

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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Trust in God.

"Casting all your care upon Him; for He careth for you."

O LORD! how happy should we be
If we could cast our care on Thee,
If we from self could rest;
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best.

How far from this our daily life!
Ever disturbed by anxious strife,
By sudden, wild alarms;
Oh, could we but relinquish all
Our earthly props, and simply fall
On Thy Almighty arms!

Could we but kneel, and cast our load,
E'en while we pray, upon our God,
Then rise with lightened cheer,
Sure that the Father, who is nigh
To still the famished raven's cry,
Will hear, in that we fear.

We cannot trust Him as we should,
So chafes fall'n nature's restless mood
To cast its peace away;
Yet birds and flow'rets round us preach,
And all, the present evil, teach,
Sufficient for the day.

Lord, make these faithless hearts of ours
Such lessons learn from birds and flowers,
Make them from self to cease;
Leave all things to a Father's will,
And taste, before Him lying still,
E'en in affliction, peace.

Words of Truth.

THE following articles are valuable in the instruction they contain, not merely as adding to whatever stores we may possess of theoretical knowledge, but as being available in practical, every-day life. Let them be studied, and put into practice. They were sent in for the Review by a friend many months since. We have just now found a place for them.

INDIVIDUAL EFFORTS.

It is obvious to all that the cause of Christ can be extended in our world only by the accession of individuals. His blood avails not to the salvation of men in the mass, but to those who individually repent of sin, and accept of mercy. The Holy Spirit strives with men, and sanctifies them only as individuals. It is as individuals that the inhabitants of our world must be raised to Heaven or sink to hell. Yet to how great an extent are the prayers and contributions of Christians made indefinitely for the conversion of the world as a whole, while the salvation of no one individual is the object of their personal and persevering endeavors! How great a portion of that "light of the world" which the church is commanded to reflect, is so hid that no

one individual sees it and feels its influence! How great a portion of the "salt of the earth" by which men are to be purified and saved, is so kept in the mass as to be brought into contact with none!

The truth evidently is, that personal efforts for the souls of individuals—the lips, and thoughts, and heart of a living man, brought into contact with the lip, and thought, and heart of a living man—is a grand institution of God, for the conversion of souls; and we must expect success, not in neglecting, but in co-inciding with the Divine economy. It was when "they that feared the Lord spake often one to another," that his book of remembrance was written. His command is, "As every man hath received the gift, even so minister the same one to another." Not only the Spirit and the Bride, but he that heareth, must say, Come. Christians are exhorted to "shine as lights in the world, holding forth the word of life," and the blessed encouragement is given, "He which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." The parable of Nathan illustrates this principle with inimitable force and beauty. The words, "Thou art the man," humbled the king in the dust before God. The same principle is exemplified in the success of personal efforts of the pious mother of the skillful Sabbath-School and Bible-Class instructor; and of faithful pastoral visitation, in all which divine truth is happily pressed upon the heart of the individual. It has also a confirmation in the fact that wherever the Holy Spirit is largely poured out, the ministers and members of the church abound in faithful conversation and prayer with each other, and with the impenitent.

Much of the preaching of the New Testament was unquestionably of this sort. To such labor were the apostles sent out by our Saviour, who sanctioned his instruction by his own example. Paul, with all his crushing public responsibilities, could testify to the Ephesian elders that he had labored among them both publicly and from house to house, and appeal to them as witnesses of his own fidelity, in the memorable and most emphatic words, "Remember, that by the space of three years, I ceased not to warn every one of you night and day with tears."

By such labor have pagans, and men far from God, in all circumstances and periods of time, been brought to attend on the public means of grace, and join themselves to his people. "If I had true love of souls," said Henry Martyn, when contemplating a foreign mission, "I should long and labor for those around me, and afterward for the conversion of the heathen;" and often did he "redeem time from study, from recreation, and from the intercourse of friends, that he might enter the abodes of misery, to arouse the unthinking slumberer, or to administer consolation to the dejected penitent." "Our views," said James Brainard Taylor, when a student in college, "must not be confined to the end of our preparatory course. There are many opportunities now of doing good. The call from many a lowly cottage is, 'Come over and help us.' Again, 'Resolved that I will, the Lord being my helper, think, speak, and act, as an individual; for as such I must live, as such I must die, stand before God, and be damned or saved forever and ever. I have been waiting for others. I must act as if I were the only one to act, and wait no longer.'"—*Wm. A. Hallock's Introduction to Life of Harlan Page.*

THE SOLEMN RECORD BOOK.

"There is a book of record in your mind, Edwin," said an old man to his young friend, "a book of record, in which every act of your life is noted down. Each morning a blank leaf is turned, on which the day's history is written in lines that cannot be effaced. This book of record is your memory; and according to what it bears, will your future life be happy or miserable. An act done, is done forever, for, the time in which it is done in passing, passes never to return. The history is written and sealed up. Nothing can ever blot it out. You may repent of evil, and put away the purpose of evil from your heart; but you cannot by any repentance, bring back the time that is gone, nor alter the writing on the page of memory. Ah! my young friend, if I could only erase some pages in the book of my memory, that almost daily open themselves before the eyes of my mind, how thankful I would be! But this I cannot do. There are acts of my life for which repentance only avails as a process of purification and preparation for a better state in the future; it in no way repairs wrong done to others. Keep the pages of your memory free from blots, Edwin. Guard the handwriting there as you value your best and highest interests."—*T. S. Arthur.*

QUALIFICATIONS OF A TEACHER.

The teacher has to deal with the heart; and that is so universally and naturally proud, that it does not love to admit of any advances but those of humility. The humble man can always have access to any man's heart; while the proud or vain man is uniformly shut out. In the business of teaching, you will need not merely the appearance of humility, but the thing itself, if you would be happy. Without this grace, you will be in danger of feeling that others do not do right,—they usurp authority, or they violate rights, or they misuse you; that you do not have your proper place,—the class you have is the lowest, poorest, in school,—perhaps the most uninteresting of all. Why should that class be given to you? Another teacher is more popular, more noticed, more thought of, than you, and pride tells you that you are almost a martyr to injustice. If you are constantly thinking of yourself, wanting praise, unhappy without it, talking about yourself,—giving hints of your own estimable qualities; if you use stratagems to obtain praise, such as inquiring about your faults in order to learn your excellences,—if you find yourself constantly consoling yourself with the thought that you are not appreciated, and that you are of more consequence than others seem to think you are;—if you are pained when others receive praise in your presence, and feel disposed to detract from their merits, perhaps by speaking disparagingly of them; if you find yourself comparing yourself with others, greatly to your own advantage, if you feel ready to excuse every fault in yourself, to palliate and defend,—you lack that humility which is essential to the comfort, the happiness, and the usefulness of the Sabbath-School teacher. Let the sentiment so beautifully and quaintly expressed by Taylor, be engraven on the memory: "Give God thanks for every weakness, deformity, and imperfection, and accept it as a favor and grace

of God, and an instrument to resist pride and nurse humility; ever remembering that when God, by giving thee a crooked back, hath also made thy spirit to stoop, or, less vain, thou art more ready to enter the narrow gate to Heaven, than by being straight, and standing upright, and thinking highly. Thus the apostles rejoiced in infirmities, not moral, but natural and accidental, in their being beaten and whipped like slaves in their nakedness and poverty."—*I. Todd.*

Caution to Christians.

EVERY one—whether within or without the visible church—is in danger of falling through temptation. No church-wall can be built so high as to exclude the Tempter. And there is no one who has not weak points—some one or more combustible spots, on which the stray sparks of temptation may alight and kindle into a blaze. However far any Christian has traveled on his spiritual way, he has not got beyond the reach of danger. However firm he may stand, he will stand all the firmer if he feels constantly the need of caution, the need of prayer, and the need of clinging close to Christ.

Young converts, in the ardors of their "first love" are in danger; so are all who are enjoying peculiar spiritual prosperity. It is the sunshiny day that brings out the adders. Every state of mind that tends to breed vain confidence and good opinion of ourselves is a state of peril. Peter boasted that he stood impregnable when he uttered the vaunt, "Though all men forsake thee, yet will not I." Hark! listen for a moment after that presumptuous boast, and you will hear a fall! "Then Peter began to curse and to swear, saying, I know not the man." Poor Peter! bruised, bleeding, crest-fallen! as he goes away weeping into the garden, methinks some one might whisper into his ear, "Let him that thinketh he standeth take heed lest he fall."

Worldly prosperity is always a state of danger. A man is led to feel rich, when in heart-graces he may be really becoming poorer every hour. He wins friends, and feels strong. He has a high standing in society for wealth, popularity, or culture; and yet all the time he may be waning in his spiritual life. He is growing less humble, less devout, less dependent on God. He is being gradually undermined—and leans slowly over more and more from the perpendicular, like a dwelling whose corner-stone has been washed away. Let him who thinketh he standeth on such a quicksand take heed lest he fall.

