

ADVENT



REVIEW

And Sabbath Herald.

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

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in Italics.

DAY OF JUDGMENT.

SINNERS, take the friendly warning—
Soon that awful day shall break,
And the trumpet, with its dawning,
All the slumbering millions wake.

See assembled every nation!
Lofty cities, temples, tow'rs,
Wrapt in dreadful conflagration,
Earth and sea the flame devours.

Ye, who to the world dissemble,
While ye practice deeds of night,
Sinners now behold and tremble;
All your crimes are brought to light.

Lost in ease, or carnal pleasure,
Sporting on the burning brink,
Now, you say, you have no leisure—
You can find no time to think.

Ye—who now conviction stifling,
Waste your time—the loss deplore;
Hear the angel—cease your trifling—
"Time," he cries, "shall be no more."

Pause, and hear the voice of reason—
Catch the moments as they fly—
You who lose the present season,
You must all find time to die.

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 RESURRECTION OF THE WICKED DEAD.

BY ELD. D. M. CANRIGHT.

TEXT.—Prov. xi, 21. "Though hand join in hand, the wicked shall not be unpunished."

NO DOCTRINE seems to be more plainly revealed in the Bible than that the wicked will all be punished. That though they may sin in this world with impunity, and go down to the grave in peace, yet there is a day of reckoning coming for them, in which they will have to give an account for their conduct here, and be punished for their sins. This has been the faith of the church in all ages; yet to-day there is a class of people rising who deny all this, and claim that a wicked man once dead will never live again. They deny the resurrection of the wicked; but we firmly believe that the wicked will be raised at the second resurrection. In support of this we present, and shall endeavor to prove, the following propositions.

I. *God will adequately punish every sin.* Rom. ii, 8,

9. "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, [God will render] indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." According to this, every soul of man that doeth evil shall receive tribulation and anguish for that evil. Not one soul shall go unpunished. My text declares the same thing. "Though hand join in hand, the wicked shall not be unpunished."

II. *God does not punish the wicked in this life.* There are exceptions to this proposition to be sure; but it holds good as a general rule, and we are fully sustained by the Bible in this statement. Ps. lxxiii, 3-12. "For I was envious at the foolish when I saw the prosperity of the wicked; for there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression. They speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither, and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the most High. Behold, these are the ungodly, who prosper in the world; they increase in riches."

Here is a description of the wicked in this world. Their eyes stand out with fatness, they have more than heart could wish. They speak against God, and yet are prospered on every hand. David, a righteous man, when considering their prosperity, says, "I was envious at them when I saw it." It was not the righteous who were thus prospered, but the men who did not fear God. This does not look much as though the wicked were punished in this life. Facts of every-day occurrence show that the Psalmist was right in his statement in regard to them. All around us, we see wicked men, lying men, cheating men, men who oppress the widow and the fatherless, grind the face of the poor, devour their neighbors; men who neither fear God nor regard man. We see these men making money, amassing wealth, riding in fine carriages, building nice houses, and having all the comforts of life. They are looked up to, praised and flattered. They live to old age, and die amidst peace and plenty. Now where is their punishment? They have not had it.

Here is another man by his side. He is an honest industrious man, he always speaks the truth. He injures no man in word or deed. He fears God and loves his neighbor. How is it with him? Often he is despised and oppressed. His rights are disregarded and trampled upon. His virtue is made a crime. He finds it true that "he that departeth from evil, maketh himself a prey." These are facts with which every one is familiar. Hence we say that God does not punish the wicked in this life.

This is still further confirmed by the following testimony from Job xxi, 7-15. "Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their

offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways."

This is what Job thought of the wicked in this world. David gives a like description of them. Ps. xvii, 14, 15. "Deliver me from men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure. They are full of children, and leave the rest of their substance to their babes. As for me, I will behold thy face in righteousness. I shall be satisfied when I awake in thy likeness." Thus David says that the men of this world have their portion in this life; the ungodly are the ones who prosper in this world. As for the righteous, they will be satisfied when they awake in the morning of the resurrection.

III. *But God keeps books of accounts.* Rev. xx, 12. "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works." This language cannot be misunderstood. God keeps books of account with man. All their deeds are written down in them. In the future those books will be opened and these accounts will be adjusted. This fact is referred to in many places all through the Bible. Jer. ii, 22. "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Yes, it is marked before God in his books of account. Isa. lxv, 6, 7. Speaking of the sins of the wicked, the Lord says, "Behold it is written before me. I will not keep silence, but will recompense, even recompense into your bosom, your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills; therefore will I measure their former work into their bosom." They think that their sin is not noticed, because their sin is not punished at present; but God says it is written before him to be punished in the future. Ps. i, 20-22. "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes." This is enough to establish this point.

IV. *God will not punish the wicked till the day of judgment.* 2 Pet. ii, 9. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." By this we see that the wicked are reserved to the day of judgment to be punished. Then of course they are not punished before that time. Job xxi, 29-32. "Have ye not asked them that go by the way? and do not ye know their tokens, that the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath." Job agrees with Peter, that the wicked are kept in reserve to the day of destruction or judgment. Then Job says that they are to

be brought forth. Where are they kept in reserve? "Who shall declare his way to his face, and who shall repay him what he hath done. Yet shall he be brought to the grave, and shall remain in the tomb." This cannot be true if there is no resurrection of the wicked. If they are brought forth to be punished at the day of judgment, they must have a resurrection.

V. *There will be a final judgment for all.* Rom. xiv, 10, 11. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." This testimony shows that all—every one—shall stand before God in the judgment to give an account of himself. 2 Cor. v, 10, 11. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." This text sets forth the same fact, that there is a day coming in which every one will have to appear before Christ at the judgment. In view of this solemn fact, Paul says, "Knowing therefore the terror of the Lord we persuade men."

Matt. xxv, 31, 32. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Then he tells them on the right, to go into the kingdom prepared for them, for he was hungry, thirsty, naked, and sick, and they ministered unto him. But he tells them on the left hand to depart into everlasting fire, because they did none of these things to him, when they saw him in need. Now if there be no future judgment for sinners, no resurrection for the wicked, this passage can never be fulfilled. Eccl. xi, 9. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." This cannot be true if there be no resurrection for the wicked; for then how could they ever be brought into judgment? Chap. xii, 13, 14. "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." The wise man exhorts all to fear God and obey him, from the consideration that he will bring everything into judgment—the evil as well as the good. This most clearly points to a future day of judgment, in which the wicked will be punished for their deeds. The non-resurrection doctrine denies all this, and says to the sinner, This is not so.

In Rom. ii, Paul says that God will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor, and immortality, eternal life. When will God do this to the righteous? We all believe that it will be at their resurrection, at the day of judgment. Having stated this, he now says what God will then do with the wicked. "But unto them that are contentious and do not obey the truth, but obey unrighteousness [God will render] indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." Then in the future, indignation and wrath, and tribulation are to be visited upon every soul of man that doeth evil. We have already seen that the wicked do not receive tribulation and anguish in this life, therefore they must receive it in the future.

VI. *At the day of judgment the books will be opened.* Daniel describes the Ancient of Days sitting in judgment, and says, "The judgment was set and the books were opened." Dan. vii, 10. In Rev. xx, 11, 12, we read, "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them; and I saw the dead, small and great, stand before God, and the books were opened; and another book was

opened which is the book of life, and the dead were judged out of those things which were written in the books, according to their works." Here we see that the accounts which are kept daily with the wicked during their life will be opened and examined at the judgment, and they will be rewarded according to what is written in the books. None of this can be true if there be no resurrection of the wicked.

VII. *Then the wicked will be sent into fire.* "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Verses 13-15. Thus we see that the examining of the deeds of the wicked, results in their being cast into the lake of fire. In Matt. xxv, we learn that when the Son of man shall come, and shall sit upon his throne, he will say to all the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." The same fact is taught in the parable of the tares and wheat, in Matt. xiii. The tares and the wheat were to grow together until the harvest. Then they would be separated, the wheat being gathered into the barn and the tares being burned in the fire. Jesus expounds this parable thus: "He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; and there shall be wailing and gnashing of teeth." Verses 37-42. It would seem that the meaning of this parable is unmistakable, because it is so simple, and clearly explained by Jesus. At the end of the world the wicked are to be cast into a lake of fire, which causes wailing and gnashing of teeth.

