if a human being could in any way repay thee, how willingly would I give up all my wealth!" Hermas, the shepherd, listened to these words, and said to the rich young man, "All good gifts come from above; thou canst not send anything thither. Come, follow me." The youth followed the pious old man, and they came to a dark hovel, where there was nothing but misery and lamentation; for the father lay sick, and the mother wept, while the children stood round naked, and crying for bread. Then the young man was shocked at this scene of distress. But Hermas said, "Behold here an altar for your sacrifice! Behold here the brethren and representatives of the Lord!" The rich young man then opened his hand and gave freely and richly to them of his wealth, and tended the sick man. And the poor people, relieved and comforted, blessed him, and called him an angel of God. Hermas turned and said: "Ever thus turn thy grateful looks first toward heaven, and then to earth."—*Krummacher*.

MOUNTAINS.—It is the mountains that first reflect the morning's red wing; the mountains that glow with the sandals of departing day. On them the law was given amid thunder and cloud; on them the sermon was uttered amid sunshine and peace. All day they are covered with grandeur, and "visited all night by troops of stars." From their white distaffs flow the threads of great rivers; they lift old Winter upon their shoulders, and June lies asleep at their feet.

IS YOUR LAMP BURNING?

SAY, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beams would fall brightly on me.

Strait, strait is the road, but I falter,
And often fall out by the way;
Then raise your lamp higher, my brother,
Lest I make a fatal delay.

There are many and many around you,
Who follow wherever you go;
If you thought they walked in a shadow,
Your lamp would burn brighter I know

Upon the dark mountains they stumble,
They are bruised on the rocks, and they lie,
With their white faces pleading, turned upward
To the clouds of the pitiful sky.

There is many a lamp that is lighted,
We behold them near and afar;
But not many of them, my brother,
Shine steadily on like a star.

I think were they trimmed night and morning,
They would never burn down or go out,
Though from the four quarters of heaven,
The winds were all blowing about.

If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine.

SAY, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beams would fall brightly on me.

Beware of the Spare Bed.

In our itinerant life we have suffered much by sleeping in beds that were not daily used. Beds that are not daily exposed to the air and sunlight, will gather dampness. And there are but very few who understand the necessity of having the sun and air come freely into their sleeping rooms, that bed and bedding may be kept perfectly dry and free from impurities.

Beds that have been left unused for days, and even weeks, in the damp season of the year are dangerous to the health and life of those who sleep in them. When visitors are expected, the parlor stove may be for the first time set up, and a fire kindled in it, and the parlor bedroom opened. And this is considered sufficient preparation to make the friends comfortable. But the bed and bedding, if not carefully separated and aired, are not safe for any one to use.

I have had a very afflicting experience in sleeping in damp beds. I slept with my infant two months old in a north bedroom. The bed had not been used for two weeks. A fire was kindled in the room, and this was considered all that was necessary. Next morning, I felt that I had taken cold. My babe seemed to be in great pain when moved. His face began to swell, and he was afflicted with erysipelas of the most aggravating form. My dear babe was a great sufferer for four weeks, and finally died, a martyr to the damp bed.

A few weeks later, I accompanied my husband to fill appointments in several places. In four of these places we had the misfortune to be assigned the spare bed in rooms opening from the parlor. The stove was set up in the parlor adjoining these bedrooms the very day we were expected. Dampness had entered every part of these unheated, unventilated rooms. The windows had not been raised, and were carefully covered with paper curtains, and outside of these drapery, and the blinds were carefully closed. The air had not been permitted to circulate freely through the house, and the precious sunlight was excluded as though it was an enemy. Why was there need of windows at all when they were not used? It would have saved expense to have made these houses without windows. Our good-hearted friends received us cordially, and we should have enjoyed our visit, had it not been for the dreaded spare bed.

At the first two places we visited, we took severe colds by sleeping in their damp, unused beds, and we suffered greatly with rheumatism; but tried to fill our appointments. In the third damp bed, we lay nearly one hour trying to get warm; but the clothing was literally wet. We were under the unpleasant necessity of calling our friends; for we felt that it would be positively fatal to life and health to remain in that damp bed. Our friends cheerfully renewed their fires, and the bedding was removed from the bed and thoroughly dried.

We returned home from that journey, and exposure, to suffer for months. I feared that I should be a cripple for life. My husband was afflicted with pain in the chest and lungs, and he had a severe cough for months. After three months of almost helpless suffering, and careful treatment, by the mercy of God, I was able to walk.