A presumptuous spirit is always perilous. "Who is afraid?" is the vaunt of the presumptuous professor. "Who fears?" says every self-confident Peter in the church—"others may fall, but I am in no danger." Yet Peter was the very first disciple to desert his Master. I always feel apprehensions for those who, on entering the church, make a very fluent, showy profession, in which the little word "I" is painfully prominent. They are often the first to backslide. I had rather hear more self-distrust and less of complacency. Poor "Mr. Fearing" in Bunyan's allegory, managed to reach Heaven at the last, though with a very poor opinion of himself; while self-conceited "Mr. Presumption" was left on the road fast asleep, with the fetters of sin upon his heels. When a church-member says "Who fears?" I am ready to answer "I am afraid for you, as your pastor." I always expect to see men stumble when they hold their heads too high. I am always anxious for those who have an unbounded self-confidence—who are glib in self-complacency, or else most suspiciously severe in denouncing themselves as the very "chief of sinners." My brother, when you begin to expose yourself to irreligious influences, and feel no fear, then may your Christian friends begin to tremble for you. When the Pilot, in steering his ship along the coast of Sicily, finds that she will not obey the helm, he knows that he is within the snare of the whirlpool of Charybdis. It is an undercurrent of tremendous power on a ship's keel. David was in such a spiritual undercurrent when he swept into the maelstrom of adultery with Bathsheba. Conscience did not hold the ship.

What is the safeguard at such times? you ask. We answer, Keep out of the currents. Avoid the region

of danger. Go not nigh it. Where the ice is thin, keep off it, and you will never be drowned. Whenever you feel a sinful inclination drawing you toward any object, or pleasure, or pursuit, then brace your foot down, and say to yourself, "No! I'll not go one inch!" A church-member, or any man, who finds a glass of wine *tasting good*, has no business to touch another drop. He is in danger. He does not see it yet; but there is an adder coiled in the bottom of that glass for him. No Christian, no minister of God, no saint, however saintly, has any right to tamper with that cup that has sent millions to damnation. If God says to me, "Look not on the wine when it giveth its color in the cup," what right have I to sip where the serpent lies hidden in the ruby depths? If a Christian finds a card-table *pleasant*, let him never sit down there again; he is in danger. If one visit to a theater or a ball-room makes him want to go again, then let him stay away. He is getting into the undercurrent. He will be wrecked upon the rocks before he is aware. The safest rule for the child of God is to practice a total abstinence from the glass, from the theater, from the card-table, from the dancing hall, from everything that leads the footsteps into slippery places. A Christian should never go where he is not willing to pray to his Saviour to keep him! How would it sound for a young church-member to say, "Oh, Lord! I am going to take a social glass with some of my companions to-night; I pray thee to keep me from loving the drink, or from setting a bad example? We close these few familiar cautions with reiterating this one safe rule—*Never do what you cannot ask Christ to bless; and never go into any place or any pursuit in which you cannot ask Christ Jesus to go with you.*"—*Cuyler.*

"Trow Dat Coat Away."

In his precious work, called "None but Christ," Dr. Boyd recalls the following instructive anecdote:

A poor negro slave in the West Indies was led, under the preaching of the gospel, to feel himself a lost, undone sinner. He had been a very wicked man, drinking and swearing, and giving vent to his vile passions; yet the same night in which he was convicted of sin, he believed in Jesus, and at once found peace. His master was awakened under the same sermon; but as he had lived outwardly what men regard as a very good, moral life, his proud heart rejected the finished work of Christ, and set about trying to save himself. This went on for about a month, and the poor Pharisee was becoming more wretched, when he resolved to have a conversation with the happy negro; and the following accordingly took place.

"Sam, you are happy?"

"Yes, massa, I be," he said, with a face beaming with joy.

"Well, sam," said the master, "I have come here this morning to find out what it is that makes you happy. You know, Sam, you and I first began to think about God the same night, more than a month ago; and you, though you were such a bad fellow before, seemed to find peace at once, while I, who have always been what the world calls a good man, have been going on in darkness and sorrow ever since, and it seems to me I only grow worse. It is a great mystery, Sam, and I don't understand it."

"O, massa!" said the poor slave, "it ain't no mystery at all to me, 'cause you see dat's the berry reason. Sam was such a bad fellow, and hab on such dirty, ragged blanket, that when God called him, he knew it wasn't fit to go 'fore God in, so he trow it right away, and den God put on him the robe of Christ's righteousness; and den, of course, when Sam had dat on he couldn't help being glad and full of peace. But massa hab on a real good coat and he did not like to trow dat away, for he thought if it was fixed up a little it would do to go 'fore God; so when he sees a dirty spot he says, 'Oh, I'll wash dat!' and when he sees a hole he says, 'Oh, I'll patch dat!' and so he goes on, trying to make his old coat do; but it neber will, for God won't receive massa in dat coat, no matter how much he fix it up. But if massa will only trow dat coat away, and let God put de robe of Christ's righteousness on him, den massa can

go in 'fore God and not be 'fraid, but be happy like poor, bad Sam."

The slave paused, and looked at his master, as if to see the effects of his bold language. A smile broke over the master.

"You are right!" he exclaimed, as he grasped the rough black hand held out to him; "I have been trying to fix my old coat, but I thank God, I am done with it now. I'll have on the robe of Christ's righteousness as well as you, and I see that will bring me peace and joy. God bless you, Sam; you have taught me a precious truth."

A Second Great War in Europe Threatened.

Our special dispatches from Europe deserve serious consideration, for they come from a source which is worthy of trust. They are not sensational, nor unfounded; we are satisfied that the facts we give are entitled to almost as much credit as if they were official.

The news is of extraordinary importance. The Peace which the world thought to be permanent is threatened with speedy destruction, and the danger comes from defeated and prostrate Austria. But a few weeks ago the Austrian empire was at the mercy of Prussia, and was ready to abandon everything for peace. It was fully understood that there would be no difficulty in regard to the cession of Venetia, and that with that gain Italy would be satisfied. Austria now is false to the treaties made, to a degree which Bismark has termed insulting, and for which he threatens immediate war. It is but a question of hours whether the Prussian army moves again upon Vienna.

We are not willing to concede that another war is inevitable, even upon the authority of these startling facts. Europe should be satisfied. Prussia has gained enough. Italy has gained enough. Austria has lost enough. There is but one of the great Powers concerned directly in this struggle which could have any reason to desire a renewal of strife, and we do not hesitate to predict that if Austria has seriously resolved to make impediments to the cession of Venetia, it is at the instigation of France. Upon no other hypothesis can the sudden boldness of this ruined power be explained. Louis Napoleon has good reason for dissatisfaction with the adjustment of the late war, and his demand for the cession of Prussian and Bavarian territories was met with an emphatic refusal. If, then, Europe is again upon the verge of war, there is every reason to believe that France will be one of the combatants.—*Tribune.*

Discussion at Pine Island, Minn.

A FEW words in regard to the discussion that has taken place here between Eld. Ingraham, S. D. A., and Eld. Gates, a Methodist, may not be uninteresting to the readers of the Review. The subject was the immortality of the soul or spirit, although the word immortal was not in the proposition, because Eld. Gates would not admit it. We should judge the memory of the Elder was somewhat treacherous, if allowed to form an opinion from the contradictory statements made by him. Query: If the mind of man is immortal, how can it so far forget as to make an assertion at one time as fact, and then in less than twenty-four hours after, turn around and make one just the opposite.

At the first outset, he conceded one-half the question by saying that he did not believe the soul to be immortal, but that it died with the body; and before he got through, he said that he most heartily believed the soul to be immortal.

He said if there was anything in phrenology, the gentleman (Eld. I.) was honest, and would seek to take no advantage, and in making a few closing remarks, he accused Eld. I. of dishonesty, and further that he sought all possible advantage. He must denounce phrenology as a false science.

The questions for discussion, with four of the rules of debate were as follows:

1. *Resolved*, That science and the Bible teach that the spirit or mind of man is capable of a conscious existence outside of human organism. Eld. Gates affirms, Eld. Ingraham denies.

2. Do the Scriptures teach that the final destiny of the wicked is destruction? Eld. I. affirms, and Eld. G. denies.

Rules of Debate. 1. The opening speech may cover one hour. 2. The reply the same time. 3. Each succeeding speech thirty minutes. 4. This debate shall continue until both parties have brought out all their main evidence, and close by the mutual consent of both disputants.

This last clause was stricken out, because Eld. G. said he should not be compelled to stay there six months. As the sequel proved, he wished for a chance to fire a few guns, and then dodge, without waiting to receive any shot in return, for fear of being hit. Previous to the debate, he said he could say all he had to say in three hours; this, according to the rules, would consume, as the evenings were short, six evenings of one hour each. But the Elder so condensed his arguments as to consume but one-half hour, then said he was done, the discussion was closed. But after much urging, and being convinced that his reputation was at stake, he agreed to come one more evening. He stated in public, that if convinced of an error he would acknowledge it, and if Eld. I. should bring any arguments he could not answer, he would own that too. He said he went into the discussion with all honesty of purpose, to do good and to get good. But notwithstanding these broad assertions, he never noticed even one of Eld. I.'s arguments, saying that the affirmative of a question was not obliged to notice the arguments of the negative!

The discussion began by prayer and singing, after which Eld. G. occupied one-half hour, presenting first his arguments from science, then passing on to the Bible, bringing up such arguments as the calling up of Samuel, thief on the cross, our earthly house, Peter's tabernacle, Paul's desire to depart, &c. Then closed by a broad assertion, that time would fail him if he should attempt to bring all the proof that might be brought from the Scriptures, and sat down.

Eld. I. said he would begin where the Elder left off, and review him backward, noticing his Bible arguments first, nearly all of which we omit, as most of the readers of the Review are well acquainted with them.