VIII. *The Bible threatens pain, ending in death.* It is not simply death, extinction of life, that is threatened, but pain and anguish of soul, which will terminate in death. Pain is an important part of the penalty threatened the sinner. If this be so, the main argument of the Non-resurrectionists is overthrown. They claim that simply death is the penalty for sin. We can refer the reader to Rom. ii, 5-9. Glory and immortality is promised to the righteous, but indignation and wrath, tribulation, and anguish is promised to the wicked. In Mark ix, 43-48, Jesus says thus, "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." Jesus was not afraid to talk of hell-fire into which the wicked will be cast. This does not occur in this life, therefore it must be in the future. The parable of the rich man and Lazarus plainly teaches the punishment of the wicked after death. It does not teach the consciousness of the dead, as it applies after their resurrection from the dead, because we have seen that the wicked are not punished till after the day of Judgment. "The rich man also died and was buried, and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off and Lazarus in his bosom; and he cried and said, Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented." Luke xvi, 22-25. This seems to be very plain,—the rich man dies, is buried, and the next we hear of him he is in hell being tormented in the flames of fire. This is just what Jesus warned sinners to avoid. He asks for help from Lazarus, but Abraham tells him that in his life-time he has received his good things; but Lazarus evil. Now, says Abra-

ham, Lazarus is comforted and thou art tormented. This shows, 1. That wicked men have the good things of this world. 2. That the righteous now have the evil things of this world. 3. That in the world to come this order will be exactly reversed, the righteous will then be comforted, while at the same time the wicked will be tormented. This does away entirely with the non-resurrection theory.

IX. *The Bible shows plainly two probations and two deaths.* In Gen. ii, 16, 17, the Lord says to man thus: "Of every tree of the garden thou mayest eat freely, but of the tree of knowledge of good and evil thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die." Here man had life and death placed before him. By obedience he would live; by disobedience he would die. He was on probation, to determine which of the two he was worthy of, life or death. He disobeyed—lost his probation and his life; and hence God said to him, "Unto dust shalt thou return." In commenting on this, Paul says, "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Rom. v, 12. And thus all will agree that man was placed on probation, but lost that probation. The penalty of this was death. Hence, all the race of Adam have to die, whether they personally sin or not. After this, God gave man another chance for life, placed him on a second probation. Deut. xxx, 13. "I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; wherefore choose life that both thee and thy seed may live." Here God says that all men have life and death set before them, and exhorts them to choose which they will have. This corresponds with the whole teachings of the Bible, that man is now on probation the second time. Now if he fails of this probation what will be the result? If the loss of the first probation brought the first death, will not the failure in the second probation bring the second death? We should certainly conclude that it would, and the Bible sustains this conclusion. "He that overcometh shall not be hurt of the second death." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." "And death and hell were cast into the lake of fire. This is the second death." Rev. ii, 11; xx, 6, 14. Here two deaths are plainly taught in the word of God. How can this be, if men never die but one death? It will take a great deal of vain philosophy to reason away these plain declarations of the word of God. All the labor and misery, the suffering and death that men experience in this life, comes as a penalty of the first transgression, and not in consequence of men's personal sins. Gen. iii, 17-19. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face thou shalt eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." To this point we call particular attention. All the suffering and death of this life comes as the penalty of the first transgression, and not for the sins which men commit now. The innocent and the guilty suffer and die alike. Hence, if there be no future punishment for the wicked, all the sins that are committed in this life will go unpunished. But God has said that though hand join in hand, the wicked shall not be unpunished. Eze. xviii, 26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die." Here it is said that after he is dead he shall die for his iniquity. This cannot be true if they rise not from the dead.

X. *The Bible plainly states the resurrection of the wicked.* Jno. v, 28, 29: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." I see not how language could be plainer than this.

"All that are in the graves shall hear his voice, and shall come forth," not only they that have done good, but they that have done evil. A theory which compels its advocates to contradict so plain a declaration as this, must be a gross error. What would common people conclude from this passage? It would manifestly be that the wicked would certainly be raised. It exhausts all the ingenuity and skill of the advocates of the non-resurrection of the wicked to get up even a plausible explanation of it. Acts xxiv, 15: Says Paul, "I have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Here is another unequivocal declaration that the wicked will be raised from the dead. Dan. xii, 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here it is stated that some who are sleeping in the dust shall awake to contempt. This can be none other than the wicked. Rev. xx, 4-6: "And they (the righteous) lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power," &c. Here, after stating the resurrection of the righteous, it says that the rest of the dead lived not again till the thousand years were finished. Thus, by the very strongest implications it says that the wicked, or the rest of the dead, will live again when the thousand years are expired. This ought to be sufficient to settle the question. It must be a very bad theory that needs to avoid all these plain declarations.

XI. *The Bible teaches that the saints will be raised first, which explains many of the chief arguments for the non-resurrection of the wicked.* Rev. xx, 4, 5, plainly states that the wicked will not be raised until a thousand years after the resurrection of the righteous. "They (the righteous) lived and reigned with Christ a thousand years; but the rest of the dead lived not again till the thousand years were finished." According to this testimony, the righteous will be raised one thousand years before the wicked are raised. In Heb. xi, 35, Paul says that the worthies suffered as they did "that they might obtain a better resurrection." This shows that there are two resurrections. How can there be a better resurrection if the wicked are never raised? A better resurrection implies that there will be more than one, and that it will be better to have a part in one than in the other. In Luke xiv, 14, Jesus says, "that the righteous shall be recompensed at the resurrection of the just." This also implies that there will be some other resurrection besides that of the just. It agrees exactly with Paul's declaration that there shall be a resurrection of the dead, both of the just and the unjust. This explains such declarations as Prov. xxi, 16: "A man that wandereth out of the way of understanding shall remain in the congregation of the dead." So other arguments on the fifteenth chapter of 1 Corinthians and other passages, are answered by the same fact.

XII. *It plainly teaches that there will be degrees in the punishment of the wicked.* "Every man shall be rewarded according to his deeds." Certainly the wicked deeds of some have far surpassed those of others. It is not simply death that is threatened to the wicked. Luke xii, 47, 48: "And that servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes," &c. If this be true, then simply death, which all have to experience alike, will not answer to what God has promised to the wicked.

XIII. *The promise of life to the righteous and the denial of it to the wicked relates to eternal life.* John iii, 36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The non-resurrectionists think that this favors their theory, because it says that the wicked shall not see life; but when we remember that it is everlasting life which is spoken of, we see that it does not help their cases any. He that believeth on the Son hath everlasting life; he

that believeth not the Son shall not see life. What life? The life spoken of, which is everlasting life. This the wicked will never have.

XIV. *Men have had Adamic life restored to them.* Non-resurrectionists claim that whoever is raised from the dead must have eternal life; hence, they say that if the wicked are ever raised, they will live forever. To this we answer, that many persons have been raised from the dead to a mortal life, as in the case of Lazarus, the widow's son, and many others. If God could raise these from the dead to a mortal life, he can raise others. So, their objection is not a good one. From these considerations I am led to believe, with Paul, that there shall be a resurrection of the dead, both of the just and the unjust. Amen.

REPORT FROM BRO. STRONG.

SINCE my last report, Sept. 2, I have given ten lectures in the Wilds district, without any apparent success. It was a very hard place to speak, and still harder to live, and lead them to see the necessity of a reformation in both faith and habits. My labors there gave me the ague, from which I have not yet recovered.

Held meetings in Alma, Sabbath and first-day, Sept. 14 and 15. Two were baptized. From the 17th to the 19th, held three meetings in Seville. I find them all united in this place, but very backward in the health reform. I asked them if I had not better speak on the reform. Oh no, said some, it will not do, we understand it, and it will enrage the world. But I gave out the first evening that I should speak the next on the health and dress reforms; and the house was full of attentive listeners, who instead of being provoked, saw a consistency in it. Some intend to adopt it. And it is hoped that the brethren will not hold back, but cut loose from their idols, and raise the standard of truth before their neighbors.

The last evening we had a covenant meeting, in which all took part. These meetings we trust have been profitable to the church. The attendance from without was the largest they have had since the first lectures.

Sabbath and first-day, 21 and 22, held meetings again in Alma. The brethren in this place are getting waked up some. Six more were baptized. They came out in the truth under the labors at the tent, but had not been baptized since they were slain by the law. They had been slain before by the precepts of men, and buried. Many had been in a backslidden state and had given up their hope, when the third message came to them. Still they trusted to their old burial after the law slew them. But there is a general stir on this subject, and more are going forward soon.

Some had taken hold of the dress reform, but none as they ought to. The most now are moving in the right direction. In other places, sisters have taken their best clothes, or new, and gone according to the pattern, and it has commended itself; while here they have cast away the pattern, and taken the poorest; and the reform has not consequently made that progress that it ought.

I trust that all will see the necessity of uniformity on this point of truth soon, and move out in the fear of God.

Alma, Sept. 24, 1867.

PHILIP STRONG.

REPORT OF LABORS.

My last report closed with account of the grove meeting in Pleasantville. From there we came back to Kensington, staying over night with Bro. John Wilcox, where we were kindly cared for by his family who have had a long experience in present truth. The Lord gave them strength to go through to the Mount Zion.

In the morning took cars for Willamantick where Bro. Landon's team took us to his hospitable home in Chaplin, Conn. The next day he conveyed us to Abington, the place of meeting, but while on our way going down quite a steep hill, the harness gave way, letting the wagon upon the horse, and we were all thrown out, but fortunately none were seriously injured. Sabbath, Sept. 14, our meeting commenced encourag-

ingly. Brethren B. Graham and S. T. Belden with their wives were there, with other brethren and sisters, adding interest to the meeting. Preached in the A. M. from John viii, 31, 32, P. M., on the subject, "What shall I do to be saved?" Endeavored to show while the principle is the same, the duty of God's people differs in some respects in different ages. Thus it was once their duty to build an ark in order to be saved; at another time to flee into the mountains to escape judgment then impending; and now it is duty to obey the truth being presented under the third angel's message to escape the seven last plagues.

