

ADVENT REVIEW,



And Sabbath Herald.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."
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It Shall be Well With Thee.

"Say ye to the righteous that it shall be well with him." Isa. lii, 10.
It shall be well with thee, Oh! faint and weary pilgrim,
Toiling and struggling up the heavenly way;
Fear not! the clouds that loom so frowningly above thee,
Will break, and thou wilt see the perfect day.

It shall be well with thee; tho' storms may thickly gather,
And rudely sweep across thine anguished soul,
The Lord hath said "he chasteneth whom he loveth,"
We reach thro' Sorrow's gate the heavenly goal.

It shall be well with thee; tho' Death's rude hands have gathered
The fairest flowers that in thy garden grew,
The heaven-born soul leaps upward at its calling,
And they shall bloom in Heaven, for thee anew.

It shall be well with thee; for thro' the glim'ring darkness,
The glad light streams from th' Eternal Shore,
"In that bright land," the Lord saith to the righteous,
"It shall be well with thee forevermore."

"Cursed be Canaan."

In the Chicago Tribune of March 13, 1866, appeared an article on this subject, which a brother has sent in for our consideration. From it we make the following extract:

"The imprecation uttered by Father Noah, upon his recovery from his intoxication, has been a relief to many troubled consciences, who found no comfort in the golden rule or in Christ's gospel of deliverance to them that are bound. The Declaration of Independence asserts the equal rights of man; the whole voice of modern civilization enforced the demand, and our own consciences cannot but approve it. But did not Noah decree that the sons of Ham should be slaves? and is not the negro a son of Ham? and shall we, in the face of such a law, recognize him as a man and as a brother?

"We love the Bible, because we consider it the great charter of the rights, as well as the gospel of the hopes of man, and we should be sorry to find in it a command that Mississippi should enslave her black children, or that we should deny the rights of men, who have fought by our side, and have astonished friends as well as foes by so many proofs of equal manhood. But what answer shall we make to the command? We answer,

"1. That no man can prove that the negro is a son of Ham. The sons of Ham whom we are able to identify by the light of scripture—the old Babylonians, Ethiopians, Egyptians, and Phoenicians,—were not negroes, but Caucasians like ourselves, and distinguished from the negro race by the same wide

and permanent physical characteristics which distinguish us.

"2. Noah did not curse the sons of Ham. The imprecation reads: 'And he said, cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem and Canaan shall be his servant.' Only Canaan, then, among the sons of Ham, is under the curse, and the Canaanites were certainly not negroes.

"We may say further, that, interpreting the prophecy by its fulfillment, it does not entail personal slavery. The days of slavery are almost done, and the Canaanites, and indeed all whom we can recognize as sons of Ham, have furnished far less than their proportion of slaves, and far more than their proportion of masters. Sodom and Gomorrah were full of wealth as well as of lust, until their sudden destruction. The other tribes of Palestine continued rich and strong till the Hebrew invasion swept them away; and the Hebrews, with this curse in their hands, were commanded to destroy them—not to keep them as slaves. There remained of the sons of Canaan, 'Sidon, his first born,' the Phoenicians, the rich merchants of Tyre and Carthage, in whose hands for centuries was the trade and the wealth of the world. They were no poor hunted barbarians of the Guinea coast. They were the slave-traders and the slaveholders. They sold the Hebrew sons of Shem to the Greek sons of Japheth, and the Greeks to the Hebrews, but were themselves slaves to neither.

"This may be sufficient for an answer to those who are accustomed to urge this text. If we cannot show that the negroes are sons of Ham; nor that the sons of Ham are under the curse; nor that the curse entails personal slavery, we shall not recognize it as requiring our people to keep the men who have helped to save our nation, under the heel of those who have tried to destroy it.

In the same paper of March 15, appeared the following from Wm. S. Speer, in explanation of the imprecation of Noah upon Canaan:

"Editor Chicago Tribune:

"SIR—In your issue of the 13th, I find an editorial of singular interest under the above caption. You are clearly right in excluding from the prophetic curse, Ham and all his posterity, excepting only one son, Canaan; and in asserting that Canaan was not a negro, nor the ancestor of negroes. I agree with you that the prophecy rightly interpreted does not import, nor by its fulfillment, does it entail, personal slavery under Shem as a master.

"And, now, sir, will you allow me to explain what the text does mean? The explanation is easy and shall be short. Three preliminary points stated, the exposition will be clear.

1. Moses wrote the book of Genesis while leading the children of Israel through the wilderness, to encourage them to go up and possess the land promised to their fathers, by detailing the history of their ancestors in one unbroken lineage back to Adam. Almost everything is excluded from the book of Genesis except what was of especial interest to the Jews as a people. We shall see immediately that this

"cursed be Canaan," was in reality a national en richment and blessing to the Jews.

"2. The phrase 'a servant of servants shall he be unto his brethren' means that his brethren should themselves be servants and that he should serve them while they were serving others. I have myself seen servants of servants. While I was Consul at Zanzibar, I had in my employ as a spy, one of the Sultan's bought servants who himself owned ten slaves. At Quilimane there lives a Portuguese master named Azavedo, who owns a slave that owns 500 slaves.

"3. I take it that Canaan in the fulfillment of the prophecy must be interpreted of the descendants of Canaan—the Canaanites who dwell in Palestine.

"Now it is a fact that, while the children of Israel were serving the Egyptians (215 years) the Canaanites were building cities, improving farms and gardens, planting orchards, and vineyards in Palestine, for the said children of Israel then serving in bondage. And thus the prophecy was fulfilled to the letter as to Shem.

"For this obvious interpretation of this celebrated text, candor requires me to state that I am indebted to Ovid Butler, of Indianapolis, well known as a pioneer Abolitionist, a sterling patriot, a Christian gentleman, and one of the best thinkers in the West."

Are They Blind?

As we look over the columns of the popular religious newspapers, their apparent blindness to the true state of the nations of the world is astonishing. Their loud boasts of the increasing strength and popularity of this and that denomination, with their glorious prospects for the future on account of the peaceful state of the world, leads us to wonder if total blindness has fallen upon them.

Writers for the secular press, however, having no particular theory to uphold, or else more willing to deal fairly with their readers, are constantly calling attention to the fearful state of things among the great powers of earth.

The following article, clipped from a popular illustrated newspaper, contains so much sound Advent doctrine that it will be of interest to the readers of the Review.

W. C. GAGE.

IS THIS THE NINETEENTH CENTURY?

Is this the first decade of the last half of the nineteenth century? Is this the eighteen hundred and sixty-sixth anniversary of the inauguration of the Christian era, and of the birth of Him who was to bring "peace on earth and good will toward men?" Has our boasted civilization and our religion, after all, resulted in what we see around us?—Nine-tenths of the Christian world in open war, or breathlessly awaiting the dread moment when "Red Battle" shall stamp his foot? Have all our improvements in locomotion, in transmission of intelligence, production and exchange of commodities, only resulted in giving concentration, strength, and deadly effect to the worst and most malignant passions and faults of our nature? So it would seem! We repeat, nine-tenths of the

so-called Christian world are in arms, or may, at any moment, be engaged in deadly strife. Not two years have elapsed since the dominating nation of the Western World closed the most terrific and bloody contest known in the annals of mankind. How stand her neighbors on this continent now? Canada feverish and unsettled, after the first onset of a subtle and persistent foe; Mexico, the theatre of a prolonged and implacable struggle; Chili, Peru, Bolivia and Ecuador struggling against a monarchical enemy; Brazil, with the Argentine Republic, and Buenos Ayres in an unequal contest against Paraguay; Jamaica still smelling of slaughter; the embers of revolution not yet cold in Hayti and San Domingo!

In Europe, Austria, with all her dependencies and her sympathizers in the Germanic Confederation, arrayed against Prussia and Italy; France silently arming in view of eventualities apparent to every mind; Russia and Turkey confronting each other in the Principalities, and threatening a conflict that must drag England into another war, which may re-light the fires of insurrection in India; Ireland under military rule, and heaving with revolution; Spain involved in a struggle in South America and racked by dissensions at home!

Are all these omens, these throes, these prospective and actual conflicts, portents of "Armageddon?" Can Christian, philosopher, or statesman reconcile all these conditions and fearful actualities with the theory or principles of religion and civilization? Are these terms only empty and cant phrases for bad men and charlatans to play and juggle with? Can this really be the nineteenth century? Is this the fruition of the gospel preached on the Mount? Or are we, in spite of its instructions and injunctions, savages as before, with only improved faculties for murder?

The Mother's Victory.

"MARY, dear, will you go up to my room and bring down the china pitcher that stands on the table, near the window?" said Mrs. James to her little daughter, that was busy at play with her large, new doll.

"O yes, mamma; I am glad I can do something to help you." And the child cheerfully laid aside her playthings, and started with a light, happy heart to do her mother's bidding; but unfortunately, while returning, and only half way down stairs, her foot slipped, and she was precipitated to the bottom.

On hearing the noise, her mother ran into the hall, and seeing the fragments of her beautiful new pitcher scattered on the floor, exclaimed, very impatiently—

"Oh, dear! what a careless girl you are, Mary! What does make you so clumsy? Just see what you've done; you've broken to atoms my nice pitcher I bought only a week ago." Then, without inquiring whether the child was injured by the fall, added in a harsh tone: "Now pick up every piece and carry them away. Come, work spry."

Just at this moment Mrs. Worth, a sister-in-law of Mrs. James, came into the hall, and learning the nature of the accident, inquired in a very affectionate manner—

"Did you hurt yourself much, darling? Let me gather up the fragments."