We will notice first his argument from Luke xxiii, 43, or, thief on the cross. He defined Paradise as meaning, sometimes, Heaven, sometimes hades, and sometimes the garden of Eden. Says, Christ did not go to Heaven; for he says to Mary, "touch me not; for I have not yet ascended to my Father," and did not ascend till many days were expired. In this instance, Paradise means hades. Defines hades as an intermediate state, a place for the good. Says that Christ and the thief were in hades.

Eld. I. Showed that Paradise was the garden of Eden; that Paradise is now located where the tree of life is; that the tree of life is in the city, the New Jerusalem; that the throne of God is in the city; and that Paradise never means hades. Now as Eld. G. believes what Christ said, that he had not yet ascended to his Father, therefore it follows, that they went into the grave or hades. Gives proof that hades means the grave, and then quotes Eccl. ix. 5, 6, 10, to show the condition of those in hades. "But the dead know not anything neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished, . . . for there is no work, nor device, nor knowledge, nor wisdom, in the grave (hades) whither thou goest." So no part of Christ or the thief were conscious in hades.

Again Eld. G. brings an argument from Paul, where he speaks of soul, body and spirit. Defines body as gross matter, soul, as electricity, spirit, the mind of man.

Eld. I. Soul is not electricity, substitutes the word electricity for soul in contrast. Ezek. xviii, 4. "Behold all souls are mine, as the soul of the father, so also the soul of the son is mine, the soul that sinneth it shall die." See the contrast, "Behold all 'electricities' are mine, as the 'electricity' of the father so also the 'electricity' of the son is mine, the 'electricity' that sinneth it shall die." Eld. G. says spirit is the mind of man. Well, thoughts come from

an active mind, and "thoughts perish." See Ps. cxlvi, 4, therefore the mind must cease to act.

Eld. G. Quotes Gen. ii, 7. Said the original was "breath of lives," meaning spiritual and animal; that man was in possession of two lives; the animal or natural life, and a spiritual or inner life, which he claimed was immortal.

Eld. I. Agrees with the gentleman that the original "breath of lives" is correct; that it does not mean two lives in one man, but the "breath of lives" of all animals, all creatures in possession of life, and further, that they are all subject to death. Quotes Gen. vii, 21, 22, where it says that all flesh that moveth, both of fowl, of cattle, of beast, and every creeping thing, and every man, and all in whose nostrils was the breath of life, died.

Eld. G. Asserts that eternal death is a continuation of the first death.

Eld. I. If eternal death is a continuation of the first death, what is the second death? The second death cannot begin until the first death ends. He that overcometh shall not be hurt of the second death. Rev. ii, 11. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. Chap. xx, 6.

Eld. G. Quotes Gen. ii, 17. "In the day thou eatest thereof thou shalt surely die." Adam died a spiritual death the very day he ate of the tree of life, and not literally that day. Natural death followed. Spiritual death was the penalty for disobedience. Christ died in the stead of Adam, suffered the penalty due, died a spiritual death. Referred to the Father's leaving Christ at the cross. He also said a separation from God, or spiritual death, implied an extinction of righteousness and holiness.

Eld. I. Replied, 1. That the penalty of the original law was not spiritual or moral death, because, 1. Spiritual death is a state of sin and no punishment. 2. It would confound the crime with the penalty, and would be literally saying to the man, because you have sinned, therefore I pronounce you a sinner. 3. If spiritual death is the penalty, and Christ suffered the full penalty of the law, it follows that Christ died a spiritual death, which is to be dead in trespasses and sins, and would show that he was a sinner, and give the word of God the lie, for it says in him is no sin. 4. If spiritual death was the penalty of the law, and that never is to be changed, it contradicts the word of God, which teaches that the sinner must suffer the second death. The penalty of the law was literal death. Gen. iii, 17; Rom. v, 12; 1 Cor. xv, 21; John xi, 25. Refers to the testimony of A. Clarke.

2. If, as the Elder says, spiritual death implies extinction of holiness, it follows that Christ there became a sinner, which is false; for in him was no sin.

Eld. G. Quotes Job iv, 18, 19, as a strong text. Verse 19. "How much less in them that dwell in houses of clay," &c. Says, to dwell implies intelligence, and is never applied to anything that has not intelligence. From this he reasons that there is a something in man that has intelligence, and hence is immortal.

Eld. I. The gentleman is to prove that man lives outside of his body, in a conscious state, and this he has failed to do, for the dead know not anything.

We will now notice his arguments which he brought from science, arguments which he claimed were original with himself, having never seen them in any books, or even heard them mentioned, hence he alone was responsible. First he inquires, What is man? What does science teach? What does the Bible teach? Refers to individuals in the clairvoyant state. Claims he has the best of the argument here. Thinks it sure proof that mind can act outside of organism, and still he said that clairvoyants were not always to be relied upon.

Eld. I. Instead of proving that the mind can act outside of human organism, out of the body, it proves that the operator cannot control the mind without first controlling the body, and if the body cannot be governed and brought under the influence of the operator, the mind cannot be controlled at all; and this proves that the mind does not act outside of organism, for the mind still lives, and the brain still acts.

Eld. G. Brain does not produce matter.

Eld. I. Can a man think without brains? The dead know not anything. Eccl. ix, 4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Ps. cxlvi, 4.

Eld. G. Mind cannot take hold of matter, but mind can take hold of electricity, and electricity moves matter.

Eld. I. What is electricity? The operation of a very subtle fluid. What is fluid? A liquid substance. Hence electricity is matter, and if mind takes hold of electricity, it moves matter, and this proves the assertion of Eld. Gates to be altogether erroneous.

We have now noticed all the main points in his arguments, and will close by giving a few incidents in connection with the debate. As before stated, Eld. G. consented to come the second evening, and so he did, but presented no new argument. In fact, we failed to see any argument at all, although he claimed that he was strictly to the point. His whole half hour was spent in a lecture on mesmerism, telling what he had seen done, what he had done, what he could do, and finally what he could teach others to do. This proved, he thought, the very point in question.

Eld. I. followed him, noticing his arguments from science, which were presented the evening previous; then presented many texts of scripture to show that the dead know not anything; that they exercise no power of mind; that the lamp (spirit) of the wicked will be put out. That man is mortal, God alone possessing inherent immortality; and finally that immortality will be given to the righteous as a gift. At this point the Eld. jumped up, calling the gentleman to order. One of the moderators requested him to remain quiet, and not interrupt. But he insisted that the gentleman was out of order, because immortality was not the subject, and wished the gentleman to confine himself to the question as to whether the spirit of man could or could not exist outside of organism.

Eld. I. Said he knew the word immortal was not in the proposition; that he was satisfied the Elder objected to the word, for the purpose of having a place to dodge; but he would ask him one question that would forever settle the point. Turning to Eld. G. he asked, Do you believe the soul is immortal? Most heartily I do, replied he. Eld. I. proceeded, and proved conclusively the points he introduced, and brought a few texts to prove that the wicked would finally be destroyed, reasoning, confidently, that if they were finally destroyed, they could not be possessed of immortality. Time was called, and he sat down.

Eld. G. Wished to make a few remarks, not by way of reply, but wished to say, that as he had been listening to the gentlemen, he could not help thinking, that the congregation must think he was being used as a stool-pigeon; explained the use of a stool pigeon to entice others into the snare; and as for being held there evening after evening, and being made use of in any such way, he could not, and would not stand it any longer, therefore he wished it understood that the debate was closed. And thus it closed without his noticing one argument brought by the negative, and without coming at all to the second proposition.

Eld. I. Remarked that he considered it an out and out back out. We conclude the congregation were of nearly the same opinion; for as the Elder sat down, an attempt was made to cheer him; but it was very faintly responded to.

That this little skirmish will be the means of doing good, we firmly believe. The cause may move slowly, but it will be sure. Brethren everywhere, pray for the cause in Minnesota; and brethren in Minn., pray earnestly for the cause here in your midst, and especially that the good seed sown here, may not be altogether lost, but that a people may yet be brought out who shall be prepared for the coming of Christ.

H. F. PHELPS.

Pine Island, Minn.

UNANIMITY.—"We must be unanimous," said Hancock, on the occasion of signing the Declaration of Independence; "there must be no pulling different ways." "Yes," answered Franklin, "we must all hang together, or most assuredly we shall all hang separately."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 2, 1866.

URIAH SMITH, EDITOR.

A Word to Beginners.

THOSE who embrace the truth have evils to meet and trials and temptations to encounter, in their efforts to keep the commandments of God and the faith of Jesus, of which they are at first but little aware. The enemy is very unwilling that a person should embrace the truth, be sanctified through it, break away from his power, and be crowned at last with eternal life in the kingdom of God. Hence he will bring to bear, especially upon new converts, every art with which six thousand years' experience has made him familiar, to cast them down and stop their progress in the way of obedience.

And the most dangerous, perhaps, of all his devices are those in which his real purpose is kept out of sight; deceptions, which, under the pretense of accomplishing great good are really designed for the direst evil. In this way especially he approaches those of little experience and brief standing in the way of the truth; and influences which would be powerless with those of long experience, because they would instantly perceive their nature and tendency, are more apt to result in leading astray those who have newly come to the faith.

It is not our object to endeavor to enumerate here many of the devices of the enemy, but only to say a word by way of cautioning beginners, who may be unsuspecting of danger, against the approaches of false professors.