First-day our worship commenced with social exercises in which nearly all took part. I preached three times during the day to good congregations who listened with interest to the word of truth. So closed our Monthly Meeting in Abington.

We tarried with them over the following Sabbath and first-day, calling on a number of the brethren during the week. We find the most of them taking hold of the Health Reform encouragingly. Hope they will all inform themselves and come up in the good work. One sister in the church is passing through deep trial, her husband opposing and even using harsh means to prevent her from coming to meeting; but she is holding on, and I trust will have grace to do so to the end.

Sabbath, 21, brethren came together at 10 A. M., social exercises continuing until nearly 12, when we closed with remarks on Health Reform, the Spirit of the Lord evidently resting upon us. At 2½ P. M., preached on Love, the remarks being confirmed by several warm testimonies.

First-day, gave two discourses, the people coming in so that it gave evidence to the brethren that prejudice was giving way in the minds of the community; for they gave good attention and at the close of the evening meeting inquired for books to get a better understanding of the truths presented.

Monday morning Bro. Aply took us to Putnam where we took the cars for R. I., arriving at Bro. C. S. Sweet's about 3 P. M. Tarried until the 25th. Brethren being away from home it was thought best not to hold meetings. Visited nearly all, however, at their homes, then went to South Kingston where we held four meetings where good interest was manifest. One thing however is wanting for the cause to move on here as it should; that is, a unanimous taking hold of the work. Some have a mind to work, and I believe the rest begin to feel a need of coming up to duty.

The 30th I attended the funeral of the widow of Bro. John Card. From thence I returned home after an absence of nearly five weeks, finding my family in usual health except my companion who showed evidences of overmuch care and toil; but it is all endured for the truth's sake. I shall try not to have her burdened overmuch. Oh! the goodness and mercy of our heavenly Father! How abundant! May we be enabled to love and obey him here, and live forever in his kingdom, is my prayer.

Bro. J. S. Miller has been with me the last five weeks and rendered good service, taking charge of books, selling some \$20.00 worth.

P. C. RODMAN.

Green Hill.

"God," says Jeremy Taylor, "is pleased with no music from below, so much as with the thanksgiving songs of relieved widows, of supported orphans, of rejoicing and comforted and thankful persons."

A RELIGIOUS life begins and grows just like any other into a fuller and more perfect state. We get our life from God. We must take care that it grows.

A POOR, wild Irish boy, taught in a mission school in Ireland, was asked what was meant by saving faith. He replied: "Grasping Christ with the heart."

THERE is no perplexity, no necessity, no obligation, no expediency, which should either enforce or persuade us to any sin.—Bishop Sanderson.

It is less dangerous to have a prudent enemy than an indiscreet friend.

Your one sin will hurt you more than your neighbor's hundred.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 22, 1867.

URIAH SMITH, EDITOR.

THE WORK STILL ONWARD.

FROM witnessing the good work of the Lord in the meetings in Wisconsin and Iowa, hearing a testimony borne adapted to the present wants of the remnant, and seeing it joyfully received by those who heard, we have returned to witness a good work for the church in this place.

We were gratified, as we saw the beneficial effects of the labors of Bro. and Sr. White here, Sept. 14, that they proposed to hold further meetings with us on their return from the West; and we have had still more reason to be gratified as we have seen the progress of the meetings themselves. They commenced Friday, Oct. 11, and up to the present writing, twelve meetings have been held. We believe substantial progress has been made. The work has moved slow, perhaps too much so; but there has not been anything which has seemed to be excited and flashy, but a calm and candid consideration of wrongs which have led to spiritual declension, and an earnest and persistent purpose to put them away.

It is a time of close self-examination, and deep searching of heart with many. Some good confessions have been made, good positions taken, and resolutions formed. There is a pressing together on the part of the church. We desire to discover and put away all the evils of which we have been guilty, and get into a place where we can stand by those who are called to lead out in this great work, and stay up their hands.

We rejoice in the plain and searching testimony, so necessary for these times. We believe there is no desire on the part of any to have sins covered up, or that the "hurt of the daughter of my people" should be "healed slightly." It is owing to the lack of such testimony and such a work in the popular churches of the land that we see them morally dead, and given up to every species of worldliness and pride. That these meetings, involving an investigation of various matters over which misunderstandings and wrong feelings have existed, will result in a better understanding of the position we should occupy, and strong and impregnable union for the future, we fully believe.

The Lord is restoring Bro. White, and giving both him and Sr. White a testimony for his people richer in experience and stronger in power, than ever before. With this blessing vouchsafed to his cause, we also confidently expect another; namely the revival of his work in all parts of the field.

REPORT FROM BRO. LOUGHBOROUGH.

My last report ended at the time Bro. and sister White were about to commence their meetings in Battle Creek. That meeting, which has already been noticed in the Review, was truly a time of interest and profit to the people of God. We were indeed happy to see Bro. and sister White again in our midst to bear their testimony. Their effort was not in vain, as they bore a plain testimony. May the Lord give them liberty wherever they go among the people of God, and may God's people open their hearts to receive their plain testimony, which will do them good.

Monday morning, Sept. 16, at an early hour, accompanied by Bro. and sister Hutchins, I went with Bro. White's team to Bro. Hilliard's in Otsego. There I left the team, and Bro. and sister Hutchins, while I accompanied Bro. Harvey Kenyon seventeen miles farther to his house in Monterey, which made my journey in all, that day, fifty-four miles. On Tuesday evening I spoke to a good congregation on the subject of conversion; not simply the means by which it is to be accomplished, but the scripture view of conversion, showing that the whole man, mind, body, property, affections, and all, must be converted to God.

I was glad to learn that the social meetings of the church had increased greatly in interest since the time of Bro. and sister White's meetings there. I spent the time, day-times visiting from house to house and holding business meetings with the church. At the commencement of the Sabbath, a spirited and excellent prayer and conference meeting was held. On Sabbath morning, nearly all of the Monterey church accompanied me five miles to Allegan, where the house of worship was nearly filled with brethren and sisters from surrounding churches, and with persons who had come in to hear the truth spoken. The Lord gave liberty as I preached to them twice. Bro. Hutchins also occupied most of the half hours' intermission, addressing with much feeling those who remained at the house. On Monday came to Battle Creek and spent most of the day in preparing to attend the Conference in the state of New York.

J. N. LOUGHBOROUGH.

Adams' Center, N. Y., Oct., 1867.

OUR EXCELLENT CONVOCATION MEETING.

THE Convocation Meeting held at Pilot Grove, Iowa, Sept. 26-30 will be long remembered by those who were fortunate enough to attend it, as one of the best meetings ever enjoyed. It was probably the largest meeting of Seventh-day Adventists ever held in the State. We were favored with the presence of Bro. and sister White, Bro. Smith and Bro. Aldrich of the Office, Bro. Maynard and Olmstead of Northern Mich., as well as Bro. and sister Bourdeau who have been among us for some time past.

The presence of Bro. and sister White no doubt brought some to the meeting who would not otherwise have been present. Their labors with us in the past in times of great trial and peril to the cause here, have endeared them especially to many in Iowa.

Never will some in the State forget the memorable meeting at Pilot Grove in July 1865. The threatening aspect of affairs at that time, both of our ministers in the State holding the highest positions in the Conference, scattering doubt, distraction and falsehoods, as they have since confessed, thus alienating the hearts of many of the foremost, truest friends of the cause, because of their confidence in the ministers among us, needs to be understood by the readers of the Review if they would appreciate the real service and assistance the cause received by the coming of Bro. and sister White among us at that time. We have always felt their coming at that particular time was especially ordered of the Lord. No one can tell what the condition of things would have been a few months after, had they not come as they did. We well remember the labors of that meeting, the anxiety to help the honest and save all who could be helped, the final victory which the Lord gave his servants, the surrender of the opposers and their confessions which have been such a hindrance ever since to their gaining an influence with the truly honest. All these things are fresh in our minds as though they happened yesterday.

Then the paralytic shock, and the long, weary weeks and months of pain and sleepless nights, and anxious suspense, whether this illness was to be temporary or whether prove fatal, and how far our difficulties here were the cause of this attack, have been the cause of much anxious solicitude among friends far away here among the prairies of Iowa. And as we have heard of late that Bro. White was coming up in health and strength, and as we have read his encouraging reports through the Review, and finally the appointment of the Convocation Meeting, we have been rejoiced in the hope of seeing him again even at the former battle field at Pilot Grove.