We have been exposed on our late journey to "death in the spare bed." We have taken colds, which have settled upon the lungs, causing soreness of the flesh. Since our fears have been aroused, we have been careful, and have been under the necessity of close questioning in regard to our beds. In some cases, we have removed the bed clothing, and have dried it by the fire, before we ventured to sleep. This may have given the impression that we were very particular, and perhaps notional. We own that we are particular. We value life which God has pre-

served, by a miracle of his mercy, from the death in the spare, damp, and moldy beds.

In the case of all these beds, where the air has not circulated through the rooms daily, the bedding should be removed and thoroughly dried by the fire, before being slept in. Sleeping rooms should have the windows raised every day, and the air should circulate freely through the rooms. The curtains should be withdrawn from the windows. The blinds should be fastened back. And the blessed sunlight should thus be invited in, to brighten and purify every bedroom in the house.

The *Northwestern Christian Advocate* speaks touchingly upon this subject under the caption of

"DEATH IN THE SPARE BED.

"On one occasion, having need to see a minister early the morning after Conference adjourned, I went to his boarding place, one of the choicest in the city. He and his room-mate were making their toilet, and revealed their presence by hoarse and almost incessant coughing. Their entertainment had been most hospitable; but they had been assigned to the 'spare room,' in that case an elegant apartment, reserved for favored guests. The spacious and yielding bed had an inviting look, but a damp and moldy smell. Indeed, the whole apartment revealed an alarming unfamiliarity with sunshine. But it was the 'best room,' and any intimation from them that both room and bed were damp had seemed rude and ungrateful. So they occupied the room and bed, and contracted colds, from the effects of which one has since died, and the other still suffers.

"Said a pale and haggard sufferer not long since, 'I think I should be able to visit my appointments at least a few times more, if friends would not persist in putting me away in their chilly spare rooms and damp beds.' When such cases have run their course, doctors may say, 'Died of hepatized lungs;' but more will understand them if they say, 'Died of sleeping in spare beds.'

"The motives of good people cannot be questioned; but unwittingly they literally 'kill with kindness.' In the name of the brotherhood, I protest if we are to occupy the 'spare room,' and sleep in the 'spare bed,' they should be dry and well aired. We certainly do not elect to be suicides from courtesy, and you would not give us *Death for a bed-fellow!*"

E. G. W.

Church Ventilation.

It is not possible to properly conduct services, or to enjoy the worship of God, in a house of worship that is not thoroughly ventilated between the services held in that house.

The *Methodist* says some sharp things, and gives some startling results of a case of common ignorance upon the subject of ventilation, taken from the *Elmira Advertiser*, under the caption of

"A WARNING.

"We have tried to preach the gospel of pure air, and shall continue to do so, though well aware of the small proportion of our readers who will ever be influenced by anything which can be said or written on the subject. Hot-air furnaces, or stoves, with listed doors and windows, which are opened as seldom as possible, are the order of the day, and will remain so probably through our generation, and until it can no longer be said with truth that 'the fools are not all dead yet.' The following is taken from the *Elmira Advertiser*. We are glad to see it. Startling examples are sometimes needed. It is seldom that such marked effects from poisoned air are experienced; but the most insidious effects are constantly produced, and there are few churches or lecture-halls in the land where the aggregate life of the congregation is not greatly shortened by every attendance. We have frequently entered churches on Sunday morning, where the poison of the previous Sunday was plainly perceptible in the air; and yet, through two long services, no window has been raised, nor a door allowed to remain open, except when it was unavoidable. Our recollections are too painful to permit us to speak of lecture-rooms, and low-ceiled, under-ground vestries. At some crowded prayer-meetings, we have fancied the lights burned blue, and have only wondered that they burned at all. But to our story:

"On Sunday morning, a few young men, comprising the Praying Band of the First M. E. church, assembled in their room for their usual meeting, before the morning services. Finding the room cold, they attempted to light a fire; but the matches would not burn. Finally, after exhausting their own supply, they borrowed a fresh lot at the parsonage, and coaxed some shavings into a feeble blaze. These, however, soon refused to do their duty, and the young men gave up the idea of having a fire. They decided, however, to have a short meeting, and then disperse. Soon they had peculiar feelings. One, who attempted to sing, said his throat seemed to choke. Others felt headache and throbbing pains. But each, ignorant that others were affected peculiarly, tried to master himself, and share in the meeting. However, on kneeling in prayer, these sensations became too dangerous for repressing. One left the room. Just then

another fainted. His companions dragged him out. One by one they emerged into the open air with flushed faces, trembling limbs, and racking pains. Sympathizing friends conducted some into the parsonage, and others to their homes. Physicians were called, and all finally recovered. Some were very near death, and all will feel the effects of this fearful trial for days. Such is a plain statement of the facts. What could be the cause?

