

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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TERMS: - - - - - See Last Page.

LOW TIDE.

O busy world! forever planning, building,
Yet ever incomplete!
Thy monuments are children's mimic castles,
Where land and ocean meet.

Toll on, all ye who rear your golden palace,
That ye may there hold sway;
The tide is low, but waves of time are coming,
To sweep your wealth away.

Delve, man, with miser's weary care, to gather
All knowledge for thine own;
Strive, cunning craftsman, that no hand more skillful
May shape the waiting stone.

Build on, ye toilers all, for self and mammon,
Upon the shifting sand;
But even now the floods await your structures,
To dash them from the strand.

Build, ye who draw the sword for truth and justice,
Lay deep the ponderous base!
Your pile a fortress rises from the waters,
A sure abiding-place.

Build on, ye souls who upward lead the erring,
And dry the sufferer's tear;
Above the shining spray gleams on, forever,
The beacon light ye rear.

Build on, ye toilers all, for God and Heaven,
Build patiently and sure!
The tide will flow, but 'mid the foaming breakers,
Your work shall stand secure. —Sel.

THE DEFINITE SEVENTH DAY;

Or, God's Measurement of Time on the Round World.

BY ELDER J. N. ANDREWS.

CAN a definite day be observed by all the inhabitants of the earth? This, of course, depends upon the proper answer to another question; viz., Is there such a thing as a definite day of the week, or month, or year, to the whole human family? If there is, all can observe it; if there is not, then chronology itself is thrown into confusion by the indefiniteness of dates which necessarily ensues. On what ground, then, is it asserted that the reckoning of a definite day by the whole family of man is an impossibility?

STATEMENT OF THE DIFFICULTY.

Our world is a vast globe which revolves upon its axis once every twenty-four hours. In consequence of this, it is night to a portion of its inhabitants while it is day to the other portion. The day is therefore twelve hours earlier on one side of the globe than it is upon the other. And unless we can fix some line, or point, or place, from which to begin the reckoning of the day, we are thrown into confusion as to the definite day. Moreover, those who circumnavigate the globe in one direction, gain a day by the operation; while those who sail around it in the opposite direction, lose a day. We cannot, indeed, actually gain a day, nor is it possible for us really to lose one. It would therefore be more correct for us to speak of adding a day to our reckoning, or of dropping a day from it, than to speak of a day as actually lost or gained. We drop a day in circumnavigating the globe from east to west. This is done by going with the sun, and thus prolonging the time that it remains above the horizon. By this means we make each of our days a fraction more than twenty-four hours long. And in the complete circuit of our globe, we thus use up one entire period of twenty-four hours. And we add a day to our reckoning by going round the world from west to east. For as we thus travel in a direction opposite to the sun, we make the period of sunlight each day a fraction less to ourselves than it would have been had we remained stationary. And so also of the night, which we shorten in the same manner. As we thus take a fraction from each period between the successive sunsets, we do, in the complete circuit of the globe, thus save one day as the sum total of these fractions, though we have had

no more real time than those who remained at home, whose reckoning is one day less than ours.

Or, to state it in another form: if we travel in the same direction with the motion of the earth, we gain one revolution of the sun by going ourselves one time more around the earth's axis than do those who during the same time remain in their own land. And again, if we travel in the direction opposite to the motion of the earth, *i. e.*, if we go, as the sun appears to go, from east to west, we actually make one revolution around the earth's axis less than do those who remain at home. For as we travel against the motion of the earth, our circuit of the globe offsets one of the revolutions which the earth has made on its axis during this time. As a consequence, those who go around the world eastward, are, at their return, one day in advance of the reckoning of those who live in the country from which they started. And those who go around it in a westerly direction, come out, on their return, one day behind the reckoning of their own country.

The number of those who actually accomplish the circuit of the globe is, comparatively speaking, very small. But these are not the only ones whose case presents a problem for solution. The people of Alaska, recently transferred from the government of Russia to that of the United States, have a reckoning of time which is one day in advance of ours. And such was the case with the inhabitants of Pitcairn's Island in the South Pacific, lying in the longitude of the west part of British America. These people brought their reckoning from the coast of Asia, and thus, when visited by sailors from England, their time was one day in advance of the reckoning of those sailors.

And finally, the island of Australia, which lies south of the continent of Asia, gives occasion for a consideration of this question of the proper reckoning of the week. For if it conform in its reckoning of the week to that of the people of Eastern Asia, who are directly to the north of it, its time will be one day in advance of those who go to it across the Pacific Ocean from the west coast of America.

WHAT MANY PERSONS CONCLUDE FROM THIS.

These considerations are supposed to prove that the observance of the definite seventh day is impossible, and that the fourth commandment requires, not the seventh day, but the seventh part of time. But before adopting a conclusion which compels us to deny the plainest statements of the Bible, let us see whether any such necessity exists.

EXAMINATION OF THE FACTS IN THE CASE.

To make this examination, let us now see how many definite points we can fix by indisputable facts.

1. A day of twenty-four hours is made up of an evening and a morning, *i. e.*, of darkness and light, or of night and day.
2. The sun, by God's appointment, rules the day. Gen. 1:16.
3. Each day begins with sunset. Gen. 1:5; Lev. 23:32; Deut. 16:6; Mark 1:32.
4. The setting and the rising of the sun are caused by the revolution of the earth upon its axis once in twenty-four hours.
5. The earth turns from west to east, causing the sun to make the apparent circuit of the globe from east to west.
6. Thus by divine arrangement the course of day around our globe is from the east to the west; for it is thus that darkness and light follow each other around the world. For as the day begins with sunset, it cannot begin all around the world at once. And again, as the commencement of day must follow in the track of sunset around the world, it does certainly always go westward and never eastward.
7. The day must therefore begin in the east. But where on our round earth is the east? The Old World, Europe, Asia, and Africa, is no more east of the New World, North and South America, than is the New World east of the Old.
8. But we must give to the Old World the

precedency, and accept it as the Eastern Continent. For it is a matter of fact, that each day begins as far east as the eastern coast of Asia, and comes thence to America, and that it does not begin in America and go thence to Asia. And it is certain that this order is right; for mankind originated in Asia, and from thence the New World was peopled. The first sunset in creation week was at that point farthest east at which the sun could be first seen. This is certainly true, and it is of special interest in this case. For if the course of the sun in its westward journey is to rule the day, that rule should begin from the most eastern point at which it could be seen. That point presented it as just disappearing in the west. And at that very point the fourth day of creation commenced. And sunset, which has ever since marked the beginning of the twenty-four-hour day has followed on from that point in a never-ceasing circuit, divided into separate periods by passing that point from which it first started, which thus marks the commencement of the course of each day.

9. But no argument from the commonly-supposed location of Eden within the bounds of the present Turkish empire can be admitted as sufficient to establish the beginning of the course of day to be in the western part of Asia. For it is certain that the geography of the antediluvian world cannot be identified with that of the world since the flood. The four rivers which were parted from one near the site of Paradise, cannot embrace in their number the Euphrates of the present earth, though one of those rivers did bear that name. We have therefore nothing to do with the establishment of an imaginary line from north to south through the heart of the eastern continent, on the west side of which the day should begin, and twenty-four hours later come round the world to those just across it on the eastern side. The wisdom of God has not involved the human family in such confusion as would be inevitable were this the case.

10. It is certain, as we have seen, that each day travels westward round the world, and also that it comes to us from Asia. But there must be some line, or barrier, or natural division, whence the course of day begins; for if there be not, all reckoning of time is thrown into confusion. Were there no starting point to the course of day, we should only need to journey east in order to ascertain that day begins in China twelve hours earlier than with us; and to journey thence eastward to our own country to prove that we are twelve hours in advance of the time in China. Such confusion and contradiction, however, does not exist; a sufficient proof in itself that the course of day does have a recognized commencement and termination of its circuit of our globe.

11. There is a point from which each day of the seven sets out on its circuit of the globe. Each of these days makes one circuit and but one during each weekly cycle. Each day is made up of sunset, twilight, evening, midnight, cock-crowing, daybreak, sunrise, morning, forenoon, midday, afternoon, and sun's decline. It takes just twenty-four hours for each day, thus constituted, to pass any point in its circuit of the earth. And hence it is evident that the commencement of each day completes the compass of our earth twenty-four hours before the end of that same day of the week accomplishes the same journey.