We rejoice that we have had this privilege, not that we are man-worshippers, but because we desire to be found among those who "esteem very highly" the tried friends of the cause, who have come up with it and suffered for it, for their works' sake. Those of us who had seen Bro. W. since his prostration were very happily surprised to see him looking so well, to see so much evidence that he was rapidly coming up in body and mind, while those who had not seen him since he was here in 1865, were astonished to see how changed he was in appearance, and how old he had

grown in two short years. May God still strengthen and raise to full health and vigor.

It is not my purpose to give anything like a full report of this meeting. This has been done by abler writers. But we believe none of those who attended were sorry they had taken the pains they had taken, though many had come over one hundred miles by private conveyance. The instructions we received from Bro. and sister White and Bro. Bourdeau, and the solemn vows we have made to God that we would consecrate ourselves anew to him we trust will be remembered long, and lived out by all. If this is done the result of this meeting will be enduring. Many resolved to start anew for the kingdom and by their tears showed their sincerity. Many of the scattered brethren were present who are not connected with churches, and enjoyed the rich blessing of the meeting.

Our dear Bro. Bourdeau gave us his farewell discourse, as he was about leaving the State to return to his friends and kindred in Vermont, to recruit during winter and be better prepared for the labors and trials through which the preacher must pass. He has been with us during the last sixteen months laboring faithfully to build up the cause of present truth, many times through much weakness of body, and great care and mental anxiety. We believe the Lord has assisted and blessed his labors and made him instrumental in accomplishing much good. May the Lord bless him abundantly the coming winter and prepare him for still greater usefulness. We shall miss him much here, and should not have consented to have him leave the State in its present destitute condition as regards laborers, had we not been satisfied he needed rest to build up physically. The prayers and love of the true friends of the cause in the State will follow him to his home among the green hills of Vermont.

Our excellent meeting has closed. The friends who came together from different churches have gone to their several homes. Those who have ministered to us in word and doctrine, and those who met with us from distant States have returned to their labors and duties. We look back to this gathering with pleasure, and hope we may see other gatherings of equal interest in the future; for they may be made a great blessing to the cause; and above all we hope to meet with many who assembled there on Mount Zion, when all our labors and trials are over, and where partings never come.

GEO. I. BUTLER.

Waukon, Iowa, Oct. 13, 1867.

REPORT FROM OHIO.

OUR tent meeting closed in this place yesterday, Oct. 6. We have had a very favorable time for such a meeting in this part of the country, and the result of it can only be known in the great day of accounts. Individuals, from six to fifteen miles away in every direction, have been out to hear us from time to time, and what they have heard has left a favorable impression on their minds. A large field of labor has been opened in this part of the State; sufficient, at least, to keep two active ministers at work for a year. We have had numerous calls to go out into different neighborhoods near by this place to hold meetings. Instead of our work here creating prejudice in the minds of neighboring communities, it has made them more anxious to hear. We shall do all we can to satisfy the demands of the people by visiting from place to place and opening the truth to them.

The past week has been a season of interest to all in this place by a discussion taking place between Bro. Waggoner and Eld. Moore, a Disciple minister. The Disciple society is the principal one of the place, and soon after we pitched our tent here it was declared among them that "we would have to debate or back out." The people demanded a discussion, and we felt, from the surrounding circumstances, that it was needed to meet their expectation, and to further on the cause of truth. We therefore made known our willingness to debate, and invited them to bring on their man. They did not succeed, however, in getting one of their choice till the very last of September. He came and sent seven propositions for us to affirm; but we could not get him to affirm anything at all!! Six of them we

accepted. He also utterly refused to debate unless we would preface the propositions thus: "The following are articles of Christian faith, the belief of which is essential to salvation." This we considered utterly unprecedented and unfair, and we were inclined to believe that they thought we would reject it; but we were not willing to give them any possible chance to report that the failure rested with us, so we accepted it. The subjects were, the Kingdom, Law and Sabbath, Gifts, Coming of Christ, Judgment of the Saints, and the Destruction of the Wicked. He proposed that it continue from day to day till the parties were satisfied. The debate commenced Monday, Sept. 30, morning and afternoon session, and continued five days. As Bro. W. was on the affirmative it became his privilege to make the time on each proposition. As we were anxious to have the Law question fairly set before the people, he left the subject of the kingdom early on Tuesday, and filled the remainder of the week on the Law, which was very thoroughly canvassed. As Mr. Moore said he could remain no longer, the remaining subjects were put off for an indefinite time.

Thus the discussion closed, leaving a favorable impression on the minds of the people in regard to our views, and some were convinced of the truth. Truth is ever triumphant, and those who embrace it have no reason to fear when it is assailed by its enemies.

The result of the meeting is good. About twenty-five are keeping the Sabbath, and there are many more undecided as yet, who are very favorable. We have sold over \$75.00 worth of Office publications, which shows that the people have a mind to read as well as hear, that they may know the whole truth. May the Lord bless the work already commenced here, that much good may be done to the glory of his name.

I. D. VAN HORN.

Bowersville, Ohio, Oct. 7, 1867.

REPORT FROM IOWA.

THE day following the close of our meeting at Laporte, we journeyed to Marion. The friends of the cause at Anamosa and Lisbon assembled with the brethren at that place, at the house of Bro. Hare, upon the Sabbath.

We had two discourses and a social meeting of good interest. Quite a number were present of those who formerly believed with us in all the present truth, and gave good attention to the word spoken. We trust the friends of the cause felt strengthened by the meeting.

From Marion we went to Knoxville to meet our appointments. Found a good congregation present Sabbath morning at the house of worship. We tried to bring forth from the storehouse those truths which were adapted to their condition, and trust God's blessing may attend their efforts to advance in the way of holiness. Owing to many discouragements in the past this church has not made that advancement which they might have made had everything been managed with wisdom and judgment in years gone by. But we trust a goodly number from Knoxville may stand on Mount Zion with the remnant people of God.

On our arrival at the place we learned that Elder Brinkerhoff was there, and had been holding meetings, the principal object of which was to draw away all he could from among us, though he had said if we would live up to the doctrines we profess, we should be saved. We learned also that he intended to challenge us to a discussion on the points of difference between us. Accordingly Sabbath afternoon he handed in a written challenge for a discussion. And as he had said much in regard to the matter beforehand in the community, we thought it best to notice the challenge in public. Therefore Sunday in the forenoon, we took it up before a fair-sized congregation. After reading the challenge, we read the resolution upon debating in the General Conf. report which advises S. D. Adventist ministers not to engage in discussions unless the interests of the cause plainly demand the same, which resolution Elders Snook and Brinkerhoff voted for in General Conf. May, 1865. We declined to accept his challenge.

1. There was not a sufficient reason for any discussion. None of the friends of the cause in Knoxville and vicinity desired any, and only those who make it

their business to war against us, or those who sympathized with them, have any such desire. We hardly felt duty to stop our work to satisfy such a spirit.

2. The matters of difference between us, have been discussed once already. At Pilot Grove, Iowa, in the summer of 1865, Elders White and Loughborough being present, and Elders S. and B. also. After preliminaries had been arranged the discussion went on as long as S. and B. desired, and would have gone further had they chosen. Many who were present expected and desired to hear the discussion on the visions, and Bro. and sister White stood ready on their part, but Elders S. and B. did not wish it then. Why should they now?

This discussion was a very peculiar one on some accounts. Not only did some of those who came to that meeting strongly sympathizing with them, upon hearing Bro. White's powerful testimony, change their opinions, and become warm friends of the truth, but Elders Snook and Brinkerhoff themselves made humble confessions of their wrong course and asked the forgiveness of Bro. and sister White, and others, and after having full time to deliberate wrote out confessions for the Review, in which they confessed they had been led by Satan, and warned their brethren from following their example, and stated they believed the testimonies &c. These confessions may be found in Review of July 25th, 1865. We believe they were well qualified to give good advice in the premises, for who is better prepared to warn others than those who have been in Satan's hands, and for the time being been released? We trust all will heed the warning. And now they have returned to what they themselves have confessed was the snare of Satan. Under the circumstances, therefore, we thought there had been all the discussion that was called for from the hands of S. D. Adventists, to say nothing of the propriety of waiting to see where Elders S. and B. will turn up: for at first they only thought they should give up the visions, but now they have come out against ten or a dozen important points of the truth! All this in the space of two years. Where will they be in two years more?

3. Again, all the arguments are within reach of those who desire to investigate further the differences between us. Our publications in which our views are expressed are scattered over the land. Also Elders S. and B. have published their views on these same subjects. Bro. Smith has taken up many of their objections to the visions. Their arguments on the two-horned beast have also been noticed publicly through the Review. So any person can post himself for a few cents upon all points in the controversy. By this we showed there was no need of our time being taken up in entering into any public discussion upon these subjects.

4. We did not admit for a moment that our ministers were under obligation to discuss with those who have withdrawn from us every time they may choose to come in our way. Messrs. Stephenson and Hall, Shortridge and Hull, and Snook and Brinkerhoff, have chosen to go out from us. We cannot admit the possession of any right on their part, to take up the time of our ministers in endless discussion where there is no call for them. We think we have more important business to attend to.

