

ADVENT



REVIEW

And Sabbath Herald.

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

VOL. XXIX.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 12, 1867.

NO. 10.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars and Fifty Cents a Year, in Advance.

Address ELD. JAMES WHITE, Battle Creek, Michigan
For further Particulars, see Prospectus Inside.

THE WAITING HARVEST.

"The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke x, 2.

THE harvest is whitening, the laborers are few,
And fainting and weary, their work they pursue;
Broad, broad, are the acres of ripening grain,
Few and scattered the reapers o'er all the vast plain.

From bearing the burden and heat of the day,
Some weary, and falter, and faint by the way;
But true to their mission, and smiling at pain,
They rise and return to their toiling again.

Dear Lord of the harvest, before thee we plead,
O listen and help in this time of our need.
O send forth the laborers in power and in might,
To reap down the fields which for harvest are white.

Ere long the dark shadows of evening will fall,
Then in vain the poor sinner for mercy will call;
Now, now, is the time for the warning to sound,
Now the guilty may come, and sweet pardon be found.

O send forth the laborers, dear Father, we cry,
Endue them with Spirit and power from on high,
To awaken poor souls from their slumbers profound,
Ere they wake in despair at the last trumpet's sound.

Dear Lord of the harvest, the poor sinner spare,
O answer thy people's importunate prayer;
For soon the glad time of ingathering will come,
And fain would we gather rich sheaves to our home.

R. C. BAKER.

Mackford, Wis.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,
PREACH THE WORD. 2 Tim iv, 2.

THE SIN OF WITCHCRAFT.

BY ELD. J. N. ANDREWS.

TEXT. Isa. viii, 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word it is because there is no light in them."

I. At what time does this warning have its proper application?

This admonition is found in a prophecy that pertains to the gospel dispensation. For the preceding verse which reads "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts that dwelleth in Mount Zion," is quoted in Heb. ii, 13, and applied to Christ and the New Testament church. Thus we read verses 11-14. "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not

ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the Devil."

And it is worthy of notice that in verse 16, which reads, "Bind up the testimony, seal the law among my disciples," the term *disciples* is used, which is the common designation in the New Testament of a follower of Jesus, though it is not found elsewhere in the Old Testament. The force of this expression as pointing us to New Testament times is seen in the fact that he who uses this term, "my disciples," is evidently our Lord Jesus Christ.

A further proof that this passage relates to the New Testament dispensation, is found in the fact that the "stone of stumbling" and the "rock of offense" of verse 14 which reads, "And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offense" is our divine Redeemer. For thus the New Testament applies this verse which it blends in quotation with Isaiah xxviii, 16, giving the language of both in one. Thus:

Rom. ix, 33. "As it is written, Behold I lay in Sion a stumbling-stone and a rock of offense; and whosoever believeth on him shall not be ashamed."

1 Pet. ii, 7, 8. "Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient whereunto also they were appointed."

Another evidence that this prophecy of Isaiah pertains to the gospel dispensation, is found in the fact that the next verse which says that many shall "stumble and fall and be broken" is applied in the texts last quoted, or in their connection to those who reject Christ. Thus Paul says of those who stumble at Christ crucified, Rom. ix, 32, "They stumbled at that stumbling stone."

It thus appears that the admonition of Isa. viii, 19, 20, belongs to the New-Testament dispensation. A further study of the connection will establish the fact that it was designed especially for the last days of this dispensation, when the disciples of Christ are waiting upon the Lord and looking for him. For the prophet who personates in this chapter sometimes the Lord, and sometimes his people, says in verse 17, "I will wait upon the Lord [Douay Bible, 'for the Lord'] that hideth his face from the house of Jacob, and I will look for him." The New-Testament church was commanded not to look for that event till the Roman Antichrist should have his predicted period of exaltation. 2 Thess. ii. But when the tribulation of those days should expire, the Saviour promised that the signs of his second advent should begin to be seen, and the saints were then to look and wait for their returning Lord.

Thus we are instructed:

Matt. xxiv, 32, 33. "Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near even at the doors."

Luke xxi, 25-31. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Luke xii, 35, 36. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for the Lord, when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately."

Zeph. iii, 8. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy."

Heb. ix, 28. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Isa. xxv, 9. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

The prophecy of Isaiah viii, 17-22 in which the waiting position of the church is designated, has reference therefore to that period immediately preceding the advent of the Saviour. He has proved a stone of stumbling to worldly professors, whether his first or second advent be considered. And it is from this class that he hides his face.

Another clue to the time of the fulfillment of this prophecy is found in the work which it assigns the church, "Bind up the testimony, seal the law among my disciples," verse 16. We know that the Man of Sin was to oppose and exalt himself above all that is called God, and to think to change times and laws. Dan. vii, 25; 2 Thess. ii. And we know that the law of God and the precepts of Christ have been wickedly mangled by the great Antichristian power. We know also that it is the work of the third angel of Rev. xiv, in the period of the saints' patience, to raise up a people that shall keep all the commandments of God and the faith of Jesus. And we know also that the remnant of the church in the end of this dispensation is to be warred upon by the dragon because they keep the commandments of God and have the testimony of Jesus Christ. Rev. xii, 17. This work of binding up the testimony and sealing the law among the disciples of Christ, is the

very work of the third angel. This law and testimony thus restored to the people of God is that to which they are to appeal in their final conflict with the familiar spirits. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Verse 20.

We cannot doubt therefore that the admonition of Isaiah viii, 19, 20, respecting the familiar spirits, pertains to the time in which we now live, when the unclean spirits are making preparation for the battle of the great day of God Almighty. Rev. xvi.

And when the prophet says of them that seek to familiar spirits, "They shall pass through it, hardly bestead and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward;" Isaiah viii, 21; he fitly describes the famine predicted in the following passage:

Amos viii, 11, 12. "Behold the days come saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

And when Isaiah adds: "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness; verse 22; he speaks of their dreadful anguish in the battle of the great day, and of their final destruction in the outer darkness. Jude 13.

II. What is the meaning of the terms used in the text?

1. The "familiar spirits" are so called because they associate with men, even the vicious and the degraded in the most familiar manner. Their character is entirely unlike that of the angels of God, in that they form intimate union with wicked men, and unite with them in works which God forbids. There is nothing in their manifestation that inspires awe, veneration, or reverence. But when the angels have visited men, so awe-inspiring has been their appearance, that even his most favored servants have fallen upon their faces with terror, or stood trembling in their presence. And hence the style of address so often used. Thus Daniel, the "man greatly beloved," the angel strengthens by saying, "Fear not Daniel;" Dan. x, 12; to Zacharias who was "righteous before God," he says, "Fear not, Zacharias;" Luke i, 13; to Mary who had found favor with God, "Fear not Mary;" Luke i, 30; to the holy women at the sepulchre, "Fear not ye;" Matt. xxviii, v; and to Paul the most eminent of Christ's servants, "Fear not Paul." Acts xxvii, 24.

2. Wizards are men who deal with familiar spirits. Women who do the same work are called witches.

3. That these persons are said to "peep" and "mutter" shows that the spirits who control them are identical with the "unclean spirits like frogs," for it is the very language of frogs. Rev. xvi, 13.

4. Their teaching does not even purport to come from God, but from the dead. Thus the prophet expostulates with those who seek unto them: "Should not a people seek unto their God? for the living to the dead?"

5. The law and the testimony by which their teachings are to be tested is thus spoken of in the Scriptures:

Psa xix, 7, 8. "The law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure enlightening the eyes."

Rom. iii, 31. "Do we then make void the law through faith? God forbid; yea, we establish the law."

James ii, 9-12. "But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

1 John iii, 4. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."

Rev. xii, 17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

III. Do the Scriptures treat the sin of dealing with familiar spirits, otherwise called witchcraft or sorcery, as a real sin, and one that is very heinous in the sight of God?

1. The Old Testament bears the following testimony: Lev. xix, 31. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God."

Lev. xx, 27. "A man also or a woman that hath a familiar spirit or that is a wizard shall surely be put to death; they shall stone them with stones; their blood shall be upon them."

Deut xviii, 9-12. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of these nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do such things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."

1 Sam. xv, 23. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

2 Chron. xxxiii, 6. "And he caused his children to pass through the fire in the valley of the son of Hinnom; also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and wizards; he wrought much evil in the sight of the Lord, to provoke him to anger."

2. The New Testament bears quite as pointed a testimony against witchcraft or sorcery:

Gal. v, 19-21. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Acts viii, 9-11. "But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries."

Rev. xxi, 8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Rev. xxii, 15. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth, and maketh a lie."

These scriptures are sufficient to show that dealing with familiar spirits, otherwise called sorcery, or witchcraft, is a sin of fearful magnitude in the sight of God. Nor can it be said that this is an Old-Testament sin of which the New Testament knows nothing. For Paul, Luke and John, or rather the Spirit of God speaking through them, class this with the vilest of sins; and exclude those who are guilty of it from any part in the kingdom of God.

IV. What then is the sin of witchcraft, or of dealing with familiar spirits?

The testimony of the Bible furnishes the answer to this important question. It is the holding of direct intercourse with Satan or his evil angels, under the name of conversing with the spirits of the dead. That dealing with familiar spirits purported to be dealing with the dead, is evident from the words of Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, . . . should not a people seek

unto their God? for the living to the dead?" But we have a case of this very sin recorded at considerable length in the Bible, and to this let us refer. It is the case of Saul and the witch of Endor.

1 Sam. xxviii, 3-20. "Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him as he spake by me; for the Lord hath rent the kingdom out of thine hand, and hath given it to thy neighbor, even to David; because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hands of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid because of the words of Samuel; and there was no strength in him; for he had eaten no bread all the day, nor all the night."

We have in this scripture a particular account of the sin of witchcraft as practiced in the days of ancient Israel. Dealing with familiar spirits in those days was precisely the same as the present work of consulting the dead through the spirit mediums, known as Modern Spiritualism. Let us consider the facts in this case.

1. Saul the king of Israel had lived in rebellion against God for many years. Because of this the Lord had left him to himself, and refused to communicate with him either by dreams, or by prophets, or in any other manner. The army of the Philistines had come against him, and in his distress he sought to one having a familiar spirit.

2. Samuel the prophet of God was now dead. He had faithfully warned Saul against disobeying the Lord, and in the last warning that he gave him, he told him that rebellion was as the sin of witchcraft. Now that Samuel is dead, Saul who had despised his

word for many years, and who had lived during this time without any intercourse with God through his prophets, now determined, by the means of witchcraft, which Samuel had warned him against, to have an interview with Samuel.

3. The woman having the familiar spirit, who is commonly called the witch of Endor, practiced her unholy calling in the most secret manner. For Saul in obedience to the law of God had put to death all such persons so far as he could find them. This woman stood ready to bring up any dead person that could be named, and to enable the inquirer to converse with that person.

4. The familiar spirit that consorted with this woman was the efficient cause of all the wonders that were wrought. This spirit was able to do one of two things. 1. It could bring up from the dead any person that was called for. Or 2. It could personate or counterfeit the dead man so that those who conversed with the familiar spirit, should believe they were conversing with their dead friend, because every peculiarity of his was perfectly imitated.

The first act of the woman was to ascertain whether Saul really wished to converse with the dead, or whether he feigned this in order to detect her in the practice of witchcraft and put her to death. But when Saul had sworn to her by a solemn oath that she should not be punished for divining unto him by the familiar spirit, the woman said, "Whom shall I bring up unto thee?" It was her business to bring up any of the dead that might be called for. Her question was precisely that of a spirit medium of the present day, except indeed that in these days the dead are brought down from the third heaven, or from the higher spheres; whereas in those days they were called up from a region below.

Saul said to the woman, "Bring me up Samuel." And thus we have the very words used in seeking unto those who had familiar spirits. The diviner, sorcerer, enchanter, necromancer, wizard, or witch, for these names are all given to those who in some form do this work, asks of the one who seeks knowledge from the dead, Whom shall I bring up unto thee? And the inquirer names the dead person with whom he would converse. This shows the exactness of Isaiah's language when he represents the consulting with familiar spirits as seeking "for the living to the dead." Modern Spiritualism has furnished the counterpart of this very conversation in innumerable instances.

"Divine unto me by the familiar spirit" said Saul, and "bring me up Samuel." And now the familiar spirit at the bidding of this wicked woman must show what his powers are capable of accomplishing. He must produce Samuel in truth and verity; or if this is beyond his power, he must imitate him so perfectly that Saul should be made to believe that it was Samuel himself.

The woman invokes her familiar spirit, and the divination proves eminently successful. "And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul." It is evident that the woman herself was surprised at something; for she cried out in her terror. And from this fact many have concluded that, contrary to the expectation of the woman, Samuel actually came. But it should be observed that if Samuel were indeed present on this occasion it must have been, 1. Because the familiar spirit had power to bring him up. Or, 2. Because the Lord saw fit to send him to meet Saul. But both these views are false and absurd. For, 1. It would be absurd to believe that the familiar spirit has power to control at pleasure not merely the dead in general, but the righteous dead in particular. Who dare assert that the familiar spirits are able, at the bidding of wicked men or women, to bring up from the dead the most eminent servants of God? And, 2. It would be not only absurd but almost wicked to represent the Lord as sending Samuel to meet Saul on this forbidden ground when he had refused to answer him at all by any prophet, though Saul anxiously sought such answer in a lawful manner before he ventured upon the dreadful expedient of consulting a familiar spirit. And 3. As it was a wicked thing in Saul to invoke the incantations of this servant of Satan, how can it be

shown to be consistent for holy Samuel to come when thus invoked by satanic power?