"No, sister, Biddy can do that; but I wanted to teach Mary to be more careful."

Aunt Julia took the hand of the little girl, who stood trembling, while the large scalding tears chased each other down her cheeks, and carried her to her own room near by, and tried to soothe her troubled mind, and ascertain more about her injury. She soon found the little child was suffering from several severe bruises; but the harsh words of her mother had added a deeper pang. By the kind attentions, and gentle affectionate words and manner of Mrs. Worth, her sufferings were in a measure alleviated; but it was long after her usual hour of retiring before she could obtain any quiet rest that night. Several times she would start up from an unquiet slumber, and exclaim in an agonizing tone: "Oh, ma, don't! don't talk so, you hurt me. Oh, you do hurt me so! I did not mean to break it." Then again would rouse up, grasp the hand of her aunt, and say imploringly: "Oh my good aunty, don't leave Mary!" This was heart-rending to Mrs. James, who was constantly in the

room, but could do nothing to quiet her darling child; and bitter, indeed, was the reflection to her that her own injustice and unkind treatment had occasioned so much mental suffering to her child, that had always endured any physical pain like a martyr.

Great was the joy of all when at length she sank into a quiet slumber, and especially so to her mother. And it is but justice to her to remark that usually she was a kind and devoted parent, and loved her children dearly, but when excited would occasionally use language which in her moments of reflection often caused her sorrow of heart. She had never learned to govern her temper. That conquest, which of all others is the most sublime and ennobling, she had never gained. Two or three hours had elapsed, and Mary continued to sleep quietly, and Mrs. James inquired—

"Had you not better retire, sister, and try and get some rest? I think Mary will sleep well now."

"Oh no; I dare not leave her a moment. If she should wake, I must be close by; so much will depend on keeping her quiet." So saying, the skillful nurse applied another wet cloth to the temples of the sleeping child. "Oh how grateful I am for your untiring care! I can never repay you for your kindness. I am sure this will be a lesson to me as long as I live. Yes, Julia, I will govern myself in future, and not give way to my excitable disposition. I have one source of trial I am sure you never had, and I often wish I could possess your equanimity, for I sometimes speak harshly to my children, for which I feel rebuked. Oh how gladly would I recall what I said to Mary this afternoon, if it were in my power! But I did not think at the time that she would lay it to heart as she did. I am sure Ellen or Kate would not have minded it near as much, if I had said the same to either of them."

"You must be aware that Mary's disposition is entirely different from that of the other girls; with her remarkably sensitive nature, which renders her susceptible of intense mental suffering, and then, so affectionate as she is, one word of censure, if she is not blameworthy, from one she loves, must cut like a blade of steel. Whenever I meet with children of her temperament, my sympathies are always enlisted for them, and I tremble to think of what they must endure, as parents and teachers usually exercise so little discrimination in regard to the different dispositions of those under their care. They should make this their study, for the discipline which might be proper and even necessary for one child would be entirely wrong for another possessing a different temperament. You will pardon me, sister, if I speak plainly on this subject. I always find that when a mother unites gentleness with firmness, she can, with any child, much more effectually correct a foible and maintain parental authority by mild, persuasive measures than by harsh censure. I make it a rule never to correct one of my children when I am excited, for I must own that I am naturally passionate, although you may have judged me differently. But I have long endeavored to control myself, and not give way to my hasty temper, and if I have succeeded in any measure in this self-conquest, it is owing to Divine aid."

Mrs. James, who was in a state of mind to receive admonition, replied: "Oh that I might be able to overcome my besetting sin! for I realize wherein I have erred;" then, going to the couch of her daughter, and gazing fondly upon her beautiful features, added, with emotion: "Better to have broken all my new and expensive china-ware than to break the spirit of such a lovely and loving child!" Then turning to her friend: "Most cordially do I thank you for your kind and profitable suggestions and timely counsel, and will try to practice accordingly."

The next morning the little invalid awoke much invigorated by quiet rest, and before many hours was able to walk about the room, although her countenance still looked pale and sad; but, thanks to the judicious management and singular tact of her aunt, who was still her constant companion, her mind was diverted as much as possible from her recent troubles, and occupied with something pleasant and cheerful.

One week later, and Mary having nearly recovered her usual health, was permitted to accompany Mrs. Worth to her delightful home, a few miles distant.

It was not long after the occurrence just related before the family of Mrs. James observed quite a change in her deportment, and which became more and more apparent. Not only had she resolved on an amendment, but had carried her resolutions into practice, trusting in him who has said, "My grace is sufficient for thee." But this conquest was not accomplished at once or without many severe struggles; having to wage war, not only with her natural disposition, but with the tyrannical power, *confirmed habit*. At length the lovely virtues, patience and forbearance, flourished in perennial beauty. Now that mother no longer casts a dark shadow athwart the path of some loved one, but her entire household shares in the genial rays which pervade her own soul, casting a cheerful, inspiring influence on all around. Verily, "Better is he that ruleth his spirit than he that taketh a city."—*Sol.*

A Resolution—Amendment Offered.

"Resolved, That the favorable indications now manifest in the religious, moral, and political world, give promise of the great enlargement and purification of the Christian church, and speedy triumph of truth, and call loudly upon all who love our Lord Jesus Christ, to consecrate themselves more heartily and entirely to the promotion of these beneficent ends."

Thus reads the eighth resolution of the Seventh-day Baptist North-Western Association, passed at their meeting in June, 1866.

On reading this resolution, the inquiry arises, What are these "favorable indications" which they see? In the *religious* world, extensive revivals and numerous conversions are reported. But what are men being converted to? Is the standard of Christian morality being elevated? Are churches and converts coming up to the standard of Bible morality and holiness? No; they can go to the baptismal basin, and from that to the theater, the same night. There is a form, the power is wanting. Real reformation is opposed by the churches. Any law of God that has become unfashionable, is a dead letter. They do not desire to learn and do the will of God. This is the rule; the inquiries after truth and duty are the exceptions—exceptions rare, extremely rare.

In the *moral* world, wickedness and crime of the deepest dye, are fearfully on the increase; attesting the truth of the words of the apostle to the Gentiles, "In the last days perilous times shall come." And as to the *political* world, the nations are angry. War and violence are the order of the day. The mighty men are being awaked, war is preparing, and the last great conflict is at hand, when the wrath of God will be poured out in the seven last plagues. "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged."

What then are the favorable indications alluded to in the resolution? Do you say, slavery in this country is abolished? Wait till the battle on this subject is ended. At a vast expense of blood and treasure, the slaveholder's rebellion has been subdued. But is not the country in imminent peril, that the noble work so bravely begun for the slave will be defeated?

Had the above resolution been passed by a body of Christians, whose standard of morality was perfectly satisfied with the keeping of nine of the ten commandments of God, it would not be so surprising that they could see "favorable indications," in the great rush into the nominal churches of this degenerate age. But what there is in it to favor the "truth," as held by Seventh-day Baptists, is not so easily seen. Their position before the Christian world is that of reformers, like Luther and others in his day. They plead for reform in a vital and vastly important point—a point involving our moral duty to God, even the keeping of the commandments of his moral law. They teach that other churches are living in disobedience to the universal and perpetual law of God. Can it cheer them to see men running into these churches, and imagining themselves safe, because they are connected with those who are nominally Christians, and those who will not themselves heed the law of God and be reformed? Did they see men reforming, com-

ing up to the standard of moral and religious duty, as they view it, it would be natural that they should be encouraged.

Supposing Luther, after laboring two hundred years in his work of reformation, as Seventh-day Baptists have in theirs, had seen multitudes rushing into the Roman church, as our modern reformers see them rushing into the Sunday-keeping and Sabbath-breaking churches of the present day, would he have regarded it as a favorable indication, and an omen of "the great enlargement and purification of the Christian church," and the "speedy triumph of truth?" I think not.

Well, this is a fair comparison to represent the favorable indications in the religious and moral world, as viewed from the stand-point of Seventh-day Baptists. The Bible prophecies of the abounding wickedness and perils of the last days, are being fulfilled. The modern Babylon, holding the traditions of the "mother of harlots," spurns the fourth commandment of God, as written by the finger of the Almighty; but in her intoxication, is dreaming of "peace and safety," and the conversion of the world to her corrupted standard of morality and religion; and while our modern reformers behold her, in fulfillment of prophecy, becoming the "cage of every unclean and hateful bird," they seem to see favorable indications, which "give promise of the great enlargement and purification of the Christian church, and the speedy triumph of truth." This is truly marvelous.

Now if the commandments of God are of no value, and it makes no difference whether men are converted to them, or to the doctrines and commandments of the church of Rome, why take the trouble to keep them? But if it is essential that men should be converted to the obvious truth of God's Ten Words, why not press the subject of reform on all who are in error and disobedience. The Sabbath reform is worth something, or it is not. If it is, why exult in the conversion of men to the fables and doctrines of men, as though they were converted to the truth? If the truth is so lightly esteemed by those who have held it in trust so long, as to be put upon a "dead level" with the opposing doctrines of Romanism, is it any thing strange that its guardianship should be taken from them and be given to a people bringing forth the fruit thereof? Said the Saviour, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

I offer the resolution amended thus:

Resolved, That the unfavorable indications in the religious, moral, and political world, make the speedy separation and purification of God's people necessary, that they be not partakers of the sins, and receive not of the plagues of nominal Christianity, and that the cause of truth and righteousness calls loudly upon all who love our Lord Jesus Christ, to consecrate themselves heartily and entirely to the work of sounding the alarm, and spreading the light of the commandments of God and the faith of Jesus, in order to save all they can from the awful and irretrievable ruin, into which the corrupt and the corrupters of God's word are about to sink.