5. We tried to show the spirit with which Elder B. regarded our people, reading from his writings that they were the most "bigoted, self-conceited" people in existence, and that some of our leaders were guilty of wilful "deception," &c., and with other hard sayings showing forth his feelings toward the people he formerly mingled with. As we were reading these passages from his writings he bowed his assent from his seat. We contrasted these feelings with his course in coming to our weak brethren and professing sympathy and love for us, making it to appear there was not much difference between us after all; that we were agreed upon the Sabbath and Advent doctrine &c., but before getting through, leading away their minds from the visions and casting doubt and darkness over their minds. We desire all our brethren to understand this matter as it is, and realize that he has no real feeling of sympathy for us, but makes it his main object to tear down and destroy. We told all, that when they understood the course of these men, and knew their

object, all who desired to go with them, could do so, and welcome.

6. Finally, we called attention to one important point which fully reveals the nature of the work Elders B. and S. are engaged in. While they tell our brethren where they go that if the S. D. Advent people live up to the doctrines they profess they will be saved at the Lord's coming, and while they are teaching that Christ is coming in a year or two, yet they are making a mighty effort to tear us down while the whole world is lying in wickedness at our very doors. Surely such a course shows for itself who are engaged in the Lord's work.

At the close of the meeting, we held a business meeting with the church. Three were disfellowshipped for breaking the Sabbath, and two for manifesting no interest in meetings, and for other reasons. Though living within a short distance they had not attended meetings for many months. Two more were censured for similar reasons.

Our esteemed brother, Benn Auten, was duly ordained as elder of the church by the laying on of hands, and the Lord witnessed to the same by the outpouring of his blessed Spirit. May the Good Shepherd help our dear brother to be faithful in his charge as an under shepherd, till the Master shall return and bestow a glorious reward upon his faithful people.

As our meeting closed in Knoxville, we felt encouraged to hope that there were better times before that church. And although we are in the shaking time, and some are being shaken out, yet we expect to meet some in the kingdom, from Knoxville.

From K. we journeyed to Sandyville, and commenced our meetings Thursday evening. Gave three discourses and held one social and one business meeting there. As this church is passing through a deciding time with many, and as former trials have not lost all their unpleasant influences, and as there is too much worldliness, and too little consecration, our meetings were not so interesting as we could desire. We hope, however, some good was accomplished. In our business meeting several were disfellowshipped, and others censured for various reasons. Two were admitted as members of the church. Resolutions were passed requesting absent members to report as often as once in three months, and expressing the mind of the church that absence from the meetings for a month without good reason was proper cause for labor, &c.

We hope to see a stronger effort made to take hold more earnestly in the great work of overcoming, by the members of the church. We believe God has some jewels in Sandyville. May the Lord help them to make a mighty effort to get into the work for these last days, and be prepared and fitted for the coming kingdom of God.

D. T. BOURDEAU.
GEO. I. BUTLER.

"COURAGE IN THE LORD, BRETHREN."

Yes, brethren, I repeat it, "Courage in the Lord." How these words sounded when spoken by Bro. White at our late Convocation Meeting. And when he told how, on a certain occasion, they encouraged his heart as he was near desponding, it sent a thrill of joy through my heart, and I felt to renew my courage in the Lord. Brethren and sisters, you who are weak and desponding, how I wish these words might sound in your ears—"Courage in the Lord, Brethren!" Don't, when you see your weakness, get discouraged, but look to the Lord and take courage; yes, take courage in the God and Rock of our salvation. If you know your sinfulness, and realize your inability in your own strength to keep the commandments, it is as it should be; but, instead of causing discouragement, it should lead you to trust in the Lord, knowing your weakness if you cease to rely on him, and in his strength be courageous.

Jesus has left his Holy Spirit to comfort our hearts; angels of God are around us, and if we trust in God they will deliver from the power of Satan and all his evil host. "More are they that are for us than they which be against us." If the eyes of those in discouragement could but be opened, they would see angels which excel in strength watching over them and trying

to direct their minds upward, desiring them to have courage in the Lord, and go forward in the path of duty. And besides these heavenly aids, your brethren are interested in your case. How it pains my heart to see any one discouraged. Oh! that I might say something that would enable such to take a new start with the people of God.

And here I would direct your minds to the Health Reform, and the work it will do for you in this matter. It will give you clearness of mind and buoyancy of spirit which you cannot have without it. Many of you, no doubt, know by experience that when the body is oppressed by sickness, or in a state of exhaustion from any cause, then is the time you are troubled most with desponding thoughts. Is it not then a duty you owe to God and to yourself, to use every means in your power to keep the body in as healthful conditions as possible? And if, while living up to all the light you have on this subject, you pray much and fervently for divine aid, the Lord will help you to rise above your depressing feelings, and to have "courage in the Lord."

SIMON PATTEN.

Germania, Wis.

THE CHILD-LIKE SPIRIT.

We hold the words of Jesus true,
All men of each degree,
Who see His kingdom, enter through
A child's humility.

And every saintly life, which shines
Like Heaven's crystal sea,
Begins where round the heart entwines
A child's humility.

O great of earth! would ye but know
Where Heaven's portals be?
They arch the lowly paths which show
A child's humility.

O mountain-climbers! ye will fail
The starry stairs to see,
For Heaven lies nearest that sweet vale—
A child's humility.

O spirit proud! O men who move
In self-sufficiency!
God only hears the prayers which prove
A child's humility.

O Christians! bearing His dear name
Who bore the painful tree,
Bear ye his lowliness, and claim
A child's humility.

From lofty ways of self come down;
Kneel at His feet, and see
What love, what tearful joy will crown
A child's humility.

Strive, Christian, strive for childlikeness;
Him serve who says to thee,
"Thy highest service must be this—
A child's humility."

—E. P. Willard.

THE LATTER RAIN: WHAT IS IT?

In Scripture we find the terms "early" and "latter," used in reference to the falling of rain; the former in seed time, the latter to ripen the grain. We often hear these terms used in reference to an especial outpouring of the Spirit of God upon his people. James uses this as an illustration, and says: "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Chap. v, 7. In the next verse he locates the patient waiting here illustrated down near the coming of the Lord, or near the great harvest. "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." And again, "Behold the Judge standeth at the door." Verse 9. As we are exhorted to patience in expectation of the fruit of the earth, surely the early rain must have fallen. Jesus says, "My Father is the husbandman," Jno. xv, 1; and he says that the Son of man is the one who sowed the seed. Matt. xiii, 37. Then the early rain must have fallen when the seed was sown, or in other words, when the plan of salvation was completed by the death and resurrection of our Lord. When Jesus gave the commission to preach the gospel, he says, "Lo, I am with you alway, even unto the end of the

world." Matt. xxviii, 20. But the presence of Jesus being vouchsafed to them is not enough. They must wait till they are baptized anew into the work, receive a double portion of that good Spirit. "But tarry ye in Jerusalem, until ye be endued with power from on high." Luke xxiv, 49. These were the words of Christ just before he left his sorrowing disciples, and were in effect as follows: "Do not be hasty, as your zeal may lead you to be. The Comforter shall be sent. I have called you to preach, but have not yet sent you; you must be baptized with the Holy Ghost, receive power from on high, and then you can preach."

Fifty days this side of the ascension of Jesus, we find the disciples all together, of one accord, in one place. Acts ii. And suddenly there came a sound from Heaven, "and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." An immense number of laborers, suddenly rose up to preach Jesus Christ, and him crucified. And, as if to leave no chance of doubt as to whether this speaking with tongues was genuine or a mere gibberish, or effect of excitement, there happened to be at that time, "dwelling at Jerusalem, Jews, devout men, out of every nation under heaven," "and every man heard them speak in his own language." And what was the effect of all this? Why, "the same day were added unto them about three thousand souls." And why was it thus? The seed was watered by the Spirit, and it was taking root. Jesus sowed the good seed, it was watered by the good Spirit, and God gave the increase. Here was the "early rain."

The "latter rain" just precedes the harvest; the harvest is the end of the world. And just so sure as the early rain fell in his season, so sure the latter rain will not fail in his appointed time. The harvest of earth is nearly ripe; it only requires the gentle rain of the Spirit of God upon his people, the aid of his hand to accomplish the work. As the Spirit fell upon the apostles, it qualified them for the work: they "spoke as the Spirit gave them utterance." So, methinks it will be in the end, when the refreshing Spirit of God falls upon his people, like dew upon the grass; it will prepare them for the work. Men whom he has called, will then be qualified, and will open their mouths boldly in defence of truth. Then will be answered the prayer to the "Lord of the harvest to send forth more laborers." Do we realize it? Are we not praying for the latter rain, when we offer that prayer? It seems so to me.

Let us awake; sleep no longer. The Judge standeth at the door. Let us do what God requires of us, in order to receive the blessing of his Spirit, "Cleanse ourselves from all filthiness of the flesh and spirit." Get ready for the work that is before us. Let us walk in the light while we have it. The blessing is ready and waiting, but we are not ready. Shall we miss of the blessing? I pray we may not.