"The room was used for meeting on Friday evening. Afterward it was closed, and the impure air confined to breed poison and disease until Sabbath morning. Then the door and windows were opened. But these are in one corner of the room, and there was no fire to start a draft. So the bad air remained, and the carbonic acid from the last assemblage, reinforced by the effluvia so long confined, was ready to do its work of death. The boys tried to start a fire, but the fuel would not burn—even a match could not find oxygen enough to support combustion. But ignorant of chemistry, as are thousands of people, they remained and tried to compel their bodies to live where fire would not. There was a broken pane of glass in the solitary window. Through this, the bad air ran out from the upper part of the room, but below this level it was dense and deadly. They knelt down for prayer, and so came under its influence more directly. The carbonic acid crept through the arteries and veins, stopping the flow of blood, dulling the pulse, flushing the cheek, clogging all the channels of circulation, and threatening life itself. The pestilential effluvia of the breath, kept bottled up in a room for thirty-six hours, was inhaled, and swept through, poisoning their whole bodies. Thus we have here one of the most natural results of the want of ventilation. There was no smoke or gas from the chimney. There was no odor strong enough to attract the attention of any one not sensitive to bad air. All was the straightforward effect of supposing that a window raised will of itself ventilate a cold room."

"Heaven and Earth Shall Pass Away, but my Words Shall not Pass Away."

WHO of us has not known of the fearful fires in the West? Who has not thought, even the poorest among us, of something we could send to the suffering? Who has not almost held his breath while reading the graphic accounts—the fire roaring furiously, making such a noise with the wind that the bells of the great city could not be heard? Who has not been moved, through and through, to pity, as well as horror, in hearing of the many villages which have fallen in the flames, with so many precious lives, each one freighted with its many joys and sorrows, hopes and fears? Who of us can imagine the fearful sight of living sheets of fire, sweeping along with the noise of Niagara, leaping from house to house, sometimes jumping a quarter of a mile in its mad course, to catch hold of some new material for its fury? Oh, what a sight! what a story! And who of us, in our quiet homes, when hearing the wind roar at night, will not offer a prayer for our own safety, lest the rushing elements combined destroy all that is dear to us?

But this fire has been stopped. The blessed rain quenched the flames, and although desolation reigns, yet safety also reigns, and the scattered families may again group themselves together, and commend themselves in thankfulness to God, may still retrieve their blighted fortunes. The fire is stayed; thank God for that!

But there is a time coming, certainly coming, though we know not the day, when there will be a fire which cannot be put out, when not one city alone, but hundreds and thousands of cities will be flaming, when not one village, but the whole country, yea, the whole world, will be on fire. It will come when the sons of men are eating and drinking, marrying and giving in marriage, when all things will be as they are now, as they were to the slumbering inhabitants of Peshtigo, when they, unconscious and fearless, awoke to death. The winds will roar, the cities will fall, humanity will shriek, helpless and despairing of shelter, and crash after crash will tell the story. The air will be on fire, the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth, and all things therein, shall be burnt up. No escape, no running to the prairies, no fleeing for shelter to cellars, no hiding place from the fire, for it will be everywhere; from the bowels of the earth it will come, from fissures and caves it will pour forth. The waters of the sea will be dried up, and in their place will be waves of fire rolling and tossing in the raging wind. No help, no escape; voices will be drowned in the roar of the monster as he rushes for his doomed prey. Mothers will call to their children, husbands to

their wives, brothers to sisters, all will rush frantically, seeking for refuge, but in vain. It will soon be over.

Am I drawing a horrible picture without truth? Is there any foundation for such fearful forebodings? Listen to God's own words: "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire shall be dissolved, and the elements shall melt with fervent heat?"

I leave these few thoughts, only repeating the question, and commending it to the thoughtful, prayerful consideration of every rational being.—*S. M. in Advocate and Guardian.*

The Bible.

"We won't give up the Bible,
God's blessed book of truth,
The blessed staff of hoary age,
The guide of early youth."

Mr. Cecil, during a very severe illness, said to a person who spoke of it, "It is all Christ. I keep death in view. If God does not please to raise me up, he intends me better. I find everything but religion, only vanity. To recollect a promise of the Bible: *this is substance!* Nothing will do but the Bible. If I read authors, and hear different opinions, I cannot say, *This is truth!* I cannot grasp it as a substance; but the Bible gives something to hold. I have learned more within these certainties than from all the books I ever read."