R. F. COTTRELL.

Religious Excitements and Insanity.

THE recent annual report of the superintendent of the Canadian Insane Asylums contains, among other interesting matters, a tabular statement showing the number of inmates of the asylums furnished by the leading churches of the Province. The figures stand thus:

	Members.
Church of Rome, one lunatic for every.....	626
English Church " " " ".....	657
Presbyterian " " " ".....	719
Methodists " " " ".....	1,260

This table should correct the impression, which obtains in some quarters, that revivals of religion and earnest religious experience are conducive to insanity. The Methodist Church, in which these most abound, furnish the least comparative percentage of the insane; while the Roman Catholic Church, which is the most carefully wedded to formal and ceremonial worship, furnishes the largest percentage. The report shows

conclusively, what the most careful observers have long believed, that while great religious excitements may sometimes lead to insanity, they more frequently act as a preventive, proving a safety-valve to many a constitution. The report might have urged, if it had considered the question in all its bearings, that troubled consciences have much to do as causes of mental derangement; that earnest, practical piety—that which is accompanied by the richest testimonies of the Spirit—brings quiet to the conscience, and peace to the soul: and, therefore, that such piety—and, more remotely, the services which lead to it—must exert a most salutary influence upon the mental constitution. —*Christian Advocate.*

Hymn to Christ on the Cross.

By ST. BERNARD OF CLAIRVAUX.

Born A. D. 1091. Died, 1153.

HAIL thou Head! so bruised and wounded,
With the crown of thorns surrounded,
Smitten with the mocking reed,
Wounds which may not cease to bleed,
Trickling faint and slow.
Hail! from whose most blessed brow
None can wipe the blood-drops now;
All the flower of life has fled;
Mortal paleness there instead;
Thou, before whose presence dread,
Angels trembling bow.

All thy vigor and thy life
Fading in this bitter strife;
Death his stamp on Thee has set,
Hollow and emaciate,
Faint and drooping there.
Thou this agony and scorn,
Hast for me, a sinner, borne,
Me, unworthy, all for me!
With those signs of love on thee,
Glorious face, appear!

Yet, in this Thine agony,
Faithful Shepherd, think of me!
From whose lips of love divine
Sweetest draughts of life are mine,
Purest honey flows.
All unworthy of Thy thought,
Guilty, yet reject me not,
Unto me Thy head incline,
Let that dying head of Thine
In mine arms repose!

Let me true communion know
With Thee in Thy sacred woe,
Counting all beside but dross,
Dying with Thee on Thy cross;—
'Neath it will I die!
Thanks to Thee with ev'ry breath,
Jesus, for Thy bitter death;
Grant Thy guilty one his prayer,
When my dying hour is near,
Gracious God, be nigh!

When my dying hour must be,
Be not absent then from me;
In that dreadful hour, I pray,
Jesus come without delay,
See and set me free!
When Thou biddest me depart,
Whom I cleave to with my heart,
Lover of my soul, be near,
With Thy saving cross appear,
Show Thyself to me!

Report of the Maine Central Quar. Conference.

THE Maine Central Quarterly Conference commenced, according to notice, at the Town House in Rome, Thursday, June 14th, at five o'clock P. M. We had a social meeting. Interest fair.

Friday, June 15th. Met at nine o'clock for social meeting, which continued through the forenoon. Interest not very good. At one o'clock P. M., preaching by L. L. Howard, from Jude 3,—"Earnestly contend for the faith which was once delivered unto the saints." Bro. Howard spoke nearly an hour, showing who the saints were, what the faith was, and that it embraced the coming of Christ, the resurrection of the dead, and the inheritance of the saints. It was heart-cheering indeed.

Met at 5 o'clock P. M. for prayer and social meeting. We listened to some good exhortations from the brethren

and sisters. At the close of the meeting to-day, Bro. Howard stated that Bro. D. M. Hanscomb was very sick, and that it was best to take up a collection for him. Fifteen dollars were contributed, and sent to him. Bro. Hanscomb has since died.

Saturday, June 16th. Met at 8 o'clock for social meeting. Interest not very good. At half-past ten A. M., preaching by Bro. Wm. H. Blaisdell, from Matt. xxiv, 3. The brother had much liberty in presenting to us the signs of the coming of the Son of man. At 1 P. M. we met again and listened to a sermon from Bro. Charles Parsons, from 1 John iv, 16,—"God is love." The Bro. spoke from a full heart. May his admonition be long remembered. At 5 o'clock P. M., preaching by Bro. H. B. Sevey, from Eph. iv, 4. The brother spoke with much freedom, showing the unity that should exist between the followers of Christ. After the sermon, there were several exhortations, which were not very harmonious. The winds of discord seemed to be let loose. Christ was not much glorified.

Sunday 17th. Prayer meeting at 8 o'clock. Interest good. Twenty-five spoke of their hope, and meant to be better Christians. The house not being large enough to hold the congregation, we repaired to the grove, and listened to a sermon by L. L. Howard, from Rev. vii, 1. The discourse was both instructive and encouraging. It was replete in historical facts and dates. In the afternoon, we listened to a very able discourse from Bro. H. B. Sevey, from Rev. vi, 7,—"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see."

After the sermon, the Conference chose Bro. H. B. Sevey, President, Bro. Wm. A. Knight, Secretary.

Voted, that a report of this Conference be published in the *World's Crisis* and *Herald and Review*.

Mississippi.

ASSAULT UPON REV. J. P. BRADWELL.
MURDER OF LIEUT. BLANDING.

THE following slip is sent us from the office of our Dist. Sec. at Cincinnati.

"Rev. J. P. Bardwell, agent for the American Missionary Association in Mississippi, was lately enticed into a law office in Grenada, Miss., and set into by a ruffianly crowd that gathered in the street, in open day. This missionary to the freedmen could get no reason for the choking and beating which they proceeded to administer, except that he was working for the 'niggers.' The Bureau agent, Lieut. Blanding helped him wash the blood from his face and advised a complaint to the Mayor. On reaching the Mayor's office, Mr. Bardwell found that the man who had led the crowd, and beaten him, had already been before the Mayor, made complaint against himself, and paid the fine of ten dollars imposed by his Honor, and was ready for more work at the same price. Three days after, Lieut. Blanding, agent of the Bureau, was attacked on the street, shot three times, and died in twenty-four hours.

May 4th. Mr. Bardwell wrote from Jackson:

"I hoped the shooting of Lieut. Blanding would have a tendency to quiet the ruffians, for a time at least, but it seems otherwise. While Lieut. Blanding lay dying, a committee of citizens waited on Capt. May, Sub-Com. of Freedmen's Bureau, telling him that the teachers, must leave town. He told them that the teachers were not Government employees, and he had no control over them. With this committee came a Com. of condolence and also the information that if he didn't leave he would be shot next. The man with whom the teachers boarded is threatened with prosecution for stealing cotton, cattle, &c., and of course, if he is prosecuted, they will convict him of any crime they choose."

The purpose evidently is to drive away every friend of the colored man, from the South, not only the missionaries and teachers, but every one who would lift up a voice for the poor and lowly. Whether this effort succeeds or not, depends, under God, upon the action of our General Government. If such scenes are permitted to pass unrebuked, the whole South will be overrun by violence worse than ever before, and no faithful friend of God or man will be able to abide there. At last dates, it seemed probable that our teachers would leave.—*Am. Missionary.*

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 14, 1866.

URIAH SMITH, EDITOR.

No Sabbath.

NO-SABBATH men occupy the most unfortunate position of any class upon the Sabbath question. Those who believe in a Sabbath after six days of labor, but vary from the day which God has designated, have only the Scriptures against them; but those who hold that there is no Sabbath at all, not only have the Scriptures, but the whole scientific world, in irresistible array against their stultified creed. The physiological argument is of course equally satisfied by any day of rest regularly recurring after six days of labor; hence the following thoughts on the weekly cycle, though written from a Sunday standpoint, are just as crushing against the no-Sabbath falsehood, as though written in favor of the true Sabbath. We extract it from an article in the last number of the Herald of Health.

THE WEEKLY CYCLE.

Binding laws always grow out of a natural need. They simply announce a law of nature. With modifications, this will be found true of all laws whatever. The strongest statement ever made of this truth was that astounding intonational reply of Frederick Douglass to Daniel Webster. Webster had said: "It is useless to re-enact the laws of God." "But I tell the gentleman," said Douglass, "that it is USELESS TO RE-ENACT ANY OTHER!" A more crushing answer was never made.

The institution of the Sabbath—that is, of a rest-day, is one of the best known illustrations of this doctrine. If it could be shown that the weekly day of rest were physiologically unnecessary and useless, it would be impossible to enforce its observance by law, and to preserve its respectful regard in religion. But exactly as the body runs down all day to be wound up at night, just so it runs down a little more each of six days, to be wound up on Sunday. Any other day would do. Clergymen, for whom Sunday is the most laborious day—and a very exhausting one it is—commonly take Monday for their Sabbath. If they take no Sabbath, they will come a good deal sooner to their long rest. Monday is the best day for them. A minister ought no more to do business on Monday than a deacon on Sunday. On the whole, human beings are so made that a total rest from hard work one day in every seven is just the cyclical arrangement necessary to make the most of life, under present circumstances.