There probably never has been a good cause but has had its enemies under the guise of friends. So all who embrace the Sabbath are not angels. There were false brethren in the days of Paul, and that great apostle himself was in perils by them. So there are those at the present time, we grieve to say it, who watch for souls that they may cause them to stumble. And as Paul wrote to the Philippians, even weeping, of some, of whom they were to be aware, who were enemies of the cross of Christ, so there are now among his professed friends, enemies of his cross, enemies of the truth. We know this because the boldest and bitterest enemies of the truth all rejoice in their work. And they will watch for you. With eyes sleepless for mischief they watch for all who are about joining themselves to this people, and they will seek in some way, by word of mouth, or by letter, or by books and papers, to pour their poison into your mind. They profess great zeal for your good; you are going to be deceived; your liberty is going to be abridged; you are in danger of embracing some error, or some evil is going to happen to you if they don't step in with their unsolicited assistance. And if they can carry their point and embitter you against this people, they care not what becomes of you. They keep the Sabbath; but if they can get you, for instance, to reject the visions of sister White, and cherish a spirit of war against them, and believe that this people are deceived in this matter, and that the ministers are actuated by wrong motives, and thus get you estranged in your feelings from them, they care not how soon you give up the Sabbath, nor what becomes of your religious experience. It isn't your good that they seek. It isn't love to you, but hatred to us, that impels them.

We write with no feelings of malice or ill will. But we speak advisedly. We know the spirit of this work from the frequent manifestations of it that we have seen. We know its tendency and its object. And we deem it a duty we owe to those whose experience in the present truth is new, to put them on their guard against it.

Do they offer you anything in advance of what is taught you by the Review, or by the S. D. A. preachers? No. But you have already received too much. You must give up something. Their work is to undermine and tear down. And do they strike out for themselves, and build up a people of their own? No; but they enter into other men's labors, and make what

they can out of following up their work to undo and bring it to naught. Whenever you receive anything from them, therefore, you may know it means mischief. It is designed to separate you from this people. Then remember those who have your real good at heart, and have shown it by bringing you the truth, and look to them for an explanation of all that is not clear to your own mind. For an illustration, see the case mentioned by Bro. Canright, in No. 16, present volume, when he says, "A good sister who has lately embraced the truth, has just received from its enemies a package of objections to the visions. In writing for an explanation on some points, she speaks of the visions thus," &c. She certainly did well to write for an explanation before suffering her prejudices to be aroused and her feelings to be embittered against this work. When, therefore, they try to frighten you by cries of bigotry and bondage, remember that there is no bondage in the truth. All the "liberty" that is obtained by breaking away from the restraints of the truth is but another name for licentiousness; and the only ones who are free indeed, are those whom the truth makes free. Cling fast to the truth. Stand by its advocates. Be sanctified through it. Let its love reign in your heart. Give no ear to those who would seduce you from it. And may the Lord perfect in you the work he has begun, and establish your hearts unblamable in holiness before God, at the coming of our Lord Jesus Christ. 1 Thess. iii, 13.

The Center of the Earth.

THE theory very generally prevails that the center of this earth is a mass of liquid fire. The light that we get from Spiritual Gifts, does not confirm this idea, but brings to view vast deposits of combustible material such as coal and oil, which when the time comes for the earth and the elements to melt with fervent heat, will be ignited by the power of God, and be the agents used to accomplish this great change. Concerning other materials hid in the bowels of the earth, we read in Spiritual Gifts, Vol. iii, p. 78, as follows:

"The precious wood, stone, silver, and gold, that had made rich and adorned the world before the flood, which the inhabitants had idolized, were sunk beneath the surface of the earth. The waters which had broken forth with such great power, had moved earth and rocks and heaped them upon earth's treasures, and in many instances formed mountains above them to hide them from the sight and search of men."

In regard to what is said in Spiritual Gifts about the origin of coal beds, namely that they are the petrified remains of antediluvian vegetation, sister W. was entirely ignorant, previous to the view given her concerning them. She did not know that any attempt had ever been made to account for them on that ground. But scientific minds have been led in their investigations to come to the same conclusions, and hence greatly to confirm her testimony, as appears from evidence which has come out since the publication of the book above referred to.

So also it appears that persons are being led to the same conclusions given in that work, concerning the deposit of gold and the precious metals in the interior of the earth. In the Ladies' Repository of August 1866, we find the following on this point:

"IS THE EARTH'S CENTER A MASS OF FIRE?—Mr. John Calvin Moss, of England, contests the much-used theory that the center of the earth is a mass of fire and molten rock, over which a crust has formed, proportionally a mere shell, on which we live.

"The idea that the interior of our globe is a vast fiery ocean, doubtless arose," says Mr. Moss, "from the idea that heat was a material substance, and would have to pass off into space before the earth could cool;—whereas the more modern researches of science show that heat is no more a material substance than motion, gravitation, or magnetism, but that it is merely a condition of matter; and that, in the case in question, instead of passing off from the

earth, it would only become, by a gradual chemical action, fixed or latent.

"But even supposing that cooling would or did take place, it is a well-known fact that all substances—water in the state of ice alone excepted—increase in density and weight as their heat is diminished, so that the cooler portions would be the first to sink from the surface toward the center. Is it not quite evident that those substances most difficult of fusion and possessing the greatest specific gravity, would therefore be the first to find their way to the center? Now gold, platinum, and a few of the precious metals possess these qualities in a high degree above all other known substances, and though we know them to be scarce on the surface of the earth, we have no assurance that they are not abundant in nature. I believe that the interior of the earth is abundantly supplied with, if not composed of them.

"The specific gravity of the earth has been variously calculated at 4.95, 5.44, 5.48, and 6.56, while that of platinum is 31.5, and gold 19.3. The specific gravity of the rocks which mainly compose the crust which is under our observation does not exceed 2.5; and supposing that the average density of all the constituents of the earth, except the metals named, is no higher, about one-fifth of the earth may be composed of gold and platinum—a globe four or five thousand miles thick. The value of such a deposit may be dimly imagined, when it is remembered that five million dollars will go in a box two and a half feet cube. Certainly no safer place for such a deposit could be found than the heart of the earth."

These precious metals which once enriched and beautified the surface of the earth, but which are now sunk into its lowest depths for the sins of its inhabitants, will of course be restored again to its surface in its renewed state.

Time Waits for None.

How much depends upon the few remaining hours of probation! And whether improved, unimproved, or misimproved, time glides on and waits for none. Oh, my soul! hasten to do thy work, ere the night cometh wherein no man can work. Vastly great and momentous consequences hang upon the improvement of the present hour. If this hour passes without improvement, what cause is there to hope that the next, or any following, will be employed in the great work of preparation for the coming King. A man may be forever resolving for the future, and never accomplish anything for the present. We can do nothing for the future, nor for the past. Present duty must be done, or there is no hope for the future. Now is the time; if it is postponed, nothing is gained, no advancement made, but much is lost.

In a little while the Coming One will say to the faithful, Well done, good and faithful servant, enter thou into the joy of thy Lord. Will he say this to me? He cannot lie. I must do well, or he will not say it to me. Oh, then, let me now be engaged in well-doing.

But what can I do? What can one so weak accomplish? By prayer, by consecration, and by labor, each one can, by the help of promised grace, do the very work assigned by the Master. The strongest can do no more. Give God our hearts, our time, our strength, our wealth, our all, and no more is required. It is a good, a reasonable, a benevolent master that says to us, "Son, go labor to-day in my vineyard." Whatever is right, he will give. How unreasonable to say, I go sir, and go not.

Now is the accepted time, to-day is the day of salvation. Let me engage at once. If I can see nothing to do to help others, my heart is not right, and I must prepare my own heart. If this work is still neglected, my time will all be wasted, and I shall be left without hope.

Then here is my heart, O Lord! what wilt thou have me to do? I will not lose time which should be used in laboring for others, waiting to get my heart right. I will engage at once to labor both for myself and others. O Lord, aid and bless. Then let time speed on and bring the glorious advent. The work which is assigned me shall be accomplished, and I shall hear him say, "Well done!"

R. F. COTTELL.

Is the M. E. Church Antinomian?

THIS is an age of changes, and we hardly know where to find any man or class of men. The Methodists, from their rise, were untiring in their opposition to Antinomianism, and Wesley uttered strong cautions against such as teach the Law is abolished. In enforcing the obligation of the Sabbath, we have always appealed confidently to their respect for the authority of the Ten Commandments.

In the discussion at Memphis, Mich., Mr. Kelly, a Methodist minister, argued the abolition of the Law, much to the astonishment of many Methodists, and of all who were not Methodists. Since coming to this place we received a letter from Memphis, stating that Mr. Kelly had been cited to appear before Conference and answer for positions taken in the discussion. For the honor and consistency of the M. E. Church, we hoped this might be true; but in the published proceedings of the Detroit Conference, held at Hudson, we noticed the statement by some one that Mr. Kelly had done much to put down Adventism in Memphis. Whether his course came up for examination did not appear; so, according to the report of the Conference, the church stands committed to Antinomianism. The tendency has been in that direction for some time, and hereafter we may expect to meet the question with Methodists on the abolition of the Ten Commandments. Be it so. There is no point on which the Scriptures more "thoroughly furnish" the man of God than on the perpetuity of the Law.

There seems to be a disagreement among them, however, in regard to the influence of the Memphis discussion. A Methodist minister recently stated, in Holly, that it was "best to let these men alone," because a debate was lately held with one of them, much to the injury of "our cause." So the advice prevails to "let it alone,—it will soon die out, of itself." Doubtless they judge thus of our work from the well-known effects of their own revivals! But in this they underestimate the power of God's truth. "This is the Lord's doing, and it is marvelous in our eyes."