H. F. PHELPS.

Pine Island, Minn.

THE CONVOCATION MEETING AT PILOT GROVE, IOWA.

ALTHOUGH this good meeting is numbered with the things that are in the past, yet it is pleasant to let our mind revert to the privileges and blessings we then enjoyed. I think this was truly as a green spot in the desert to many a worn pilgrim.

What a privilege to meet so many of our brethren and sisters that we had not seen for many months, and some that we never saw before, and join with them in the worship of the true God.

Especially did we esteem it a great privilege to meet those worn and tried servants whom God has placed at the head of this good work, and to have them at our own houses, under our own roofs, and mingle our voices with theirs around our own family altar. If these things are appreciated as privileges, what will it be to see our blessed Saviour and to meet good old Abraham, Isaac, and Jacob, and the good of all ages around our Father's throne in the kingdom? Shall we be there?

The discourses given at this meeting were well received by those that came in to hear. One of my

neighbors, a Methodist, told me that he had offered his minister one dollar if he would unravel Eld. White's discourse on the Law and Gospel. This man said he heard Bro. W. when he was here two years ago. He said that although his personal appearance indicated that he had been sick, yet his mental powers seemed so strong and active, that it appeared to him that he had just retired from his public labors for a time, and had been posting himself, and has now come forth a more powerful man than ever.

It is truly gratifying to us to know that although the hand of affliction has been heavy upon Bro. White, yet God loves him, and is still using him as an humble instrument to lead in this work.

How many are convinced of the truth, and yet how few are willing to obey! Dear brethren and sisters, let me appeal to you who heard those stirring testimonies and earnest appeals from the servants of God. Shall we like the masses, be hearers of the word only? I can say from the good testimonies given in our meeting on last Sabbath, that the brethren and sisters of this church mean to be doers of the work.

We feel greatly encouraged, and also to some degree, the new responsibilities that are rolled upon us. May these precious truths that we heard at this good meeting, have a large place in all our hearts, and we finally be overcomers, and be permitted to meet on Mount Zion.

HENRY NICOLA.

Pilot Grove, Iowa.

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. Miller.

BRO. SMITH: I again avail myself of the privilege offered in the Conference department of the Review of speaking freely of my personal experience in connection with the present truth. The privilege of communicating with one another through the Review is a blessing which I fear is not sufficiently prized by those who take the paper. Brethren and sisters, let us speak often to one another. Recently my circle of acquaintances has been much enlarged, and since it is not possible to see them all as often as I would, how convenient it is to just drop a few lines to the Review and talk to them all at once just as I would if we were all gathered together around the fireside in some New England home, with our hearts all aglow with the love of God, and, as Sister Cudworth has it,

"Our anchor in Heaven,
Our hearts in the work."

To one and all let me say, I have no desire to be one of those who draw back unto perdition, but I do desire to be one of those that believe to the saving of the soul. It is not always smooth water with me, nor do I expect to arrive at a place this side of the New Jerusalem where I shall be free from trial and temptation; yet, as I look at my little trials, and then compare them with the "blessed hope that is set before us, which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail," I am led, like Paul, to exclaim, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Oh, what pleasure do I take in my lonely moments thinking of those with whom I have from time to time become acquainted—thinking of the blessed seasons I have enjoyed with them, and wonder if they still think of me and pray for me, and then I am reminded of the promises that were interchanged to remember each other at the throne of grace.

I can now understand the Saviour's remarks to his disciples when he told them that every one who had forsaken houses, or brethren, or sisters, or fathers, or mothers, or wife, or children, or lands, for his name's sake, should receive an hundred fold, and inherit everlasting life. I once could not understand how I could have a large number of fathers and mothers and broth-

ers and sisters; but now, as I think of mother A., and father B., and brother C., and sister D., &c., scattered here and there over a large extent of territory, and to whom I am attached by ties of love stronger than any known in nature, I am truly led to feel that the Lord's words are fulfilled in my own case; for although I have not yet been called on to make the sacrifices he spoke of to his disciples, yet I have been blessed an hundred fold in fathers, mothers, brothers, and sisters, and the hope of everlasting life is beaming bright. Oh! that I were worthy the blessings I receive.

But I am extending my letter to an unreasonable length. Pray for me, one and all, that I may endure to the end, and meet you in the kingdom.

J. S. MILLER.

Ashaway, R. I., Oct. 10, 1867,

From Sister Lucas.

DEAR BRETHREN AND SISTERS. Through the mercy of God I am once more permitted to write a few thoughts for the Review. Although a stranger to most of its readers, I feel that I am not a stranger to the religion of Jesus. Oh! how I love this pure religion. I praise God for what he has done for me and is still doing. Bless his dear name. He has shown me the light on the fourth commandment so that I love to keep his holy Sabbath, yea, it has become a delight, and with Paul I can say, "The law is holy and the commandment holy, and just and good." Rom. vii, 12.

I want to know the way of the Lord more perfectly and be cleansed from every thing that is unlike my blessed Master, hence by the help of the Lord I mean to know what he requires of me, and then cheerfully obey. I not only want to profess faith in Jesus but I want to live it daily and hourly, that it may tell to the world that I believe down deep in my heart what I profess. O, dear brethren and sisters, let us strive to live out what we profess and then we shall have a living, unshaken faith in Jesus, a faith that will grow brighter the more it is tried.

"Lord, give me such a faith as this,
And then whatever may come,
I'll taste e'en here the hallowed bliss
Of an eternal home."

Oh how blessed it is that in hours of trial, adversity and affliction, we can look away to Jesus and find light and glory, knowing that his promises are sure; and that help has been laid upon one that is mighty to save. Let us strive to be overcomers, that in the great gathering day we may be saved in the kingdom. Then I expect to meet with near and dear ones to part no more. Praise the Lord, O my soul.

N. J. LUCAS.

Hartford, Maine.

News and Miscellany.

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

What Ails the Cows?—L. Bryant, Freedom, Portage County, Ohio: Quite a number of farmers in this place have lost cows this Spring rather singularly. The first that died were found as they lay down at night, dead in the morning. This was while in the stable. Since grass, some three or four have died. They gave their usual mess of milk at night, and ate and appeared as well as average, but were found dead in the morning. One man drove his cows to the yard at night, apparently all well; went into the house and ate his supper, and on going out to milk found a dead cow. There is no chance to doctor them, for one don't know what to doctor, as all appear equally well. As regards calomel's killing lice, it has been tried here, and it kills the animals.—*N. Y. Tribune.*

Italy.—The "situation" in Italy would be laughable if it were not a matter of such serious importance. Garibaldi has begun in earnest his movements to overthrow the tyranny of the Pope and restore Rome to united Italy as its capital. Victor Emanuel, King of Italy has proclaimed Garibaldi a "filibuster," while the Pope has denounced Victor Emanuel for selling the church lands outside the Eternal City, and declaring the decrees null and void.

☞ The richer a man makes his food, the poorer he makes his appetite!

The Italian Uprising.

A YEAR ago, when the perfect unity for which Italy had agitated and fought for years appeared to be suddenly attained, French intervention patched up a hasty peace which relieved Italy of the presence of all foreign troops, but which, unfortunately, acknowledged the temporal power of the Pope in Rome, and bound King Victor Emanuel to protect the Papal States from invasion by the party which had elevated him to the throne, and whose rallying cry had always been "Italian unity." At the moment when that unity was practically attained, when Italy, garrisoning the Quadrilateral, was virtually in possession of Rome, Victor Emanuel, either over-politic or false to his party and people, abandoned their cause, and Rome has since been ruled by the Pope. The party which had elevated Victor Emanuel to power naturally murmured at this apparent treachery. Their first protest against the treaty was the election of Garibaldi to Parliament from half the provinces of the kingdom; and the old enthusiastic agitator on taking his seat, at once became the leader of the opposition party. In the first session he made strong efforts to annul the treaty of 1866, but in vain; and he and his party have now resorted to more violent action.

For some months past it has been known that Garibaldi was planning and preparing a descent upon Rome by force of arms in the hands of the volunteers who formerly followed him; and on September 22 he gave the signal for the uprising which Italy and the world are now witnessing. Garibaldi is more enthusiastic than cautious, more principled than politic, and his plans were arranged and his campaign begun with a great deal more of boldness and a great deal less of secrecy than was advisable or necessary. The consequences were that his plans became known; the Pope appealed to France and all Catholic Europe for protection; Napoleon reminded Victor Emanuel of the treaty of 1866, and the Italian monarch had no alternative but to arrest and confine Garibaldi, and thus bring the invasion of the Papal dominions to an abrupt conclusion. The arrest of the leader and the obstruction to the schemes of the "party of action" created a profound sensation in Italy; angry growls and fierce cries were heard from all parts of the kingdom; and Victor Emanuel was glad to release Garibaldi from prison without insisting on his parole, and send him to his quiet home in Caprera.