We need not here argue the general question of a Sabbath. The demonstration has been made complete over and over again, for both man and beast. Dr. Smith's experiments showed, however, in medical corroboration of the established belief, that, as a regular rule, pulsation increases and respiration decreases in speed all the week, returning promptly through Sunday's rest to the proper rate on Monday. These movements of course show declining strength and increasing effort from Monday to Saturday.

Universalism.

A BROTHER sends us the report of a Universalist Conference taken from the Cleveland Leader, containing a synopsis of a Universalist sermon, which he suggests that we notice. The speaker's text was Prov. xi, 31: "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner."

There are many texts, of which this is one, which become invulnerable in the hands of Universalists, when the popular view of the conscious state of the dead, and the immortality of the soul, and the place of rewards and punishments is once granted. But let the scriptural view of these points be taken, and these fall from their hands as powerless as straws.

Take the text above quoted, and it is seen at once when and how it has its application, when we look at the scripture facts that rewards and punishments for the human race are all future; that the wicked receive their recompense or punishment when they are raised up on this earth at the end of the 1000 years, and come up around the camp of the saints, the New Jerusalem, which comes down from God out of Heaven to the earth, at that time, and fire comes down from heaven and devours them. Rev. xxi, 2, 3; xx, 5, 7-9; and the righteous take possession of the earth made new, which is their final and eternal inheritance and abode. 2 Pet. iii, 13; Dan. vii, 18, 27. Thus we see how both the righteous and the wicked are recompensed in the earth, without being obliged to resort to any of the absurdities of Universalism to explain the language.

There is perhaps no doctrine which undermines so many of the grave errors of Christendom, as the Bible view of the nature and destiny of man.

Report from Bro. Loughborough.

THE Sabbath after the Conference in Ill. and Wis., I spent, in company with Bro. Ingraham, at the Quarterly Meeting at Waukon, Iowa. At this meeting, most of the Brn. and sisters were present from the churches of West Union and Elgin, and some were over from Wisconsin. The house of worship was quite well filled on Sabbath and first-day. Bro. Ingraham and myself each gave two discourses to interested audiences, on health-reform, and other points of present truth. On first-day morning before the discourse, we had an opportunity to celebrate the ordinances, which was indeed a refreshing season. We were glad to see the prosperity of these churches, under the watchcare of Bro. Geo. I. Butler. May the Lord still bless him in his efforts to help the flock.

After the Quarterly Meeting, Bro. Ingraham and myself journeyed on, with his team, to Pleasant Grove, a distance of eighty-three miles, over the prairies, and through ravines, stopping to eat our plain, hygienic diet of graham, strawberries, &c., by the roadside. We examined the wonders and beauties of nature along the way. At one point we came to a cave, extending about ten rods into the side of a rocky bluff. It appears to have been made by the separation of the rocks by an earthquake, or something of the kind. The sides of the cave, some twenty feet in height, are as smooth as a wall of masonry, and the top is covered by massive flat rocks. This was probably all produced by the shock, in an instant of time. A beautiful stream of clear water runs out of the cave, which may have been running there ever since the flood.

Journeying on, we came, refreshed, to the place of the Conference. Here we had a day for rest, and to visit with the kind family of Bro. Pierce, formerly from Vermont. His old friends will be glad to hear of his present position in contrast with his former one. He says his business in Vermont, was to work on his farm, and to preach when he had time; but now, in Minnesota, his business is to preach the truth, and if he has any time besides, he will devote it to his farm. Although this family seemed embarrassed to think they had so small a house, we enjoyed a good visit, and trust with the blessing of God they will soon be in a better condition even as to a dwelling place.

The Conference was held, as appointed, at Pleasant Grove; but it was found that the School-house was too small to accommodate the people; so on Sabbath, we went to a beautiful grove of plum trees, adjoining the house of Bro. Harris, in which seats had been prepared, and held the remainder of our meetings there. There was quite a general rally of the friends in Minnesota at this Conference. It was a meeting in which perfect harmony prevailed; and we trust it gave new life to those assembled. All seemed gratified with the efforts made to help Minnesota; and especially do they rejoice that Bro. Pierce has come into their midst to encourage and strengthen them, and Bro. Ingraham to labor to plant the standard of truth in new places.

Bro. Ingraham was with us at this Conference. Four discourses were given to good, quiet congregations. The health-reform, and other topics of truth

met a hearty response among those who heard. Two were baptized on Sabbath afternoon. When I left Minnesota, I felt greatly encouraged in regard to that State. May the Lord speed on his people and cause there, is my prayer.

On my way home from the West I spent a day in Chicago, and had the privilege of speaking to twenty or more at the house of Bro. Stevenson. Some were there who had lately embraced the truth, and one sister from Will. Co., who has many years kept the Sabbath, with the Review as her only preacher. These were encouraged. Others were present who are investigating the truth. May they see their way out into all the truth.

I arrived at home July 12th, in better health, even, than when I left.

After my return from the West, I had the privilege of spending two weeks with the Battle Creek church. It is ever a treat to meet with these faithful souls, who have so long borne burdens, and whose hearts are fully engaged to press on in this work. I had good freedom in speaking three times while at home. While the most of this church are fully posted on all points of present truth, they are so deeply imbued with a desire for its advancement, that the truth is a very part of their being, and they feed upon it whenever they have opportunity to hear it.

Some suppose Battle Creek to be a place where there are no trials. Here they mistake. Satan will not slumber in a place where so important a work is being carried forward, as is in that place. It is true, we have none of those bickerings or straw-pickings with our brethren and sisters, which exist in some localities. We have learned that it is the privilege of the Christian to live on a plane, high above such works of darkness. As all strive to seek an experience in the things of God for themselves, such unfruitful works disappear. When those churches, afflicted with such trials, get nearer to God, the nature of their trials will change.

As it is, in Battle Creek, some of our keenest trials are more direct attacks of the adversary, to cast gloom and darkness, affliction and perplexity, upon us, to test our faith and hope in God. These are the trials, which, if borne faithfully, patiently, and in an unwavering manner, will give us more patience, experience, and hope; and we shall come forth from the furnace, not ashamed, but with the love of God shed abroad in our hearts.

Be it known, that Battle Creek church is no place for idlers. Here, if anywhere, burden bearers are found, and burden bearers are wanted.

I found the Office business going on at its usual brisk rate.

The cellar wall of the new meeting-house is laid, 40 by 65, all in readiness for the frame. The material for the house is mostly on the ground, and in a few days it will be in process of erection.

Just at present, the main object of particular interest, is to get the "Health-Reform Institute" in a condition to receive patients and Hygienic boarders, by Sept. 5th. This enterprise, our people, not only at Battle Creek, but elsewhere, are entering into with commendable zeal! And here I wish to speak of its real position and importance as connected with this cause.

1. We view it as a branch of this cause, because it will give to our people an opportunity to more thoroughly learn how to take care of their bodies, that they may have strength to resist the wiles of the Devil, strength to overcome wrong habits and evil passions, and be found clean vessels, fitted up for the latter rain of God's Spirit; fitted to endure in the time of trouble, when bread and water shall be sure; fitted for translation into the kingdom, when the Lord comes.

2. This Institution will fill its place in this cause, from the fact that scores who come to it to be healed of temporal maladies, who learn the lesson of self-denial to gain health, may also, by being brought into a place where they become acquainted with the character and ways of our people, see a beauty in the religion of the Bible, and be led into the Lord's service. The Institution will enforce no theory of religion, but will be devoted especially to the treatment of disease; yet, being located at the grand center of this work—

Battle Creek—that place, which, as an Advent center, or rallying point, is in many places spoken against; those who come here, will have ample opportunity, if they desire it, to learn the real facts concerning the management at the headquarters of S. D. Adventists.

3. Even though hundreds of those who come should never learn the truth, or yield their hearts to obey it, they will of course form some acquaintance with this people, and as they scatter forth to their various localities, and the servants of God may be presenting the truth in their neighborhoods, if the tongue of slander is raised against this place, and the managers of this cause, such ones would stand as witnesses for the integrity and uprightness of this people.

But, says one, is it not a denial of our faith to establish such an Institution, when the coming of the Lord is so near? Nay, verily. As far as we are concerned, the Institution will afford our people an opportunity to learn in the shortest possible time, how to apply to themselves those principles which are to fit them to stand at last, like Israel of old, with not one feeble one in all their tribes, and fit us for the coming of our Lord Jesus Christ. Instead of its being a denial of our faith to enter zealously into this work, it is to show that our faith is genuine. This Institution itself, is to me an evidence of the near coming of Christ. God's people rallying to get rid of those things that blunt their faculties, that they may be clean vessels, all prepared for translation when the Lord comes.

Then again, look at the haste and earnestness with which this work is being carried forward. Instead of its being a matter which we look to months in the future to establish, it is right here. Ere you have fairly read these lines, the Institution is to be in operation. Even the rapidity with which this enterprise is being carried forward, is an evidence that it is needful that God's people speedily avail themselves of its benefits.