It is said that the woman was terrified by the actual presence of Samuel. Those who say this do not read the record with proper attention. For it is to be observed that the woman did not cry out in her terror, "Samuel himself has come indeed!" She was not astonished at the sight of the old man with his mantle, for it was the business of her familiar spirit to present a perfect representation of any dead person. Indeed it does not appear that responses were expected until the person invoked had been raised up. But there was a fact that the woman learned the moment this reputed Samuel appeared, and that fact filled her with terror. The first act of this so-called Samuel was to make known to this woman that her guest was no other than Saul the king of Israel, the man who had destroyed every such person as herself that he could discover. It was this fact that alarmed her; for in her terror she cries out, "Why hast thou deceived me? for thou art Saul." She was not alarmed that Samuel had come; her only terror was that she found herself in the hands of Saul. This circumstance itself furnishes a convincing proof that this reputed Samuel was no other than her familiar spirit personating him; for the first act of this professed servant of the Most High was to put this wicked woman on her guard by a private hint that he who was now her guest was no other than Saul himself. Let us read further in this wonderful record:

"And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

It is to be observed, 1. That of all the wonderful things seen on this occasion, Saul saw nothing. Witness the expressions, and it will be seen that it was the woman and not Saul who saw what was seen. Thus "the woman saw Samuel;" the king said, "What sawest thou?" the woman said, "I saw gods ascending out of the earth." Saul inquires, "What form is he of?" The woman answers, "An old man cometh up; and he is covered with a mantle. And Saul perceived [from the woman's description] that it was Samuel."

It is to be observed, 2. That lest any should say that Saul might have seen all that the woman saw had he not been prostrate upon the ground, the sacred writer tells us that it was after Saul had asked the woman these questions that "he stooped with his face to the ground, and bowed himself."

It is to be observed, 3. That this wonderful manifestation of either divine or satanic power, arose out of the earth. Thus the woman said to Saul, "I saw gods ascending out of the earth;" or, as Gesenius gives it in his Hebrew Lexicon, "I see a godlike form ascending out of the earth." And when Saul asked, "What form is he of?" she said, "An old man cometh up and he is covered with a mantle."

It is to be observed, 4. That there are several facts here brought to view hard to be explained if this was the real Samuel, but very easy to understand if this was the familiar spirit personating or counterfeiting him. The first is that holy Samuel should come in answer to her wicked incantations. The second is that he should arise out of the earth. The third is that the woman should see him, while Saul could not see him. The fourth is that this holy man should first of all communicate private information to this abandoned woman, putting her on her guard against Saul. The fifth is that the woman was not alarmed at the presence of this old man with his mantle, but only alarmed when he told her that she had Saul in the house.

But let us further consider the question of Samuel's presence. If he were actually present, and this manifestation was not a satanic personation of him, he must have come, 1. As an immortal spirit from glory, or 2. He must have been raised from the dead and therefore been present with his own flesh and bones.

But the first of these views must be abandoned, for 1. An immortal spirit from the realms of glory could

not come up out of the earth. 2. Nor would such an one begin his work by a private communication to the witch. 3. It is moreover incredible that the incantations of her satanic craft should enable her to see such a holy being while Saul could see nothing.

Let us see if the second view is any less open to objection. The fact that this reputed Samuel arose out of the earth before this woman, as an old man covered with a mantle, may be supposed to substantiate the idea that Samuel was present with his own flesh and bones. Before disproving this view of the case, several questions concerning it may well be asked: 1. Samuel was buried in distant Ramah. See verse 8. How could he come up out of the ground in Endor? 2. Can it be believed that he was raised by God to talk with Saul upon the Devil's own ground? 3. Would such a man as Samuel, who held witchcraft as a heinous sin, 1 Sam. xv, 23, before beginning his message to Saul, first hold private converse with this wicked woman in the midst of her incantations? 4. And what became of this old man thus raised from the dead? Did he go through the pains of a second dissolution? He might in such case well complain of being disquieted and brought up by Saul, verse 15.

But there is one important fact that settles this question of Samuel's resurrection. Had Samuel been present in his own flesh and bones, and not as a matter of enchantment or sorcery, Saul would have seen him as well as the woman. That Saul could not see him is convincing proof that Samuel was not raised from the dead. He must have been raised—if raised at all—by God or by Satan. But the Devil cannot raise the dead; and it is certain that the God of Heaven would not raise his servant in answer to satanic incantations.

We are therefore brought to the conclusion that Samuel was not present either as an immortal spirit from the third heaven, or as resurrected from the dead. And therefore the conclusion is inevitable that this Samuel is no other than the familiar spirit personating the man of God. Saul had asked the God of Heaven to speak to him by his prophets; but for his wickedness this was refused. This time he asks Satan to send him Samuel; and Satan was not slow to answer the prayer by sending such a Samuel as he could produce. And now let us hear what this Samuel, produced by Satan, had to say.

"And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore, then, dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid because of the words of Samuel; and there was no strength in him; for he had eaten no bread all the day nor all the night."

The first words of this so-called Samuel are remarkable. He does not wait to hear Saul's request, but asks Saul in a petulant manner what he has disturbed him for to bring him up. This is an acknowledgment on the part of this reputed Samuel that he had come through Saul's act of seeking Satan. It is not holy Samuel sent by God; but is that kind of Samuel that Satan could send. And observe, he does not represent himself as coming down from the courts of glory, but as coming up from the regions below. Those who think that Samuel was actually present from the heavenly Jerusalem, may explain how wicked Saul could be present with him the next day. Verse 19.

Saul relates to Samuel his sore distress. And now

behold the result of serving Satan, and then calling upon him for help in the day of dire extremity. Satan flatters men during all the time in which they can repent, telling them the path in which they are walking is the path of the righteous; or, if it is not, it is just as good as that of the righteous, and will end at last in Heaven; or, if it be not just right, there is plenty of time for repentance, and that they may safely neglect it for many years. But when the last hours of their probation are expiring, he comes upon his victims with overwhelming power; telling them that it is now too late, and drives them to despair by repeating the history of their sins, until, perhaps, they take their lives with their own hands. Such was the case with Saul. Satan led him to despise the warnings of the prophets, and to presume upon the mercy of God till the very hour of his extremity was upon him, and then by rehearsing his sins, and provoking him with David's certain triumph over him, and extinguishing every hope, both for this world and the next, he drives him to utter despair and immediate suicide. He tells him,

1. The Lord is departed from thee, and is become thine enemy, i. e., there is absolutely no hope in your case.

2. The Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David. This was a keen thrust to such a man as Saul.

3. Your ruin was made sure by your sin in the memorable expedition against Amalek.

4. Your army shall suffer a terrible defeat in the coming battle, and yourself and sons shall be slain.

And now let us follow Saul to the battle. We cannot, indeed, say whether it came on the following day, but it was not delayed long. His army was defeated with a terrible slaughter, his sons were slain, and Saul in utter despair kills himself with his own sword. See 1 Sam. xxxi. Such was the result of his seeking to one that had a familiar spirit. But before we take leave of this extraordinary case, let us hear what is said of it by that sacred writer who makes the only other mention of it.

1 Chron. x, 13, 14. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse."

It is worthy of observation that this passage names the familiar spirit as the one that Saul conversed with, and says not one word about Samuel in whose form and dress he came, and under whose name he completed the ruin of Saul. It was the familiar spirit that he inquired of, and that held discourse with him. This is made very manifest by quoting this text without the supplied words: "For asking of a familiar spirit to inquire. And he inquired not of the Lord." It was the familiar spirit, therefore, and not the Lord through Samuel with whom Saul conversed.

The sin of witchcraft, or the dealing with familiar spirits, consists, therefore, in holding intercourse with Satan under the name of conversing with the dead. And observe how completely, under such circumstances, men put themselves under the power of Satan.

With hearts wounded and bleeding under some great bereavement, they call up their dear departed. And when their peculiarities are exactly reproduced, and when little tokens of friendship, which were known only to the inquirer and to the departed, are brought out, and matters best calculated to awaken all the fond remembrances of the past are called up, so that the inquirer becomes satisfied that he is conversing with his dearest friend, who now knows a thousand times more than himself, he is not only thrown off his guard, but captivated by Satan, and caused to believe the doctrine of devils; for, certainly, as he thinks, his dearest friend cannot deceive him.

V. But who are these familiar spirits?

To this question two answers have been returned. 1. They are the spirits of our dead friends. 2. They are the fallen angels who imitate or counterfeit them. One of these answers must be true; both of them cannot be: which, therefore, shall we accept as the truth?

If we could believe the familiar spirits themselves,

the first answer must be true; for they profess to be the spirits of the dead, and they claim to bring up any of the dead who are called for. But there are some reasons for distrusting their testimony. 1. In the case which the Bible gives at length, as a specimen of their works, the familiar spirit which consorted with the witch of Endor professed to bring up the dead at pleasure, and to enable them to speak; yet we have found this to be a false pretense; for the familiar spirit did all the speaking, and dead Samuel had nothing to say. 2. The Bible warns us against them all as wicked and deceitful. Deut. xviii. Their testimony as to their own personality, therefore, is entitled to no weight.

But the doctrine that the familiar spirits are the spirits of the dead, in ancient times rested upon the following proposition: 1. That the spirits of the dead are now in a state of conscious existence. 2. That they are now endowed with superior intelligence. 3. That they inhabit a region within the earth itself.

In modern times, however, the same doctrine is supported thus: 1. That the souls of men are immortal. 2. That death is the gate to endless joy. 3. That they enter upon their rewards at death. 4. That they are in death endowed with superior intelligence. 5. That they are ministering spirits to the living, having their abode, either in Heaven or upon earth, at pleasure.

The modern doctrine is an improvement upon the theology of the days of Saul. But the Bible sweeps away this cunningly-devised fable of ancient days, and with it the doctrine that dead men can hold converse with the living. Thus, that sacred volume teaches us:

1. That God made man of the dust of the ground, and gave him life from his own breath. Gen. ii.

2. That he warned him that for transgression he should be deprived of life and turned again to dust. Gen. ii; iii.

3. That all men are now under the sentence of death, and are both mortal and corruptible. Heb. ix, 27; Job iv, 17; Rom. i, 23.

4. That those who seek immortality, shall receive it at the resurrection, from him who is its only source. Rom. ii, 7; 1 Cor. xv, 51-55; 1 Tim. vi, 15, 16.

5. That death came into the world by sin; that it is the last enemy; that Satan has had the power of it; and that death and Satan shall both be destroyed in the lake of fire. -Rom. v, 12; 1 Cor. xv, 26; Heb. ii, 14; Rev. xx.

6. That in death there is no remembrance of God. Ps. vi, 5.

7. That in the day of death the thoughts perish. Ps. cxlvi, 4.

8. That the dead know not anything; and that their love, and envy, and hatred, is now perished. Eccl. ix, 5, 6.

9. That the dead do not praise God. Ps. cxv, 17.

10. That sheol or hades, the underground abode of the dead, is a place where there is no work, device, knowledge, or wisdom; a place of silence, secrecy, darkness, corruption, and death. Eccl. ix, 10; Job xiv, 10-15; xvii, 13-16.

11. That the righteous are not to be with Christ till he comes back after them. John xiv, 1-3; 1 Cor. xv, 32; 1 Thess. iv.

12. That men are neither rewarded nor punished till they have first been judged. 2 Pet. ii, 9; Rev. xxii, 12; Matt. xvi, 27.

13. The dead, both righteous and wicked, are now asleep. Dan. xii, 2; Job xiv, 12; 1 Thess. iv, 14; 1 Cor. xv, 6, 18, 20.

14. That the keys of death and hades are not in the hands of familiar spirits, but in those of our Lord Jesus Christ. Rev. i, 18.

These facts are certainly sufficient to show that the familiar spirits do not come from the dead themselves, and that they do not, and cannot, bring up any of the dead. Who, then, are the familiar spirits? We need not deny their existence; nor can we without denying the Bible. Nor should we pronounce it an inexplicable mystery that our dead friends whose very thoughts have perished, and who sleep quietly in the silent dust, are by them apparently made to speak in so wonderful a manner. There is an agency competent to do this work. That the familiar spirits are the fallen angels will appear from the following facts:

1. The Scriptures inform us that Satan who was once an obedient servant of the God of Heaven, long since raised the standard of revolt against him. John viii, 44; 1 John iii, 8; Eze. xxviii.

2. That a large body of the angels joined in this revolt. 2 Pet. ii, 4; Jude 6; Rev. xii, 7-9.

3. That these wicked spirits are not now in torment, but they await the day of judgment, when with wicked men they shall be sent into everlasting fire. Jude 6; Matt. xxv, 41; Rev. xx; Matt. viii, 29; James ii, 19.

4. That this vast body of fallen angels have been engaged during the whole history of our race in the most mighty efforts to involve mankind in ruin. 1 Pet. v, 8, 9; Job i, 2; Luke xxii, 31; Rom. viii, 38, 39; Eph. vi, 12.

5. That hypocrisy, deception, and fraud, have been the chief of the ways in which they have ruined mankind. 2 Cor. xi, 14, 15; Gen. iii; John viii, 44; Rev. xii, 9; xx, 3, 8.

6. The Old Testament plainly teaches that the work of the familiar spirits is false, deceitful, and ruinous. The New Testament shows who they are that deceive, seduce, and ruin mankind. It is the fallen angels with Satan at their head.