12. Moreover, when sunset, which is the commencement of each day, has come round to the point where the circuit of the day is accomplished, it does not tarry for the other parts of the day to come up that they may all cross the line together; but without one moment's delay it passes the line which divides between the commencement and the end of that circuit, and beginning a new day it leaves the other divisions one by one to do their part in filling out the old day east of the line, which stands in the count of days one day behind the day which commences on the west of that line. And as these different divisions of the day fill out their time, they severally pass that line, and by that

very act become corresponding parts of a new day in the cycle of the week.

13. The reckoning of time at the commencement of the course of day must therefore be twenty-four hours in advance of its computation where that course ends. Those, therefore, who cross this line from east to west, or from west to east, have to recognize this fact by dropping one day from their computation, or by adding one day to it.

14. It is a remarkable fact that this line of transition or division between the beginning and the termination of the course of day is found in crossing the Pacific Ocean. For we may start from California and proceed eastward to the eastern coast of Asia, and we shall at every meridian we cross be in perfect harmony, as to our count of the days, with all the people living upon that meridian, and when we reach China we shall have exactly the same count of the days that they have in China. Again, if we start from China and reverse this journey, making our way westward to San Francisco, our days will correspond exactly to those of the countries we cross; and when we reach that city we shall have the same day that the people of that place have. This journey takes us fully two-thirds around the world, yet does not change our count of the days of the week. But take notice: if we cross the Pacific Ocean either westward to China, or eastward from China to California, we find in the one case that we are one day behind the people of China; and in the other case that we are one day in advance of the people of California.

15. The dividing line between the commencement and the end of the course of day in its circuit round the world is, therefore, somewhere in the Pacific Ocean. Now let us put together several facts.

- (1.) The day comes westward from Asia.
- (2.) It may be traced back eastward from America to the farthest verge of Asia on the west side of Behring's Straits and no change take place in the count of the day.
- (3.) It is manifestly impracticable to establish upon the land a line west of which the day is twenty-four hours in advance of that upon the east side of the line. And therefore as the day comes to the American continent westward from Asia, we must in our count follow the course of day westward to the confines of America at the east side of Behring's Straits.
- (4.) And so of Asia: we must follow the commencement of the course of day to the eastern verge of Asia, on the west of Behring's Straits.
- (5.) And now observe, the commencement and the termination of the course of day are brought near together. And observe farther this remarkable fact, that a line drawn from north to south through Behring's Straits touches no body of land unless possibly some very minute islands in the middle of the Pacific Ocean.
- (6.) It is true that the people of Alaska, having come to that country eastward from Asia, across Behring's Straits, have brought with them the numbering of the days which they had in Asia, making it correspond exactly to that on the other side of the Pacific, and causing, so far as their action can do it, that the day should commence the circuit of the globe from the west side of America. This is a manifest error; for the day comes in the divine order with the sun from Asia, and the American continent receiving the day in this manner, its extreme western verge should mark the end of the circuit of day, and not the beginning of that circuit. The people of Alaska stand one day ahead in their count, holding the same relation to our count of the days, that the people of China do to that of those who go thither westward from America. The day which we carry to Alaska as the seventh, the Alaskans call the first, day of the week. Let them change the numbering of the days, as they manifestly should, and let them observe as the Sabbath of the Lord, the day they now keep; for it is really such.

17. The case of the inhabitants of Pitcairn's Island, a small body of land some six miles in length by three in breadth, has long

been styled "a nut for Sabbatarians." It is the same thing in principle as the case of the Alaskans. This island is situated in the South Pacific Ocean, and lies east of the eastern meridian of Alaska. It was settled by sailors who came east to it. When, therefore, they were discovered and visited by English sailors who went west to them, the same discrepancy was manifested, as is now seen between ourselves and the Alaskans. The reckoning of the two parties brought the beginning of the course of day, and the end of that course, to one spot, and they were found to be, as they really are, twenty-four hours apart. Now the decision of this is not hard. As Pitcairn's Island lies farther east than Alaska, it should certainly be governed by the same principles as that country. It should conform to the reckoning of day as it comes westward around the world.

18. Australia presents no real difficulty. It lies south of the continent of Asia, and does not extend as far to the east as the eastern extremity of Asia, by about 40 degrees of longitude, or more than 2000 miles. It is moreover closely connected with the continent of Asia by many islands. Its reckoning of time corresponds with that of Asia; and this is as it should be. Our day will be found to correspond exactly with that of Australia, if we follow back the track of the sun, by going eastward to it. If, however, we journey to it westward across the Pacific Ocean, we pass from the termination of the circuit of day, to that part of the globe where that circuit commences; and we must, in order to have the correct reckoning of the week, set our count ahead just one day.

19. But what about the gain or loss of a day in circumnavigating the globe? This change actually takes place only in the act of crossing the Pacific. If we go westward to China, we pass from the end of the circuit of day to its beginning. If we return from China, eastward to America, we pass at once from the beginning of the course of day to the termination of that course. In order, therefore, that we may preserve the proper computation of the week, we must in the one case add a day to our reckoning, and in the other case we must set that reckoning back one day. And this is both reasonable and just. For there must be a point where the first day of each week and month and year commences. To deny it is to throw all dates into confusion; to admit it is to acknowledge that the existence of definite weeks is possible.

20. The wisdom of God has given to our earth a globular form, and has caused it to revolve upon its axis. So far is this from presenting any real difficulty in the way of those who keep the definite seventh day, it is actually that without which such observance would be impossible. For if our earth stood still, one side would have perpetual day, and the other side unending night. There could be in that case no succession of day and night, and no such thing as a seventh day. But by the divine arrangement of a revolving, globular world, the definite seventh day comes to all the inhabitants of the earth, and they can observe it, if they have a heart to obey God. Even the dwellers within the polar circles, where for a season it is all night, and for another season all day, can readily determine the revolution of the earth upon its axis, and can, if they are so disposed, observe the Sabbath of the Lord.

21. When God was laying the foundations of the earth in the establishment of the original order of its existence, and the enactment of those laws which govern its operations, he said (Gen. 1:9, 10), "Let the waters under the heavens be gathered together unto one place, and let the dry land appear; and it was so." And God called the dry land earth; and the gathering together of the waters called he seas; and God saw that it was good." Were there not this great natural barrier, extending from pole to pole, the reckoning of definite days would be quite impossible. The next day after God had formed the sea, he caused the sun to become the ruler of the day, and the dispenser of light. It is evident that as each of the days of creation began with evening, and as each evening since the creation of the sun is marked by sunset, the fourth day began with the sun just disappearing from that part of the earth from which day begins its course. There has never been a moment since then that the sun has not been in the act of setting as seen from some part of our globe. This does not make the reckoning of time indefinite and uncertain. For when sunset made its first journey around the globe, it carried with it the commencement of the fourth day to each meridian which it passed. And when it had passed the established division between the commencement and the termination of the circuit of day, and began its second journey from the west side of that

line, it was the commencement of the fifth day of the week which the course of sunset thus carried around the world. And this great fact, which no candid man of any sect or party will deny, really explains why that crossing this line to the east we step back one day in our reckoning, and crossing it to the west we add a day to that reckoning. It is because the days of the week are really definite and tangible, and not as our opponents represent them, indefinite and uncertain, that this change takes place. Indeed, we point to it as a conclusive evidence to all thoughtful, candid persons that the definite seventh day does come to all the dwellers upon our globe.

22. These facts have a decisive bearing upon the question whether it is a seventh part of our time, or the definite seventh day, which God requires us to observe. They are appealed to by first-day people to prove, in opposition to the express letter of the moral law, that God cannot mean the seventh day, but must simply intend that we observe a seventh part of our time as sacred to him. Now it is remarkable that these very things do prove just the reverse; viz., that the seventh part of time cannot be intended, and that the true seventh day is the very thing which the fourth commandment requires us to hallow. Those who have to make the change of one day in their reckoning as they pass from the close of the circuit of day to its beginning, or from the beginning of the circuit of day back to its close, do not and cannot observe the seventh part of time. Were that the plain teaching of the commandment, it would forbid their making this change of one day in their count, and would require them to continue to work six days and then to rest one day.

23. The change of one day in the count is that we may conform to the actual course of the days of the week in their circuit of the globe. The seventh day of the week, the very day of the Creator's rest, is thus secured by this very act which most people suppose renders its observance impossible. As the letter of the fourth commandment expressly enjoins the observance of that day on which God did rest from all his works, the seventh day is not any seventh day after six days of labor; but it is the seventh day of the week as established at creation. So the fourth commandment gives permission to labor on six days of the week, but forbids this on the seventh day of that cycle. Those do not therefore violate this precept when, at the transition from one day to another, they change the count of the days, in order that they may actually keep the week as God gave it. They do thereby secure the very day hallowed in Paradise, and their action with reference to a prior six days of labor is no more an exception than was that of Adam in his first observance of the Sabbath.