I presume all our brethren look upon this Institution as a branch of the cause. Those who have the management, temporally and medically, of this establishment, are men of God, and realize the responsibilities of their undertaking. While it is necessary that all should live, and that they shall be in comfortable circumstances, I think they will evince to all, that wealth and honor are not their aim. The necessary sum to properly start this Institution, has already been stated at \$25,000. Some \$9,000, and upwards are already pledged. It is not right, nor is it necessary, to draw upon means for this, that should be used elsewhere in the cause. But, let us look at it. Every \$25.00 placed in this Institute, is a share. Any Sabbath-keeper can take as many shares as he or she may choose, and pay them by December, January, or even next April. Probably the first meeting of the corporation will be held May next, in connection with the General Conference, at which time it is desirable that all the above specified amount of stock, twenty-five thousand, should be paid in. The Institution will be run as judiciously and economically, as possible; yet it will be managed so as to amply satisfy the patients for the sum they pay for board and treatment. All means that are received for patients, &c., after the expenses are paid, will be divided among the share-holders. Perhaps the first year it may not exceed 6 per cent., but the next year, it will doubtless more than double that sum, so that taking the two years together, it is a good interest.

Many of our brethren and sisters aged, or afflicted, have their means invested where it does not really yield them 5 per cent. after their taxes are paid. They at once see that it is to their advantage to invest their means where it will yield them the most, so that they may have wherewith to sustain themselves, and to help in the cause.

Suppose patients should come in at such a rate that the institution should declare a dividend of 20 per cent or more. It would not be a great length of time ere those investing their means would have a similar amount to what they put in paid back to them to use in the cause, and still be as well off as they are today. But as we said before, money is not the object. Those who have put in their means thus far, have done it trusting in God, and believing the move was in the order of the Lord. Who will manifest their faith and come up to help in this matter? Brethren, awake to

this enterprise. Come on with your hundreds, your fifties, and your twenty-fives. And come on yourselves to learn the laws of your being. And may the Lord bless and prosper this and every enterprise which has as its object the prosperity of his people, and advancement of his cause.

J. N. LOUGHBOROUGH.

Wakeman, Ohio.

Report from Iowa.

BRO. WHITE: While we were resting at Bro. Nicola's we spoke once to the Pilot Grove church, on Wednesday evening, July 11. Our hearts were cheered in seeing so many in the place who are trying to keep pace with the body in getting ready for Christ's coming.

On Sabbath, July 14, we met with the brethren in Washington. About sixty Sabbath-keepers were present. We spoke to them with usual freedom from Heb. x, 23: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Also from Phil. i, 9-11: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment, that ye may approve things that are excellent: that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

The brethren and sisters feasted upon the word spoken, and at the close of our remarks, about fifty good testimonies were given in quick succession, which evinced to us that they wanted the truth to have a deep place in their hearts and affections, as well as in their heads.

Sunday morning we came by private conveyance, with Bro. R. Kilgore, to Fairfield. As we reached the place we were informed that Eld. Snook was there, and had been giving several discourses against our positions; that Bro. D. W. Hull had changed his views, and that some of our brethren and sisters were in a state of distraction.

While we were peaceably attending to our business, the Elder hastily accosted us with a challenge to hold a discussion with him, and was very urgent to have us investigate his position. We told him that the cause in Fairfield, in the church, and among outsiders, did not demand a discussion; that for us to investigate his views, would be to question, or show a lack of confidence in the good confession he made on that point a year ago, and in the decision of the General Conference and of the Iowa State Conference in his case, and in the case of his colleague, Wm. H. Brinkerhoff, and that it is too late to plead for investigation in regard to a case which is so well understood, and which is already decided.

These men differ with us on ten or twelve cardinal points of present truth; yet they say that these points of difference are non-essential. Query! Why divide and tear down the church of Christ on non-essentials? Again, they say that we are drawing away their brethren from them. This reminds us of a thief who went into a farmer's yard to steal sheep. And when he was overtaken in the act of stealing, by the owner of the sheep, he cried out that they were taking away his sheep from him.

In our meetings during the week we spoke on practical subjects, and on Sabbath and first-day, July 21 and 22, we dwelt on the Messages, Spiritual Gifts, and Two-horned beast. Several of the brethren from Mt. Pleasant attended the meetings on Sabbath. Notwithstanding the opposing influences with which we were surrounded, we had unusual freedom in speaking the truth, and our meetings wound up in glorious triumph. On first-day, at the close of the meetings, the special blessing of God rested upon the dear saints, and their faith in the truth was increased. Good hearty confessions were made; Bro. D. W. Hull confessed his way back, two youths united with the church, and we went the distance of four miles to Cedar Creek, where four were baptized.

We are happy to say for the encouragement of the readers of the Review, that thus far the Lord has greatly blessed and sustained us in our arduous labors, and that we have had special victories in the Lord at every place, which makes up in a great measure for the

privation we are called to sustain in consequence of being separated from our pleasant homes, and from our dear brethren and friends of the East.

A. C. & D. T. BOURDEAU.

Sandyville, Iowa, August 2, 1866.

From the Ohio Tent.

SIX weeks have passed since we pitched our tent in this place. The interest to hear the truth does not decline, but rather seems to be increasing. For the busy season of the year that harvest always brings, we have had a larger attendance than we could have expected. A great change has taken place among the people in this place.

Whereas six weeks ago the Bible lay upon the shelf, and was scarcely thought of by them, it has now become the object of daily study.

The truth is taking effect in the hearts of many, and they are beginning to yield obedience to it. We have no open opposition, but some of the shepherds, with others are using all their influence in a private manner to oppose the work of truth. But amid all their opposing influence, the work is still moving on. The Lord's hand is with us, therefore the truth will prosper.

While Bro. Lawrence attended the Ohio Conference, Bro. Waggoner was with us to assist in tent labor. His gift was a help to us, and appreciated by all. Last Thursday we were favored with a visit from Bro. Loughborough. Our hearts were made to rejoice to see him looking so well. In the evening he spoke for an hour to about four hundred, on one of his favorite themes, the heavenly City of Rev. xxi, and of the preparation needed to obtain it. His short stay with us has done the cause good in this place.

Sabbath and first-day, just passed, has been a good time with us. There were about eighty present in our Sabbath meeting, and after a short discourse, nine bore testimony to the truth. We then gave opportunity for all who had made up their minds to keep the commandments of God, the Sabbath with the rest, to manifest it by rising to their feet. Our hearts were made to rejoice at what our eyes beheld, when forty thus expressed their determination to live out the present truth. We truly ought to be thankful for the goodness God has manifested toward us since we have been here.

Brethren of Ohio, we trust your prayers have not been in vain for the success of the truth with the tent this season. Continue to pray that a greater work may be done. We are abundantly assured that we are remembered by you, and may the Lord answer your prayers to the good of many souls.

We remain here another week, and then, if the Lord will, shall remove to another place. We are encouraged to labor on in our Master's vineyard and do all in our power to further on the cause of truth.

I. D. VAN HORN,
R. J. LAWRENCE.

Bellville, O., Aug. 7, 1866.

The Cause in Norridgewock, Me.

I HAVE been in Norridgewock four weeks, spending most of the time in visiting from house to house. Sabbath morning we have a Bible-Class and Sabbath-School, with an average attendance of about forty children and twenty grown persons. We open by prayer, and then all join in repeating the Ten Commandments, and close the school with the Lord's prayer. All seem to take a lively interest in these things, and evidently much good is being done. In the afternoon we have preaching and a social meeting, with an attendance of from seventy to one hundred. We have also had meetings every Sunday, with a congregation of from one hundred and seventy-five to two hundred and fifty. I think that the interest and the congregation has steadily increased every week since we have been here. There are about eighty Sabbath-keepers in this vicinity who embraced the truth here. It found the most of them non-professors, and some very wicked. Nearly all of these have now become thoroughly converted to Christ, and are growing in the Christian graces. Though that filthy, ungodly weed, tobacco, was freely used among them before,

yet now, it is nearly exterminated, and we confidently hope that it will soon entirely disappear.

A large part of the people in this vicinity are favorable to the truth, and heartily welcome us at their homes. They acknowledge that this is the truth, and say that they hope to obey it sometime. There are several families who are "almost persuaded" to keep the Sabbath now. I think that they must ultimately yield to the power of the truth. The people here are very slow to move, and very cautious how they move. Although they can see no flaw in what they have heard, yet they fear that there may be some drawback to it. So if our brethren live out what they have been taught, we confidently expect to see a great work done here yet. They have a neat, plain, substantial meeting-house, which is doing good service to the cause of truth.

From my short experience, as a preacher, in present truth, I have been forcibly impressed with the necessity of *holding on*, when we once begin in a new place. Now from what I have seen in this place, I am doubly impressed with its great utility. It may have seemed to others that unnecessary time and labor have been spent here; but it is not so. A faithful minister could work to good advantage here for six months to come. How often has it been the case that our ministers have gone into a new place, created a great excitement, got the mass of the people out to hear, most of them pretty thoroughly convinced of the truth, and a few decided to keep the Sabbath; and then have broken square off, and left! In such cases we generally hear that fifteen or twenty, more or less, have embraced the truth, and that "many others are interested, who, it is hoped, will see it their duty to keep the Sabbath." Visit that place again after six months or a year, and you will find a few sickly Sabbath-keepers still holding on, and prejudice, in the minds of unbelievers, so strong against the truth, that you cannot get a single person out to hear again. The minister consoles himself by saying that he has done his duty, that the people have heard the truth, and it now rests with them. If this be true, he has worse than thrown away his labor, because the people are further from the truth than they were when he went there. *A minister labors to save the people, not to condemn them.*

I am of the opinion, that the one who goes into a new place and gives from ten to thirty lectures, and then leaves, whatever the result may seemingly be, has done more hurt than good to the cause of God. A few may be saved as the fruit of his labors, but he has forever shut up the way for any further work in that place. When a man has planted his field to corn, is his duty to that field then done? How much corn will he get, if he does not till it! What would we think of the man who should go into the woods, dig up the ground, plant a hill of corn, and then leave it, with the expectation of finding a good yield of corn there in the fall! But is it not more foolish to plant the truth among its bitterest enemies, and then leave it to live or die as best it may? It seems to me so, and sad experience shows it to be true.