A PERSON in a passion very frequently jumps at conclusions so suddenly as to jerk his own head off, as they say.

"I say, neighbor Snobs, if you don't keep your hens out of my garden, I will shoot them."
"Very well, Doolittle, shoot away; only if you kill any of my hens, throw them into my yard."

Crack went the fowling-piece, morning after morning, and large fat hens were pitched into neighbor Snobs' yard. They cooked well. After a fortnight or so, Doolittle discovered that Snobs never had any hens, and that he had been shooting his own, which broke out of his own coop.

"I CAN'T MAKE YOU MIND."—Such were the words that fell from the lips of a mother, after having made several fruitless attempts to secure obedience from her little child! And yet that mother ponders what can be the reason her child will not mind. Does she not know that the very utterance of those words before her child is a virtual surrender of parental authority.

FRUIT AND DISEASE.—An eminent French physician says the decrease of dyspepsia and bilious affections in Paris is owing to the increased consumption of apples, which fruit, he maintains, is an admirable prophylactic and tonic, as well as very nourishing and easily digested.

Obituary Notices.

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

DIED, in Riverton, Mason Co., Mich., Sept. 9, 1871, Jane A. Hoyt, wife of A. T. Hoyt, and daughter of David J. and Sybil Burroughs, aged thirty-six years. She leaves a large circle of friends to mourn her loss, and a large family to miss her care. She was a true wife and a tender mother. She embraced the advent faith some ten years ago, and continued firm in it till her death. M. M. HOYT.

DIED, near New London, Henry Co., Iowa, of diphtheria, Dec. 17, 1871, Eddie Warren Elwood, only child of W. W. and M. F. Conklin, aged three years, six months, and twenty-one days, after a brief sickness of only four days. Words of consolation were spoken to the much afflicted parents, and numerous sympathizing friends and neighbors, from Jer. 31:15, 17: "They shall come again from the land of the enemy." Blessed hope to those suffering so great a loss!

"So fades the lovely, blooming flower,
Fragrant, smiling solace of an hour,
So soon our transient comforts fly,
And pleasure only blooms to die."
GEO. I. BUTLER.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 2, 1872.

The article on "The United States in Prophecy" is this week omitted to make room for Conference reports.

To Correspondents.

M. G. CREASY: The revolutions of the earth can be marked as accurately in the frigid zone, as in the temperate or torrid. As far north as human beings have ever succeeded in going, they have no difficulty in numbering the days of the week; and that is all that is necessary to determine when the Sabbath comes.

I. SANBORN: The words in Matt. 5: 18, "till all be fulfilled," are from the Greek, εως αν παντα γινωται (heose an panta geneetai), and may be literally translated, "till all things are accomplished."

We do not think that Heb. 4: 10, refers to the keeping of the Sabbath in this state, but that it is a declaration showing that no one has yet entered into the rest of God which is mentioned in the previous verses.

Contributions for "Advent Tidende."

We would be glad to receive contributions for the Danish paper from our American brethren and sisters. In many places you are surrounded by our countrymen, and you are often sorry that you cannot speak their language, when your heart is burdened for their salvation.

Articles on the fundamental and peculiar doctrines of the message, you need not write. Such are already prepared, or will be prepared, by those who can better express your faith than you can yourself.

JOHN MATTESON.

"Who would not be a Christian? . . . For 'tis the loftiest name the language bears, And all the languages in all the worlds Have none so sublime. It relates to Christ, And breathes of God and holiness, By the rich graces of the Holy Ghost, To fit them for the paradise on high, Where angels dwell, and perfect manhood shines In the clear luster of redeeming love Forever and forever; and implies A son and heir of the eternal God."

Items.

We may mistake wounded pride for repentance; but there is a vast difference between the two; for repentance humbles pride, and abases it; but wounded pride mourns that it has been touched, and like the viper, seeks a place and means of cure.

Never shut the door against yourself, nor let dependency color your thoughts with gloom. Too much sorrow of heart may overturn reason. It is better to think too well of our outward condition than to think too ill of it.

To imagine a man is your enemy, is the first step in making him hate you; to suppose a man your friend is often the means of turning an enemy into a friend.

David conquered his mortal enemy Saul, by waiting, and by eluding him in flight; but he overcame Goliath with his sling and smooth stone from the brook. "Circumstances alter cases;" what would be duty toward an erring brother would be folly in case of a burglar or highwayman.