But it seems that the people of the Papal States were deep in the plans of Garibaldi, that they have long been ripe for action, that Garibaldi had at once arranged an invasion and provided for a revolt, and that though the organized invasion has failed the more secretly planned revolt has not. No sooner had the signal been sounded than the subjects of the Pope rose in revolt, and, taking possession of a portion of the Province of Viterbo, awaited the coming of Garibaldi and his volunteers. The leader has not appeared, and is forced to confine himself to words of encouragement published from his guarded home in Caprera; but it is more than probable that many of his men are across the frontier of Viterbo, and were engaged with the insurgents in the first battle with the Papal troops, which took place near Baquarea, in Viterbo, on October 3. Under what leadership they are serving does not appear, but the fact that their first engagement was an undisputed victory argues favorably for the early occupation of Rome.—*Harper's Weekly.*

The Fate of the Papacy.

THE FUTURE POLICY OF THE FRENCH AND ITALIAN GOVERNMENTS.

GENERAL GARIBALDI and M. Rattazzi have each said his last word. The former is determined to go to Rome at any cost. The latter will prevent him by all the means in his power. If we may attach serious meaning to Garibaldi's words, there ought to be no doubt that he has been long preparing for what he now openly announces. Indeed, if anything hitherto could have induced us to doubt the imminence of the catastrophe, it would have been the almost absolute certainty with which it was looked forward to. Garibaldi used not to be so outspoken when he was in real earnest, and however reckless some of his astounding successes may have made him, he has also had sufficient experience of reverses to teach him that much work is hardly compatible with much talk. As he seemed thus boldly to throw his cards on the table, it was natural to think either that he felt perfectly sure of his game, or that the venture was desperate. The Roman question may be stated in the simplest terms. The great ruler of Italian destinies, Napoleon III, has set limits to that national movement to which he gave the first impulse. If those lines are overstepped it can only be by his knowledge and consent, and his connivance may either be the result of policy or of necessity. The present position is not greatly dissimilar from that of 1860, when Cialdini was burning to cross the modern Rubicon at LaCattolica. The imperial veto,

merely a moral, yet a most efficient barrier, checked Italian ardor on the frontiers of the Marches and Umbria. That barrier was overstepped, but only when Napoleon, stultifying his diplomatic and Consular agents at Rome and Ancona, had tapped Cialdini on the shoulder at Chambery, with his memorable advice, "*Frappez fort et frappez vite.*" In the same manner, if at the present moment the Emperor Napoleon were to give a hint to Rattazzi, and that Minister should transmit the signal to his commanding officers on the borders, Garibaldi might find the ground smoothed before him, and might appear before the Porta del Popolo at the head of a force, both of his own Red Shirts and of the King's Bersaglieri sufficient to persuade the native Papal troops to fraternize, and the foreign mercenaries to withdraw or surrender. But if, as seems more probable, the Emperor of the French looks upon the September convention as final and inviolable, and if M. Rattazzi, as he stoutly affirms, deems the honor of the nation bound to the observation of "international stipulations"—if "stick won't beat dog, and dog won't bite pig," the hero of Marsala has no more chance of ousting the Pope than the old woman in the child's doggerel had of reaching home in the evening. Whether tacitly or explicitly, the word that would give Rome to Italy must come from the same quarter which gave her Bologna and Ancona; and on the other hand, the "so far and no further," would be sufficient, were it only well-proved that it was spoken in earnest. It would, however, be by no means safe to argue the future course of the Imperial policy from its precedents. Napoleon was a born foe to the temporal power. He has been too long convinced that it is impossible to save it by reforms, not to look upon its final downfall as a mere question of time. And it is precisely because he is so thoroughly convinced of the approaching natural death of the Papacy, that he is loth to disturb it. By depriving it of the revenue accruing to it from the possession of the Legations and Marches, he has virtually signed its death warrant; by withdrawing its garrisons, he has left it for execution. He has thus performed his own part of the melancholy duty, and left the rest to the Roman people, to time, and to the "logic of events." Had the matter depended on him alone, and had the Romans, with or without the help of their Italian brethren, broken through their bonds, and put an end to the Papal Sovereignty, he might have shrugged his shoulders and accepted the *faits accomplis*, as he did after every successive breach of the Treaty of Villafranca. But he had to reckon with France, and to at least affect to support the tottering Pontifical Throne, even while he removed one prop after another. He had little reason to treat very tenderly that priestly party which had made the court of the Vatican into a nest of legitimate conspiracy, and which, had its power been commensurate with its ill will, would have turned against Paris that crusade which it preached against Turin or Florence. But his mind was made up, and he thought he had brought matters to a point which allowed him henceforth to limit his policy to an observant attitude. The Pope was old, and the Papacy bankrupt. Should the present precarious state of things only continue until the death of Pius IX., the next conclave could not fail to bring about the longed-for solution. Under the influence of such considerations, nothing would be more natural than that he should explain his policy to the Italian government, and that they should remind Garibaldi that "in a free State no citizen can rise above the law, or substitute himself in the place of the high powers of the nation." If, then, both M. Rattazzi and Garibaldi are as good as their word, we may look for some sorrowful catastrophe before the present month comes to its close. Garibaldi lives under fatalist influences, and has a superstitious regard for dates. The most brilliant, no less than the most gloomy, reminiscences associated with his exploits in Southern Italy have been crowded into the few weeks which usher in the fall of the year. He is pledged to go to Rome on the first cooling of the weather. For the last three months he has been possessed by one thought, he has given utterance to but one word—"He must go to Rome." And M. Rattazzi is pledged to prevent him.—*London Times, Sept. 21.*

Obituary Notices.

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

DIED, in Anamosa, Iowa, of hemorrhage of the lungs, sister Mary P. Palmer, aged 30 years. She embraced the message under the labors of Bro. M. E. Cornell, in the spring of 1860. We believe she has ever tried to live consistent with her profession. The little church here deeply feel her loss. She leaves an aged mother to mourn, but the consolation of the truth has been an anchor in her bereavement.

WM. V. FIELD.

"The days of thy mourning shall be ended." Isa. x, 20.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 22, 1867.

Owing to the meetings which have been in progress here the past week, which it has seemed essential that all the Office hands should attend; and owing also to the fact that a part of our force has been put upon Testimony No. 13, that it may be printed in season for Bro. and Sr. White, to take a supply east with them, it has been impossible to get up matter for a full paper. Hence we issue this week only a half sheet.

P. STRONG.—Yes.

MICH. CONF. COMMITTEE.

In another column will be found a brief notice of the meetings in progress in this place. We have time to add but a word more concerning them, as the paper is going to press this first-day morning, Oct. 20. Yesterday, Sabbath, from its commencement to its close, was the best day the church here has enjoyed for years. The Spirit of God is beginning to work for us in power. The great necessity of immediately arising from our low, backslidden state, is felt by all; and there are some good indications that the work will be accomplished. Toward the close of the meeting, Sabbath afternoon, twenty-seven of the youth and children came forward, signifying their desire to be Christians, and to start in the service of the Lord. The scene while they were expressing their determinations, and while fervent and feeling prayer was being offered in their behalf, was such as we have never before witnessed in this place.

It was evidently with some the turning point for life or death; and to see them make a start for everlasting life, was an exceeding joy. The penitential tear from broken hearts, which we have long desired to see, here flowed freely; and to behold this company of young, and a good portion of the congregation, all melted in tears, was a touching scene. It was good to be there. To the Lord be the praise. We regret that Bro. and sister White must leave us so soon to fill their appointments at the East; but we ask the brethren abroad to pray that while they are called to other fields, the Lord may go with them; and that the work of God, so encouragingly begun in Battle Creek, may continue.

Testimony No. 13 is now ready. This is the most important testimony of any preceding it. The reasons why it should so soon follow No. 12 may best be learned by reading it.

Brethren, you should have it without delay. Price, post paid, 15 cents. I shall be able to supply all at the meetings at Roosevelt, N. Y., and Norridgewock, Me. There are still a few copies of Nos. 11 and 12 on hand. You who have them not should send for them. Forty cents will pay for Nos. 11, 12 and 13.

JAMES WHITE.

Note from Bro. Waggoner.

I DESIRE to express my sincere thanks for the health I have enjoyed the past season, by which I have been enabled to labor far more than I expected. Lately we have had rains, and the weather is colder, by which, with increased labor, my throat and lungs are so affected that I find it necessary to entirely abstain from speaking for a while.

As we feel obliged to avoid contention as far as is consistent, I wish to say that if the blessing of the Lord is any evidence of duty I have felt that the way was plain. I never enjoyed more freedom in speaking; more of the presence and help of the Lord than during the five days' discussion of last week. Those who labor in Ohio are peculiarly situated. The Disciples are very numerous in this State, and with them a debate is almost the invariably next thought after a difference of opinion. So common has this become that in many places a new doctrine will be utterly rejected unless its advocates will consent to sustain it by a discussion. It is an unfortunate state of things for which we are not responsible, and cannot avoid. We feel comforted with the assurance that the recent debate has not only

fastened conviction on some minds, but removed prejudice, so that the way is more fairly opened for the truth in all the surrounding country. I now leave for the meetings North, regretting much that there are no more laborers to occupy this field.