In the future we shall spend most of our time visiting the different churches through N. E., but shall have a regular appointment at Norridgewock, for one of us, every few weeks. These remarks are endorsed by Bro. Andrews. D. M. CANRIGHT.

Come.

"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."

How many at the present time turn a deaf ear to this gracious invitation. They spend their money for that which is not bread, and their labor for that which satisfieth not. They heed not our Saviour's words,—*Come unto me.* Moments, hours and days, glide swiftly by. Death may soon overtake us. The judgment is not far distant. In such an hour as we think not "the Son of man cometh." We are commanded to lay up our treasure in heaven, "not on the earth." We are to trust our all in Jesus' hands. "Come! and let him that heareth say, Come! and let him that is athirst come; and whosoever will, let him take the water of life freely." Sinner, do not reject offered mercy, but listen to the invitation,—*Come!* Christian friends, let

us be steadfast in well doing. May we as humble servants of Jesus turn to the word of God, and carefully read the words of Christ, treasuring them up in our hearts, and by the grace of God we may get wisdom, and learn obedience, that we may behold our Saviour in the glory of his coming. Our tarry here will not be long. The night is far spent, the day is at hand, when "the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." We hope to meet him with joy, having our loins girded about, and our lights burning. We hope to hear him speak our worthless name, saying, "Well done!" R. L. H., in *World's Crisis*.

Shall I Be Ready?

LET me think, if Jesus' coming
Is so very near at hand,
On what hopes I am relying;
Will they in the Judgment stand?
Have I put forth every effort
To obtain the priceless boon,
Which so freely has been offered
That the lowliest may come?

Shall I hear the welcome plaudit,
That from Jesus' lips will fall—
Come ye blessed of my Father
I've prepared a home for all
Who have faithful done my bidding,
Watched and waited night and day,
And though troubles thickened round them,
Still pursued the narrow way?

Or shall I in deepest anguish
To the rocks and mountains call,
Hide, O hide me from his presence!
Lest his wrath on me shall fall.
O my soul, what is thine answer?
Quickly now thou must decide!
For the Saviour soon is coming
To receive the sanctified.

Help me Lord to be prepared,
For I long thy face to see;
When thou comest in thy glory
After those who wait for thee.
O, I plead for thy sweet Spirit
To direct me day by day;
That I may be strengthened ever
All thy precepts to obey.

S. MCINTOSH.

Arlington, Wis.

The Health Reform.

It is doubtless very gratifying to all true Seventh-day Adventists, to witness the effort now being made in behalf of those who need medical aid and advice, and the praiseworthy efforts of our brethren, to enlighten us who think we are well, as to the means necessary to retain our health and vigor.

In this time of pestilence and disease, we feel truly grateful to our kind heavenly Father, that he has stirred up the hearts and minds of his servants, to instruct us how to live, so as to make the most of this short and fleeting life; how to ward off disease, and escape the empiricism of quacks, and the poisons now flooding the country under the appellation of wonderful restoratives and curatives; life-giving bitters, and pills, and powders of miraculous power, and drugs of every variety.

No doubt the druggist will sell his deadly poisons as freely as ever, and the administrator of his nostrums will follow his usual routine of practice; they will hardly feel the loss of the patronage of a few Seventh-Day Adventists.

But if it were otherwise, and a general reform could take place, and men cease to poison themselves and each other, there would soon be raised as loud an outcry as was heard when Paul stopped the demand for the manufactures of Demetrius. Then might we hear it cried aloud, Great is the patent medicine interest; Great is the drug business! Great are our mineral and vegetable poisons! What if the business of the farm and the workshop is occasionally suspended by sickness, or what if there are victims everywhere around us, living and dead, to attest to the injury done by the usual medical practice? Do you not know that by this we get our living, our wealth, our houses and fine trappings? Look at the profits on

drugs, profits on patent medicines, etc. Look at the princely fortunes of dealers in these articles. Look at the reputation of the man whose weapons are chiefly the deadliest poisons! Great, great is the medical system of this enlightened age!

But enough; we do not say that all medical science is humbug; but we believe that our Hygienic Reformers hold fast to good and true principles in medical science; they only refuse to be led into error as to the means of restoring lost health, and as to the means of retaining it.

The constitution weakened, can be strengthened by proper habits of exercise, diet, and rest; the stomach distended by oft and full eating, gradually resumes its proper proportions when loaded less heavily, and not so often; the palate perverted by highly stimulating food, becomes natural under the influence of plain food; the appetite once ravenous and greedy, because morbid and unhealthy, becomes moderate and manageable, because the healthy stomach has become natural in its demands; and the head once subject to various ills becomes clear, and knows no more of pain.

It is with pleasure we witness the present effort to provide a home, where the invalid can recruit his wasted health under a natural and sensible course of medical treatment; where no influence of evil, moral or medical, religious or worldly, or social, or empirical, will be brought to bear, but where true religious liberty will prevail.

We like the plan, and the location. We are happy to hear that this Institution is located in a vicinity where there is a good supply of excellent soft water, and pure, bracing air; in country where there are good roads, and beautiful scenery; an industrious, enterprising, intelligent population; pretty villages, well arranged farms, and everything to make such an Institution pleasant and desirable to the invalid; and more than this, tried medical supervision, and a good moral influence in the society of the church of Battle Creek. JQS. CLARKE.

Portage, O.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sister Rust.

BRO. WHITE: I would like to tell the dear friends through the Review what the Lord is doing for his people, here in Winfield, Mich. Last Sabbath and first-day our dear Bro. Byington met with us. He spoke the word to us with much freedom. Many that had grown cold and indifferent, and had almost let these Heaven-born truths slip, are now awakened to their eternal welfare and are putting forth renewed efforts to overcome. Sunday, especially, Bro. Byington spoke in the power and demonstration of the Spirit, while speaking upon baptism. A good interest was manifested by those without. Sunday, six were buried with Christ in baptism, and rose, we trust, to newness of life. It was a solemn scene. How sweet, to know that we were buried with our meek and lowly Saviour. One dear sister came out of the water praising God that Jesus was soon coming. We feel to praise God that Bro. Byington was ever sent among us. We wish to be remembered by the brethren at large, that God may have a care for us.

MARGARET A. RUST.

Winfield, Montcalm Co., Mich.

From Bro. Wales.

BRO. WHITE: With pleasure I cast in my testimony once more on the side of truth. I feel still to rejoice in the third angel's message. The Lord has been very good to me and my family. We are now living in West Enosburgh, Vt. I cannot doubt God has directed us to this place. We have realized more than we anticipated before coming here. The good Sabbath-School, Bible-Class, and social meetings which the brethren have here, are a great help to us. Although we felt much affected and very sad when our dearly beloved Bro. Bourdeau left us, yet we feel that it is all right. Still the Lord has not left us. He has met with us by his Spirit oftentimes. Bro. Stone and Hutchins have met with us once this summer, which was a great help. The church here are trying to come up with the people of God; and by God's grace

assisting me, I mean to keep humble, and do the will of my Master. I look forward with interest to the time when God's people will be gathered home.

F. T. WALES.

Extracts from Letters.

Sister S. A. Rowland writes from Wattsburg: Two years ago last winter, I embraced the present truth, since which time I have been endeavoring to keep the commandments of God, and have the faith of Jesus. I am alone in this faith in this part of the country; but in the Review I feel that I am holding converse with kindred ones; and though strangers in the flesh, we are brought nigh by the same precious faith, and our communion is sweet.

Bro. H. G. Buxton writes from Abington, Ct.: Like ancient Israel we were tested and sifted before we were fit for organization, of which report was made in the Review. Since then the Lord has put a new song into our mouth, and "begotten us again unto a lively hope" by the better order of things.

Now substantial faith takes the place of our doubting fears, and we feel to joy in God the "rock of our salvation." We have taken hold of the "Resolutions on dress," and in this direction are determined by the grace of God to win souls, and let our light shine.

And as we assemble on the holy Sabbath to exhort one another, and pray for God's people and cause to rise quickly, and the "latter rain" soon to be showered upon us, we seem almost to receive some of its first drops, and are loth to leave our Father's board. Particularly was this the case, Sabbath, July 28th, in which the good Spirit and blessing of the Lord seemed to melt down and blend our entire wills into our Father's will, and we were constrained with a degree of that love for one another, which would enable us even to lay down our lives for the brethren.

Praise the Lord for the way he has led us and established us in all the truth of the last message of mercy. We are determined to rise and walk obediently in all the light placed before us.

Brothers, let there be a universal coming up to the help of the Lord. Don't wait; and then the message will rise. "Shout your triumph as you go." In our hearts and prayers we are determined to stay up the hands of the leaders and messengers in the Lord's work; and honorably hold up, and live out the truth, until it places our feet in the pearly gates of the New Jerusalem.

Sister Jane B. Boyd writes from Brush Creek, Minn.: The hope of eternal life never looked so bright as at the present. I have passed through many deep trials but am persuaded that they are for my eternal good. I have leaned on the strong arm of Him who has promised to be a father to the fatherless and a widow's God, and have found him true to his word.

Oh that we could realize the responsibilities that rest upon us as Sabbath-keepers and parents. The tender plants that the Lord has entrusted in our care, do we do our duty to them, in training and bringing them up in the nurture and admonition of the Lord?