J. CLARK.

News and Miscellany.

"Can ye not discern the signs of the times?"

WHEN Chicago was burned, and the people all over the country were pouring out their offerings for the relief of the suffering, without regard to nationality or creed, the Romanists joined in the appeal, and collected largely. Of course the public expected their charities to go with the gifts of others for the common relief. But not so. An order goes out from the Hierarchy to send the gifts of Catholics to the bishops of Chicago for distribution, and for rebuilding the Catholic houses and institutions.

We see it stated, says the Watchman and Reflector, that the other day, on the passage of a Roman Catholic bishop by one of our national forts, the flags were lowered and raised, and guns fired, as a complimentary salute. If this is true, the commanding officer should be cashiered. By what right, by what authority did he thus commit his government to a particular form of religion? By what right does he, as a United States officer, recognize any sect? This outrage upon decency, upon national honor, upon the vital principles of our civil institutions, would have been just as blameworthy if the ecclesiastic had been Episcopal, Baptist, Congregational, or Mormon.

JAPAN is rapidly becoming one of the most interesting countries on the globe. She is opening her shell and walking in and out before the people of the earth with a new sense of self respect in place of the old one of self-importance. Her Emperor has determined to send his daughters to the United States to learn what women are doing here—particularly, perhaps, in Wyoming Territory. The State is declaring its independence of the church, and bids the Buddhist priests prepare to serve, like JINXS, of the Horse Marines, as captains in the army.

A curious thing in regard to the Japanese has just been cursorily confirmed. The existence of the peculiar civilization of the Aztecs in Mexico and the Incas in Peru has given rise to the hypothesis that America was peopled by the Asiatics who crossed the ferry at Bhering's Straits. The chief obstacle to this notion was that the art of navigation was too crude ever to have furnished means of transportation. Last week some Japanese seamen arrived at San Francisco, whose junk was disabled on their own coast, but who were carried by the Ocean current twenty-five hundred miles, to the island of Adabo, off the Alaskan shore. They were nine months in making the voyage. Three out of twenty-six perished from hunger. The arrival of the remainder on these shores shows the possibility of like events having happened before.

Shall we Have War with Spain?

It is said that a strong effort is actually made, at this moment, by parties of great influence, to involve the United States in war with Spain. The President and the Secretary of State are represented as unfavorable to the movement, but a clique of politicians, near the sources of power, think that they see in such a war the acquisition of Cuba and San Domingo.

We know how powerless often is the opinion of sober-minded and quiet people, aloof from political agitations and strifes, but such a national dishonor as war with Spain would incur, ought to be a motive strong enough to rouse the sensitiveness of the most indifferent. If we wish to be regarded by the world as having entered on a career of war for conquest, assuming the role of freebooters, preying upon the weak, and submitting to the strong, we shall go to war with Spain and take Cuba. We pray God to put it out of the hearts of politicians to do such iniquity.—Observer.

THOUGHTS ON THE SEA-SHORE.

In every object here, I see Something, O Lord! that points to thee; Firm as the rock thy promise stands— Thy mercies, countless as the sands— Thy love, a sea immensely wide— Thy grace, an ever-flowing tide.

In every object here, I see Something, my heart! that points at thee; Hard as the rock that bounds the strand— Unfruitful as the barren sand— Deep and deceitful as the ocean— And like the tide in constant motion. —Sel.

English Bibles.

We have on hand a good supply of English Bibles which we offer, post paid, at the following prices: Diamond, Marg. Ref., Morocco, Gilt, \$1.50 Pearl, " " " " 2.25 Nonpareil, Ref. after verse, " " 2.75 Marg. Ref., Circuit, " " 3.25 Minion, Ref. after verse, Morocco, " " 3.00 Marg. Ref., Circuit, " " 4.25

Appointments.

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

BRO. I. A. OLMSTEAD will meet with the church in Parkville and vicinity, Sabbath, Jan. 13, 1872. Let there be a general attendance.

MICH. CONF. COMMITTEE.

MONTHLY meeting for Western New York at Olcott, Jan. 13, 14, 1872. HORATIO LINDSAY, Clerk.

QUARTERLY meeting of the churches of Oneida, Charlotte and Potteryville, at Potteryville, Sabbath and first-day, Jan. 13 and 14, 1872. Bro. E. B. Lane will attend. Let all who can, be present. MICH. CONF. COMMITTEE.