J. H. WAGGONER.

Holly, Mich., Sept. 21, 1866.

Report from Iowa.

BRO. WHITE: Since we wrote our report of the 27th ult, we have held meetings in Fairfield and Mt. Pleasant, Iowa, and attended the large gatherings in Iowa, Illinois, and Wisconsin.

The meeting in Fairfield was not large on account of the rain, and muddy going; yet we were happy to find that all those who had tried in the past to abide in the faith, and to show their faith by corresponding works, were settled and established in the present truth. We hope that while the chaff is being sifted out, those that remain will press toward sanctification, and go through to the kingdom with God's people.

We held four meetings in Mt. Pleasant. At the close of our second discourse, on the Sabbath, liberty was given to the brethren and sisters to speak. We sung twice, and nearly forty testimonies were given in thirty minutes. A few outsiders were present, among whom was a respectable Physician, who expressed a desire to possess the religion that was portrayed in the preaching. An effort has been made to draw some away from the church, but thus far the effort has proved a failure. We attribute this failure to the fact that this church are trying to live out the truth.

The Convocation Meeting which was held at Pilot Grove, Iowa, was one of the best meetings we ever attended. About three hundred Sabbath-keepers were present, and the manner in which they had provided to take care of themselves, evinced to all that they did not come for the loaves and fishes. They had a better object than this in view. They came to work for the Lord, expecting to get their spiritual strength renewed, and their expectation was fully realized. A good work was accomplished for those who had for some time been on the back ground, and for the children and youth. Several made a start in the good way of serving the Lord, and expressed their desire to share in the reward that awaits the righteous. The Lord gave good liberty to his servants while they tried

to speak the word. Especially did we appreciate the faithful labors of Elders Loughborough and Andrews in this meeting. The remarks made by Bro. Loughborough on the prosperity of the cause, and relative to the Health Reform Institute, were cheering and encouraging to all.

At the meeting in Clyde, Ill., eight discourses were given on our position, business deal, the affections, Laodicean message, Health Reform, and Hope. The prayer and social meetings were interesting, and the brethren and sisters heartily responded to the truths spoken on all points. The church in Clyde is one of the largest churches in Ill., and comprises several enterprising young men and women, who are trying to show that their hearts are in the work by giving largely of their means to help advance the cause in all its departments.

The Convocation Meeting in Monroe, Wis., was held under rather unfavorable circumstances. The weather was cold and rainy, and we had to hold some of the meetings in the S. D. A. meeting-house in this place, which was too small to accommodate all that would have been glad to attend. About one hundred and fifty Sabbath-keepers were present, which is not as many as would have attended if the weather had been warmer.

We had a peculiar experience in the first part of the meetings. Deep solemnity rested upon the preachers which led many to shed tears. But as the meetings progressed, several confessed in regard to their worldly-mindedness, and lukewarmness, and we thought we could account for the solemnity that we had felt. The meeting increased in interest till the close.

We are thankful for the privilege that we have had in forming new acquaintances with brethren and sisters, and with preachers in Ill. and Wis.; and having had a short respite from our arduous labors in Iowa, we again cheerfully resume our labors in that state, hoping still to be remembered in the prayers of God's people.

A. C. & D. T. BOURDEAU.

Freeport, Ill., Sept. 19, 1866.

A Sunday Movement. Conventions, &c.

SEVENTH DAY ADVENTISTS have long said that before the coming of Christ there would be strict Sunday laws enacted against them. Indications of this have been seen in different parts of the land of late. Within the last few weeks a movement has been started in Maine, which plainly points to that object. One year ago the tent was pitched in Norridgewock, Somerset Co., Me. The Lord wrought a great work. A meeting-house was built, and now scores gather there every Sabbath to worship the God of Heaven. On Sunday these persons are seen in their fields, shops, &c., at work. This influence is telling on the community. Many others who do not keep the seventh day as yet, feel that it is right, and are inclined to endorse it. The Sunday clergy saw all this, and were troubled. Something must be done. One zealous advocate of the traditions of the fathers, as he saw not only Adventists, but other persons "desecrating" the Sunday, had his spirit stirred within him. He made a solemn promise to devote all his energies to the work till this Sabbath desecration should be stopped. He stirred up his brother ministers to take hold with him. Reverend Drs. from abroad lectured on the obligations and duties of the Christian Sabbath. A convention was appointed at Skowhegan, five miles from Norridgewock, to further consider the subject. Delegates, composed of ministers and laymen from different parts representing the different orthodox churches, were present. To this body a minister from Norridgewock delivered a sermon in defence of the Christian Sabbath. The substance was this: Our object is to secure the better observance of the Christian Sabbath. The Sabbath is not a Jewish institution as it was given in Eden to the father of all races before there were any Jews. Jesus said that it was made for man. We need a Sabbath now as much as the Jews ever did. This is evident from the fact that no person can long continue to work seven days in the week, without breaking down. Many who have tried it say that they can not accomplish so much in a year by working seven days in a

week as they can by working six and resting one. Numerous pointed examples were cited to prove this. The body needs a day of rest. The mind needs a rest day. Those who keep no Sabbath soon become coarse, heathenish, ignorant, and immoral. Sabbath-breaking communities are generally noted for ignorance and immorality. The Sabbath brings us together, and makes us social beings, and cultivates a friendly intercourse in society. The Sabbath is the stronghold of religion. With it stands or falls true piety, &c. Many other arguments were used which were plain and forcible to every thinking mind. To all this every Sabbath-keeper could say, Amen.

In closing he said that a *few words* might be in place concerning the change of the Sabbath. We need a *practical Sabbath*. We have such a Sabbath now; our fathers had; where did it come from if not of divine origin? Who can tell? I wanted to say, Sir, I can tell you. The same reasoning would prove any heresy the Devil ever propagated. We hold this doctrine; our fathers held it: therefore it is of God! So might the heathen and the Catholic prove his religion to be of God. What a monstrous position for a Protestant minister to take! Hear what God says about walking in the errors of our fathers:

"Thus saith the Lord: For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked." Amos ii, 4.

His argument for the change of the Sabbath was this: One seventh part of time fulfills the command. The spirit is above the letter. Any seventh day after six of labor is the Sabbath of the Lord. The change was made by Christ, not by any *express command*, but *gradually and spontaneously*! The first-day was the sealing day of redemption. [Paul contradicts this slightly by saying that the day of redemption is yet future. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv, 30.] Every Christian's heart is now drawn to the first-day. It is the Lord's day. Jesus' day. Well might John be in the Spirit on the Lord's day, the first-day of the week. Rev. i, 10. Well might Paul preach on that day, and exhort the brethren to remember the poor on that day. God is blessing us now on that day. [He now became very positive that the first-day, and no other, was the Sabbath-day, forgetting his previous argument that any seventh part of time would do. Both positions of course can not be true. Error always contradicts itself. This reminds us of the man who was accused of borrowing a kettle, and then returning it broken. His defense was this: 1. The kettle was broken when I got it. 2. It was whole when I returned it. And, 3. I never had it. There, thought he, if one argument does not clear me another will.] So with the Elder's arguments for Sunday.] We must make this day here what it ought to be, kept by all classes. We hope to bring on the day when it shall be properly observed everywhere. Asks pardon of God for so long and so wickedly neglecting this divine institution, and promises to be more zealous in the good cause in the future.

The Convention pronounced this an able discourse in defense of the Christian Sabbath, and invited the Elder to deliver it to the different congregations throughout the county. Sept. 19, he delivered it in Norridgewock, at which time I heard it, and took the above notes. Neither in the discourse nor in the Convention was it directly said that this movement was meant to put down the Adventists. Probably they would disclaim any such object; but all can readily see that that is the primary object. Indeed, in all their speeches and resolutions no exceptions were made, but it was repeatedly declared that all classes must be brought to keep the Christian Sabbath. Yet they knew that there was a large class in their midst who were keeping the seventh day.

In the Convention at Skowhegan, the declared object was to promote the proper observance of the Christian Sabbath. What a spectacle! Here were ministers and laymen who had deliberately rejected the law of God, hid their eyes from his Sabbath, and

tried to hinder others from keeping it. These men now come together very solemnly, and with great pretensions of zeal for God's commands, to do what? To enforce the keeping of a day of their own choosing, one that God had never required them to keep, never had blessed, or mentioned as a holy day. Very jealous for their own traditions, but despise the direct command of God.

The Convention was agreed that something must be done about this subject. Each one agreed to do all that he could. But that was not sufficient. *Public men* must be interested in this, or it would come to nothing. Our lawyers, judges, legislators, senators, &c., must be induced to take up the subject, and cast their influence in favor of it.

Resolutions were passed, embodying what they had said on the subject. These were printed in the *Maine Farmer*, with a request that other papers copy them. Thus we see that their object is to interest the civil authorities, and get the law to aid them. And we know that they will succeed.

Sept. 20, another Convention was called in Norridge-week. Court set here this week, and now will be the time to get the subject before members of the bar, judges, &c. I attended the Convention all through. As before, the object of the Convention was stated to be to prevent the desecration of the Christian Sabbath in this county. The first speaker confesses that they have all "been verily guilty before God in neglecting this holy day so long." Promises now to do something. Is confident that God is in the movement. Wishes it to spread everywhere. Hopes to see the day when the Sabbath will be as strictly observed as God wants it to be. Several others spoke of the rapidly-increasing Sabbath desecration. All agreed that it was lamentable, and called upon every Christian to mourn. Sorry that they had no power to stop it. We must have the good old Puritan Sabbath restored. We must agitate the subject in every way. The ministers must preach more on it; the teachers must teach the children more about it, and especially must parents be more in earnest to teach their children the Christian Sabbath.