Bro. E. G. Stevenson, writes from Chicago, Ill.: Brethren our hope is a good one. Let us press forward in the narrow way, elevating the standard of truth, that the name of the Lord may be glorified in us.

Bro. D. B. Welch, writes from Canesara, N. Y.: I love the present truth, and am trying to obey it. There is much opposition to the truth here. People are crying peace and safety, and promising centuries yet to come before the end. But sudden destruction will come upon them. My desire and determination, is to so live that I may stand in that day.

Bro. J. H. Warren, writes from Faribault, Minn.: Although I have been wading through trials and afflictions deep and sore for the past ten months, yet I can say that my trust has been in God, and I have always found him a present help in time of trouble. I have been greatly strengthened and encouraged by attending our late State Conference at Pleasant Grove, and meeting with Bro. Loughborough and Ingraham. My heart was made to rejoice while hearing from them the cheering words of eternal life, and the encouraging testimonies of the dear saints who were there. I was made to rejoice also in the belief that the truth is about to rise here in Minnesota. Brethren and sisters, let us all arise and gird on the whole armor, and be prepared to stay up the hands of the messengers as they go forth to proclaim the last message of mercy to a perishing world.

Sister J. Stacy writes from Cass, Ohio: I was greatly encouraged in reading the article from Bro. Canright, in Vol. xxviii, No. 5, headed "Lonely Ones Take Courage." It made me feel like striving to live out the truth before my children, that they might be

constrained to fall in with the last call of mercy before it is too late. Let us pray more for our children. It may be that the Lord will hear us, and save them from the wrath to come. I think if the truth was laid before the people of this place, some would embrace it.

Bro. Jas. Cornell writes from Parshallville, Mich.: I am still trying to travel in the narrow path that leads to life. I am not without temptation, and sometimes nearly ready to give up the pursuit. But when I look back and see how dark it is, then look ahead and see how light it is, I am stimulated to make greater efforts to clear myself from Satan, and gain a home with God's people. The church here is considerable scattered; but we have meetings every Sabbath, and are encouraged.

Sister M. C. Hammond writes from Orleans, Mich.: I have been trying to keep all of God's commandments about one year. I received the light by reading. I thank the Lord that I ever started in this cause. I have never felt to regret the stand that I have taken on the side of present truth; but the longer I am with this people, the more determined I am to go through with them to Mount Zion. I believe it is high time that we were up and doing. May we all work while it is day. I regard the health and dress reform as highly necessary for the remnant, that they may be prepared for translation at the appearing of Christ; and I long to see the message rise and go forth with power.

Sister J. E. Green writes from Hebron, Wis.: There are a few here in Bark Woods who are trying to gain the victory over all besetments. We live miles apart; but have this summer been able to meet together in prayer-meeting nearly every Sabbath, since the four days of fasting and prayer. I thank the Lord that my health has been such that I have been able to attend all these little gatherings, though I have had to walk four miles and back, usually, in order to do so. These meetings are precious privileges to me, I feel thankful for all the blessings I enjoy; and I pray that they may be sanctified to my eternal good.

We are anxiously hoping that some messenger may be sent this way; for we believe that there are some honest souls in this vicinity who would obey the truth.

Sister A. R. Penniman of Bloomfield, Ohio, writes: I desire to cast in my testimony with those who love the appearing of our Saviour. For awhile I have been thrown among those who still hold to the traditions of men, so that I am able to sympathize with the lonely ones; but I have been striving to let my light shine, that at least I might not be a stumbling-block to them.

The Lord has been very merciful to me in raising me up from a bed of languishing, in answer to prayer; and I feel under greater obligations than ever to serve him. I am thankful for the light which has been given to the children of God in these days of folly and wickedness, to prepare them for the days of tribulation coming upon the earth; and I hope through grace to stand at last among the overcomers, and with them dwell forever with the Lord.

Bro. J. F. Hammond writes from Providence, R. I.: While reading the Answers to the Objections against the Visions, I have been reminded of the warning given by Paul in 1 Cor. x, to God's people in the last days concerning the wicked course of the children of Israel in the days of Moses. In Numbers xvi, we read of the rebellion of Korah, Dathan, and Abiram; and Paul says these were ensamples, and written for our admonition, upon whom the ends of the world are come. How many I have known to acknowledge the visions of Sr. White to be of God, but when wrongs in them were shown, have denounced them as the work of Satan. In 1845, when one of the first visions was published, one Mrs. B. of Blue Hills, Conn., got hold of it, and received it, and said she, I want you to read it, my friends, it is of God; it is the work of God; do read and believe it. I have the evidence in my heart that it is of God. A few years afterward Bro. and Sr. W. came to Connecticut. Mrs. B. got into a self-exalted condition which was shown in vision. As soon as this was known to Mrs. B., she cried out, It is no such thing. It is the work of the Devil. I don't believe a word of her visions.

So it was with one Mr. N. and wife, great snuff-takers, in Hartford, Conn. They had great confidence in the visions, and often said, we well know they are all the work of God. Soon it was shown in vision that holy hearts and tobacco and snuff could not dwell together. They then tried to quit it, but the temptation was so great that they went to using it again. I spoke to him about it, and he replied, I don't believe that vision; for the Lord showed me that I might use it, and when he wanted me to stop he would show me. A few months after, the poor man did not enjoy the Spirit of God, as he seemed to before his rejection of the visions. So it has always been. When the visions cross the views and feelings of certain ones, they call them the work of Satan.

I am glad that all God's dear children can discern the difference between those that hold up the light of

the third angel's message, and the gifts of the church, and those who are striving to destroy this work. Truly the Devil has come down in great wrath, and will work through such agents as he can use best, to destroy the sweet influence of the third message. May the Lord help us, dear brethren and sisters, to hold fast whereunto we have attained lest any man take our crown.

Sister Lucy Winslow writes from Florence, Iowa: My faith grows stronger in God. For the last four years my lot has been cast among the lonely ones; but I believe the Lord is able and willing to bring me off conqueror, weak and frail as I am. I feel thankful for the gifts in the church, the health reform, and the resolutions on dress. I praise the Lord for the present truth. I am trying to do what good I can. My neighbors all seem willing to read my books and papers. To them this truth is a new thing; and they say the School-house is open for some of our preachers. I trust that the Lord may send some messenger this way. Oh, for a heart to pray more in secret, that the Lord may reward us openly.

Sister S. L. Irish writes from Rochester, Minn.: I was a believer in the Advent doctrine, with the exception of the messages and their connections, before hearing on present truth. But there seemed to be a lack somewhere, and I felt that I was waiting for something that would give more light; and to my great astonishment that lack was immediately supplied, as I had the privilege of hearing Bro. Sanborn, about eighteen months since, speak on the three messages. I felt as though the Lord, knowing all things, in his mercy had sent to me that necessary food, for which I waited. I have ever since kept the Sabbath, and have been trying to live out the truth; and I can say to-day that I feel the words of the prophet fulfilled, when he said that the way should grow brighter and brighter. I rejoice in the beauties there are in the doctrine of the third angel's message. It is a nail in a sure place.

Obituary Notices.

DIED, in Forest, Richland Co., Wis., May 27, 1866, sister Purlina Collins, aged 55 years, 1 month, and 22 days. She was a worthy member of the Kickapoo church, of S. D. Adventists, organized by Bro. Ingraham. We trust she sleeps in Jesus.

"Away from Satan's tempting snare,
Her faith's no longer tried;
In Jesus she is sleeping there;
For in bright hope she died."

THOS. DEMMON.

DIED, in Dodgeville, Iowa Co., Wis., Sabbath morning, July 14, 1866, Mary E., wife of S. B. McLaughlin, aged 41 years. She embraced the Sabbath and kindred truths under the preaching of Bro. Loughborough and Hart, and was baptized at the close of the meeting, ten years ago, when they were here with the tent. She took her children one by one in her arms a few hours before her death, kissed them, bade them farewell, and exhorted them to serve the Lord, and prepare to meet her at the resurrection. She said she should sleep but a short time.

She leaves a husband and five children to mourn her loss; but our sorrow has the comfort of hope.

S. B. M'LAUGHLIN.

DIED, in Clyde, Whiteside Co., Ill., June 13, 1866, Marion, only son of Eli and Mary Wick, aged 7 years, 10 months, and 4 days.

He was first taken with spotted fever and afterward with inflammation of the bowels, which caused his death.

Little Marion was beloved by all who knew him. He was brought up to fear the Lord, and respect his commandments. He died repeating the last verse of the one hundred and fiftieth psalm.

We tried to comfort the afflicted ones from Jer. xxxi, 16, 17.

R. F. ANDREWS.

DIED, in Wyalusing, Mich., of consumption, May 24, 1866, sister Mary Scott. She was a firm believer in the soon coming of Christ, and had been keeping the Sabbath since 1860. To her husband, children and friends, she leaves the consoling hope that she will soon come again from the land of the enemy.

M. G. GULICK.

DIED, in Chicago, Ill., Aug. 2d, 1866, of measles, Chas. H. Vail, son of Geo. W., and S. Parker, aged 10 years.

"Sweet be our dear one's dreamless sleep,
Upon that hallowed ground,
Where holy angels ever keep
Their silent watch around."

Remarks from 2 Cor. i, 3, 4.

H. C. MILLER.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 14, 1866.

Don't fail to read the Report from Bro. Loughborough, especially what he says in regard to the Health Institute.