MONTHLY meeting for Cattaraugus County, N. Y., in Cottage, third Sabbath and first-day in January, 1872. Cannot Bro. D. C. Phillips attend this meeting? B. B. WARREN.

QUARTERLY meeting of the church of Bowersville, Ohio, Jan. 27 and 28, 1872. A general invitation is extended to the friends of the cause, and absent brethren are requested to report as usual. J. Q. A. HAUGHEY, Clerk.

Business Department.

Not Strictly in Business Rom. 12: 11.

RECEIPTS

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

\$1.00 EACH. R L Woodin 40-1, Wm Harris 40-1, Jesse L Edwards 40-3, Mrs E Seaward 39-1, W Hafer 40-18, T Brackett 40-1, Henry Fulford 40-3, Anton Korb 40-1, Rush Mackey 40-3, M P Martin 40-1.

\$1.50 EACH. A M Clark 41-1, Mrs W W Chase 40-1, Zenas Andrews 38-1, Sarah Ingham 39-7, H S Her- rington 40-12, Phebe Buckton 41-1, H E Gazley 41-3, C A Glacier 41-1, Helen Taber 40-7, Isaac Kauf- man 41-1, C Craven 41-1, Eleanor Eaton 42-9, Clark Scott 41-1, A K Galloway 41-1.

\$2.00 EACH. A C O'Reilly 39-21, C I Doty 41-3, Ira Gardner 40-1, J F Shaw 41-1, T T Brown 41-3, J M Avery 41-1, W H Cottrell 41-1, L Parrott 41-11, A Stranaham 40-6, John Lisk 39-13, Jacob Hare 41-9, B Steenbarger 41-1, Mrs L S Spencer 41-1, P A Rob- erts 41-12, Mrs R F Parsons 41-1, Mary Pierce 41-1, John S White 41-1, B C Chandler 41-1, W S Ham- maker 40-22, F Nichols 41-1, Harriet Evans 41-4, Z Tyler 41-1, Moses Levitt 41-1, M Densmore 41-1, W Chincock 40-9, J W Merrifield 39-1, J Saxby 41-1, P L Cross 41-1, A A Cross 41-1, J R Elliot 41-1, M B Cyphers 41-1, E Weed 41-1, Wm Smith 41-1, S H Peck 41-1, D I Stevens 41-4, Isaac C Snow 39-14, W H Littlejohn 40-1, J M Baker 41-5, Robert Niles 41-8, Dorcas Stiles 40-1, Mrs O C Cole 40-1, I W Barker 41-1, J A Truex 36-1, T H Starbuck 39-21, L A Green 41-1, B L Francisco 41-1, Mathew Hutchins 40-14, W Earls 41-1, C G Hayes 41-15, Wm Van Gieson 41-1, C C Van Doren 41-1, Short Glascock 40-1, Samuel Rexford 41-1, M S Tyrel 41-1, Daniel Carr 41-1, Na, than Eldridge 41-1, N A Hollis 41-1, Jas Minisee 41-1, W J Hardy 40-8, J M Foster 41-1, David Vanhouten 41-1, George Marshall 41-1, J B Bennington 41-1, David Alway 41-1, Simeon Sharp 39-11, T Hare 41-1, A C Warren 42-1, Geo A Wilson 41-1, N C Foster 41-1.

MISCELLANEOUS. S A McPherson \$2.68 41-1, B Dickey \$3.00 40-14, H Thurston 75c 40-1, W C Wil- lard \$ 7.00 39-1, M Rife \$4.00 38-5, H Hopkins \$6 84 41-1, H Stebbins \$3.00 39-1, D Hildreth \$3.50 40-1, W H Blaisdell \$4.00 41-1, C Z June \$3.00 39-9, Chas Swarts \$2.20 41-8, S W Rhodes \$3.40 48-3, H G Washburn 30c. 40-8, J H Mallory \$5.00 41-1, Re-becca Ake \$2.50 41-2, R J Foster \$2.50 40-24, Sam- uel Rider \$3.00 41-1, Mrs E Temple \$3.00 41-1.

Books Sent by Mail.

Mrs W Goodenough 80c, H G Washburn \$2.45, B F Zirkle 25c, I Zirkle 1.00, H C Booker 1.45, H M Vanslyke 25c, C C Van Doren 30c, E M Witter 25c, B M Caswell 90c, Mrs S Smith 15c, E Moorman 35c, M Wood 1.00, P C Truman 1.13, J Fisher 1.00, D W Harran 35c, G H Murphy 2.75, H L Smith 25c, M C Saxton 25c, V M Carter 25c, Geo Bisel 1.00, P Faucett 52c, L A Covey 1.50, S Glascock 75c, Thos J Fest 60c.