24. Here are two passages of Scripture which we commend to the reader:

(1) "The Sabbath was made for man." Mark 2:27.

(2) "God that MADE THE WORLD and all things therein . . . hath made of one blood all nations of men for to DWELL ON ALL THE FACE OF THE EARTH." Acts 17:24-26.

25. God, who made our world, made it of a globular form, and made man to dwell on all the face of it. And that the creation of the world might be commemorated, he set apart the seventh day of the week, because he rested upon it from that work, to be observed by the human family as the Sabbath of the Lord. And we have seen from a careful survey of the whole subject, that wherever in the providence of God men are placed, the definite seventh day is to be found, and can be kept by those who are so minded. The observers of the first day of the week have attempted to show, in the things above examined, that the observance of a definite day is impossible, because the days of the week are indefinite and uncertain. The real intent of their action is to excuse themselves for not observing the day enjoined in the commandment. We have shown that the excuse is without foundation in truth; and we close by calling attention to the remarkable fact that, whereas Sunday-keepers, who have a definite day to celebrate in their "first day of the week," have much to say concerning the impossibility of keeping a definite day the world over, no observer of the seventh day, wherever situated, whether Hebrew or Christian, ever found any difficulty of this kind in keeping the definite rest-day of the great Creator.

Battle Creek, Mich., Feb. 7, 1871.

THE less we expect from this world, the better for us. The less we expect from our fellow-men, whether of spiritual help, or of inspiring example, the smaller will be our disappointment. He that leans on his own strength, leans on a broken reed.

NONE BUT JESUS.

Jesus only, when the morning
Beams upon the path I tread;
Jesus only, when the darkness
Gathers round my weary head.

Jesus only, when in Judgment,
Boding fears my heart appall;
Jesus only, when the wretched,
On the rocks and mountains call.

Jesus only, when the billows
Cold and sullen o'er me roll;
Jesus only, when the trumpet
Rends the tomb, and wakes the soul.

Jesus only, when adoring
Saints their crowns before him bring;
Jesus only; I will, joyous,
Through eternal ages sing.—Nason.

Extracts from the Writings of the Learned. No. 3.

FROM THE AM. TRACT SOCIETY'S BIBLE DICTIONARY.

PROPHETS: "A class of men of God, especially in the Old-Testament dispensation, inspired to foretell future and secret events; and who also revealed the will of God as to current events and duties, and were his ambassadors to men. . . . In the New Testament the prophets were a class of men supernaturally endowed, and standing next to the apostles. They seem to have spoken from immediate inspiration, whether in reference to future events or to the mind of the Spirit generally, as in expounding the oracles of God. . . . The prophets received their messages from God, sometimes in visions, trances, and dreams. These revelations were at times attended with overpowering manifestations of the Godhead, at other times were simply breathed into the mind, by the Spirit of God. Their messages were delivered to the kings, princes, and priests, whom they most concerned, or to the people at large, in writing, or by word of mouth, and in public places."

FROM ADAM CLARKE'S COMMENTARY.

1 Cor. 14:21: "The Jewish people were under the teaching of the prophets who were sent from God; these instructed, reprov'd, and corrected them by this divine authority." Verse 25: And thus are the secrets of his heart made manifest, &c. "As these who were the prophets or teachers, had often the discernment of spirits, they were able, in certain cases, and probably very frequently, to tell a man the secrets of his own heart."

"The sinner therefore convinced that God alone could uncover the secrets of his heart, would be often obliged to fall down on his face, and acknowledge that God was truly among them." Num. 12:6: And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. Micah 3:8: But truly I am full of power, by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. "Here is the character of a true prophet. . . . All his soul is occupied with power, i. e., with heavenly energy." By the Spirit, &c., "the fountain of all truth and might," and of judgment, "which enables him to make a proper discernment between the precious and the vile," and of might, "prevailing power, against which, vice shall not be able to prevail, and before which, iniquity shall not be able to stand."

2 Cor. 12:1: I will come to visions and revelations of the Lord. Visions: "Symbolical representations of spiritual and celestial things, in which matters of the deepest importance are exhibited to the eye of the mind, by a variety of emblems, the nature and properties of which serve to illustrate those spiritual things." Revelations: "A manifestation of things not before known, and such as God alone can make known."

FROM ALBERT BARNES' NOTES.

Acts 2:17. He that is now called a prophet was before time called a seer. 1 Sam. 9:9. "This name was given from the manner in which the divine will was communicated, which seems to have been by throwing the prophet into an ecstasy, and then by causing the vision or appearance of the objects or events to pass before the mind. The prophet looked upon the passing scene, . . . as it actually occurred, and recorded it as it appeared to his mind. Hence he recorded the succession of images, rather than the times in which they would occur." Acts 10:9, 10. Peter went up upon the house-top to pray about the sixth hour; and he became very hungry, and would have eaten; but while they made ready, he fell into a trance. Greek, an ecstasy, *ekstasis*, fell upon him. In chap. 11:5, he says, "And in a trance I saw a vision."

"The word *trance* or *ecstasy* denotes a state of mind when the attention is absorbed in a particular train of thought, so that the external senses are partially or entirely suspended. . . . This effect seems to be caused by so intense and absorbing a train of thought, as to overcome the senses of the body; or wholly to withdraw the mind from their influence, and to fix it on the unseen object that engrosses it."

As Scripture examples of prophesying, please notice Isa. 29:13-21, with which compare Mark 7:6, 7. Also see Jude 14-19, and 2 Pet. 3:2-12.

M. M. Osgood.

It is said tribulation worketh patience. Before tribulation comes, a man is calm in a calm; whereas patience properly is calmness in a storm.

S. D. Adventists and Their Critics.

BY ELD. J. H. WAGGONER.

(Continued.)

THIRD ANGEL'S MESSAGE.

THIS is a most solemn warning given in the following words:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

Against this message the most astonishing prejudice exists in the minds of many professed Adventists. It is even spoken of in contemptuous terms by preachers and writers of the "Crisis party." It has frequently been called by them, "Mrs. White's Third Angel's Message." They who are acquainted with the spirit that gives rise to this expression, will understand how strongly they wish to stigmatize this message. Do not these persons know that it is plainly written in Rev. 14:9-12? Or do their prejudices so outstrip their reverence, that they can use these contemptuous expressions concerning that which they know God has recorded in such solemn terms?

But what do they do with this message? Do they deny that it must be given before the Son of Man appears to reap the harvest of the earth? No, they cannot. Do they carefully meet our arguments on the subject, and by giving a better exposition show that ours is erroneous? This they cannot do; nor do they attempt it. When they attempt expositions of this message, they must either take positions so weak as to insure speedy refutation, or make admissions fatal to themselves.

We have shown by quotations from standard Advent publications that the Adventists of 1844 claimed to give the first message of Rev. 14. And it is undeniable that the great body of Adventists of 1844-5 did claim a fulfillment of the second message. It is also true that they expected the Third Angel's Message of that chapter would be given before the Lord would come. See the following from the pen of Eld. J. V. Himes in 1847:

"But the fourteenth chapter [of Rev.] presents an astounding cry yet to be made, as a warning to mankind in that hour of strong temptation. Verses 9-11. A denunciation of wrath so dreadful cannot be found in the book of God, besides this."

They, therefore, who are giving the Third Message are holding on to "the original Advent faith;" they are following the light of the fulfillment of prophecy clear down to the appearing of the Son of Man. They are Adventists. While they who reject the third message virtually deny the other two, they reject every second advent landmark erected in the past, and close their eyes to the clearest evidence of the Lord's soon coming. They are not real Adventists. They can drop the name without any concession of principle—without denying a single fact upon which their present faith is based! True, it might change their practice in regard to setting times for the advent; but this would be no detriment to them, but a great benefit to the cause of Adventism. Nor would this be any concession of principle on their part, as their practice of setting times for the coming of Christ is not sustained by any Scripture evidences. And they have fully proved before the world that they have no real faith in their own theories in this respect; for they preached and wrote that the Lord would come before the expiration of the year 1868. But as the year neared its close, when they should have preached it with greater vehemence if their faith was grounded on evidence, they gradually ceased to preach it entirely, and the year passed out without any sign of recognition in the paper. We leave it to the sense of all, that they had no faith in their own preaching! They held a lifeless theory, which could neither awaken the world, nor produce any sanctifying effect on their own hearts and lives. And such is the Adventism of the World's Crisis! And such are the people who denounce us in words full of the very "gall of bitterness," for injuring them by calling ourselves Adventists!