We cannot, therefore, avoid the conclusion, that the familiar spirits of the Old Testament are the fallen angels of the New. And hence it is that the "seducing spirits" of Paul, and the "unclean spirits" of John, are called devils, or spirits of devils. 1 Tim. iv, 1; Rev. xvi, 13. We need not, therefore, think it strange that the Scriptures warn us so faithfully against seeking knowledge at their hands.

VI. From what cause did witchcraft become universal among the ancient heathen?

That witchcraft was universal with the nations that God drove out before Israel, we learn from Deut. xviii. These nations, therefore, in their heathenish darkness, and abominable licentiousness, see Lev. xviii, 24-30, were grounded in the doctrine of the soul's immortality; for it was upon this doctrine as a basis that witchcraft rested, as manifested in necromancy, i. e., divining by means of the dead; enchantment; i. e., making things which have no existence seem real; and dealing with familiar spirits which is a pretended communion with the dead.

But how come these people by this doctrine? They belong to that class that Paul says "did not like to retain God in their knowledge," and "who changed the truth of God into a lie." Rom. i, 21-28. Demon worship, i. e., the worship of dead heroes as conducted through witchcraft was their religion. And the first principle of this religion is the immortality of the soul. Nor is the doctrine of the soul's immortality the foundation of heathenism only, with its worship of deified dead men; it is equally the foundation of Romanism with its purgatory, prayers for the dead, worship of the saints, and deification of Mary as queen of Heaven; and of Mohammedanism with its promise to the bloody men who fight its battles that if killed in battle they shall sup that night in Paradise; and of spiritualism, of which the whole stock in trade is the sayings and doings of dead men; and of MODERN ORTHODOXY which makes death the gate to endless joy, and bestows rewards and punishments upon the dead without waiting for the resurrection and the judgment.

Who gave the heathen this first principle of their religion; a principle, by the way, absolutely indispensable to almost every system of false religion? When Paul says of these ancient heathen that they "changed the truth of God into a lie, and worshiped and served the creature rather [margin] than the Creator," Rom. i, 25, he tells us a startling truth. For instead of worshiping the living God, they worshiped the immortal souls of dead heroes that they believed had now become gods. Thus we read:

Num. xxv, 1-3. "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel."

Let us read again and we shall learn what kind of

gods these were whose sacrifices the Israelites ate at Baal-peor.

Ps. cvi, 28. "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead."

The gods, then, to which these sacrifices were offered were deified dead men. And they were confirmed in worshipping these dead heroes because they received such wonderful responses, so perfectly characteristic of the men. But though they supposed themselves receiving responses from the souls of these dead warriors to whom they thus sacrificed as gods, Paul tells us who really received this worship, and of course who returned the response. Thus he says:

1 Cor. x, 20. "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils."

They worshiped dead men in name, and devils in reality. They had no doubt that these departed warriors and kings still lived, for they had manifest and characteristic responses. But who can not see where these responses come from, or what being it is that has an interest that men should believe in their own present immortality?

But who taught the heathen this doctrine that the soul of man is immortal, or that men became as gods by dying? If we go back to Satan's first great lie, we shall find this doctrine stated in express terms: "Ye shall not surely die: . . . ye shall be as gods." Gen. iii, 4, 5. Here is the fountain head of heathen philosophy, and of almost every false system of religion. With this idea of natural immortality established in the minds of men, Satan has been able by means of witchcraft to control the world to an unlimited extent. He sends his evil angels in the name of their dear departed friends, and imitating the peculiarities of those friends most perfectly, he throws them off their guard, and instilling into their minds the doctrines of devils, leads them captive at his will. To see what kind of morals attend the practice of witchcraft, read and compare Deut. xviii, 9-14 with Lev. xviii, 24-30.

Witchcraft, or the dealing with familiar spirits, is Satan's system of spiritual gifts; for he holds communion with men through his evil angels, as God does through the holy angels. But as they cannot deceive us if they come in their own name, they have chosen effectual disguise, and so come to us in the very form and manner of our dearest departed friends.

We can understand why Satan has made so great an effort to draw men into the sin of witchcraft; for it gives him control of their minds, and makes their ruin almost certain. And we can see the mercy of God in closing up this pretended avenue to the most wonderful knowledge. The whole thing is a deception and a fraud; and God has fenced up the road with his prohibition that we may understand it to be a dangerous and fatal thing to travel that way. God is equally merciful in what he commands and in what he prohibits. It was Satan, therefore, with his first great falsehood, that originated the principles and established the practice of witchcraft among mankind.

VII. What are we to expect from this great satanic manifestation in the closing scenes of this dispensation?

That Modern Spiritualism is not slandered when represented as a continuation of ancient witchcraft is shown by two facts. 1. The Old Testament shows that the practice of witchcraft in the days of ancient Israel was precisely the same as the work of Modern Spiritualism. 2. Spiritualists do not deny, but do frankly acknowledge the identity of modern spirit mediums and ancient dealers with familiar spirits. Before we ask what Satan is to do in the final display of his utmost power, let us consider what he has done already in the revival of this mystery of iniquity. From an obscure beginning in Western New York some eighteen years since, Spiritualism has extended itself over the whole earth, and gained a foothold in every district of which we have any knowledge. It is already the religion of many millions of the human family. Its success has been the result of two things: 1. Its wonders. 2. Its doctrines. Its wonders are the wonders of ancient witchcraft in enabling men to converse with the dead. Its doctrines deserve notice. Among the most important are these:

1. That the Bible is full of errors, and not worthy of our confidence.

2. That the moral law is of no authority as a standard of moral character.

3. That there is no difference between right and wrong: for whatever is right; and no such thing as sin exists.

4. That there is no need of salvation through Jesus Christ, but every man is his own Christ.

5. That there is no resurrection of the dead; no future judgment, and no final account.

6. That the God of the Old Testament is the spirit of a dead man.

7. That all men compose a part of God; or, all men in death become so many separate deities.

8. That the souls of men are immortal, and at death enter a higher sphere.

These principles are not always openly avowed in plain terms, but are dealt out as the hearer can bear them. But when men have become established in this system, the spirits do not hesitate to avow the "doctrines of devils" in the plainest terms. It is probable that, like Mormonism, a large share of the success that attends this wonderful satanic manifestation is due to its teachings and practices in regard to the seventh commandment. The morals of ancient witchcraft may be seen by comparing Deut. xviii, 9-14; Lev. xviii, 24-30. Perhaps Modern Spiritualism cannot be worse; but it is certainly not one degree purer. There are thousands of people now standing in the outer courts of this infernal diabolism, who are comparatively unaware of what exists in its sanctuary. Would to God that they could be warned before they drink deeper of this strong delusion.

The future of this system of ruinous delusion and mighty satanic wonders is given in the prophetic Scriptures. Of the period immediately preceding the second advent of Jesus Christ, Paul speaks thus:

2 Thess. ii, 9-12. "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

A short space of time in the close of this dispensation bears the dread appellation of the hour of temptation:

Rev. iii, 10. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth."

These spirits have an important part to act preparatory to the battle of the great day of God Almighty:

Rev. xvi, 13, 14. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

The false prophet, out of whose mouth one of the unclean spirits goes forth, is the same as the two-horned beast. Rev. xiii, 19. This fact gives us a clew to the agency by which the two-horned beast is to perform its astonishing miracles in the coming hour of temptation.

Rev. xiii, 13, 14. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell upon the earth by the means of those miracles which he had power to do in the sight of the beast: saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live."

At a period of time not very far distant in the future, this mighty satanic delusion will have absolute control of those who have not made Christ their portion, and his truth their shield and buckler.

VIII. What is furnished us as a safeguard against this deception?

The prophet points us to this in the words of the text: "To the law and to the testimony: if they speak

not according to this word, it is because there is no light in them." Our safeguard from satanic delusion is the commandments of God, and the testimony of Jesus Christ. Those who heed this warning will be able to escape the tempter's power; those who do not heed it shall be carried away by it. This certainly indicates that when the grand struggle shall arrive, men will be found gathered into just two classes: 1. Commandment-keepers. 2. Spiritualists.

If we treat the law of God as Isaiah bids us, we shall not only acknowledge its authority, but we shall have its holy principles written in our hearts. Then we shall be able to appreciate the vileness of this satanic doctrine, and ever be on our guard against it. And if we regard the testimony of Jesus Christ which is the spirit of prophecy, Rev. xix, 10, we shall understand how great a difference there is between the teaching of the Holy Spirit and the doctrines of devils.

Finally, if we would stand in the hour of temptation, we must now keep the word of Christ's patience. The present is the period of the saints' patience: it is for each of us to be of that number who keep the commandments of God and the faith of Jesus.

The Second Advent.

THE Second Advent of our Lord and Saviour Jesus Christ, about which so much has been said and written by those who love his appearing, is doubtless near at hand. His first coming, according to previous appointment in the prophetic Scriptures, is a sure guarantee that he will fulfill his promise to come the second time without sin unto salvation. To doubt upon this point is clear evidence of an uninformed mind or a perverted judgment. This glorious event has been the fervent desire of the church from the days of Enoch. All have looked forward to it with ardent longings and rapturous anticipations; and though the ancient worthies knew that centuries would intervene between their time and this sublime event, yet they waited just as patiently and expected it as certainly, as we do now, who with joyous anticipations are expecting to witness the most sublime and glorious scene ever beheld since sin came into our world. Upon no point of doctrine is the Bible more clear and distinct than upon this. Signs in the heavens above and in the earth beneath, and events among the inhabitants of the earth, all contribute testimony to the same effect. This subject has been the theme of inspired men of every age; and as they meditated upon it their hearts became warm with holy fire, they became more heavenly and angelic, and a power and an eloquence more than human became manifest in their language and writings. This noble subject lifted them from the groveling sphere of the unbelieving world around. They peered far into the future by the light of inspiration; and from the dim and shadowy future they drew solid consolation and support.

The future! oh! how dark to the mere statesman, politician, or worldling! How constantly are their hopes and plans for the future shifting and uncertain! Not so with those holy ones who have resigned themselves to sleep, in the full assurance of the resurrection at the coming of our Lord. Their hope is not the illusion of the imagination, nor is it a dream, but it is a full assurance and well grounded hope, very soon to be realized. Those sleeping saints have slept through the long night of error and darkness; but behold the day breaketh! soon they will awake! Does not the Lord have a desire to the work of his hands? Does he not desire to behold his servants who have slept so long? Is he not as weary waiting for the Bridal Morn as we? Do not angels weep with longing, aching hearts to see the faces of those devoted ones who went with holy calmness to the martyr's cruel death? Are we alone in desiring the soon coming of our blessed Lord who promised to come again, having prepared mansions for his saints? Ah! there are preparations being made for the sleeping saints; they will not be ushered into a place unprepared and confused, but all will be ready ere they awake.

Come then, blessed Master, and awake thy holy people from their long sleep, and rescue thy waiting ones that remain upon the earth. JOS. CLARKE.

Who shall stand when He appeareth.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD DAY, FEB. 12, 1867.

URIAH SMITH, EDITOR.

A Christian Convention on Sunday-Keeping.

A CONVENTION of all the religious denominations of Detroit, Mich., has lately been held for the purpose of discussing points which they consider of vital importance to their religious prosperity. The sixth topic proposed for consideration was, "What can be done to arrest the growing desecration of the Sabbath?" The report says that the discussion of this subject was opened by a gentleman urging that "at the next election a Common Council be chosen to give us a Sunday law to enforce the observance of the Sabbath day."

Mr. Fiske thought a great deal of the trouble lay in the demoralizing practices of church-members attending to secular duties, reading secular newspapers or books on the Sabbath, instead of making it a day of rest, and in training up their children and families in the way they should go.

Mr. Phelps and Mr. Hickey advocated the disuse of street-cars, and the refusal to buy papers on Sunday, the latter preferring to take care of the newsboys, so that they would not be obliged to sell newspapers on Sunday.

Mr. Scott declared it a shame that the Sabbath was not better observed. Men who break the Sabbath find little to restrain them from committing other crimes.

Mr. McCorkle said the determination should be made not to vote for a man for any office except he be a man of principle who would stand up against the evil-doers in this respect.

Mr. Zug said it was useless to talk about votes and official influence, so long as men were received into the church who disregarded the Sabbath, as many were so received; referring to different trades and classes, as masters and owners of vessels, loading and unloading along the docks on the Sabbath. Any of these men on making application would be received into the church.

They are Getting Rich.

No class of the common people are becoming wealthy so fast as Seventh-day Adventists, notwithstanding the fears and absurd cries that they are wasting their time and property, and are coming to want. What is there to hinder from getting rich? Let us look at a few facts.

1. The keeping of the Sabbath, which many have feared would bring them to want, is no real disadvantage to the farmer and the mechanic, with few exceptions. Once it was; but the public confidence in them is so restored, and has become so great in their strict honesty, that keeping the Lord's Sabbath has opened the way for them to transact business to greater profit than before they embraced it.

As an illustration of the above, in point of public confidence, we give the case of a Bro. J. of Battle Creek. The school board of that city were about to expend \$50,000, in building. They called on different builders for their figures on the smallest house, and they gave them in at \$11,000. The board then called for Bro. J.'s figures, which were \$12,300. They gave him the job, although it costs the city \$1,300 more, and give him the privilege of working on Sunday. The simple reason of this is, the general punctuality, honesty, and faithfulness, of that large class of the brethren in Battle Creek, have gained the entire confidence of the people of the city. However they may regard our faith, this is their opinion of the men.