The Reports from all parts of the field as given in this week's Review, are indeed heart-cheering. We have reason to thank God, and take courage at the evident tokens of his prospering hand. Still remember the faithful laborers who are out in the field, and stay up their hands, first by fervent prayer for them, that God's blessing and the power of his Spirit may still attend them; and second, by a godly and Christian life, that they may not have the blighting influence to meet of inconsistency on the part of believers.

OBITUARIES. We have received this week, two obituary notices of persons who died a year since. We can see no occasion for giving them a place in the Review, at this late date. The object of an obituary notice can only be gained by giving it soon after the person's death.

A correspondent of the N. Y. Independent, writing from New Orleans and speaking of the late dreadful massacre of Union men by unrepentant, but pardoned, rebels of that city, says:—

This has all emanated from the policy inaugurated by Andy Johnson. Where it will end God only knows. There is no security for life or liberty here—for white men, much less negroes. I tell you—and mark my words for it—that it will not be five years from this day—if everything goes on here in the same progressive ratio as in the past twelve months—when slavery will be established in this State, in one shape or another.

All the blood which has been shed should be justly laid upon Andrew Johnson and his accursed policy.

To Correspondents.

A. DAY. Upon further investigation, you will be surprised at your own arguments in favor of Sunday-keeping. Read the pamphlet Sabbath Tracts Nos. 1-4.

ARTICLES DECLINED. "Will You Miss Me." None who fail to get through to Heaven will be missed; hence the answer that is all along implied in this piece, is just the opposite of what it should be to give force to the poetry.—"Lines in Memory of M.—," though appropriate and of interest to those specially concerned, do not bring out any points which we think would be of interest to the general reader.—"Look up."

ARTICLES ACCEPTED. True Liberty (though we may not be able to give it a place in the Review for some time).—Cast Down but not Forsaken.—The Lord is my Shepherd.—Fear Not.—All Things New.—I know It Is Wicked.—Our Heavenly Home.—True Happiness.—The Christians Hope.—Labor in Ohio.

Answers to the Objections Against the Visions.

THE series of articles on this subject by Bro. Smith, are well worthy of the attentive perusal of the readers of the Review. I ask those who have not read them, to take time and read them with care, and those who have read them hastily, to give them further attention. I hope we may have these articles in pamphlet form.

It is singular how ready the bitterest enemies of the Sabbath cause are to unite with professed Sabbath-keepers, if they will only oppose and revile the visions. It shows that they are well aware that men who take this stand, will do more to injure the Sabbath cause, than they themselves are able to do.

J. N. ANDREWS.

The Health Reformer is now issued and sent to subscribers. We also send to many who have not yet subscribed, but whose names we hope to add to the subscription list immediately. We shall send the next number to actual subscribers only. Work on that number is already commenced, and we purpose to get it out by the first of Sept. All, therefore, who receive the first number of the Reformer, and conclude to take it, not yet being subscribers, we hope to hear from immediately, that we may know how many copies to print. Copies of No. 1, wanted as specimen copies, will be sent free on application.

DR. H. S. LAY.

Meetings in Mich.

BRO. WHITE: My last report was from Holly, Mich. From thence, I held four meetings with the church in the district school-house in Tyrone, Sabbath and first-day, June 14 and 15. After my last meeting, two were buried with Christ by baptism. The church then repaired to the dwelling of Bro. James Cornell, where they enjoyed a very interesting and profitable season, in washing "one another's feet," and partaking of the emblems of the broken body and spilt blood of our soon coming Lord.

July 17, 18, held five meetings with the church in Millford. Some trials which had troubled the church some months in the past, were adjusted in brotherly love, and the meetings closed with the celebration of the ordinances of the Lord's house. Bro. J. P. Rathbun, with his team kindly took us from Tyrone to Millford, and thence to Holly, affording us the pleasure of calling on, and being kindly received and entertained by the scattered and lonely ones of the flock in our way. How cheering and refreshing such seasons spent in prayer and conference relative to our blessed hope.

July 20-24, with the church in St. Charles, Saginaw Co. Here I held eight interesting meetings. A portion of the church in Chesaning attended, and united with them, and enjoyed an interesting season in celebrating the ordinances. The church in C. are trying to live and be overcomers. Many of them are deeply interested in the health reform. Seven shares in the Health Institution were subscribed for at the meeting.

Bro. Wetmore kindly conveyed me to Chesaning, July 24th. Here I visited the brethren and prayed with them, and held two evening meetings with them in the school-house. The brethren were much encouraged to see so many of their neighbors interested to come out and hear for themselves. They have hopes of some that they will soon embrace the truth.

July 26-30, visited and held six meetings with the church in Owasso. Sabbath was a good day. Our ordinance season was sweet, and strengthening. These brethren seem decided as ever to move forward and receive all the truth. The Lord help them, and all that are engaged in the third angel's message, to overcome, is my prayer. Bro. Griggs took me five miles on my way to this place, where I met Bro. James Burlingame coming for me. Meeting commences here this evening.

JOSEPH BATES.

Woodhull, Shi. Co., July 31, 1866.

Notice.

TO ALL WHOM IT MAY CONCERN: At a business meeting of the Deerfield S. D. A. church, convened Dec. 3, 1865, it was voted that it shall be the duty of members of this church to be present at each Quarterly Meeting, or send a written report to the church clerk.

The above notice has been duly published in the Review, yet there are several whose names are enrolled on the church records of whom we know neither their standing or whereabouts. To such we wish to say in kindness if you wish your names retained as members of this church, please comply with the above rule, and report at our next Quarterly Meeting.

In behalf of the church,

S. W. HICKOK. Church Clerk.

Deerfield, Minn. July 30, 1866.

Appointments.

Sabbath School Meeting in Allegan.

THE meeting for the benefit of the Sabbath Schools in Allegan county, will be held at Allegan, August 26, 1866. As this is the first meeting of the kind, it is to be hoped the brethren will make an especial effort to attend.

The meeting will commence at eleven o'clock A. M.
H. M. KENYON.

Monterey, Aug. 5, 1866.

BRO. FULLER's appointment at Kirkville will be Aug. 28. Will Bro. Kinne meet him on the arrival of the afternoon train from Oneida, the same day? Will Bro. Satterlee meet him at Oneida, the first train he can reach there from Oswego, Aug. 23d, Thursday?

C. O. TAYLOR.

Business Department.

Business Notes.

Daniel Poss. Where is your Instructor now sent? A C Hudson. We have not got the book you sent for. We give you credit for the money.

D Robbins. We are only sending one copy of the Review to your address, Hebron, Wis.

W H Wild. The \$25 for "Health Institute" was received.

RECEIPTS.

For Review and Herald.

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

Wm Martin 28-1, E W Darling 29-1, M M Woodard 29-1, L Chandler 29-1, C M Coburn 29-1, Mary Kinney 30-11, J Fishel Jr 29-1, H Pierce 29-11, Geo Lowrie 28-18, C W Learned 30-11, C Sevy 29-11, E McMillan 29-10, S M Mason 27-1, H P Simonds 29-1, each \$1.

D Stiles 29-1, Rebecca J Crandall 30-11, S Berry 29-17, D Berry 29-17, Mary E Flanders 30-11, C Smouse 30-1, John Harlow 28-1, S D Covey 30-7, A H Barus 30-11, P L Cross 30-11, E Smith 30-11, S A Dana 30-11, each \$2.

Hannah Steward \$1.50, 28-1, I G Camp 50c 29-1.

Subscriptions at the Rate of \$3.00 per year.

J P Hurd \$3, 30-1, J Thomas \$1.50, 30-1.

Cash Received on Account.

A C Bordeau for H Nicola \$5.40.

Books Sent By Mail.

Mrs Wm Oakes 85c, John Atkins 20c, J W Sawyer 12c, W H Wild \$1.05, H Abbott 20c, C Tosh 7c, Lydia Y Heller \$1.12.

Michigan Conference Fund.

Church at Convis \$30.00, Oneida \$6.00, Greenbush \$12.50, Vergennes \$10.00.

To Raise the Sum of \$700, for Bro. M. E. Cornell, Previously received 483.66. Jacob Berry \$5.00.

For the Western Health-Reform Institute.

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

Mary Ann Berry \$25.00, Elizabeth Sparks \$100.00, Benn Auten \$25.00, L M Gates \$25.00.

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

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

J P Kellogg \$500.00, J N Loughborough \$50.00, G W Amadou \$25.00, J Bates \$25.00, L Dickinson \$50.00, M Dickinson \$50.00, Elias Goodwin \$25.00, I C Snow \$100.00, S W Rhodes \$25.00, L Marsh \$25.00, D R Palmer \$100.00, E H Root \$75.00, Mrs H Root \$25.00, Lucinda Locke \$25.00, A H Clymer \$25.00, L S Gregory \$25.00, O Mears \$50.00, John Mears \$25.00, J B Gregory \$25.00, M J Savage \$25.00, A M Brigham \$9.00, W H Wild \$25.00, Viletta Sanborn \$150.00, R S Tyler \$25.00, J Fargo \$25.00, A W Maynard \$100.00, J L Wilson \$25.00, J Q Foy \$25.00, Ira Abbey \$100.00, Joel Gulick \$5.00, J L Kilgore \$50.00, R M Kugore \$25.00, D Smouse \$25.00, Wm G Buckland \$50.00, Martha Wilcox \$10.00, D Kellogg \$10.00, Dr H S Lay \$50.00, James Sawyer \$10.00, J A Gregory \$10.00, N Grant \$25.00, A C Hudson \$10.00, Emily Lawton \$25.00, B F Bradbury \$25.00, Mrs C Manly \$100.00.