The fact that I have stated is very evident or easy of proof, that true Bible Adventism is found in the fulfillment and harmony of the three messages of Rev. 14; and the burden of present truth is the Third Angel's Message. And justice to the reader and to the subject requires that some evidence be presented on "the Mark of the Beast," against receiving which, this Message, so full of terror and of wrath, is given as a warning. The remarks which follow were written in reply to L. C. Wellcome in the Crisis, on this point, and are here reproduced, because they contain the essential facts on this subject, and show the utter want of evidence and argument among our opponents in regard to this truth. Please examine this subject with care, and let the truth of God's word be the test of our Adventism.

THE MARK OF THE BEAST.

The first sentence of the article of Eld. Wellcome is so strikingly truthful that it should secure the interest of the reader to the whole subject. It

is this: "There is fearful judgment awaiting all who have the mark of the beast."

But does it not appear to you that Eld. Wellcome has not done the subject and his readers the justice required by these solemn truths? Have you not a right to expect that he, "a teacher in Israel," would give you some idea of who were, or who are, in danger of this fearful judgment? Is a merely negative position a safe one? Can you be satisfied with such a position on such an important subject? This is surely not the way you have been accustomed to treat Bible truths, else you had never held the name of Adventists.

Before examining the position assumed by Eld. Wellcome, let me call your attention to a few plain facts of prophecy:

1. There are three messages in Rev. 14: 6-12.
2. The Son of Man comes on the white cloud to reap the harvest of the earth just after these messages are given. The great wine-press of the wrath of God is trodden at that time. See verses 14-20.

3. Some of the leading facts of the Third Message of that chapter are to be developed under the influence of Spiritualism, now extensively prevailing in the land. Chap. 13: 11-17.

4. The first message—"the hour of his judgment is come"—was given by William Miller and others; declared by them to be "the leading advent proclamation—the main branch of our [their] specific work."

5. The second message was believed, and so fulfilled, by tens of thousands of conscientious, God-fearing Adventists in New England and elsewhere; and the power of God witnessed to the truthfulness of the cry of "Babylon is fallen."

6. By comparing the Third Message, Rev. 14: 9-12, with chap. 16: 1, 2, it will be seen that the seven last plagues are poured out after the third message is given; for the first vial is poured on those who are denounced in that message for receiving the mark of the beast; and therefore these plagues constitute "the wine of the wrath of God," "without mixture," of that message.

Please carefully examine these facts, and you must be convinced that the subject of, and warning against, the mark of the beast, are not only weighty and important, but are "present truth," as certainly as that our Saviour's advent is "now nigh at hand." The events immediately connected with the second advent all cluster around the message warning against this mark.

And again I ask, Can you, as Adventists, take a merely passive and negative position on that which is so manifestly present truth? Are you willing to meet your Lord in a position so well becoming a slothful, or at least a careless, servant? But you will reply (for I perceive this to be the opinion of some), "Allowing it to be present truth, and the relation of facts and events to be as stated, yet you Seventh-day Adventists are mistaken in some of your views; you are fanatical."

Allow me to answer, that I think your reasoning is not good; your statement does not meet the question. The disciples were mistaken in their views when Christ rode into Jerusalem; did that justify the rejection of the gospel which they preached? William Miller was mistaken in some things; did that justify the world and a world-loving church in taking a negative position on the great doctrine of the second advent? Because he did not know everything, were they justified in resting contented in knowing nothing? Can you answer these questions to your own consciences before God, and not condemn yourselves on the subject now being considered?

Do you have that knowledge of what the mark of the beast is, that you may confidently judge of our errors? Does Eld. Wellcome, in his article, give you any direction how to escape this "fearful judgment"? Do any of your teachers show you how to avoid this fearful and now-impending danger? No! they do not know what it is; they only pretend to know in part what it is not. Are they not then blind in respect to this part of present truth? Dare you follow them down to the Judgment in this condition?

But having shown the fallacy of your objection, I now say that I, in all honesty and sincerity, differ with you right there. I think we are not mistaken; we are not fanatical. I believe we are able to give a good Bible reason for our faith on this subject. Thus thinking, and with confidence in your willingness to examine it with candor, I ask you to note the following facts:

1. In Rom. 4: 11, circumcision is called a *sign* and a *seal*. These terms are used interchangeably—they signify the same thing.

2. In Rev. 7, the servants of God are said to be *sealed* in their foreheads. Some translations say *signed*.

3. In Eze. 9, they are said to receive a *mark* in their foreheads. As Ezekiel's vision is of the time when utter destruction without mercy or pity is impending, and Rev. 7, when the four winds are about to blow on the earth, which denotes the battle of the great day, they must refer to the same time and the same work. And thus *mark*, and *sign* or *seal*, are also shown to be synonymous.

4. The mark of the beast is enforced, in the forehead or in the hand, just before the coming of the Son of Man, as shown in Rev. 13 and 14: But we see also that the seal or mark of God is placed in the foreheads of his servants in that same time. Therefore they stand over against one another; one *marking* those who are saved when the Lord Jesus comes; the other those who suffer the seven last plagues.

5. In the Third Angel's Message of Rev. 14, 9-12, which warns against the mark of the beast, and which denounces such "fearful judgment"

against all who receive it, the opposite or contrast is presented in "the commandments of God, and the faith of Jesus." This furnishes us with the only clue to be found in the Bible as to what is the mark of the beast.

6. Though this message embraces both the commandments of God and the faith of Jesus, yet as the seal or mark is the sign of the living God—the Father, we naturally conclude that the sign will be found in his commandments rather than in the faith of his Son. And, indeed, the faith of Jesus is based upon these commandments; for the gospel is a remedy for sin, and sin is the transgression of the law.

7. In Ex. 31: 16, 17, the Lord says *his Sabbath is his sign*, because he made all things in six days and rested the seventh day. Now in many scriptures it is shown that the characteristic title of God is that of Creator or Maker of all things. See Jer. 10: 1-16; Acts 17: 22-25; Rev. 14: 6, 7, &c. Wherefore it is said in Eze. 20: 20: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord thy God."

8. For this reason the Sabbath is the *seal of his law*; Isa. 8: 16; for of that law which Jehovah spake with his own voice, and wrote with his own finger, the Sabbath or fourth commandment is the only one which proves his authority, as it alone reveals his title of Creator of all things. This shows that we do not over-estimate the importance of the Sabbath; that it is a fearful matter to disregard his authority by trampling it under foot.

Now as God's Sabbath is his sign or mark, expressive of his power or authority as creator, and as the Third Angel's Message calls attention to the mark of the beast, and also to the commandments of God wherein his mark is found, we are necessarily led to conclude that, when the mark of the beast is enforced, it will stand in direct opposition to God's mark or sign; that is to say, that as God's sign of power is his Sabbath as commemorating his creative work, the sign or mark of the beast will be an opposition or counterfeit Sabbath, resting on papal authority, and offered as evidence of papal power and rule.

In giving the evidence of God's sign, we have given his own words—produced only his own direct claim. In like manner we let the beast power produce his own testimony as to his sign or evidence of authority. The following from the "Donay Catechism" is both direct and decisive on this point.

"Question. How prove you that the church hath power to command feasts and holy days?"

"Answer. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

"Q. How prove you that?"

"A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin."

This is not an exception to their general statements of the evidence. The following is from another Catholic work, the "Doctrinal Catechism."

"Q. Have you any other way of proving that the church has power to institute festivals of precept?"

"A. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

Here is claim of the very highest authority and power; viz., to set aside that which God has commanded, and to institute, and make a duty or a sin, that which God has not commanded or prohibited. And of this power the Sunday-sabbath, the rival of Jehovah's Sabbath, is offered as evidence—as a *sign*.

We have now plainly before us, God, the creator, with his Sabbath as his sign or mark of power; and the beast as a rival power, "sitting in the temple of God, showing himself that he is God," with his rival or counterfeit Sabbath as the sign or mark of his power. These are the *burden of the Third Angel's Message*. Here is an important element of present truth, as the Son of Man is soon to take his place on the white cloud, to reap the harvest of the earth. Happy the man who learns herein his duty and his danger; who obeys one, and shuns the other.