2. This public confidence throws a great amount of work in the way of our brethren, so that the poorer class of mechanics get the highest wages, and all work themselves almost within an inch of their lives.

3. Seventh-day Adventists, in separating from the world, have no holidays, on which to spend time and money, but continue the ceaseless round of work, work, work. They have out off the needless expenses of tobacco, tea, coffee, flesh as food, and finery for their persons and their houses generally. Industry and

economy have become almost a part of their religion, and the ruling passion of many of them is, the love money. It is no uncommon thing to find, on the present four, men who put down their property at four thousand dollars on the s. b. book, and their figures are not often too high, who, when we were in Northern Michigan four years since, were worth hardly a dime. And the figures of the more wealthy have generally risen a thousand a year, while this year possessions of from one to four thousand, are rising to four, and all the way up to ten, thousand. This is nearer as it should be.

It is the poor of this world, with few exceptions, who embrace the Sabbath; yet, with all the common embarrassments of humble life, we soon see them along side of their neighbors, in point of property. We discard the idea that Providence has fated some to be poor, and others to be rich. The foregoing are among the causes which bring their sure results. You will hardly find a poor man in the society of Friends, while, as a body, they are rich. Their separating from the world has led them on the same road to wealth in which Seventh day Adventists are pursuing. The world-wide reputation of the honest Quaker gives him the advantage anywhere.

But we are compelled to admit that there are instances where economy is followed by extreme penuriousness and meanness, and then by the withering blast of the Lord upon the prosperity of such. We have spoken of things as they generally stand. But while Providence has made decided examples of some, scattering their increase and more or less of the principal, others should take warning. Dishonest gain, whether obtained before or since embracing the third message, will sooner or later be a curse to the man in whose hands it may be found. But says the guilty conscience, "What can be done at this late hour?" Truth and honesty answer, "Restoration, confession, and a change of course." They need to share largely in good, old-fashioned, Zacheus religion, which restored four-fold.

Be not deceived, O ye rich. Not all that you hold with an iron grasp comes under the blessing of obedience. Already may the word be going forth, "Go to now, ye rich men," gather up unholy gain, and prepare it to be mingled with the miseries that are before you. This terrible language does not seem to us to fix the unchangeable state of those addressed, but is made while a ray of hope lingers. At least, it speaks of the miseries as being future,—"That shall come upon you." You may s. b. on this unjust gain which you have drawn from the pockets of others, or the blood and bone of laborers, out of, or in, your own families; yet, remember, all such offerings are an offense; God counts them as moth eaten, rust, and corruption.

We close, by suggesting the remedies for that which threatens Seventh-day Adventists as a people, namely, they are getting rich. While the Word of God does not condemn industry and economy, and enjoins a plain and simple life, it does require,

1. Temperance in all things, labor not excepted. Besides the rest at night, and the ceasing of manual labor on the Sabbath, God's ancient people had, among other sacrifices, certain days in which they were to do no servile work. You should have your periods of relaxation from toil and care, that you may be refreshed.

2. And while God's word does not condemn the man who holds property honestly gained, it plainly points out his duty to the widow, to the orphan, and the worthy poor, and his duty to the cause of God. It is the uniform custom of some, when their duty to the poor is mentioned, to commence at once setting forth the lack of industry and economy of some who claim to be the Lord's worthy poor. Behind these they hide themselves, and do but little, if anything, for any one. What if there be unworthy poor? This is no proof that they have no duty to the poor. And what if they should give to some who should prove afterward to have received their liberalities unworthily? Should they for this reason stop giving, as though this had changed God's requirements? We look back upon the past fifteen years, and a shade of sadness comes over us, because of the fact that three out of four who have shared our liberalities have become our worst enemies.

And then again light and joy spring up in the heart, on reflection that we have never turned away the poor who have appealed to us for help. We would not recommend rashness, in distributing to the poor, and would suggest that the truly worthy poor are but few, in this land of plenty. It is the advancement of the cause of truth that calls for a living, smoking, consuming, sacrifice. And although it will be difficult for a rich man to enter the kingdom of Heaven, as illustrated by our Saviour, yet it is possible, if he be willing to become poor. Many are called, but few chosen of God as his precious jewels; and the heirs of the kingdom will finally be of the poor of this world who are rich in faith.

JAMES WHITE.

Greenville, Mich., Jan. 30, 1867.

Report from Bro. Loughborough.

DECEMBER 20. I again left Battle Creek for Lapeer, where I arrived the day following. Began meetings with the church in Lapeer at the commencement of the Sabbath, and continued there till the evening of the 26th. During this time I preached five times in Lapeer, held one business meeting, and preached on first-day, a funeral discourse in Hadley, twelve miles from Lapeer, for our aged Bro. Mills, a member of the Lapeer church, who died near Hadley, his place of residence, some three weeks previous to that time.

I found that the effort made during the two weeks of my previous visit in Lapeer, had not been altogether in vain; still all the difficulties were not remedied. There was more work to be done. I tried to preach to them those truths which would be calculated to present their true condition before them; and, in our business meeting, to attend to those things which were ready to be done. Perhaps it is due to say here that on account of trials growing out of an unwise course with some, and hard feelings on the part of others, in their meeting-house enterprise, a sad state of affairs existed in Lapeer, and the cause, spiritually and financially, was very low. Systematic Benevolence, which was organized four years ago, when I was last there, to the amount of some \$200 or \$250, had run down to almost nothing.

In our business meeting there was a rally on the subject of s. b. The figures were given in to the amount of nearly \$300, and some steps were taken to relieve the meeting-house question of the perplexing aspect it presented when the meetings begun. We did what we could then in the way of righting wrongs, but left with some reluctance, feeling that there was yet a work to be done there when matters were ripe for it, and not seeing how the cause could really prosper until this work was done. I have learned since leaving the place that the Lord has given some testimony concerning the state of things there, and, as I have had an opportunity to read it, I will say, I think it delineates the true state of things, and the cause of the difficulties. If all will come up with true humility of heart and life to do their duty as there pointed out, there will be better days for Lapeer church, a better influence without, and again the light of truth will draw souls into the fold of Christ.

Dec. 27, Bro. Jonathan Hoffman kindly carried me nineteen miles toward Memphis to the house of Bro. James Dixon, in Dryden, and the next day his son, Bro. Norman Dixon, carried me nineteen miles further, to Memphis. It was excessively cold, but as we were quite well bundled up and the wind was on our backs, we went on our way with but little suffering, and with thankfulness in our hearts that it was no worse, as it might have been had we had a head wind to face. On this trip I was led to reflect, and of late, still more, why is it that so many are so unhappy in this world? It is because, instead of considering how much worse their condition and surroundings might be than they are, and being as Paul admonished us, content in our condition, they are ever magnifying their ills and misfortunes, brooding them over in their minds, murmuring against those who have really, or in their imagination wronged them; and this of course will have the same effect upon that, which otherwise would be but a slight speck upon their peace, that constant

picking will upon a pimple, namely, it will cause an angry, and grievous sore.

I arrived in Memphis a few minutes before the commencement of the Sabbath, Dec. 28. Found Bro. Cornell in Memphis, where he had been holding meetings and laboring under unfavorable circumstances for some two weeks.

First, the weather was such that it hindered the church from coming together, especially that portion scattered through the country round about. At first it was rainy with deep mud; then it turned suddenly very cold. As there were no sheds connected with the place of worship, it was very bad for teams when rainy or extremely cold.

Second, the sects of the place had combined together to stay away from the meeting, which they did for the most part.

Shortly after I joined Bro. Cornell in Memphis the weather became more favorable, the brethren and sisters more generally turned out, and the interest in the meetings arose. There was sickness however in some of the families of the Sabbath-keepers, which kept them from sharing the benefits of the meetings.

Here I would say, I regret to see, in any place, a lack of zeal in getting out to meeting. Many times trifling excuses keep people away from meeting. The apostle's admonition is, "Forsake not the assembling of yourselves together, as the manner of some is, but exhort one another, and so much the more as ye see the day approaching." Do we see the day approaching? I know not where a person can be looking who cannot see the tokens of the day of the Lord near. Pride, formality, love of the world, love of pleasure, and all the eighteen sins spoken of by Paul in 2 Tim. iii, are among the nominal professors of this time. Shall we allow selfishness, self-interest, love of ease, or any slight cause, to take away our interest in the cause of God? This very lack of zeal in the church is a token that the end is near. Christ said, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth." Then, when we see the church of Christ, who are looking for his coming, settling into a lack of zeal, it is itself a token that we are on enchanted ground, and that Satan is trying to blind our minds and dampen our zeal, that we may be overtaken by the day of God unawares. Rouse! brother, sister, to the conflict; the end surely approacheth.

How is the heart of the servant of God pained, after toiling through mud or cold to get to the place where he is to speak the word of life, desirous that all may be there, that all the church may be mutually benefited by those truths he has tried to select from the great store-house of truth, those truths pointing out to them their condition, their dangers, to find, alas! one and another are absent. Where are they? Oh! they have so zealously followed their labor through the week that they cannot muster energy enough to get to the place of meeting. Business meeting is called; all are requested to be there without fail, as matters of importance pertaining to the cause are to be considered. You get there and find two-thirds of the members, perhaps, present, the rest cannot spend time, or else think they have nothing to do but to feast on the truth; no burdens to bear; dodge every place where they think there is a burden. Will Christ say to such "Well done?" Never. What have they done? Nothing. Are you dreaming of getting to Heaven "at this poor dying rate?" If so you may as well rouse from your slumber now, and cease your dreaming, or your slumber will be at last broken by that voice which will say, "Depart, I never knew you."

A brother said to me not long since "I have seen the time that I worked all day and then went three miles at night, to hear the truth preached, every night for a week; and I could do it again; and so could others find a way to get to meeting if they had that same interest they had then." This is true, and may the Lord help us all to make the truth, and the things of the kingdom of God of the highest importance, so may we gain, not only eternal life, but that promise "and all things else shall be added unto you."

I tarried in Memphis over two Sabbaths, till Jan. 7, and held in all eleven meetings, besides attending several in which Bro. Cornell preached. One of these meetings was a business meeting, in which Systematic Benevolence was arranged for 1867. When it was first organized in Memphis, it was not exactly on the plan carried out by our churches in other places, and so it has been a tug to bring all of them up to the work. I suppose as they were involved in meeting-house matters, it was thought by those organizing, that the Conference would not expect much of Memphis, and so there was not that thoroughness on s. b. that should have been.

It is of the greatest importance that matters are started right, in organizing a church; then there is no falling back upon lame work, when an effort is made to bring the church up on higher ground. As I said to the Memphis brethren, "If you had been organized on s. b. upon the plan carried out by our other churches, you would have been raising means by system." The Conference, in your condition, would have let you off measurably for a time on paying much to its funds, and your house would have been out of debt long ago, and you now would have been all in harmony with the body on these points." The blame was not on the church at the time the s. b. was first organized; for, as they say, they were then willing to do anything that was shown to be duty. To my ministering brethren I would say, Let us not, out of false delicacy, fail to present the right principles before the church, and urge them to come up. Of course there is no compulsion in this matter, but all are left to develop character. But put the true principles fully before them to develop character by. Bro. Gurney had succeeded in raising the figures considerably before our visit; but at the above business meeting, another raise of some \$80.00 was made.

The meetings in M. seemed to give a new impetus to the cause there. Some who were on the back ground were aroused to start anew, and some new ones made a start for the kingdom. The interest was such that it was deemed advisable for Bro. Cornell to remain and labor on, following up the interest with prayer-meetings, visiting from house to house, and lectures, which I have since learned were having a good effect. I left the place Monday, Jan. 7th, in good health and cheer, and came with Bro. Randall to Oakland.

J. N. LOUGHBOROUGH.

Grand Rapids, Jan. 31, 1867.

Appeal to the Brethren in Ohio.

DEAR BRETHREN: The word of God, when considered in the light of prophecy, clearly opens the view to us all that the last days, with the perils thereof, are upon us. I need not present evidence to show this to you, for you are all well acquainted with the facts that sustain it. The Lord is soon to appear, to gather all his faithful ones to himself; and, in view of this, the question uppermost in your minds is, "What shall I do that I may be prepared to meet him?" You are all aware, then, that a preparation to meet him in peace is necessary.

The glory and beauty of present truth is shining around you, and you all rejoice in its light. You want your friends and neighbors to rejoice with you. You profess to have the light, and the Lord requires of you to "let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." By your good works, then, you are to show to those whom you would have receive the last warning message, the sincerity of your hearts, and the beauty and harmony of the truth.

In view of the above facts, and of the solemn and important time in which we are living, allow me to present a few things for your consideration.

You have done nobly, the past few years, in sustaining the cause among you, though you have passed through many severe trials and discouragements. The most of you have stood faithfully at your post, even when you saw the laborers in word and doctrine all forsaking you. God has blessed you for this, and you will not lose your reward. Your prayers for help have ascended on high, and they have been answered. Last June, Bro. Lawrence and myself came among you, and we have spared no pains or time, nor consulted our own convenience, but have labored almost in-

cessantly, in the fear of God, to advance the cause of truth among you. Our labors have been fruitful, but not so abundant as we had hoped. I have visited you in the Quarterly Meetings, and was made to rejoice to see your earnestness in maintaining the truth. I have made arrangements to visit you again, in as many places as I can in the limited time that I can be with you. Let every one that can, make preparations to attend these meetings. Make some sacrifice rather than to stay at home. Come with a mind and will to do your duty, and bear some part in the work. Let these meetings result in good to you all, and to the glory of God.