Cash Received on Account.

Anton Korb \$4.00, A A Fairfield 5.00.

Shares in the Health Institute.

A L Prescott \$25.00, M N Cross 25.00, E N Cross 25.00, H W Kellogg 50.00, Laura Walsworth 25.00, L Graves 25.00, E W Hastings 25.00, R J Lawrence 25.00, Mary E Dunn 25.00, Russel Hart 25.00, Sidney Hart 25.00, J F Carman 25.00, Wm Covert & wife 25.00, F Howe 5.00, R G Lockwood 25.00, I Olmstead 25.00, W H Littlejohn 100.00, E Van Deusen 25.00, Isaac Zirkle 25.00, Marcus Gould 25.00, M J Cross 25.00, A A Cross 25.00, Cyrus Smith 25.00, K H El- liot 5.00, Wallace Eggleston 50.00.

Donations to Health Institute.

J E Crocker \$5.00, Moses Edwards 5.00, Sarah J Merrill 5.00.

Shares in S. D. A. P. Association.

J W Covert \$10.00, Susan Harrell 10.00, Jesse L Edwards 10.00, Chas Seward 10.00, D F Randolph 20.00, Geo Bisel 10.00, Geo Hobbs 10.00, J M Baker 10.00, Emily Foreman 10.00, Geo Foreman 10.00, Thos Hibben 10.00, E W Stillman 20.00, Wallace Eggleston 50.00, B F Merritt 10.00, Calvin Prince 10.00, J W Marsh 10.00, J L & H M Prescott 50.00, Alex Carpenter 10.00, N W Emery 10.00, M N Cross 30.00, E N Cross 20.00, T H Purdon 10.00, Edward Kellogg 10.00, Edwin O Hammond 10.00, O H Pratt 30.00, David James 10.00, S B Hare 20.00, G I But- ler 30.00, Thos Hare 10.00, Geo Marshall 10.00, H W Pierce 20.00, B Castle 10.00, Isaac G Soule 50.00, D I Stevens 10.00, John Kellogg 10.00, Russel Hart 10.00, Vists Hart 10.00, Sidney Hart 20.00, Nicholas Socks 10.00, B Socks 10.00, B E Socks 10.00, Frank Starr 10.00, J S Smith 10.00, Angie Hibbard 10.00.

Donations to S. D. A. P. Association.

E W Stillman \$10.00, Alida Brown 10.00, M Cooper 1.00, Sarah J Merrill 5.00, L A Rader 2.00, I G Soule (thank-offering) 10.00.

Library Fund.

By contribution, \$11.00.

Review to the Poor.

L Black \$1.50.

Michigan Conference Fund.

Cedar Springs \$25.00, Johnstown 12.75, Genoa 1.50, Gaines 49.00, Colon 9.00, Convis 20.00.

General Conference Fund.

R D Guild \$9.00, Mrs S M Guild 1.00.

Books, Pamphlets, Tracts, &c.,

ISSUED BY THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION, AND FOR SALE AT THIS OFFICE.

Hymn Book. This is a book of 320 pp. of Hymns, and 96 pp. of Music. In plain morocco, \$1.00; in extra binding, \$1.50.

Thoughts on the Revelation, critical and practical. By Uriah Smith. This is a work of 328 pp., of great value to the student of prophecy. \$1.00.

History of the Sabbath and the First Day of the Week. By J. N. Andrews. 342 pp., \$1.00.

Life Incidents, in connection with the great Advent Movement. By Eld. James White 373 pp., \$1.00.

The Spirit of Prophecy, Vol. I. By Ellen G. White; 416 pp. Vol. II, will be ready soon. Each \$1.00.

Autobiography of Eld. Joseph Bates, embracing a long life on shipboard, &c., with a brief account of the author's experience in the great Advent Movement of 1840-44, with author's portrait. 818 pp., \$1.00.

How to Live; comprising a series of articles on Health, and how to preserve it, with various recipes for cooking healthful food, &c. 400 pp., \$1.00.

Sabbath Readings; or Moral and Religious Reading for Youth and Children. 400 pp., 60 cts. The same in five pamphlets, 50 cts.

Appeal to Youth; Address at the Funeral of Henry N. White; also a brief narrative of his life, experi- ence, and last sickness, with his mother's letters, &c, 96 pp., muslin, 40 cts. Paper covers, 10 cts.