I now come to notice the pretended argument of Eld. Wellcome, which is, indeed, only an objection thrown out against the plain, undeniable facts I have presented. It is in two points: viz.,

1. The beast did not come into existence earlier than three hundred years after Christ.

2. All Christians kept the first day of the week during that three hundred years before there was any beast to ordain it, or any mark for them to receive.

This he puts forth with all seeming confidence, as taking the mask off from our position! Now I think if he had examined the subject more thoroughly he would have had less confidence in the effort he has put forth. I want you carefully to note the following facts:

1. The earliest first-day keepers did not profess to keep that day on any Scripture authority.

2. They did not keep it as *the Sabbath*, or as a substitute for the observance of the seventh day.

On the first point I affirm, and fear no contradiction, that no early writer ever based the observance of first-day on the authority of the Scriptures. Now Paul says to Timothy, as you have often

quoted, that the Holy Scriptures *thoroughly furnish* the man of God to *all good works*. Here is our test; and by this test we denounce Sunday-keeping as not being a good work.

What if it was kept by some within the first three centuries? Will you take the practice of the churches of that age as your rule, rather than the teachings of the Scriptures? If "the mystery of iniquity," by which the Man of Sin was exalted, was already working in Paul's day, is it any marvel that "iniquity" itself was exalted soon after his day? Dare you practice sprinkling for baptism, without the warrant of Scripture, because it was practiced by "the church"? If anybody ever found a commandment in the Scriptures to keep Sunday, we can find it; all Bible readers can. On this read the following testimony and admissions:

Buck, in his "Theological Dictionary," article *Sabbath*, says:

"It must be confessed that there is no law in the New Testament concerning the first day."

Remember here that Paul says, "By the law is the knowledge of sin." But in regard to keeping first-day there is no law; hence there is no duty. It is "will-worship."

Dr. Scott, in his Commentary, says:

"The change from the seventh to the first appears to have been gradually and silently introduced."

And in that manner have all other errors been introduced into the church; while for truth and duty we may safely appeal "to the law and to the testimony."

Neander says:

"The festival of Sunday, like all other festivals, was always only a human ordinance."

Alex. Campbell, Pres. of Bethany College, Va., in a lecture before a theological class, said:

"Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart, and when? Constantine, who lived about the beginning of the fourth century."

Challoner, D. D., Catholic, says:

"Sundays and holy days all stand upon the same foundation; viz., the ordinance of the church."

Sir Wm. Domville, England, said:

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."

There is scarcely any limit to the testimony which might be produced on this point; but this is sufficient to show that first-day observance was gradually introduced, without any Scripture authority, and therefore is on a level with Easter, Good Friday, &c.; or any other dogma peculiar to the dark ages of the church.

The second fact, most immediately related to this subject, Eld. Wellcome's article did not touch. Did the early first-day keepers observe that day as the Sabbath, or as a substitute for the Sabbath of the Lord? The very fact that they did not claim any Scripture authority for their action negates the question. Besides this, there is ample proof that they did not.

J. W. Morton, in his excellent "Vindication of the True Sabbath," says:

"The first day of the week was not observed by any of the children of men as a Sabbath for three hundred years after the birth of Christ. Do you ask for proof? I refer you to Theodore de Beza, who plainly says so. If you are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition?"

Bishop Jeremy Taylor said:

"It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."

Dr. Heylyn, in his "History of the Sabbath," says of early Sunday-keeping:

"For three hundred years there was neither law to bind them to it, nor any rest from labor or from worldly business required upon it."

And again he says:

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time, there was no law or constitution to restrain men from labor on this day, in the Christian churches."

Prof. Moses Stuart said:

"More or less of seventh-day observance was practiced in nearly all the Greek and Latin churches."

Prof. Stuart also mentions the well-known fact that the Council of Laodicea anathematized those Christians who kept the seventh day. This was A. D. 350.

Now notice, that Dr. Scott says the observance of first-day was introduced *gradually*; Bishop Taylor says the day required in the commandment, the seventh, was kept for almost three hundred years; Prof. Stuart confirms this statement of Bishop Taylor, and in 350 the papal council anathematized those Christians who still kept the seventh day; yet in the face of these undeniable facts Eld. Wellcome says that all Christians kept the first day of the week during the first three centuries! I leave it to your candid judgment as to who is unmasked by the facts.

(To be Continued.)

CAN it be that there are churches—so-called—of which what John Randolph once said of the Ohio river is true—"frozen up during one-half of the year, and dried up the other half"? Must it not be true of a church which contributes nothing, or next to nothing, to the spread of the gospel to the world?

Novel-Reading.

It is generally conceded that some of the finest fruits of the finest minds are found in this field of literature, encumbered, it is true, with ponderous heaps of the most vile trash. One in a thousand of these volumes may, perhaps, be read with some profit, and no serious injury, while four hundred and ninety-nine of the residue are so frivolous as to render their perusal a criminal waste of time. The other five hundred will be found positively injurious in various ways.

Habitual novel-reading is detrimental to health and vigor of the body. Nature will not be robbed with impunity of a requisite amount of food, air, rest, and sleep. Reprisals are always made where the hours of night are devoted to the exercise.

The nervous system, moreover, being intimately connected with the brain, becomes the predominating system during the period of youth, because this predominance is necessary to the proper development and increase of the body. Now that strong excitement of the feelings, occasioned by works of fiction, has a tendency to produce such a predominance of the nervous system as permanently to generate the most afflictive nervous diseases.

Novel-reading prevents a strong symmetrical development of the mental powers. In young ladies especially, do the sensibilities and imagination need to be repressed rather than stimulated, while the understanding and judgment require the most assiduous cultivation. Hannah More says truly that youth need more ballast. The education, however, which is afforded by works of fiction, consists in crowding more sail than the craft can carry.

An eager perusal of light literature destroys all taste for solid reading. Control over the thoughts is lost, while the bewitching scenes of romance are floating through the mind. Historical, scientific, and especially religious works, become insipid and dull. The habit of receiving pleasure, without any exertion of thought, by mere excitement of curiosity and sensibility, may be justly ranked among the worst effects of habitual novel-reading. It cannot but be injurious to the moral mind never to be called into action. Under circumstances of perpetual inaction, it wilts and withers like the muscles of an arm which is always unused.

Novel-reading tends to inflame the passions, pollute the imagination, and corrupt the heart. Moral sense is weakened by the false sentiments they inculcate. Even the better class are wanting in true religious principle. They may not oppose, or directly denounce, religion; but they make it appear unnecessary, by exhibiting a virtue sufficiently perfect without it. They delineate the most pious characters, and represent them under the most affecting circumstances, passing through the most trying scenes, till they enter joyfully the eternal state without the sustaining power of vital godliness. The sentimentalism of romance presents no motives to action so pure and exalted as the teachings of Christ. On the contrary, the viler class of novels actually teach and commend the most glaring vices. A recent author has truly said, "They paint for our imitation, humane murderers, licentious saints, holy infidels, and honest robbers. Over loathsome women and unutterably vile men, is thrown the checkered light of a hot imagination, until they glow with infernal luster."

Novel-reading is objectionable, because it creates an unnatural and morbid taste. It frequently becomes an inveterate habit, strong and fatal as that of the drunkard. In this state of mental intoxication, great waywardness of conduct is most sure to follow. Even where the habit is renounced, and genuine reformation takes place, the individual often suffers the cravings of former excitement.

Novel-reading lays the foundation for sad ruptures in the domestic relations of life. The lady who revels in fiction, may possess the power, through fancy and feeling, to attract, to interest, to please, to charm, to win; but her reign over the affections will generally be short, because her character affords no solid basis of trust and confidence.

In conclusion, the practice of which we speak is to be deprecated because it raises extravagantly high expectations in the youthful mind, and then dooms them to utter disappointment. The novelist paints beauty in colors more charming than nature, and describes bliss more ecstatic than man ever tastes. Thus the young are taught to despise the good which God has mingled in their cup of blessings, while they sigh in vain for a beauty and a happiness which never existed in a world that is nigh unto cursing, whose end is to be burned. The world of romance differs so essentially from the real rough and stormy world of life, that few can dwell for years in the enchanting fairy elevations of the one and then cheerfully descend to the dull, dusky, and discordant scenes of the other.—*Sel.*

THERE is a structure which everybody is building, young and old, each one for himself. It is called character, and in it every act is a stone. If day by day we are careful to build our lives with pure, noble, and upright deeds, at the end they will stand a fair temple, honored by God and man. But as one leak will sink a ship, and one flaw break a chain, so one mean, dishonorable, untruthful act or word will forever leave its impress, and work its influence, on our character. Then let the several deeds unite to form a day, and one by one the days grow into noble years, and the years, as they slowly pass, will raise at last a beautiful edifice, enduring forever to our praise.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 14, 1871.