Many good things were said about the obligations and blessings of the Sabbath. If they only had the right day, their remarks would have been good. One thing was a little remarkable. They had come together to discuss the claims and obligations of the *Christian Sabbath*. Mark: the old Jewish Sabbath, as they call it, the seventh day, they utterly reject and despise. They oppose those who do keep it. Now of course we should expect to hear the law which enforces the keeping of the *Christian Sabbath*. Reader, do you suppose that we heard any one repeat that very important law? *Not once, not once!* Almost every speaker repeatedly quoted the law which enforced the keeping of the *Jewish (?) Sabbath*. How strange! Why not tell us where to find this new law for keeping the *Christian Sabbath*? Because they have no such law outside of the fourth command, which says that the seventh, not the first, day is the Sabbath.

This Convention was attended by ministers from several different denominations, laymen, lawyers at the bar, judges, &c. A former Chief Justice of Maine was also present, and spoke at some length, warmly approving the object of the meeting, and encouraging them to go forward. A committee was appointed to arrange for future meetings. The discourse on the Sabbath is now being repeated through the county. Tracts on the subject are to be scattered among the people; and, in short, every effort is being put forth that can be to forward the object. Will they succeed? Yes, we know they will, ultimately, and we are not sorry to see the work begun, as it is another sign that we are nearing home.

In conclusion, the Secretary told them not to be discouraged, because they had a great work to do, and but few at present to do it. To encourage them he gave them this illustration: A good old deacon, many years ago, advocated the anti-slavery doctrine. His little flock of twelve men went with him in it. They nominated their man, and voted for him. The other parties remonstrated with them for this, saying, "You are throwing away your votes. These 'scats' don't amount to anything. You had better join with us where your votes will tell." The deacon told them

that the day was coming when these "scats" would come in with enough others to make it tell. Now this is the leading party in the nation. So with this Convention. It looks small now; but the day is coming when it will have authority. I thought the illustration a good one, and believe that it will be true.

Doubtless many of those who attended the Convention were entirely ignorant that they were trying to enforce the keeping of a day that God has never required. But the leading ones well knew what they were doing, as some of them had before said they would keep the seventh day if their congregations would.

D. M. CANRIGHT.

Portland, Me.

Shall I be There?

SHALL I meet thee, blessed Saviour,
On fair Beulah's plains of light?
Shall I range those fields of pleasure,
Filled with love and sweet delight?

Shall I gain a blessed mansion,
In the city of our King,
Where is known no shade of sorrow,
With the ransomed shall I sing?

Shall I stand complete in Jesus,
Chiefest 'mong ten thousand fair,
Clothed in garments pure and spotless,
Shall I join the angel choir?

Tell me, O my Saviour, tell me,
Is my name engraven there?
Is my name, though poor, unworthy,
'Mong the blest in Eden fair?

Oh the bliss, the joy and rapture,
That awaits the pilgrim band,
Who through faith are overcomers,
When in Heaven they victors stand!

O ye weary, wayworn pilgrims,
Soon we'll bid farewell to pain,
Soon we'll raise the song of triumph,
Canaan's heights we soon shall gain.

Cease my soul, thy sad complaining,
Cheerful bear your trials here.
Though the wicked now are scoffing,
Soon their hate will turn to fear.

On, just yonder, Heaven's portals,
Shine with luster pure and bright;
And our Saviour, soon returning,
Scatters all the shades of night.

L. E. MILLER.

Shabbona, Ill.

Talk About Health.

It is one of the beauties of God's works, that all his arrangements are well-timed. Thus, at every breath, as the lungs inhale the pure air from the atmosphere, the blood, which has become impure in its quality, having given off, in its travels over the animal system, its life-restoring elements, meets this pure air in the lungs, and appropriates to itself all that is good; and as the lungs throw off the air now worthless, the blood thus casts off its corrupt elements, and starts, refreshed and purified, on its mission of life. Every pulsation of the heart sends this vitiated blood into the lungs, nearly corresponding with the regular supplies of air inhaled from without.

We say that the work of God is all perfect. How all nature attests to this! And if man's physical system is so admirable in its working now that his existence is reduced to so short a period, and this embittered by disorder and pain, how noble, how admirable must he have been, when first from the hand of his Maker! As Adam inhaled the pure air of Eden, how he must have rejoiced in his perfection of health and strength!

We are told that the movement now being made in the direction of reform in diet, and all those matters relating to health, is a part of present truth; and as such it is gladly received. But as a matter of present utility it is exceedingly well-timed. At the present time fatal diseases are raging around us, and those who live out the principles of the health reform are exempt. They have health, while disease and death are dismayed the stoutest hearts around us. At this

sickly season of the year, when agues and fevers rage, and a new and malignant form of flux is baffling medical skill, and carrying scores to the grave, the ranks of the health reformers are unbroken here. Not a case has happened among us, to my knowledge, of this disease, except one instance of one who varied from the rule, and this was a mild attack.

When the Lord warned Lot, the notice was timely. When he would have the children of Israel prepare to leave Egypt, he gave them timely notice, so that they might be prepared; and we notice in present truth a divine hand leading God's people, step by step, preparing them for the stirring scenes before them.

How it cheered us, some years since, to hear the ministers speak upon the plan of organization! Our souls were strengthened in staying up their hands in this matter. That has passed; and what a well-timed move was that, which placed us as a people in our true light before the world, as we passed, or met, the exigencies of the late war.

Now the health reform is doing much for us. And, if in so short a time it accomplishes so much for us, what will it effect in a few years, when impurities shall be still further expelled from the physical system, and the whole brain and nervous system be as it were renewed, and free from the effect of unwholesome food. And this, not one or two are accomplishing, but a whole people. Truly we have reason to praise the Lord.

JOS. CLARKE.

Meetings in Michigan.

BRO. WHITE: Bro. H. Miller's son and team took me, from the railroad depot in Marshall, some fifteen miles to Burlington, where, with the church, I held five interesting meetings on Sabbath and first-day, Sept. 15 and 16. I was much pleased to meet here a number of the church from Newton, Colon, and Coldwater, the largest congregation I have seen together in Burlington for years. One young convert was baptized into Christ's death. In celebrating the ordinances of God's house his people were further encouraged, strengthened, and blessed.

Bro. A. C. Gilbert, and team, brought me again to Marshall. From thence, on the 17th instant, I proceeded to Jackson, where Bro. E. P. Giles was waiting, and took me to Tompkins, where I held three meetings. The church in T. had been suffering spiritually, being in a tried state for several months in the past. But by united efforts, on their part, their chief difficulties were removed, and they again are cheerfully moving forward. The Lord grant them grace and wisdom to watch and overcome the wiles of the enemy.

Sept. 20, Bro. Weed took me to Jackson, where I had an interesting meeting at the house of Bro. D. R. Palmer. Brethren from Battle Creek and Leslie were present, and I trust the word spoken affected the hearts of those who heard.

Sept. 21, Bro. R. Hoag came for me to attend to my appointment at Hanover. Here I held five profitable meetings. Brethren from Parma united with them. Our present work and duty connected with the health-reform was listened to attentively, and our Sabbath meeting closed in celebrating the ordinances of the Lord's house. After this, at a meeting at the school-house, the neighbors came and listened attentively to the Bible evidence of the soon coming of our blessed Lord. We hope that some here who have listened to the subject of present truth, so often, will yet embrace it, and long enjoy its blessings.

JOSEPH BATES.

Hanover, Mich., Sept. 25, 1866.

The Gift of God.

IN the Sacred Writings many great and precious promises may be found. Some of them are special, for particular times and places, while others have a general application. I shall notice briefly one of the latter class.

"Delight thyself also in the Lord; and he shall give thee the desires of thy heart." Ps. xxxvii, 4.

1. To delight in the Lord is to do his will, and to love to meditate on the perfection of his character, and the truth, mercy, and justice of his ways. And this presupposes a willing heart; for although "man

looketh on the outward appearance, the Lord looketh on the heart." We should show that we love the Lord by keeping our affections more on him than we do on any worldly object. Now if we "keep our hearts with all diligence," we shall put in practice those two excellent precepts, "Pray without ceasing," and, "In every thing give thanks."

2. "He shall give thee." It should be kept in mind that this is a free gift of God to fallen, sinful man, who loveth evil more than good, and of whom it is true, "that every imagination of the thoughts of his heart is only evil continually." Gen. vi, 5. In regard to gifts, Christ asked the multitude, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask him." And when we read, that, "Every good gift and every perfect gift is from above," and that the gift of God is eternal life," we are prepared to believe that if we fully meet the requisition, to delight ourselves in the Lord, he will give us eternal life, for it is one of the greatest desires of our hearts.

3. When the Psalmist says, "the desires of thy heart," he does not mean our light, uncertain, and unmeaning wishes, which are only retained for a moment, and then replaced by others no better. What he does mean is, those desires that are permanent, and dear to us, and have a place in our hearts. Yet many of our passing wishes will be gratified by our heavenly Father; for we know that he withholds no good thing from them that walk uprightly and in his fear.