You all have a duty to do in other respects besides attending meetings. The Review claims your attention. As it now comes to you in its enlarged form and new dress, it is the best religious paper in the world. Many of you would not part with it for double its price. There are others who love its weekly visits, yet they do not realize what it costs to send it to them, and they become slack in paying for it. Now let me ask you, Shall it be sustained? Let every one who is behind on their subscription answer, Yes. Not by words merely, but by paying up, and a year in advance, immediately.

Systematic Benevolence should not be forgotten by you. There are none that ought to excuse themselves from it under any consideration. You are all well pleased to have ministers come and labor among you, and you should realize that they must be sustained. The plan of s. b., well kept up, will abundantly do this. Let every one, therefore, enter into it, the lonely ones as well as those living in organized churches. When I come around among you, I shall look after these things. May God help you, dear brethren, to be alive to these things, and to all the interests of the cause of present truth.

The Health Reform should not be lost sight of. It is doing a wonderful work for us as a people. It demands of us immediate action. If we move out in the way the Lord directs, there will be no danger. A great work is to be done in this direction before we get through. Brethren, the Lord is in the work. Be faithful, and he will reward you with eternal life.

I. D. VAN HORN.

Appleton, Ohio, Jan. 29, 1867.

Falmouth and Topsham, Me.

TUESDAY evening, Jan. 29th, Bro. Howard and I met with the little company of friends at Falmouth. For the first time they organized s. b. All took hold readily, and pledged for 1867 \$61.36; all of which was voted to the N. E. Mission. They voted to start a Sabbath School and Bible Class, and took the steps necessary for that purpose. We expect to see a good church here some day. Wednesday morning Bro. Howard and I parted; he to go to Rhode Island, and I to Norridgewock. My acquaintance and connection with Bro. H. has been very pleasant indeed. When I first saw him he was in much doubt and perplexity about which way to turn and what course to take. But now he is fully decided and boldly advocates the whole truth. Since he has taken this step, a great burden has rolled from his mind. He says that God is blessing him in his work. May the angels of God go with him.

Wednesday evening I met with the church at Topsham, in Bro. Howland's house. We re-organized s. b.—raising it from \$34.84 to \$77.48. From our last report it will be seen that the brethren and sisters in Maine not only love the truth in theory but in deed, and are willing to work for it. God will bless his people when they work like this. I never found a more willing people than here in Maine. One was received into the church by letter; we then celebrated the ordinances. I enjoyed this season very much. Truly this is a pilgrim's home. I can but feel a reverence for this house when I think of the many scenes which have occurred here in connection with present truth.

D. M. CANRIGHT.

Skowhegan, Jan. 31.

Monthly Meeting at Portland, Me.

ACCORDING to appointment, we assembled Jan. 25. Friends were present from Topsham, Woodstock,

North Berwick, Falmouth, and Portland. As there are but few Sabbath-keepers in any of these places, and these some distance apart, of course we did not expect a large gathering. Sabbath evening, about thirty met in the hall and enjoyed a very good prayer-meeting. Bro. Howard was present. Sabbath morning, we had a free social meeting, nearly all taking part. Neither of us had much freedom in speaking to-day. In the evening we enjoyed an excellent social meeting. All were free and lively, and seemed to feel good courage to go forward. The church in Portland is making considerable progress. Much better unity prevails here now than when I was here last fall. Indeed they are all united, with the exception of one member. We all feel greatly encouraged about the cause here. That they have their hearts in the cause and mean to work, was made very manifest on Sunday evening when we came to re-organize Systematic Benevolence. They were doing very well before; but when we laid before them the wants of the cause in Maine, they came forward promptly, and nearly every one doubled their figures of last year. This raised their s. b. from \$125.32 to \$268.84. Some who paid here last year, pay in other places this year; but some of the brethren from North Berwick took their places here in the s. b., making the number about the same. Some here, who work with their hands and have little or no property, pay from fifty to ninety-six cents per week. When brethren take hold so, God will bless them.

Bro. Howard's visit here did much good. He is now fully decided on the whole truth of the third message, and, as he expresses it, "All there is of me is going this way and with this people." We all feel to thank God for that.

On Sunday, we had a goodly company out. In the afternoon the hall was full. Bro. H. gave them an interesting discourse on the atonement. We felt as though there was a chance for doing good here, and for bringing in others. Two decided to keep the Sabbath. We all felt glad for this. This young couple have our prayers and our confidence. May God bless them. One was added to the church.

Thus closed our first Monthly Meeting in this section. We all enjoyed it much and felt that it had been a profitable season. Now let every one ask God to bless these Monthly Meetings, and then do all they can to sustain them.

D. M. CANRIGHT.

Portland, Me., Jan. 28, 1867.

The Monthly Meeting at Canaan, Me.

We have just closed another of our Monthly Meetings in Maine. Though the weather has been very cold, and we were somewhat crowded, through the kindness of the brethren and friends in Canaan, we were all provided with comfortable homes. There were upward of one hundred and twenty Sabbath-keepers present, besides a goodly number from this vicinity who are friendly to the cause of truth, and many who came in, either from a feeling of curiosity, or from a desire to learn what is truth.

Brethren and sisters here met from the different towns of Athens, Cornville, Skowhegan, Norridgewock, Maddison, Rome, Fairfield, China, Clinton, Hartland, Palmyra, Canaan, &c. The preaching brethren present were Howard, Stratton, Putnam, Canright, and others.

We came together Sabbath evening, at six o'clock, for a prayer and social meeting. The meeting this evening seemed quite free, still we did not seem to get down underneath the burden where we could all lift together, as is necessary, to enjoy the good blessing of the Lord. We found that it would take something more than a goodly number of brethren and sisters to make a good meeting, and that we were not sure of a good interview at our Monthly Meetings, unless the blessing of the Lord attended us. We closed the meeting this evening, feeling that we must lay hold on the promise of God and pray more earnestly for his blessing, or we should not get it.

Sabbath morning, at nine o'clock, we met again and enjoyed a good social meeting; about fifty of the

brethren and sisters spoke of their hope, and it seemed from their testimonies that the cause of truth had recently taken an onward march in nearly all the towns above mentioned. One young man took up his cross for the first time in this meeting. Two discourses were given to-day; one on the message to the Laodiceans, the other on the righteousness of God's law. The Lord gave good liberty in speaking.

Evening after the Sabbath was also devoted to prayer and exhortation. The interest in this meeting was about the same as it had been in the morning. This interview closed with a feeling that the social meetings of that day had been interesting and profitable, and such as we should have thought exceedingly good meetings a few months ago; but not quite so good as we have enjoyed in some of our last Monthly Meetings. It seemed to be the prevailing prayer in the hearts of God's children, that he would more especially pour his blessing upon us ere the meetings closed. Some good prayer-meetings were enjoyed among them that evening after retiring to their homes. Sunday morning, at nine o'clock, we met for our last social meeting. God heard our prayers and gave us his blessing. The brethren and sisters felt like working for the Lord. We were glad to hear the exhortations of some who stood up and told us that they were profane, wicked men a few months ago, but were now praying people, and were willing to deny themselves and take up the cross. It cheered our hearts to hear their testimonies, and to see them rejoicing in hope of everlasting life with the people of God. This was indeed a good meeting, and at its close we felt like laboring more earnestly for God in the future, and that we were more willing to suffer in the cause of truth.

After our social meeting we listened to a discourse from Bro. Howard on the condition of the church and world while the disciples were waiting and looking for the Lord to come. The Spirit of God rested on the Speaker and hearers. Bro. Howard enjoyed much freedom in speaking, and we felt that it was a blessing to us all. In the afternoon, Bro. Canright spoke to us on the Sabbath of the New Testament. He enjoyed much liberty in showing the slippery foundation of the argument for Sunday-keeping.

The interest of the meeting seemed to increase from the time we came together in the morning, till its close in the afternoon. After Bro. Canright's discourse, Bro. Putnam gave us some words of exhortation, which seemed to come forth in the Spirit and power of God. The people were deeply convicted of the truth. The closing exercise of the meeting, was the singing of a hymn, the sentiment of which may be seen in the following lines:

"A few more storms shall beat
On this wild, rocky shore;
And we shall be where tempests cease,
And surges swell no more.

A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more."

While singing this hymn, the Spirit of the living God seemed to rest upon the entire congregation. The hearts of the brethren and sisters were melted down before, and now sinners were made to feel their need of salvation, and it seemed apparent that many wished that they were numbered with the people of God. At the close of the meeting, many moist eyes could be seen as the brethren and sisters separated, again to associate more or less with the world, again to worship God alone, in their own families, by their own firesides.

Thus closed another of our Monthly Meetings, and we felt that it had been a blessing to nearly all the brethren and sisters who attended. In these meetings, several decided to keep the Sabbath.

Union and harmony prevails among us in this region, and we feel to thank God for the signal manner in which he has blessed us within the past few months. Oh! such meetings as we have enjoyed! Thank God, we will give him the glory. Even sinners tell us that we have never had such meetings before.

May the Lord help us to be humble before him, that the cause of truth may move steadily onward in the hands of those to whom God has entrusted the last message of mercy to a perishing world.

W. H. BLAISDELL.

Canaan, Me., Jan. 14, 1867.

Systematic Benevolence in Ohio.

An Appeal from the Committee.

DEAR BRETHREN IN OHIO: To sustain and continue the good work in Ohio, as the times demand, will require a more earnest effort than we have yet made.

There is, to say the least, one hundred thousand dollars' worth of property in the hands of Sabbath-keepers in Ohio. This assessed at two cents per hundred dollars weekly, would amount in one year, to over one thousand dollars. This would not include those churches established the past season.

There are in the State over one hundred S. D. Adventists. But suppose we have only one hundred members, and that the amount of personal donations averages eight cents per week; this would amount to over four hundred dollars per year, which with the property assessment, would make the sum of fourteen hundred dollars for Ohio, for 1867.

About ninety per cent of what is pledged on the s. b. books for the year, amounts to some five or six hundred dollars. Now if every brother would come up to the plan, as recommended on the first page of s. b. book, and as adopted by the Ohio Conference (see page 4, Art. iii, Sec. 2) there would be some twelve or thirteen hundred dollars paid into the State Treasury during the present year.

We see that Bro. White is bearing a very plain testimony as to the principle of robbing God in tithes and offerings. Brethren, let us so come up on this point, that it may not be necessary for the Lord to wither and blight our earthly possessions, to remind us of our allegiance to our Creator; but let us pay this debt first of all debts, seeing that we receive all from him.

"Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there will not be room enough to receive it."

I. N. VAN GORDER, } Ohio State
O. MEARS, } Conference
H. HUDSON. } Committee.

Per Jos. CLARKE, Sec'y.

News and Miscellany.

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

Japan.—Late advices from Japan, by way of San Francisco, state that, owing to internal disturbances in the country, rice has risen in value to such an extent as to cause the Government serious alarm. Several riots were reported to have taken place.

Africa.—Late advices received from Sierra Leone, West coast of Africa, state that an earthquake had occurred there which was very destructive of human life and property.

London, Feb. 8. Intelligence from Servia represents affairs as so threatening that the families of Turks are fleeing from the country.

—The Greek government in a note to foreign powers declares that the crisis of war is near at hand, and though their desire is for peace, they deem it proper to propose an increase of the army and navy.

—Notwithstanding positive advices to the contrary this morning, reports have been received to-night that the troubles in lower Belgium are increasing.

An Ague Story.—It probably would not be best for all those afflicted with the ague to pursue just the course mentioned in the following incident. It nevertheless shows what a powerful agent water is in the treatment of that disease: "CHARLES CHENEY, Newburyport, Mass.—A friend of mine got the ague in South Carolina; he went thence to England, and came hither when he had it every third day, and it hung on a long time. One well day he went two miles after ducks; he shot several on a pond, and he was obliged to wade in after them, which he did, though the water was cold and there was some ice. After he came out he thought what he had done; he was alarmed, and started homeward as fast as he could, and got into a sweat. The next day he went to bed, to have his ague, but to his surprise it did not come, and he has never had it since."

Signs of the Times.—There are movements, in the religious world, looking to a union of the Protestant

Churches. A new weekly has just been started in Brooklyn, N. Y.—that city of churches—which will represent the new order. We copy the following

BOND OF UNION.

"We, the undersigned, believers in the doctrines of the Holy Scriptures as set forth in the Apostles' and Nicene Creeds, do hereby pledge ourselves to secure, under God, an open communion, and the recognition of one evangelical ministry, by the interchange of pulpits, thus to make visible the unity of the Church.

"And we furthermore solemnly pledge ourselves to stand by each other in securing these ends."—Phren. Journal.

Remarkable Movement Among the Jews in Bombay. The Indian Portuguese, a Portuguese journal published in Goa, states that great excitement has been caused among the Jews in Bombay, by the publication by the pontiff, H. B. Kyon, "member of the family of Aaron," who has lately come to Bombay from Jerusalem, of a pamphlet under the title of "The Voice of the Vigilant," the object of this "Voice" being to persuade the Jews that it is useless to wait any longer for the promised Messiah, as this is Jesus Christ himself, "whose doctrines have been spread all over the world without sword or force." The "Voice" is said to use arguments that are solid and conclusive. "Compare," says the pontiff, "the Old and New Testaments, and the truth will be seen." He also adds that he was born in the old law, and under it was elevated to the pontificate, but the light has already penetrated with its rays into the deep recesses of his mind, and he is therefore persuaded, and with well-founded reasons, that it is in vain that the Messiah is now looked for.—Cincinnati Weekly Times.