The Game of Life Illustrated, with Explanatory Notes, and Introduction by Eld. James White. This is one of the most instructive and impressive little works ever published. It has three illustrations, 5x6 inches each, representing Satan playing with man for his soul; 1. The game in progress; 2. The game lost; 3. The game won. In board, 60 cts.; in paper, 80 cts.

The Advent Keepsake; comprising a text of Scrip- ture for each day of the year, on the Second Advent, the Resurrection, &c. Muslin, 25 cts; do., gilt, 40 cts.

A Solemn Appeal relative to Solitary Vice, and the Abuses and Excesses of the Marriage Relation. Edited by Eld. James White. Muslin, 50 cts.; paper, 30 cts.

Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for 6000 years, and a refutation of the Sun- day-seventh-day theories of Mede, Jennings, Akers, and Fuller. By J. N. Andrews. 25 cts.

Our Faith and Hope, No. 1. Sermons on the Mil- lennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. No. 2 will be ready soon. 20 cts. each.

The Atonement; an Examination of a Remedial System in the light of Nature and Revelation. By J. H. Waggoner. 20 cts.

The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 20 cts.

The Bible from Heaven; or, a Dissertation on the Evidences of Christianity. 25 cts.

History of the Doctrine of the Immortality of the Soul. By D. M. Canright. 25 cts.

Review of Objections to the Visions. 20 cts.

Discussion on the Sabbath Question, between Elds Grant and Cornell. 20 cts.

The Ministration of Angels; and the Origin, History, and Destiny, of Satan. By D. M. Canright. 15 cts.

The Three Messages of Rev. 14, and the Two-Horned Beast. By J. N. Andrews. 15 cts.

Which? Mortal or Immortal? an Inquiry into the Present Constitution and Future Condition of Mar. By Uriah Smith. 15 cts.

The Resurrection of the Unjust; a Vindication of the Doctrine. By J. H. Waggoner. 15 cts.

The Seventh Part of Time; a Sermon on the Sabbath Question. By W. H. Littlejohn. 10 cts.

The Truth Found; the Nature and Obligation of the Sabbath of the Fourth Commandment. By J. H. Waggoner. 10 cts.

Review of Gillilan, and other authors, on the Sab- bath. By T. B. Brown. 10 cts.

Vindication of the True Sabbath. By J. W. Morton. 10 cts.

The Date of the Seventy Weeks of Dan. 9; an Ex- planation of the Commandment to Restore and Build Jerusalem. By J. N. Andrews. 10 cts.

The Seven Trumpets; an Exposition of Rev. 8 and 9. 10 cts.

Matthew Twenty-Four; a full Exposition of the chap- ter. By James White. 10 cts.

Key to Prophetic Chart. The symbols of Daniel and John explained, and the periods determined. 10 cts

The Position and Work of the True People of God under the Third Angel's Message. By W. H. Little- john. 10 cts.

An Appeal to the Baptists, from the Seventh-day Bap- tists, for the Restoration of the Bible Sabbath. 5 cts.

Milton on the State of the Dead. 5 cts.

Three-Cent Tracts: The Second Advent—The Mil- lennium—The Kingdom—The Law and the Gospel—The Seventh Part of Time—Much in Little—The Sin of Witchcraft—Perpetuity of Spiritual Gifts—Celestial Railroad—Scripture References.

Two-Cent Tracts: The Sufferings of Christ—Seven Reasons for Sunday-Keeping Examined—Who Chang- ed the Sabbath?—Sabbath by Elihu—The Rich Man and Lazarus—Institution of the Sabbath—Popular Objections to the Resurrection of the Body—Positive Institutions.

One-Cent Tracts: Appeal on Immortality—Brief Thoughts on Immortality—Thoughts for the Candid—Judson on Dress—Personality of God—Sign of the Day of God—Time Lost; Old and New Style—The Two Laws—What is Truth?

Half-Cent Tracts: God's Answers to Man's Excuses for not Keeping His Sabbath—The Heavenly Meeting—Some Features of our Times—Which Day do You Keep, and Why?

CHARTS: The Prophetic and Law of God Charts, the size used by our preachers; varnished and mounted, each \$2.00.

The two Charts, on cloth, by mail, with Key, without rollers, \$2.50.

* * Address REVIEW & HERALD, BATTLE CREEK, MICH.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year. If not paid in three months, \$2.50 a year. When ordered by others for the poor, \$1.50 a year. When ordered by friends, for their friends on trial, \$1.50 a year. Address REVIEW & HERALD, BATTLE CREEK, MICH.