4. God will give us what our hearts desire. This is the second part of this promise, and the consummation of the whole. Truly this is a blessed promise; for if a man can claim it, what can he desire and not have? Does he lack understanding, knowledge, strength, or faith? Has he friends whom he wishes brought out from the darkness of sin to the marvelous light of the gospel? Let him claim this declaration of David, the servant of God, in faith believing, and the Lord will make the mountains smoke, and shake the earth terribly, before the least of his words shall fail. To him be the honor and glory.

A. JOHNSON.

Addison, Mich.

Alleged Discovery of the Ancient Ophir.

THE last antiquarian sensation, and one which bids fair to exceed the Nineveh discoveries of Mr. Layard—if the announcement is only true—is the discovery of the ancient gold-exporting city of Ophir, of biblical fame. The alleged discovery points to that part of Southeastern Africa lying north of Zululand as the site of the old city. The tribe living in the locality allow, it is said, no approach to the ruins, from which it is supposed they procure the materials for the manufacture of certain gold ornaments they are in the habit of wearing. Discarding a great many probable falsehoods and exaggerations, the truth of the matter seems to be that gold is found in the corner of Africa indicated, and that there are some traces there of an ancient civilized settlement. Biblical allusions seem to confirm this supposition, and the majority of antiquarians lean to the opinion that Ophir was situated somewhere in that part of the continent of Africa.—*Public Opinion.*

GRATITUDE.—A poor Protestant congregation in Lyons was trying to build a small house for their public worship. An old soldier brought all his three months' earnings. "Can you spare so much?" asked the minister.

"My Saviour spared not himself," he answered, tears of gratitude and love trickling down his cheeks, "but freely gave his life for me; surely I can spare one quarter of a year's earnings to extend his kingdom on earth."

Is not that a motive to open the heart?

THE Pope recently made an address to his cardinals, in which he said that the present year would witness an extraordinary triumph of the Church, and that he would die in 1868.

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 Sarchit.

BRO. WHITE: How often I have been encouraged while reading the Review, and thought of the many promises to the faithful, and often thought, Shall I be one of that happy number? Yes, if I can only say at last, I have come up through much tribulation, and have washed my robes and made them white in the blood of the Lamb. I want to meet my dear friends who are near by the ties of nature, grace, or gratitude, on the earth made new. It often occurs to my mind, Shall we know each other there? How glorious, beautiful, and lovely, is the promised inheritance. Think of the privilege of knowing our friends, and walking the golden streets of the New Jerusalem, to bask in the sunshine of eternal bliss. Dark clouds often gather around me, and doubts arise in my mind; but this passage of scripture presents itself, "We must through much tribulation enter into the kingdom of God." Then why should we not press onward, try to overcome every trouble, trial, and temptation, and take hold of the promises by faith, saying, Thy will be done, O Lord? Only a few more days, and we shall be no more tossed by the storms and tempests of earth. It is some time since I have heard a sermon by one of our Advent ministers; but I hope soon to have the privilege. The Bible, the Review, and some Advent books, are my instructors. Pray for me, that I may be able to live a holy life, and set that example before my children that becometh a Christian mother.

Your sister, striving for the saints' inheritance.

MARY M. SARCHIT.

Cook Co., Ill.

From Sister Brigham.

DEAR BRETHREN AND SISTERS: Our Monthly Meeting which has just closed was one of interest, and I trust profit to the church here, and at Adams' Center. Bro. Fuller was with us according to appointment, and gave us the words of life. Sabbath morning he gave a discourse from Mark xii, 16. The Spirit of the Lord accompanied his words, and I felt to tremble as the question came to my own heart, Shall I come up to the courts of Heaven with a counterfeit hope? I felt to ask the Lord to help me to have the genuine, that I might share in the blessings soon to be given to God's people. Sunday afternoon we listened to an interesting discourse on the resurrection. Truly I can say that these were comforting words to my poor heart. I felt to say, Sleep dear companion, till the trials of earth are past, then shall we meet again to talk over our trials never more to be parted. Sleep on, lovely babe. While you hold the flowers that fade, you will soon pluck with that lovely hand the flowers that never fade. Oh glorious thought! My heart leaps at the thought of the time when "in that happy land, we no more take the parting hand."

And again was my heart made glad to see God's servant come to my lonely dwelling, to speak words of courage and comfort. I felt that God's faithful shepherds had a care for the lonely ones, and God would reward them. Our heavenly Father hath chosen us in the furnace of affliction, and when he can see reflected in us his lovely image, then we shall have overcome. I believe that God is leading this people on to victory. Let me share in the sorrows of earth, and be partaker in the joys when Jesus comes; and I ask no more. Oh let us take courage! Jesus will soon come. He says, In the world ye shall have tribulation, but be of good cheer, I have overcome the world. And he will help us also.

P. A. BRIGHAM.

Mannsville, Jeff. Co., N. Y.

Extracts from Letters.

Sister J. Giles writes from Tompkins, Mich.: Of late, the church here have been striving to get right in the sight of God. In the providence of God our dear Bro. Bates came this way, and a good work has been accomplished. Confessions have been made, and union restored, which I trust will be lasting. Oh, the goodness of God to us in our lukewarm condition. How patiently he has waited for us, and not spued us out of his mouth, not willing that any should perish, but that all should come unto him and have life.

The work of overcoming is the great object of my life. The truth of God is ever dear to me. Though clouds and darkness sometimes obscure our pathway, yet there is light and glory ahead; and if we are faithful, Jesus has promised to bring us through.

We are trying to practice the health reform, believing it to be a part of the truth; and we think it necessary to have healthy bodies and sound minds in order to be enabled to glorify God in our bodies and spirits which are his, and be prepared for the great work that is before us. Let us all be faithful in these things, that finally we may share in that rest that remains for the people of God.

Sister C. Craig writes from Marshall, Iowa: I am trying to live up to the doctrine of what we believe to be the last message of mercy. I have for several years believed in the Advent doctrine. I did not know that there was another person on earth that believed as I did, until about two years ago, when I moved to Marshall, Henry Co., Iowa, where I became acquainted with Bro. and Sr. Livingston, who, though they were alone there in their faith, had heard a few sermons, and were taking the Review, which they let me have to read. I found it of great interest; and as from sickness and misfortune I had become unable to take it myself, they procured a copy for me which I still receive, and read with the greatest interest; as it is my only instructor. I have believed the seventh day to be the true Sabbath for many years; but according to my understanding of the Scriptures, I had settled down in the belief that Christ at his coming had abolished, at least, the sanctity of the Sabbath, so that it made little difference which day we kept, or how, provided we went to meeting, and did no extra work. But after reading the Review, I embraced the Sabbath, and am now trying to live the life of a Christian, surrounded with wickedness, and with no other instructor than the Review.

And now I am about to remove to a far distant land, the State of Kansas, where I shall probably be no less surrounded with wickedness than here in Iowa. Oh, that the Lord might send some messenger that way, to proclaim the truth.

Bro. A. S. Gillet writes from Elgin, Iowa: Is it best to have sermons in the Review? How many ways God has to encourage humble cast-down souls. I feel as though I wanted to ask all to whom Jesus has said, "Feed my sheep," Are you doing your whole duty? You may say, Yes, I preach all that I am able to. But do you do it to the largest congregations you can get, and especially to the lonely ones some of whom never can get away from the trials and perplexities of home duties? Do you do it, while there is a single number of the paper that goes out of the office without a sermon in it? While the reports from the meetings are good, and the letters, and all the rest, some precious promises quoted with faithful admonitions, encouragements given from a heart full of love to Him who gave the great command, will reach a place in the hearts of the lonely tried ones that nothing else will.

Bro. E. G. Rust writes from Cato, Mich: Do we realize that the seventh day of each week is time that the Lord has set apart for himself and his own use? How do we use that time? If upon this holy time we let our minds and thoughts dwell upon things of this world, and our own business, are we not robbing God of his time, using it in our own service? If we are found behindhand when the Sabbath commences, are we not robbing God? Is it not better that we spend one half of every sixth-day in preparation, than to use five or ten minutes of holy time in our own service? Then let us try to spend the Sabbath aright, honoring God, not doing our own ways, nor finding our own pleasure, nor speaking our own words; that the Lord may more abundantly bless us.

Let us strictly adhere to all his commandments, be diligent and devoted in his service, strive to build up and strengthen each other in the faith, and we shall soon meet around the throne above to part no more.

J. C. Sutton writes from Farmington, Pa.: My greatest desire is that I may find grace to enable me to endure unto the end. I want to be one of that happy company that shall have their robes washed and made white in the blood of the Lamb. I want to be cleansed from all sin, and with them find that rest that remains for the people of God.

Obituary Notices.

DIED, near Lewistown, Fulton Co., Ill., March 25th, 1866, of Lung Fever, Oliver Perry, youngest son of Frank and Libbie W. Crandall, aged 9 months and 3 days. Before he left us, it had seemed that we could not part with our treasure; but our hearts have been comforted, and we know our infant is at rest; and that in the resurrection, if our lives are ordered aright, we shall again receive him to our embrace.

In the resurrection morning,
When the Saviour, Christ, appears;
We'll again embrace our darling,
In a land that's free from tears.

LIBBIE W. CRANDALL.

The Review and Herald.

SATTLE CREEK, MICH., THIRD-DAY, OCTOBER 2, 1886.