May the Lord still pour upon his people the spirit of supplication, that laborers may be raised up to aid in this great and holy work!

J. H. WAGGONER.

Greene Co., Ohio, Oct. 8, 1867.

GEMS OF TRUTH.

SOMETIMES a conscientious man fancies his sins too heinous to be pardoned; but it oftener happens that bad men think it strange that God should notice their sins at all.

God is continually doing good to men, but if for a short time he withholds an accustomed favor, they are straightway in arms against him, as if they had claims upon him, and he was indebted to them.

Men often murmur because they do not obtain their favorite objects of pursuit, such as ease and fortune. Such do not consider that it was prosperity which ruined the antediluvians; as wealth and honor foster pride, and pride ruins cities and nations, as it does individuals.

Often our own sins appear small to us, until we see the same developed in others. Then we abhor ourselves, and repent in sorrow and shame.

Wisdom comes to one in an essay, to another in a sermon, to another in a proverb, to another in a train of reasoning, to another in an exhortation or a reproof; in various ways does Wisdom instruct her children.

Poetry cannot be manufactured. Unless you are born a poet, unless it gushes forth like a mountain-spring from your mind, let it alone. We need but little poetry. Unless it is good, we detest it. If it is exquisitely beautiful and unaffected, we want all you have. Honey is delicious, if undiluted.

A good thought being written out may be perpetuated and made useful; if unwritten, it may be forgotten and lost. There are few who could not do this, with patient endeavors.

It is a nice thing to have conveniences and comforts; but it is better to pay as you go, and be free from debt.

Our words are written upon the records of Heaven; also, they are engraved upon the minds of the young and the old around us. Let us be as careful of our words as the engraver is of his chisel.

It is unsafe to entrust to others the cares and labors which belong to us, if we have strength and ability to perform them.

Slight not your work because the pay is small. Your work lives, and speaks silently but eloquently for or against you, after you have forgotten it.

JOS. CLARKE.

Appointments.

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

Quarterly Meetings in Minn.

Nov. 9, 10,	at Bro. Crandall's, Pleasant Grove.
" 16, 17,	" " Greenwood.
" 23, 24,	where Bro. Phelps may appoint.
Nov. 30, & Dec. 1,	at Deerfield.
Dec. 7, 8,	" " Bass Lake.
" 14, 15,	" " Brush Creek.

STEPHEN PIERCE, for Committee.

THE next Monthly Meeting of the Sandyville and Knoxville churches, Iowa, will be held at Knoxville, Nov. 2 and 3. We want the scattered brethren to be at that meeting.

WM. McPHERET, Church Clerk.

THE next Monthly Meeting of the Marion, Anamosa, and Lisbon churches, will be held at Lisbon, the first Sabbath and first-day in November 2nd and 3rd.

R. D. TYSON, Clerk.

THE Monthly Meeting for November, of S. D. A. churches in Western New York, will be held in Olcott, on the second Sabbath and first-day of that month. Teams will be at the depot in Lockport on sixth-day, to meet those coming by railroad.

E. B. SAUNDERS.

THE next Quarterly Meeting of the S. D. Adventists of Gratiot Co., Mich., will be held at Alma, Sabbath and first-day, Nov. 2 and 3. Meetings will commence with the Sabbath. We extend the invitation to the churches of St. Charles and Greenbush. Eld. Strong expects to meet with us.

In behalf of the church.

T. Z. ANDREWS, Clerk.

PROVIDENCE favoring, I will preach in Monterey, Mich., Sabbath, Oct. 26, at 10½ A. M., and will commence a series of meetings in Allegan, Mich., first-day, the 27th, to be continued as long as duty seems to demand. Meetings on first-day at 10½ A. M., and 7 P. M.

J. N. LOUGHBOROUGH.

If the Lord will, we shall meet with the church at Enosburgh, Vt., Sabbath, Nov. 2. May the Lord meet with us and give us a profitable time.

D. T. BOURDEAU.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

WANTED.—A Sabbath-keeper wanted to do general house-work. A good girl can find a home and employment for one year or more by addressing SENECA H. KING, Orleans, Ionia Co., Mich.

Business Department.

Not Slothful in Business. Rom. xii. 11.

IMPORTANT PUBLICATIONS! Send for a CATALOGUE.

Business Notes.

BRO. WM. V. FIELD, of Anamosa, Iowa, requests us to say that brethren in his vicinity can supply themselves with small tracts at Office prices for general distribution by calling on him.

J. M. A.

ALL orders for "Thoughts on Revelation" will be filled in a few days.

THE receipt of F. T. Wales, in last Review, for \$25.00 for the Health Institute should have been a payment instead of a pledge.

MRS. N. ORDWAY: We have Sabbath School books in SETS at the following prices: \$2.00, \$2.50, \$4.00, \$5.00, \$5.00, \$25.00. We can also put up packages at any price you may wish.

H. F. PHELPS: Well supplied at present.

ORADIAH DAVIS: The 25 cts. did not accompany your letter.

H. OVERMIRE: Please repeat your order, and give your Post-office address.

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, which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should then be given.

\$1.50 each. Mrs. C. M. Elkins 32-19, H. S. Gurney 32-1, H. Patch 32-1, S. Hunt 31-19, Mrs. A. O. Thompson 32-1.

\$3.00 each. S. Rumery 33-17, J. Brezce 35-1, H. Phillips 32-13, M. Salisbury 32-2, E. Rutherford 31-11, P. R. Blake 31-1, C. Conwell 32-19, C. B. Spaulding 33-1, J. C. Witter 31-9, L. C. Williams 32-19, S. Davis 31-11, L. M. Fish 33-1, E. R. Kelsey 32-6, Thos. Lane 32-14, David Atkins 32-13, L. H. Scott 32-15, A. M. Potter 32-1, T. J. Huntington 32-19, S. Keefer 33-19.

Miscellaneous. P. A. Gammon \$2.00, 32-9, H. C. Hayden \$4.00, 32-7, C. D. Geer \$1.00, 31-19, W. R. Green \$1.75, 31-18, L. Williamson \$5.00, 34-9, A. Barnes \$1.00, 31-19, H. Pratt \$4.25, 32-13, A. Coon \$1.00, 31-19, S. C. Conery \$1.25, 30-1, E. P. Walker \$1.00, 30-19, H. F. Phelps \$2.00, 30-13, F. Gould \$3.40, 33-1, R. M. Kilgore \$3.85, 33-1, R. J. Foster 48c, 30-3, Mrs. C. Towns-end \$1.00, 31-19, Mrs. R. Anderson \$2.00, 31-1, A. D. Rust \$1.00, 31-1, A. Bisbee \$2.75, 31-1.

To make up Advance Credits.

G. W. Newman 25c.

Books Sent By Mail.

A. A. Fairfield \$4.29, Mrs. E. Root \$1.25, H. Yorker 10c, C. Stringer 67c, H. O. Whitney 15c, J. E. Hood 15c, W. H. Wild 20c, A. Wilson \$2.42, H. C. Hayden 25c, D. C. Phillips 25c, D. D. Howard 20c, H. W. Dodge 25c, L. M. Locke 25c, A. M. E. at \$2.00, T. Eaton 15c, N. A. Lord 15c, J. C. Witter 15c, A. B. Brant 25c, W. S. Foote 36c, C. McCoy 10c, W. V. Shield \$6.41, D. Kellogg 35c, Thomas Alverton, 20c, C. A. Nichols \$1.25, S. T. Belden 50c, Mrs. N. Ordway 25c, J. R. Green 25c, J. S. Miller 25c, M. Addison 40c, E. H. Hubbs 10c, F. Gould 60c, J. L. Baker \$2.15, Miss A. Johnson 20c, D. Huggins 60c, L. H. Phillips 15c, D. M. Canright \$5.00, D. Atkins 15c, L. Day 15c, S. Pierce 30c, A. G. Carter 15c, F. Hovey 75c, J. W. Raymond 25c, S. N. Haskell \$2.10, A. L. Simonds 15c.

To Publish Small Tracts for General Distribution.

S. A. McPherson \$5.00, E. H. Root \$3.00.

Shares in Publishing Association.

Eld. C. O. Taylor \$10.00, Mrs. C. O. Taylor \$10.00.

Cash Received on Account.

H. F. Phelps \$7.00, A. Bisbee \$2.25, P. Strong \$40.25.

Books Sent by Express.

I. D. Van Horn, Reesville, Clinton Co., Ohio, \$19.20.

Michigan Conference Fund.

Church at Convis \$30.00, Church at Memphis \$15.00.

For the Health-Reform Institute.

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

Sarah Chase \$100.00.

On Shares in the H. R. Institute.

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

S. H. Peck \$6.00, Abel Tuttle \$25.00, Newell Walsworth \$25.00, Sarah Chase \$100.00, James Harvey \$450.00.