URIAH SMITH, EDITOR.

The Conference.

As we are about to go to press, we take a little space for a few general remarks respecting the anniversary meetings just held in this place. The reports of the business proceedings found in this paper will well repay the careful perusal of all the friends of the cause. Financially, the past year has been an exceedingly prosperous one. We may especially mention in this respect the Publishing Association and the Health Institute. The exhibit which these two institutions are able to make of their financial workings the past year, attests the faithfulness of those who have had them in charge, and must be a matter of gratitude to all the friends of the cause. The inherent recuperative power which these institutions manifest is not a little astonishing. We wish not to be deemed irreverent when we say that it seems that God is bound to carry his work triumphantly forward over all obstacles, and through all difficulties. Or perhaps it could be better expressed by saying that, while to human shortsightedness and to human fears, difficulties and discouragements rise up like specters all along the way, there are no such things to God. He never becomes discouraged; and failure never will be written against his cause. Let Israel trust in him, and go forward.

WHO WERE PRESENT.

Among the ministers present we may mention Bro. White, Bates, Andrews, Haskell, Waggoner, Cornell, Canright, Van Horn, Butler, Sanborn, Andrews (R. F.), Lawrence, Byington, Matteson, Strong, Pierce, and Lane. Besides these there were fifteen licentiates, and a good representation of brethren and sisters from different places. It was cheering to meet with the friends once more, who are still struggling on in the cause of truth, of good hope and courage in the work.

THE CAUSE IS ONE.

Notwithstanding some of the brethren came from fields of labor so widely separated, and parts of the country so distant from each other, and all were exceedingly anxious for the people in their own States, there was no sectional feeling; but the interest of one was for all the rest. And one of the most affecting meetings of the series, was when the subject of missionary labor was taken up in the Conference, and appeals for help were read from letters, and made by the delegates, in reference to every section of the field. All the country is holding out its hands for help. Hearts are ready for the truth, as a thirsty land is ready for rain. And he who could listen to the appeals that came from the far east and the distant west and met here at the Conference, beseeching in most touching terms for assistance;—he who could listen to these and not respond, "Here am I, send me," must be callous and unfeeling of heart.

SABBATH DISCOURSES.

Of the sermons preached during the Conference, we refer especially to those given on the Sabbath, the first in the forenoon by Bro. Andrews, the second in the afternoon by Bro. Butler. The first presented the danger of falling through unbelief, as illustrated by the Israelites, who, though they experienced a marvelous deliverance from Egypt, by being led through the Red Sea, and thought themselves, as indeed they then were, the people of God, in a state of acceptance with him, nevertheless through subsequent unfaithfulness, failed to reach the promised land, but left their bones to bleach in the wilderness. The second presented the importance of our seeking meekness and righteousness, if it may be we may be hid in the day of the Lord's anger; the importance, in other words, of our keeping the commandments of God and the faith of Jesus as enjoined in the third angel's message, if we would escape the perils of the last days, and secure a place in the kingdom of God. These discourses were timely, and adapted to the wants of the people. Truths of infinite importance were brought to bear upon the hearts and consciences of those who heard; and it will be an indication of fault on their part, if they do not become, from the hearing, better men and women.

On Monday forenoon, at the last session of the General Conference, the following resolutions were unanimously adopted by the whole congregation present:

Resolved, That we tender our thanks to Bro. White for his labors during the past year, in bearing heavy burdens under the most unfavorable and trying circumstances; and also for his readiness to serve the interests of the cause at our request. And we pledge ourselves to sustain him according to the best of our ability, and to bear those burdens that we may be able, that he may be free to fill those stations to which we believe God has specially called him.

Resolved, That we deeply sympathize with Sr. White in her present enfeebled and worn condition; and we wish to express our thanks to our kind Heavenly Father for hearing our prayers in her behalf; and we unitedly pledge ourselves to remember her in all our prayers.

There appears to be in all hearts an increasing confidence in the work of the Lord. The outlook for the progress of the cause is such as to inspire hope and courage.

Business Proceedings

OF THE NINTH ANNUAL SESSION OF THE GENERAL CONFERENCE OF S. D. ADVENTISTS.

CONFERENCE assembled according to appointment in REVIEW, Feb. 7, 1871. Prayer by Eld. J. N. Andrews.

Delegates being called for, credentials were presented by the following brethren:

N. Y. & Pa. Conference. J. N. Andrews.
Ohio. I. D. Van Horn (by invitation of Conference).
Mich. & Indiana. Jas. White, D. R. Palmer, S. H. King, E. H. Root, Jas. Harvey.
Illinois. R. F. Andrews.
Wisconsin. C. W. Olds.
Iowa. Geo. I. Butler, D. M. Canright.
Minnesota. Stephen Pierce.
Maine. J. H. Waggoner (by invitation of Conference).
New England Conf. S. N. Haskell. By invitation of Conference, M. E. Cornell also acted as delegate from New England.
Kansas & Mo. R. J. Lawrence (by invitation of Conference).

On motion, all ministers present were invited to participate in the deliberations of this Conference. Minutes of last Conference read and accepted.

Gen'l Conference Summary For the Year 1871.	Ministers.	Licentiates.	Churches.	Number of Members.	\$ R. Fund Pledged.	\$ R. Fund used by the Churches.	\$ R. Fund used by the Conference.	\$ R. Fund Gen'l Conf. Year.	\$ R. Fund on hand.
Maine.	1	5	9	194	\$ 950 00	\$ 10 00	\$ 940 00		
New England.	12	15	300	3044 00		3044 00	\$ 100 00	\$500 00	
Vermont.	5	4	12	202	1501 34	172 01	1329 33	50 00	34 00
N. Y. & Pa.	5	5	24	589	2504 07	201 54	2752 53		
Ohio.	10	194	1220 01	195 50	111 41			67 25	2000 00
Michigan & Ind.	11	14	63	1643	2779 81	1851 93	3927 88		
Wisconsin.	12	14	17	450	2551 00		2551 00	530 00	100 00
Illinois.	4	8	38	278	875 00		875 00		
Minnesota.	4	4	9	250	900 50		900 50	300 00	
Iowa.	4	18	420	2400 00				330 00	650 00
Kansas & Mo.	1	6	130	800 00			800 00		
California, Mich. States Mission.	1			60					
Total.	35,48	185	4300	\$23096 42	\$2343 98	\$15523 25	\$1119 00	\$3009 25	

COMMITTEES APPOINTED.

Auditing Committee. E. H. Root, Jas. Harvey.

On Nominations. Geo. I. Butler, I. Sanborn, E. H. Root.

On Resolutions. J. N. Andrews, D. M. Canright, Jas. Harvey.

Eld. H. P. Burdick, S. D. Baptist, being present, was invited to participate in the deliberations of the Conference.

Missionary reports were called for, and presented by the following brethren:

Eld. J. H. Waggoner spoke of his labors in Maine, giving an encouraging account of the prospects of the cause in that State.

Bro. Cornell spoke of the cause in Boston, Mass., and vicinity.

Bro. Lawrence spoke of labors in Kansas and Missouri. Reported five organized churches in that Conference, and four other places where regular meetings are held.

Bro. Matteson spoke of his labor in the same field. He also gave a very encouraging account of the interest he found among the Danes and Norwegians in Michigan and Wisconsin.

Bro. White spoke of his labors in different parts of the field, especially during the camp-meeting season, referring for particulars to his reports published in the REVIEW.

Treasurer's report presented, showing the following result:

Indebtedness of Conference at last report,	\$272.90
Received from March 15, 1870, to Feb. 7, 1871,	\$3261.42
Pd. out as per book, during same time,	\$2535.16
Bal. in Treas. Feb. 7, 1871,	453.36
	\$3261.42

Report accepted.

By vote it was left to the Gen. Conf. Committee to arrange for preaching during the Conference. Adjourned to 3 P. M.

SECOND SESSION. Committee on Nominations reported, for President, the coming year, Jas. White; Secretary, U. Smith; Treasurer, A. P. Van Horn; Executive Committee, Jas. White, J. N. Andrews, W. H. Littlejohn.