The Pope and the Protestants.—The Pope has promptly improved the opportunity afforded by the withdrawal of the French troops from Rome to return to the practices of the Church in the Dark Ages. The services of the Scotch Presbyterian church in Rome, a little community of eighty or a hundred foreigners, who have worshiped quietly in a private house for the last dozen years, have been forbidden under the pains and penalties of "the Holy Inquisition." It is also understood that the services of the American Protestants will be suppressed. Such proceedings in a city governed by the head of the Catholic Church are in strange contrast with the privileges and immunities enjoyed by Catholics in every Protestant country in the world, and go far to justify the Italian revolutionists in their opposition to Papal rule in Rome.—N. Y. Commercial.

Turkish Barbarity.—The following extract from a letter written by a young Greek of education, who is now in Washington, to a friend in Boston, will be read with profound and painful interest:

"I had very sad letters from home. Nine of my fellow scholars while in the college (the University of Athens), have been killed by the Turks. Three of them have been taken prisoners by the Turks and have been roasted in the fire. The Turks asked them to submit themselves to the Sultan, and give up the Christian faith, which they refused of course. The Pacha asked to see those three, and after he saw them he asked them to submit to the Sultan again, which they refused again; then he ordered his soldiers to take them away, to make a fire, to roast them, and to give them to the dogs, which they executed immediately. They were young men of education and spirit, graduates of the University, and spoke as many languages as I do, except English and Arabic. Two of them practiced the law and one the civil engineering. They died the death of the hero and they have slept their last sleep upon the arms of Liberty. They have left a great many relations and friends who will mourn for them. If you will look back to the annals of the history of civilized nations, you shall find no equal barbarity between two belligerent nations, only in the Greek revolution of 1821, and in this present sacred war. But patience, we cannot do otherwise, we must accept all the things as they come from Heaven, but this is a bitter thing for one."—N. Y. Tribune.

The Greeks under Arms.

THOUGH reliable news from the seat of war in the East reaches the world but rarely, and then only through private channels, there can no longer remain the least doubt that the whole Greek population of the Turkish empire is under arms, and determined to die or perish for independence. The northern frontier is said to be almost hermetically closed by masses of Turkish troops, but enough escapes to show that the movement now embraces Thessaly and Epirus, if not Rhodes. The inundation of the plains of Thessaly, which prevents the Turkish forces from approaching the Agrapha mountains, is very favorable to the insurgents, for it enables them to gain time for the concentration of their strength. In Candia the patriots seem to maintain their ground, while GARIBALDI's example and stirring appeal will bring to the cause thousands of those re-

less and adventurous spirits with whom Europe always abounds.

In the meantime, the popular enthusiasm has risen to fever heat in Greece proper, and cannot much longer be restrained by considerations of policy or the threats of foreign powers. New appeals for help continue to pour into Athens from the risen patriots. The deputies of the people of the Agrapha district demand the interference of their free brethren, and their co-operation in re-uniting them with their common country. The Thessalians have published a protest to the foreign consuls against Moslem oppression. The President of the Holy Greek Synod has been implored for money and arms. The Cretan committee at Athens works night and day to provide means of aid. In short, it seems that the Greek's religion is still a national one, and that his patriotism continues now, as heretofore, to be connected in his mind, not only with the Pagan Hellas and the triumph of the Panagia, but with the cause of the eight-pointed cross.

With the whole Grecian Archipelago in convulsions, can the great powers remain long idle spectators? England desires to be neutral. France is extremely reluctant to interfere, but, when the cannon thunder, they may be compelled to adopt an entirely different policy. The policy of Russia will, no doubt, have some bearing on this point; but should Greece formally take the part of her countrymen against the Porte, and declare war, they will all have to join.—Detroit Post.

Reign of Terror in Tennessee.

A Fearful State of Affairs.—The Rebellion Still Prevails.

A CORRESPONDENT of the Cincinnati Gazette writing from Nashville, draws the following gloomy picture of the affairs in that State:

There is not a rebel in Tennessee to-day, and by rebels I mean those who voluntarily took part in the rebellion, that will admit the rebellion was in any sense a crime or even a wrong.

There is not a man who was by surrounding circumstances forced into the rebellion, and now ventures to deplore it, who is not overwhelmed with torrents of abuse, and stigmatized as a traitor to the Southern cause.

There is not a locality where a rebel officer, guerrilla or bushwhacker, offering himself as a candidate for office, would not receive the united and enthusiastic support of the rebel party, simply on account of his devotion to the rebel cause.

Even in the city of Nashville, there is not a day passes in which men are not heard to deplore the downfall of the Confederacy, to curse the Government for overturning it, and to hope for its re-establishment.

Even in the city of Nashville you may traverse the streets, as I have done, and you shall not be able to find a dozen portraits of Washington or Lincoln, while in almost every place where any kind of business is transacted, from the wholesale dry goods store to the drinking saloon and the hall of the private boarding house, you shall see conspicuously displayed badly executed and disgusting pictures of Stonewall Jackson and Lee. Even some Union men engaged in business, pitifully yield to the pressure, and exhibit the portraits of men who are known only for a causeless and gigantic effort to destroy their country, and whose infamy, set forth in the pages of impartial history, will make bright by contrast the names of Arnold and Burr.

FRIGHTFUL CONDITION OF THE FREEDMEN.

The freedmen are oppressed, wronged and outraged to a degree that almost exceeds belief. The officers of the Bureau have details of hundreds of cases, showing that from rebel courts and rebel juries these poor people, except in cases so rare that the rebel prints make a great parade over each exception, find it absolutely impossible to obtain justice. However much wronged they may be, they have ceased to appeal for protection against white men to the courts, knowing that if by some rare chance a decision is rendered in their favor, they will be pursued and hunted to the death by the vengeance of the party against whom the suit was brought.

From such justice in Nashville, where everything is open to inspection, and under the very eye of the Bureau, the miserable lot of the freedmen in those portions of the State, where they have absolutely no protection, may be inferred.

MURDERS OF UNION MEN.

The condition of white Union men is no better—rather worse—for, pursued with a more deadly hatred than the freedmen, they are foully murdered rather than imprisoned and robbed.

REIGN OF TERROR.

Within the last day or two, I have read several scores of letters, written by Union men in different

parts of the State, to loyal members of the Legislature, who sent to inquire the state of affairs. In all of these letters the writers pen their words as if in deadly fear, and in almost every line repeat the earnest entreaty not to let their names be known, for if it were ascertained by their rebel neighbors that they had communicated with a loyal member of the Legislature, their fate would inevitably be death.

The guerrilla Harper still roams at large, plundering, murdering and exiling Union men and freedmen.

In Robinson county a gang of desperadoes, armed to the teeth, have overturned civil law; established a code of their own, one article of which is that no white man in the county shall employ a colored laborer; are burning the houses of those who disobey their bloody mandates; are carrying things with such a high and terrible hand that even the Union and Dispatch, of this city—a journal thoroughly committed to the reaction—either because it is really shocked at these monstrous deeds, or fears its friends are going too fast (we give it credit for the better motive), calls upon them for God's sake to desist, and invokes the assistance of all parties to put a stop to their career.

But why further particularize, till both heart and brain grow sick with the story?

THE PRESS AND BENEFIT.

The loyal members of the Legislature are about to pass a militia law to protect themselves and the ballot box. So fierce have been the rebel threats in consequence, that murder stares them in the face on their return home, and some feel that even in traversing at night the streets of Nashville they take their lives in their hands.

A leading journal of Nashville, through one of its correspondents, threatens death to any Northern speaker who shall come to advocate the cause of freedom and nationality in Tennessee.

Even to-day the Supreme Court of the State is badgered with long arguments by men whose hands are stained with treason, to prove that traitors have lost no rights, that the rule of loyal men is a usurpation, and that the hordes of guilty miscreants who endeavored to destroy the Government, are the rightful depositaries of political power.

The London Telegraph on America.

SPEAKING of the hyperbolic style indulged in by American orators when praising their native land, the London Telegraph bears the following testimony to the resources and power of our country:—

"And if bigness justifies big words, we should like to know who is to blame these inventive and flowery patriots? Has any other nation 40,000,000 square acres of fat corn ground for a back yard, which will grow six quarters to the acre, as long as you like to plow the old crop in? Has any other nation a mountain of solid iron to make the plows of, like Pilot Knob, in Missouri, or seas of oil under the ground, and shores of solid copper along the lakes? Does any other nation double its population every twenty years, and suck in the emigration of Europe without counting it; or carry cargoes 2000 miles along one river; or venture on the impudence of a Monroe doctrine, or fight a war with 1,000,000 soldiers, and have them all home again, like boys after school, within a year? Or what other people collects a revenue of £118,000,000 sterling, and, with £20,000,000 in gold at a time in its exchequer, laughs at a debt of £500,000,000, and engages to wipe it out in ten years? Mr. Artemus Ward says he never knew a Yankee who didn't talk about the Rocky Mountains, except one, and he was deaf and dumb; but even he wrote a book about them. Who is stupid enough to laugh at that? It is in the nature of the people; the young giants must have gigantic topics, words, policies, schemes, and sayings; and if we laugh, let it be with hearty good nature, and as the old folks do at the brag and buncombe of the young ones, whose strength and health are so beautiful and full of the promise of noble days and works."

The Greek Manifesto.

FROM "A declaration of the people of Epirus and Thessaly," issued by the Provincial Government which was established by the Greek insurgents in those provinces, we make the following extract, which shows the character of the Turkish Government: "Many years have elapsed since Europe took upon itself the humane duty of directing the Turkish Government in the path of humanity and justice toward its Christian subjects. But how vain have been its humane endeavors. Instead of justice and observance of the law, repeatedly promised by official acts and by treaties, the Turkish Government, in the last few years especially, has extended its barbarous system in Epirus and Thessaly to a degree that our patience, so long tried, is at last exhausted, and such have been our trials, that for us Christians

there is neither government nor law, or even a shadow of legal justice. Our honor, our lives, are the spoil of injustice and perversity, as well as the had habits of our rulers; and this is but natural in a power that looks upon us as on cattle. The oppressions, the forced labors and the daily imposition of taxes, have reduced us to such poverty and misery that our life has become that of cattle more than human beings. Ragged and impoverished, we can hardly earn our daily bread by the sweat of our brow; and it is taken from our mouths by Turkish authorities, that they may live in debauchery and Asiatic extravagance. The system of forced labor—a system of the lowest barbarity, imposed, as it is upon us, without intermission—instead of humbling it has still more kindled in us the feeling which the knowledge of human value dictates; and has made us not only despise life, but it has strengthened in our hearts the determination to court death rather than be obliged to offer ourselves as the beasts of burthen. Such a life we wish not for; and may our merciful Father justify our rash resolution, and the enlightened and civilized world in its humanity may not blame us, but, on the contrary, in its sympathy, extend to us its aid, that by it may be avoided the misfortune which, in our determination to die, we incur by undertaking such an unequal strife—the misfortune of the extirpation of our race."

Conference Department.

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

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

From Bro. Olds.

BRO. SMITH: As it has been some time since I have spoken through the Review, I would say that my love for present truth has not abated, but is as strong as when I first saw its beauty; and I feel to thank God for all the additional light that is shining on my pathway. Truly God is good to Israel.

How kind is our heavenly Father to lead his people step by step from their errors, and prepare them for the return of his Son from Heaven. Jesus will soon come. The work is going forward both in Heaven and on earth. Soon the decree will go forth, "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still." Oh! solemn thought! that mercy's sweet voice will soon be hushed forever.

I would be in earnest and have a true knowledge of myself, confess all my faults and forsake them, perfecting holiness in the fear of God.

The brethren in this place feel anxious to keep pace with the third angel's message. We feel thankful for the light on the Health Question; and we receive it as an omen of our coming King.

BRO. R. T. ANDREWS was with us at our last Quarterly Meeting, and gave us some good food from the word of the Lord. We all felt refreshed to go on and gain a home in the kingdom of God. We have long felt the need of a place of worship and have made some efforts to get one, but have failed as yet. Now we feel encouraged to try once more. If we all take hold in earnest, with the blessing of God the work will be done. The time to work for the Lord will soon be gone. The Lord is calling for some of the means that he has lent us. Who will withhold? Soon it will be said, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire, ye have heaped treasure together for the last days." Oh! may this not be our case; and if we have robbed God, let us do so no more.

Little Prairie, Wis.

From Sister Gorton.

DEAR BRETHREN AND SISTERS: I still am trying to live up to all the light God has given his remnant people. Our dear brother Waggoner has been spending a few days with us in Tuscola Co. Oh! how exceeding precious has been the word from his lips. It was truly a feast of good things to my soul. Long will memory feast upon the encouraging words he spoke to us. I feel to strive harder than ever to get nearer to God, and try to glorify him in all I do or say. I fear that we do not all fully realize the importance of a speedy preparation for translation when our blessed Saviour shall come. I believe that time is short, and unless we strive in earnest to be prepared, both soul and body, we shall fall short of eternal life. Can we ever accomplish the work? Yes, my heart responds, I must, I will overcome. I must see the lovely Jesus, who has died for us. I must have a home in the new earth, with the ransomed people of God.