THE raising of our new meeting-house was successfully accomplished without accident of any kind, on Wednesday, Sept. 26. An interesting feature of the occasion, was the plain dinner which the sisters prepared on the ground for the eighty-five men engaged in the raising, to which no one at the dinner hour seemed at all to object. This is the third house which the increasing work of present truth has rendered it necessary to build here. Its dimensions are 40 by 65 feet, 23 feet high inside. By means of the gallery over the entry, it is estimated that it will seat on special occasions one thousand persons. This is large enough for present use; but if at any future time it should be necessary even to make an addition to this house, no lover of the truth, certainly, will be found to object.

We have been delighting our eyes for a few days past with the sight of the Windmill for the Health Institute, which is now up and in working order. It is an ornament to the neighborhood, and works in the most satisfactory manner. By means of a double-acting force-pump, it throws water from the well, with a very moderate breeze, through the hundred and twenty-four rods of pipe, elevating it some eighty feet, at the rate of a barrel in from three to five minutes. An inexhaustible supply of the purest water known is thus secured. This water is first received into a tank directly over the bath-room, of the capacity of three hundred barrels. From thence it is taken to the heating-tank, on the same floor, containing fifty barrels; and by means of pipes leading from both tanks to the bath-room below, water is easily tempered to any degree of heat required for the various baths to be given.

The communication from Bro. Amadon, in another column, may be the first information with many of our readers that he has been prostrated with a severe attack of typhoid fever. And we learn that some are ready to ask how it is that those who are trying to live hygienically, if the system is as good as we claim it is, are ever sick. We answer that some of us are not yet able to live altogether hygienically in the matter of labor. Bro. A.'s attack was brought on by an undue amount of care and labor as foreman of this Office. The apology we have to offer for this is that it is the hardest thing in the world for a person, whose whole interest is in the work, to see the work suffer, if he can prevent it by a sacrifice of his own strength. But violation of law in labor, as well as in diet or any other habit of life, has its penalty which must be paid. And yet, even in sickness, the benefits of the hygienic system are greatly apparent. Had Bro. A. been living as once, this attack would, in all probability have proved fatal. As it is, through the care of the physicians of the Institute, and the blessing of Heaven, he is rapidly coming up to health again. We greatly need at this Office another hand, as our work is continually increasing, who is a practical printer in all its departments, engineer and pressman, and who can share in the responsibilities and labors of the foreman.

The Sabbath.

IN connection with the article of Bro. Canright in this number concerning the movement in Maine in behalf of the first day of the week as the Christian Sabbath, we notice an article from the Wisconsin Puritan on the same subject, copied into the Peninsular Courier of this State. The article thus speaks concerning those who keep, and teach others to keep, the Sabbath of the Lord, the seventh day of the week:

"The agency of some honest, but, as we believe, misguided friends of Christ is also used by the adversary, in the endeavor to unsettle the convictions of Christians respecting the day of the week which is commonly observed as a day of sacred rest. Documents are published and widely circulated, designed to prove that the seventh day of the week, and not the first, is the Christian Sabbath. The effect of such efforts, so far as they may be successful, will be throwing open the question, to divide and scatter the friends

of the Sabbath, and impair public respect and reverence for the day."

The writer then goes on in a nervous style to urge the importance of the Christian Sabbath, and the necessity of all observing it, if we would save our nation from moral destruction and social and civil wreck. He proceeds to exalt in a fervid manner the first day over the seventh, and cry out against the mischief those are doing who are so tenacious for a particular day. We have not room for his arguments, which are of the usual kind; but make a note of the article as an evidence that there is an undercurrent of agitation on this question which is occasionally coming to the surface.

We look for the great appeal to be made in behalf of the first-day Sabbath on the ground of national necessity, and when reason and history and Scripture fail in the support of the institution, the only recourse left, by which to enforce it, is to the strong arm of the law.

Mercies Acknowledged.

DEAR BRETHREN: I desire to say to the praise of God, that I am apparently fast recovering from my sickness, which has confined me to my bed for over three weeks. My disease was the typhoid fever, which brought me quite low. During this sickness, I was under the care of the physicians of the Health Institute, located in this city, consequently have taken no drugs into my system to poison my life currents, and so retard my restoration to health. I feel that during my affliction, God has truly been very good and merciful to me. Whilst others at the same time, with the same disease, have been cut down, my unprofitable life has been spared, for which I sincerely praise the name of the Lord. The enemy has not been permitted to triumph, and in due time, with God's blessing, I again expect to resume my duties in the Office.

The feelings of my heart at this time, are well expressed in Ps. cxxxvi, 1. "Oh give thanks unto the Lord; for he is good; for his mercy endureth forever."

GEO. W. AMADON.

Meetings in Allegan Co., Mich.

BRO. WHITE: We met with the brethren in Allegan at our last monthly gathering, Sept. 1. It being rather wet, and bad getting out, there was not so full an attendance as usual. But those that were present, were made to rejoice in the Lord, and their testimonies are, to move on with the messages.

Sept. 15 and 16, met with the scattered few in Manlius, held four meetings with them. Some of the brethren from Allegan came to this meeting on the Sabbath, and their testimonies had a strengthening influence. There was a load started to join us from Monterey, but the bridge being gone, they had to turn back.

There are eleven keeping the Sabbath in this place, but they are somewhat scattered, making it rather hard for them to get together. Still they have meetings every Sabbath.

There are four out of the eleven who belong to the Allegan church, sixteen miles away; and they ask with the rest of these brethren, to be organized, at home, into a church, and to be remembered by the committee in their distribution of labor in this district.

P. STRONG.

Pine Grove Mills, Mich.

Notice to Brethren in Ohio.

The Quarterly Meeting appointed in Review No. 18, to be at Portage, Nov. 10 and 11, is to be at Lovett's Grove.

OHIO CONF. COM.

Appointments.

THE Lord willing, the next Quarterly Meeting for the church at Mauston, Wis., will be held Sabbath and first-day, Oct. 20 and 21. Brethren living at Hillsborough, Narrow's Prairie, Baraboo, and Dell Prairie, are expected to attend this meeting.

Hundred Mile Grove, Sabbath and first-day, Oct. 27 and 28.

For Sand Prairie, Tafton, Kickapoo, and Brodsville, at Sand Prairie, Sabbath and first-day, Nov. 3 and 4. We hope all the brethren and sisters in the limits of these appointments will take pains to attend. Scattered brethren especially are invited. Come, praying that the Lord may meet with us, and that we may have a refreshing from his presence.

I. SANBORN,
R. F. ANDREWS.

THE next Monthly Meeting for Allegan Co., Mich., will be held in Monterey, the first Sabbath in October.
P. STRONG.

Business Department.

Business Notes.

C O Taylor. There is \$1.00 due on B C's Review. Truman Kibbe. Where is your Review sent?

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 in due time acknowledged, immediate notice of the omission should then be given.

Mary Borden 30-1, M Jamison 30-1, H Golden 30-1, J H Gillet 30-1, O P Rice 28-1, L Bronson 28-17, G L Davis 29-1, G M Foster 28-14, Dr J A Kenaston 30-18, C D Cook 29-19, Margaret Burlingame 29-18, Jane Shorey 30-1, W Havirland 29-1, E Pratt 30-13, Ruth Stewart 29-17, A E Goodrich 29-1, J Deane 27-8, I N Pike 29-1, A S Cowdry 29-1, E Lamberton 30-21, each \$1.00.

J Warren 31-20, C Phelps 29-18, F Flanders 30-1, N M Jewitt 31-15, J S Hight 29-18, Mrs Olive Oaks 29-15, E Dickens 30-1, F Ramsey 30-18, J Craig 29-22, C Nelson 30-18, H Lindsay 31-22, Wm Mott 30-1, each \$2.00.

M B Stephens \$1.50 30-18, N J Smith \$1.50 30-18, W W Guilford \$3.00 30-1, H Reynolds 50c, 29-18, Mrs M Annis 50c, 29-18, W A Disney \$1.50 30-18, T Alverson \$1.50 30-18, G W Sager \$1.50 30-18, J B Cancey \$1.50 30-18, H P Martin \$1.50 30-18, C R Tabor \$1.50 30-18, G B Ewers \$1.50 30-18, J M Baker \$2.50 30-1, J Ayers \$4.00 30-1.

Subscriptions at the Rate of \$2.50 per year.

A O Thompson \$2.50 30-1, S S Van Ornum \$2.72 30-18.

Subscriptions at the Rate of \$3.00 per year.

Mrs H Beecher \$3.00 30-18, J T Mitchell \$3.00 31-14, N Chase \$3.00 30-1, P Mott \$3.82 31-4, W Havirland \$3.00 31-1.

Donations to Publishing Association.

Mrs Geo Veder (s. b.) \$1.00.

Books Sent By Mail.

P L Bane jr. \$1.00, C C Holcomb 25c, M J Rhinehart 35c, M D Brewer 50c, P Mott \$1.18, G Covey 25c, Mrs R B Hart \$1.10, H Bingham \$2.00.

Books Sent By Express.

J Clarke, Weston, Wood Co., O. \$13.76.

Cash Received on Account.

J H Waggoner \$7.00, C O Taylor \$1.25, M Johnson \$10.00.

General Conference Missionary Fund.

Church at New Shoreham, R. I., \$14.00.

Michigan Conference Fund,

Church at Milford, \$12.00.

For the Western Health-Reform Institute.

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

Mrs N Dennison \$50.00, A Brown \$25.00, C Briggs \$25.00, E Lobdell \$25.00, S B Gowell \$100.00, A W Smith \$100.00.

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

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

Mrs N Dennison \$50.00, E Lobdell \$25.00, F Jeffery \$25.00.