These persons were thereupon elected to their respective offices.

Committee on Resolutions reported the following for the consideration of the Conference:

1. *Resolved*, That we recognize in the pres-

ent condition of the Pope of Rome and the Sultan of Turkey, unmistakable evidence that we have reached the very conclusion of the great lines of prophecy, and that our confidence in the speedy advent of our Lord is unwavering. Adopted.

2. *Resolved*, That we cherish the cause of the Sabbath, identified as it is with that of the moral law, as holy and elevated, and that we pledge ourselves to continue earnest effort that we may lead many to its sacred observance. Adopted.

3. *Resolved*, That we deeply regret the circumstances which rendered it impracticable that our delegate to the Seventh-day Baptist General Conference should attend the session of that body last September. We recall with much satisfaction the visit of their delegate, Prof. Jonathan Allen, at our session one year since; and we express anew our earnest desire to maintain with this body of Sabbath-keepers the most friendly Christian relation. And as the most suitable manner to give effect to this feeling, we again appoint our esteemed Bro. Eld. Jas. White to represent us as a delegate to this people, with power, in case of inability to attend, to appoint a substitute.

After interesting remarks by Elds. J. N. Andrews and H. P. Burdick, this resolution was adopted.

4. *Resolved*, That we highly appreciate the faithful and abundant labors of Eld. Jas. White in many departments of the work as preacher, writer, general publishing agent, and editor, and also as having the care of many other matters pertaining to the advancement of the cause, and the well-being of mankind. We consider that the prosperity which has attended his management of our publishing interests fully sustains and justifies the statements of the Testimonies relative to his call to this position. And while we earnestly invite him to retain his oversight of the work of publication, we do, as an act of justice, request him to take a furlough that shall be sufficient to enable him fully to recover his wonted strength. We judge that a much smaller amount of business might be well for some months to come, and that this could be placed in the hands of others, who should act with his counsel. Adopted.

5. *Resolved*, That we re-affirm our abiding confidence in the Testimonies of Sr. White to the church, as the teaching of the Spirit of God, and that we have each year continual and growing evidence that they are such. Adopted.

6. A sixth resolution touching the Health Reform, after remarks by Bro. Waggoner, White and Burdick, was recommitted to the committee for a revision of its phraseology.

7. *Resolved*, That we express our deep interest in the work of Bro. Matteson in carrying the truth to the Danes and Norwegians in our country, and that we assure him of our sympathy and support. Adopted.

8. *Whereas*, God has shown that there should be picked men at the heart of the work, and,

Whereas, Heretofore the cause has suffered for the lack of such men who would help to bear burdens, and,

Whereas, We think there are those among us who would please God and relieve his overtasked servants by coming and helping in such things as they could do, therefore,

Resolved, That a committee of three be appointed to select such men to remove to Battle Creek, as they shall think duty calls to this place. Adopted.

9. *Resolved*, That we regret the lack of a missionary spirit among our people, and that we encourage proper men and women, especially the young, to consecrate themselves to the work of God; not simply as ministers and lecturers, but as helpers in the various departments of the cause, in organizing Sabbath-schools, visiting from house to house, circulating books, &c., where our lecturers have first opened the way. Adopted. Adjourned to 6:30 P. M.

THIRD SESSION. This session was occupied with a general consideration of the wants of the cause in all parts of the field. Remarks were made by Bro. Pierce, White, Andrews, Haskell, Canright, Waggoner, and others. From Maine to Minnesota, and in Washington Territory, Oregon, and California, most pressing needs exist; and from all these places most urgent calls come in. Most stirring remarks were made on the duty of all to take hold of the work, and do what they can, in any manner they can, to forward the work, to avoid sectional feeling, as the cause is one, and to pray the Lord of the harvest to raise up laborers to go forth into his vineyard.

FOURTH SESSION. Wednesday, 4:30 P. M. The Chair, being empowered to nominate the Committee called for in Resolution 8, presented the names of the following persons, who were chosen to do the work there specified: E. H. Root, S. H. King, J. F. Carman.

FIFTH SESSION. Feb. 11, 6 P. M. Bro. H. W. Kellogg of Vermont, having arrived, presented credentials as delegate from that Conference.

The Committee on Resolutions presented Resolution 6 as amended:

Resolved, That while we humbly confess and deeply deplore the fact that errors have been committed in the management of the Health Institute and *Health Reformer*, we yet express our heartfelt thanks that they have been the means of spreading much light and doing much good in this sacred work, and we invite our people to give

them their support; and we hereby pledge ourselves to unite with them all in renewing our interest in the cause of health reform. Adopted.

On motion, it was left with the General Conference Committee to secure laborers for the camp-meetings.

Fourteen camp-meetings were called for by the delegates from different States.

The President of the Conference was requested, by vote, to prepare a work on the subject of camp-meetings.

SIXTH SESSION. Sunday, 7:15 P. M. Bro. Andrews spoke in regard to the Benevolent Association, formed in 1868, and read from the REVIEW the objects for which the organization was instituted.

Bro. E. H. Root, S. H. King, and J. F. Carman were authorized to act with the Gen. Conf. Committee to induce such persons to remove to Battle Creek as can be a help in the work, and effect the removal from the place of such persons as can be of no help here.

The Library fund was left in the care of the Trustees of the Publishing Association.

Bro. Harvey having to leave, Bro. S. H. King was chosen to supply his place on the Auditing Committee.

SEVENTH SESSION. The Chairman being empowered to appoint a committee to designate certain persons to write essays on the objects of the Missionary Society, Benevolent Association, Health Reform, &c., declined to act; whereupon the matter was left with the Committee on Publications.

Bro. Andrews, Cornell, and Canright, were chosen to arrange time and subjects for the lecture course. JAS. WHITE, Pres.

U. SMITH, Sec'y.

Seventh-Day Adventist Publishing Association.

ELEVENTH ANNUAL SESSION.

PURSUANT to notice given in the REVIEW, the eleventh annual meeting of the Seventh-day Adventist Publishing Association was held in Battle Creek, Mich., Feb. 8, 1871. The President, Eld. James White, was in the chair. Prayer by Eld. Geo. I. Butler. The roll being called, it was ascertained that there were present sixty-one members, representing one hundred and fifty-seven votes. Next in order followed the

TREASURER'S REPORT.

Report to the Eleventh Annual Meeting of the Seventh-day Adventist Publishing Association for the year ending February 1, A. D. 1871.

RECEIPTS.

Cash on hand March 11, 1870,	\$1,292.57
Received on REVIEW & HERALD,	\$5,661.96
“ “ Youth's Instructor,	854.14
“ “ Health Reformer,	2,323.31
“ “ Cash Sales,	4,429.54
“ “ Accounts & Deposits,	38,021.05
“ “ Donations,	57.28
“ “ Shares,	375.00
“ “ Job Work,	450.30
“ “ Mich. Conf. Fund,	4,096.18
“ “ Gen. Conf. Fund,	3,261.42
	\$59,530.28

Total,

\$60,822.85

EXPENDITURES.

Paid out on Accts. & Deposits,	\$27,533.30
“ “ for Stock,	10,498.28
“ “ Office Labor,	6,552.06
“ “ Materials & Sundries,	958.38
“ “ Wood & Incidentals,	1,621.77
“ “ on Mich. Conf. Fund,	3,720.33
“ “ Gen. Conf. Fund,	2,535.16
Total,	\$53,419.28
Cash on hand to balance,	7,403.57
	\$60,822.85

Total value of the Property of the Association as per Inventory, \$52,636.60
Association holds Notes to the amount of 3,110.84
Due the Association on Book Account, 9,564.08
Cash on hand Feb. 1, 1871, 7,403.57
\$72,714.54

The Association owes as follows:

On Notes,	2,335.64
“ “ Book Account,	20,304.88
	\$22,700.52

Assets after all debts are paid, \$50,014.02
Assets as given in last Report, 40,487.69
Increase during the year, 9,526.33

A. M. DRISCALL, Treasurer.

Moved, By Eld. Joseph Bates, that the above report be accepted. Carried.

The next proceeding of the meeting was to nominate officers for the ensuing year; which was done by ballot, and resulted in the nomination of the following persons: President, James White; Vice President, Uriah Smith; Secretary, Mrs. A. P. Van Horn; Treasurer, Miss Anna M. Driscall; Auditor, L. P. Bailey; Committee on Publication, James White, J. N. Andrews, and J. H. Waggoner. This nomination was ratified by a unanimous vote. Adjourned to 3 o'clock P. M.