Oh! the love, the wondrous love, of God, in sending us a timely warning that the day of his wrath is nigh at hand. I have thought a good deal of late of our Saviour's words, "Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We have not forsaken the world, but they have forsaken us. They cast our names out as evil, for the truth's sake; and can we consistently mingle with them as we used to do? I cannot; for the Bible says, "Let your conversation be in Heaven." They love not the truths of God. They love not to hear us tell of Jesus' coming. What can we talk about? We certainly cannot join with them in talking of the fashions of this world, for they are foolishness to us.

I feel to praise God that I have the privilege of being separated from the world, and am numbered with the people that are trying to lift up the standard of truth above the world, and hold up the commandments of God, that have been trampled so long in the dust, as the rule by which we can distinguish between right and wrong. My daily prayer is that the law of God may be written in my heart. Oh! let us take courage. Let us press together, love each other more, and serve God better; and it may be we shall be hid in the day of the Lord's anger. Let us be strong in the Lord and in the power of his might. Pray for me, that I, with you, may walk the golden streets of the New Jerusalem.

Your sister in hope of life,

E. M. GORTON.

Watrousville, Mich.

From Sister Kerr.

DEAR BRETHREN AND SISTERS: I have reason to thank our heavenly Father for a place among his people. I trust that the hope which cheers the heart of the true pilgrim on his journey to Mt. Zion, is the same cherished by me. I have been trying to live in harmony with the pure principles of divine truth for about six years, and am not weary of the good work. Through the strength of Jesus, our dear Saviour, I am resolved to travel on, knowing that the reward that awaits the faithful is soon to be given. Although I am young, and have done but little for the Lord and his cause, and have no experience, as it were, in the things of the Lord, compared with those who have borne the burden in the heat of the day, yet I love the glorious cause. It lies near my heart.

I praise the Lord for the Health Reform. Although my system was never broken down by the use of poisonous drugs, I can see many around me who can truly say, that this great and good Reform has done much for them. I am daily endeavoring to set a good example before all, and trying to carry out every principle of the truth in my daily walk, so that when the Chief Shepherd shall appear, I may be found among his true flock. I would say to all, Be of good cheer; the Lord will withhold no good thing from them that walk uprightly. The Lord is leading his people. He will not lead them out into the wilderness to perish. No, he will stand by them and strengthen them to perform every duty, and finally bring them safely through to participate in the glorious inheritance that awaits them. Then let our hearts be inspired with fresh courage and greater zeal in this good work, until a crown of righteousness and unending life in the kingdom of God shall be ours.

VILETTA C. KERR.

Green Co., Wis.

From Bro. Putnam.

BRO. SMITH: I would improve this opportunity to inform the brethren through the Review of our spiritual prosperity here in Norridgewock. We would first publicly express our gratitude for the faithful and ardent labors of Bro. Andrews, Bro. and sister Cornell, and Bro. Canright. The Lord has greatly blessed their labors, for through their instrumentality and the rich blessing of God we now have a good house for meetings, a Sabbath School, Systematic Benevolence, and a well-organized church, which many are waiting to join, some as soon as they can be disconnected from other churches, some when they shall have been baptized, and others when they have made a little more progress in temperance. The people seem to have a mind to work, each one against his own house as in the days of Nehemiah.

There has been for the past year a steady, progressive reformation; but for the past two months the work has taken a rapid start. Profane and high-handed sinners have grounded their arms of rebellion, and have come in and joined the praying army. Many children, some of very tender age, are, day after day, coming to Christ; and the aged, middle aged and youth, from adjoining towns, are coming in to our meetings and making their confession of the Sabbath truth. So God is winning to himself great victories of late in this place; and we would praise the Lord for additions to our numbers daily of such as we trust shall be saved.

And while God is adding to our numbers on the one hand, Satan has not been idle. Death has severed one of the converts from us. My youngest son, Melvin,

on his fifteenth birthday last month, closed his eyes in death, happy in the love of Christ, after faithfully warning his friends to do present duty and prepare to meet him in the first resurrection. May the Lord help us all to be prepared for translation when the Life-giver comes, that we may greet our beloved ones, made immortal, on the evergreen shore.

WM. W. PUTNAM.

Norridgewock, Me.

Sister S. H. Bonfoey writes from Van Buren Co., Mich.: The Review is my best reading next to the Bible, although I have not fully avowed the Advent faith. I am in no wise disappointed in my efforts at keeping the Sabbath, although alone entirely. I am an earnest seeker after truth, and as such, hope to be remembered.

Sister M. W. Steere writes from E. McDonough, N.Y.: Years ago, I enjoyed much of the love and presence of God, and my heart reached out after more of his fullness, and I seemed filled with it, many times; and while I am now writing, my heart yearns to be so filled again. Hope hovers around still, and often the promises of God are very dear to me. His Word I admire above all else; yet I fear that I am at most, only lukewarm. I have no privilege of meetings, am alone here in the faith, as my lone paper will testify. I am burdened, not only with years, but with the toil and cares of this life, and have not the privilege of living according to the Reform system. As I have no one to pray with and for me here, I ask the people of God to remember me. I want to know that I am accepted of God in the Beloved.

BRO. P. E. FERRIN writes from Freeport, Ill.: The Health Reform has come up just in time to save many of our brethren and sisters from becoming complete wrecks, in consequence of improper diet and the use of medicines. It has been a blessing to me thus far, and I feel like following on in the good way. I believe this will prepare us to go through the time of trouble without selling our birthright for a morsel of meat. It seems that the Lord is leading us as he did his ancient Israel. May God give us grace and strength to be faithful to the end, and, like Caleb and Joshua, to enter the promised land, where we shall be forever free from sin, sickness, and all the trouble that sin has brought into the world.

BRO. J. L. LOCKE writes from Salem, Ind.: The loving-kindness of the Lord has been great to us as a people. He has long borne with our lukewarmness, and I believe has rebuked and chastened us; and I feel to thank him for this token of his love to his children. I am also cheered by the omens that his people are heeding the counsel of the faithful and true Witness. I can but think that the three first verses of the sixth chapter of Hosea apply to this present time. If so, it is truly encouraging. We may soon look for the reviving. O my brethren and sisters, let us return unto the Lord, and seek righteousness and meekness. Zeph. ii, 3. I praise the Lord for the light on the Health Reform. I hope that we as a people may live out the truth in every particular, and be prepared for the refreshing when it shall come from the presence of the Lord.

E. Finney writes from Ashtabula Co., Ohio: I am glad I ever heard the three angels' messages. I mean to obey and have the seal of the living God, instead of the mark of the beast. The wrath of God will be poured out without mixture of mercy on all of the wicked. Oh! dreadful day to them; for they will be banished forever from the presence of God and the glory of his power, while the righteous shall shine as stars in his kingdom forever. Precious promise!

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth. Rev. xiv, 13.

DIED, in Bourbon Co., Kansas, of carbuncle, John Bodley, aged 79 years. He bore his painful illness of two weeks' duration, without a murmur. His trust was in God. He had kept the Sabbath for over eight years. We mourn with hope. Our loss is his gain.

JANE MORE.

DIED, at Brodhead, Green Co., Wis., Dec. 15, 1866, of heart disease, Clarissa Farnmen, daughter of sister Margaret Farnmen, aged 18 years, 1 month, and 23 days. She embraced the third angel's message about three years ago, and became a member of the church at Avon. The writer spoke on the occasion from 1 Thess. iv, 18, "Wherefore comfort one another with these words." ISAAC SANBORN.

Publication Department.

Buy the truth, and sell it not. Prov. xxiii, 23.

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

Is a twelve-page religious family paper, issued weekly by the S. D. A. Publishing Association, and devoted to an earnest investigation of all Bible questions. It is designed to be an exponent of momentous and solemn truths pertaining to the present time, some of which are set forth by no other periodical in the land. The fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God, as embodied in the decalogue, are among its special themes. And while it will endeavor to present impartially both sides of all important questions, it has a definite theory to teach, and hence will not devote its space to an indiscriminate and aimless mass of conflicting sentiments and views.

Regular price, \$2.50 per year, or \$1.25 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the worthy poor, free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 25 cts. per year in advance.

The Health Reformer.

This is the title of a monthly health journal, "devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease." It is an earnest advocate of the true philosophy of life, the only rational method of treating disease, and the best means of preserving health. Practical instructions will be given from month to month relative to water, air, light, food, sleep, rest, recreation, &c. Health, its recovery and preservation, is a subject of world-wide interest, whatever may be a person's tenets in other respects; and to this the Reformer will be exclusively devoted. Edited by H. S. Lay, M. D., Managing Physician of the Western Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

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

Our Book List.

1. THE HISTORY OF THE SABBATH, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.
2. FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by J. An Milton. Cloth, 75c., 16 oz.
3. SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.
4. SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.
5. SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.
6. SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.
7. SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.
8. HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.
9. APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 2 c. 2 oz. Without likeness, 10c., 2 oz.
10. THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.
11. BOTH SIDES: A series of articles from T. M. Preble, on the Sabbath and Law. *Revised.* 20c., 4 oz.
12. SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.
13. THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.
14. THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.
15. WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.
16. MODERN SPIRITUALISM: Its Nature and Tendency. The Heresy condemned from the months of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.
17. THE KINGDOM OF GOD: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.
18. MIRACULOUS POWERS. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.
19. APPEAL TO MOTHERS, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.
20. REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question. *Answered.* 10c., 3 oz.
21. THE PROPHECY OF DANIEL. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days, Dan. ii, vii, & viii. 10c., 3 oz.
22. THE SAINTS' INHERITANCE, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.
23. SIGNS OF THE TIMES, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.
24. THE LAW OF GOD, its Observance from Creation. Its Immutability and Perpetuity proved from the testimony of the Old and New Testaments. 10c., 3 oz.
25. VINDICATION OF THE TRUE SABBATH, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.
26. REVIEW OF SPRINGER, on the Sabbath and Law. 10c., 3 oz.
27. BAPTISM, Its Nature, Subjects, & Design. 10c., 3 oz.
28. THE COMMANDMENT to Restore and Build Jerusalem. A conclusive argument that it is to be dated from the 7th year of Artaxerxes B. C. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.
29. THE SEVEN TRUMPETS: An Exposition of Revelation viii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.
30. KEY TO THE CHART. An Explanation of all the symbols illustrated upon the Prophetic Chart. 10c., 2 oz.
31. THE SANCTUARY, and 2300 Days of Daniel viii, 14; its Cleansing and the time of its accomplishment. 10c., 2 oz.
32. THE CELESTIAL RAILROAD, a most happy

exposure of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 1 oz.

33. THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 1c., 2 oz.
34. THE END OF THE WICKED. 5c., 1 oz.
35. MATTHEW XXIV: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.
36. MARK OF THE BEAST, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.
37. THE SABBATIC INSTITUTION, and Two Laws; showing when the Sabbath was Instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.
38. BIBLE STUDENT'S ASSISTANT: A compend of Scripture References on Important Subjects. 5c., 1 oz.
39. AN APPEAL for the Restoration of the Sabbath: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.
40. REVIEW OF FILLIO, on the Sabbath Question. 5c., 1 oz.
41. MILTON on the State of the Dead. 5c., 1 oz.
42. EXPERIENCE of F. G. Brown on Second Advent. 5c., 1 oz.
43. SYSTEMATIC BENEVOLENCE, An Address, &c. 1c., 1 oz.
44. THE SECOND ADVENT: Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

Tracts in Other Languages.

45. THE SABBATH, Its Nature and Obligation, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz.
46. AN EXPOSITION of Dan. ii and vii, in French. 5c., 1 oz.

One-Cent Tracts.

47. THE SEVEN SEALS: An Exposition of Rev. vi.
48. THE TWO LAWS. The Distinction shown between them.
49. PERSONALITY OF GOD. A popular error disproved.
50. THE LAW of God, the Ten Commandments by John Wesley.
51. APPEAL to Men of Reason on Immortality.
52. THOUGHTS for the Candid on the Nature of Man.
53. STATE OF THE DEAD, Brief Thoughts. Author unknown.
54. TIME LOST; or Old and New Style Explained.

Two-Cent Tracts.

55. SUNDAY-KEEPING. The reasons for it examined and refuted.
56. THE SABBATH: The time of its Institution.
57. THE SABBATH: A stirring Argument by Elihu.
58. INFIDELITY and Spiritualism, shown to be of like character.
59. WAR and the Sealing, an Exposition of Rev. vii.
60. WHO CHANGED the Sabbath? Roman Catholic Testimony.
61. PREACH THE WORD: An Argument for the Sabbath.
62. DEATH AND BURIAL; or, Scriptural Baptism.
63. MUCH IN LITTLE: A Collection of Choice Extracts.
64. TRUTH.
65. POSITIVE INSTITUTIONS; their Nature and Claims.

Three-Cent Tracts.

66. THE LAW of God, By H. H. DOBNEY, England.
67. JUDSON'S LETTER ON DRESS: An appeal to the female members of the Christian churches of the United States.
68. SCRIPTURE REFERENCES. Same as B. S. Assistant without cover.
69. MARK of the Beast, and Seal of the Living God.
70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph iv, &c., were to continue to the end of time.
71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
73. THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.
74. SMALL CHART. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c. by mail, postpaid.

Postage.

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

Address.

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

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 12, 1867.

The Sermon this week is somewhat lengthy for one paper; but we saw no appropriate place to divide it; and we are sure the interest of the reader will not flag an instant till he has devoured every word of it.

The Commentary is omitted in this No. to make room for the Sermon entire. This answers the same end in one respect, as it gives a full exposition of the case of Samuel and the Witch of Endor. Don't fail to read it.

We are furnishing from time to time many significant items relative to a stricter Sunday observance. See Report of Convention, and A Change at West Point, in this number. All these things indicate the formation of a public sentiment, at no distant day, which will call for a rigorous Sunday law. The great contest is to be on the Sabbath question. We recommend to all to post themselves on this subject; especially to acquaint themselves with the facts and arguments brought out in the History of the Sabbath.

It is some time since we have heard from the Voice of the East published by Ransom Hicks, Providence, R. I.; but we have more recently heard from its Editor. A letter from that city, dated, Feb. 4th, 1867, states that his wife has procured a bill of divorce from him for immoral conduct.

A CHANGE AT WEST POINT. From the Springfield Republican we learn that the Board of Visitors of West Point Military Academy recommend that in future, "as an additional inducement to the religious and proper observance of the Sabbath [Sunday], 'all military duties be dispensed with on that day, so far as is consistent with proper military discipline.'"

ENCOURAGING. Nearly all the reports we have of late received, not only from preachers, but even of Quarterly and Monthly meetings, announce the addition of from one to five members to the different churches. This is encouraging, as it shows a gathering influence in all parts of the field.

IN PAMPHLET FORM. The Sermon published in this number will be made up in book form and a limited edition issued, for the benefit of those who may wish it in this shape for themselves or their friends. Orders may be sent in immediately. Price 5c., postage 2c.

We would remind the brethren that we have question books on the History of the Sabbath, adapting that work to the use of Bible Classes and Sabbath Schools. New churches and all who have not got it, should not fail to supply themselves. It is just the thing to aid in studying the important question of the Sabbath. Price, postpaid 10 cents.

An Item for Baptists.

DR. BUSHNELL on p. 157 of his work entitled, "Christian Nurture," makes an effective thrust at Baptist inconsistency, which ought to startle them out of their traditionary Sunday-keeping, or at least arouse them to an examination of the grounds upon which it rests.

He says that although they reject 'infant baptism,' because there is no express command for it, yet, at the same time, 'with little scruple,' they 'accept the Lord's day, even against a specific command of the decalogue, and let the ancient Sabbath go, when it is only by the faintest, most equivocal, or evanescent indications, they can make out a shadow of authority for the change.'

That \$25,000 for the Health Institute.

SHALL we have it? I have no doubt that we shall. I presume our brethren all say, Yes. We are greatly encouraged by the receipts and pledges in this week's Review. Still we anxiously wait for money and pledges to the full amount above named.

Having confidence that our brethren see the necessity of taking hold of this work, and that they will promptly respond to the urgent calls that have been made for means, we have already made a large commencement, by making contracts for materials for the building, and which are now being rapidly conveyed to the place assigned. We need funds immediately, to meet these contracts. And while we ask for immediate help, we also ask as a special favor, that all who design to help in this time of need, inform us immediately of the amount of stock they will take, and when they will be prepared to forward the money. We ask this as a special favor. Now brethren, let us hear from you at once. Such information will be of great advantage to us at the present time in completing our further arrangements for the building. J. M. A.

A Good Testimony.

A few days since we enjoyed a short but very pleasing interview with our friends in Derby. Our friend and aged father Steele and his companion, read the Review and publications from the Review Office, with real satisfaction.

Said he in speaking of the enlargement of the Review, "It is worth double what it was before it was enlarged. We cannot do without it."

Of the Health Reformer he said, "If it is worth anything, more than what white paper it contains, it is worth more than one dollar per year."

This family eat but two meals per day, which they feel is highly conducive to health. In this they speak the experience of many. A. S. HUTCHINS.

A Good Word from Memphis.

THERE is quite a good interest in this place. A number have sought the Lord and found peace in believing, and are uniting their influence to the cause of present truth. Backsliders are waking up, and the Spirit of the Lord is moving them out to lay hold of eternal life. There is no undue excitement, but a candid, gradual, calculative work. We trust it will prove permanent. And still the good work is progressing.

The church in this place is rising and girding on strength. Some have a good working spirit which is so much needed in these last days. I greatly rejoice in the good work here. But it must not stop at this point. Others must be reached and brought to a more full consecration to God. Short of this, we cannot rest. The prospect of eternal life in a little while is glorious beyond description. All things are ready. We will hasten to the marriage supper of the Lamb. H. S. GURNEY.

Memphis, Mich.

Meeting at Topsham, Maine.

Our friends who read the Review have probably seen Bro. Canright's report of our first Monthly Meeting in Portland, and also the appointment for the next to be held in Topsham, on the 23d and 24th of February.

I wish to say to our brethren and sisters of Portland, Falmouth, Woodstock, North Berwick, and Biddeford, and to all who are interested in the third angel's message, in this section of the State, that these meetings are for your special benefit. God has greatly blessed such meetings in other places, and there is no doubt but he will bless the same efforts put forth by us.

I believe the time has finally come for the cause of present truth to move forward in our midst, if we but co-operate with the Spirit of God. If we seek him with all our hearts, and are ready to every good word and work, God will work for us; his Spirit will be poured out, and we shall see many of our dear friends and neighbors rejoicing with us in the last gathering message.

But, in order to accomplish this all-important object, we must do our part. We must come up to the help of the Lord. Now dear friends, here is a grand opportunity for you to show your faith and interest in the cause, by coming to the meeting. Come one, come all. Bring your sons and daughters, your companions and your friends, that you want to see converted, with you. Not only those who can come just as well as not, but we want to see all who are willing to make a covenant with their God by sacrifice. Don't let trifling obstacles keep you at home, but come with the love of God in your hearts, and a determination to put your shoulder to the wheel and work for God. If you will do this, you may feel sure that his blessing will rest upon you, and your spiritual strength will be renewed.

We are prepared to furnish homes for all who will come. The meeting will commence at six o'clock on what is commonly called Friday evening, and continue over Sabbath and first-day. Come in time to attend the first meeting, and remain till the close. Those who come with teams will please inquire for Stockbridge Howland, corner of Maine and Elm Sts., Topsham

village, and those coming by railroad will be met by the writer at the Brunswick depot.

H. C. WINSLOW.

Topsham, Me., Feb. 1, 1867.

Appointments.

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

PROVIDENCE favoring, I will be at Wright, Mich., Sabbath, Feb. 23, to give a course of lectures. The lectures on prophecy will commence the evening after the Sabbath.

Will some one meet me at Berlin, Thursday P. M., Feb. 21. J. H. WAGGONER.

Business Department.

Not Slothful in Business. Rom. xii. 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

Send no Post-office Money orders. There is no money office in Battle Creek, and all such orders have to be sent off for collection at a great deal of trouble and expense to us. We would prefer to risk small amounts by mail rather than collect them from such orders. Wm. Cottrell. Your letter to J. M. A. has been answered. The money has not been received.

A. WOODRUFF. The \$1.00 paid to J. N. L. we have received; but we have no evidence that the \$2.00, sent by letter, has been received at this Office. We now give the credits according to your statement, and send you the books.

EDWIN CHURCH. We have no Hymn Books. Cannot now say how soon a new edition will be ready. Due notice will be given.

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 received pays. If money for the paper is not due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. Edward Pratt 31-13, W Morse 31-11, W Parkman 30-1, A B Brant 31-1, M A Woodcock 30-1, C B Barker 30-1, J P Burrows 30-1, E Dixon 30-1, R W Gerald 30-1, E Northey in full, F M P for W Sturdevant 30-1, R H Holladay 30-10, A G Lewis 30-10, I Whitford 30-10, E Bartlett 30-1, H Adams 30-10.

\$1.25 each. N Hitter 31-1, H J Rich 30-1, M Rich 30-1, H A Rich 30-1, H C McDearman 30-1, S Howard 30-1, Mrs M A Carus 30-1, Jas Jones 30-1, G Castle 30-1, H Patch 30-1, E Pomeroy 30-1, E C Hennes for R Brown 30-10 and S S Chapel 30-10, T T Brown 30-1, S A Stred 30-8.

\$2.00 each. D B Dunham 30-1, S N Haskell 30-13, P J Morickio 20-1, H Allen 31-1.

\$2.50 each. J E Freeman 31-1, Henry Wilber 31-1, J H Glinley 31-1, E Stark 30-10, A Rogers 31-7, Mrs H Hall 32-1, C G Cramer 31-1, J S Wick 31-7, F P Finch 31-1, G S Russ 31-1, T R Horner 31-9, A Ross 30-20, L C Slawson 30-14, J H Green 31-1, C G Knowlton 30-1, J Dixon 31-1, E H Adams 31-8, A Amburn 30-16, S P Clark 32-1, J Downs 31-1, Geo Rhodes 30-19, J M Leaf 31-1, D Dobbin 30-1, L M Vance 31-1, W Thompson 32-1, L M Fish 31-1, E C Fish 31-1, L Lowrey 31-1, H Wheeler 29-15, Mrs H Hine in full, Mrs J H Aldrich 31-14, Geo. Penfield 31-1, C Weed 31-1, J G Bellows 31-1, J Miller 29-1, C Flemming 30-1, E Lindsay 31-1, R Kingore 31-0.

Miscellaneous. J L Edgar \$3.00, 31-1, A Bullard \$1.50, 30-6, C C Spear \$5.00, 31-1, L Russell \$3.00, 31-1, W S Lane 25c 30-1, M Phillips \$3.00, 30-1, J F Ballenger \$3.00, 30-1, L B Lockwood \$3.50, 31-1, T W Chamberlain \$3.50, 1-10, C Goodrich \$1.35, 20-13, John Harlow \$1.50, 29-10, L Bartholomew \$10.00 in full, E Row \$2.00, 31-1, A Woodruff 50c, 31-1, S W Rhodes \$1.80 30-18, E C Taylor \$2.25, 30-10, J W Bailey \$2.75, 31-6, A L Woodruff 50, 30-10.

Subscriptions at the Rate of \$3.00 per year.

W J Wilson \$3.00, 31-1, J Pierce Jr \$3.00, 31-1, J W Burtis \$4.00, 31-1, L Emmert \$3.00, 31-1, Jas Harvey \$2.50, 35-1, C Drew \$3.00, 31-8.

Donations to Publishing Association.

Church at Marion, Iowa, 10.00. Friends in Leslie, 9.00.

Shares in Publishing Association.

L B Kneeland \$10.00.

Books Sent By Mail.

Charlotte A Hawes \$1.50, A Woodruff \$1.00, Biram Abbott 50c, L H Ellis 20c, F H Mathews 25c, J Chase 13c, P D Lawrence 12c, G F Richmond 18c, E Rew 20c, J W Bailey 12c, W Livingston 38c, D H Gould 88c, O S Wright \$1.00, A G Tompkins 24c, A W Maynard \$5.75, J H Glinley \$1.80, L A Littlefield 80c, W H Brinkerhoff 17c, P E Ferrin 68c, J Conger 10c, Mrs L A Grover 17c, E Engles 17c, E Rew 20c, L Emmert 20c, S A Snyder 68c, J M Leaf \$1.00, 1 Montague 60c, W H Slown 22c, N Summerbell \$1.00, J Berry 68c, D Main 50c, W E Caviness 50c, A Bigelow \$2.00, Ben Auten 4c, W H Fahnstock 1.20, L Bartholomew 25c, Mrs J H Aldrich \$1.25, J C Wetherwax 20c, U Eberhart 20c.

Cash Received on Account

C O Taylor \$1.50, T Paton \$5.00, S B Gowell \$70.00.

Michigan Conference Fund.

Received from Churches. Church at West Plains \$3.90. Eureka and Fairplains, \$113.64. Winfield \$5.00. Caledonia, \$22.75. Wright, \$300.00. Watson, \$30.00. Greenbush \$12.50. Orleans, 5.00. Tompkins, \$8.00. Windsor, \$10.00. Jas Harvey \$30.00, S Rathbun \$2.00.

To Raise the Sum of \$700, for Bro. M. E. Cornell.

Previously received \$16.60. L Russell, 1.50.

For Battle Creek Meeting House.

Church at Eureka and Fairplains \$25.00.

For the Western Health-Reform Institute.

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

H C Miller 25.00, W J Wilson 25.00, A M Gravel 25.00, E H Olmstead 25.00, S Hastings 25.00, J S Wicks 10.00, E H Root 100.00, H Root 50.00, S A McPherson 400.00, Sarah McPherson 100.00, C G Cramer 25.00, J M Cramer 25.00, J Sawyer 75.00, A L Sawyer 50.00, H W Gordon 50.00, M McDearman 25.00, C Jones 25.00, L M Jones 25.00, H Kenyon 50.00, J Pierce 25.00, J Francisco 50.00, C Russell 25.00, L Ross 25.00, I Francisco 25.00, T Finch 25.00, J S Day 25.00, A Dodge 25.00, L B Kneeland 25.00, A W Smith 200.00, D R Palmer 50.00, D J Burroughs 25.00, S B Whitney 25.00, A Friend 5.00, A C Hudson 50.00.

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

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

E H Olmstead 25.00, S Hastings 5.00, J S Wicks 100.00, E H Root 100.00, H Root 50.00, H W Gordon 50.00, L B Kneeland 25.00, S B Gowell 100.00, D R Palmer 50.00, D J Burroughs 25.00, S B Whitney 25.00, A Friend 50.00, G W Colcord 25.00, W Terpeny 50.00, J P Kellogg 50.00, I N Vantierder 15.00.