AFTERNOON SESSION. Met according to adjournment. Prayer by Eld. James White.

On motion of J. N. Andrews, it was

Resolved, That we elect Eld. James White Editor of the ADVENT REVIEW, and Uriah Smith Assistant Editor, for the ensuing year. Carried.

On motion of Eld. J. H. Waggoner, it was

Resolved, That Miss J. R. Trembley be elected Editor, and Miss E. R. Fairfield Assistant Editor,

of the *Youth's Instructor*, for the ensuing year. Carried.

On motion of Eld. J. H. Waggoner, it was

Resolved, That the President be allowed the sum of \$12.00 per week, the Editors of the *Review* \$12.00 per week, the Editors of the *Instructor* \$6.00 per week, the Secretary the sum of \$10.00 per week, and the Treasurer the sum of \$6.00 per week, the ensuing year. Carried.

Meeting adjourned to the call of the Chair.

THIRD SESSION. Thursday, Feb. 9, 4 o'clock P. M. Prayer by Bro. D. M. Canright. The subject relating to the editing of the *Health Reformer* was brought before the meeting by the Chairman.

On motion of Eld. J. H. Waggoner, it was

Resolved, That Eld. James White be elected Editor, and Miss E. R. Fairfield Assistant Editor, of the *Health Reformer*. Carried by a unanimous vote.

On motion of Eld. D. M. Canright, it was

Resolved, That the S. D. A. Publishing Association approve the action of the Trustees in subscribing for the Association \$200.00 on what is known as the Ohio & Michigan R. R. Carried.

On motion of Eld. J. N. Andrews, it was

Resolved, That Eld. James White be requested to retain the management of the Book Fund, for the ensuing year.

Adjourned to the call of the President.

JAMES WHITE, Pres.

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

Health Reform Institute.

PURSUANT to the call made in the *Review*, the stockholders of the Health Reform Institute, met at the house of worship of the Seventh-day Adventists, Thursday, Feb. 9, 1871.

The meeting was called to order, and opened with prayer. Eld. J. H. Waggoner was called to the chair.

Upon the call of the roll there were found to be 747 shares represented in person or by proxy. The minutes of the last meeting were read and approved.

The Auditor's report was presented, and is as follows:—

AUDITOR'S STATEMENT,

Showing the Financial Workings of the Institute for the year commencing March 10, 1870, and ending Feb. 3, 1871.

RECEIPTS.	
From Patients,	\$9,286.08
On Incidental Sales,	558.06
On Charitable Fund,	6.00
Due from Patients on the past year's account,	1,359.14
Total,	\$11,209.28
EXPENDITURES.	
Invoice of March 10, 1870,	\$ 965.46
Incidental Expenses,	3,170.25
For Labor,	2,319.42
Their due to date,	487.16
Allowing 10 per cent on \$8,480.30, value of Furniture, for wear,	848.03
Making,	\$7,290.32
Less the Invoice of Provisions and Goods on hand,	642.65
Total,	\$6,647.67
Leaving the Excess of Receipts,	\$4,561.61

This is to certify that I find, after a careful examination of the Health Reform Institute books, the above statement to be correct, so far as I am able to judge.

S. H. LANE, Auditor.

This report was accepted.

On motion, a Nominating Committee of three was appointed; viz., James White, J. N. Andrews, and G. I. Butler, who presented the following names as candidates for Directors: S. H. King, E. H. Root, J. F. Carman, S. A. McPherson, D. R. Palmer, Daniel Carpenter, and B. Salisbury. These persons were thereupon unanimously elected.

Voted, To approve the action of Eld. James White in subscribing two hundred dollars, in behalf of the Directors of the Institute, for the Ohio and Michigan R. R.

Adjourned *sine die*.

J. H. WAGGONER, Chairman.

B. SALISBURY, Clerk.

Michigan Conference of S. D. Adventists.

ELEVENTH ANNUAL MEETING.

PURSUANT to a call made through the *Review*, this Conference met at Battle Creek, Mich., on Friday, the 10th day of February, A. D. 1871. Meeting called to order by the Chairman, and opened with prayer by Eld. M. E. Cornell. The Secretary not being able to be at the meeting, it was moved and voted that I. D. Van Horn act as Secretary, *pro tem*.

The number of delegates who presented credentials to the Conference was forty-seven, representing thirty-four churches. A few churches represented by letter, and some not at all.

On motion, brethren in good standing were invited to participate in the deliberations of the Conference. The minutes of the last meeting were read and accepted.

The church in Oneida, Mich., requested the Conference to allow them to disband and unite with the church at Potterville. On motion, their request was granted.

Moved, That the church at Cedar Springs,

Mich., be admitted under the watchcare of the Conference. Carried.

The Treasurer's report of the S. D. funds of the Conference was read and accepted:

TREASURER'S REPORT

Of the Mich. State Conference of S. D. Adventists, from March 16, 1870, to Feb. 7, 1871.

Amount on hand at last report,	\$3518.76
Received during the year,	4096.18
Total,	\$7614.94
Paid out during same time, as per book,	\$3720.83
Balance in Treasury at date,	\$3894.61

G. H. BELL, Treasurer.

Moved and Voted, That the Chair appoint a committee of six to act with the Conference Committee, to audit and settle accounts with ministers; whereupon the following brethren were appointed: G. H. Bell, James Harvey, S. Howland, Wm. Potter, Charles Buck, and D. W. Milk.

On motion, R. J. Lawrence, J. S. Wicks, and H. S. Guilford, were appointed by the Chair as a Committee on Nominations.

On motion, the Chair appointed the following brethren as a Committee on Resolutions: J. H. Waggoner, M. E. Cornell, and D. H. Lamson.

Many calls for labor in the churches, and in new fields, were then read before the Conference, which called out many remarks from Brn. White, Waggoner, and others.

Moved, That the supplying of these calls be left with the Conference Committee. Carried.

The report of the standing of the Conference was then read, which was as follows:

Number of members at the beginning of the Conference year,	1495
Gain during the year,	173
Loss " " " "	125
Present No. in the churches of the Conference,	1543
Whole No. of churches in the Conference,	53
Total amt't of S. D. funds pledged to churches \$5579.81	
" " " " " " " " to the Conf. 3927.86	

Reports of the labor of ministers were called for, and the following brethren responded: Joseph Bates, M. E. Cornell, John Byington, Philip Strong, E. B. Lane, and S. H. Lane.

On motion it was *voted*, That credentials be renewed to the following ministers: James White, Joseph Bates, John Byington, R. J. Lawrence, I. D. Van Horn, M. E. Cornell, Philip Strong, J. H. Waggoner, E. B. Lane, and J. N. Loughborough.

Moved and voted, That Sr. Ellen G. White receive credentials from this Conference.

On motion it was *voted*, That Eld. D. M. Canright be transferred from this Conference to the Iowa Conference, where his home now is.

On motion it was *voted*, That the following brethren receive license, and that they be recommended to receive ordination as ministers in the Conference: Uriah Smith, W. H. Littlejohn, C. Stoddard.

Moved and voted, That the following brethren receive license: Charles Seaward, E. H. Root, Harmon Kenyon, S. H. Lane, D. H. Lamson.

The granting of license to the following brethren was left to the Conference Committee: Alvin Marsh, James G. Sterling, D. F. Randolph, Chas. Jones, and G. H. Bell.

Moved, That a committee of three be appointed by the Chair, to whom application might be made by those wishing license; whereupon, John Byington, R. J. Lawrence, and M. E. Cornell, were thus appointed.

Adjourned to 2 o'clock P. M.

AFTERNOON SESSION. Opened with prayer by Bro. Bates. The Committee on Nominations reported the following persons for Officers of the Conference the ensuing year: President, Uriah Smith; Secretary, Miss Jane R. Trembley; Treasurer, Miss Addie Merriam; Conference Committee, Uriah Smith, J. T. Carman, and D. H. Lamson. These were each elected by a unanimous vote.

The committee to receive application for license, reported the following names, who each were granted license by the Conference for the ensuing year: H. A. St. John, W. B. Castle, J. O. Corliss, Albert Weeks, A. N. Fisher, and H. S. Gurney.

Committee on Resolutions reported, and offered the following:

Resolved, That we have seen with deep regret a decline of interest in the cause of health reform with some of our churches and people; and we hereby request our ministers to strive to revive this interest wherever they may be called to labor. And we call upon all who profess to be looking and preparing for the coming of the Lord, to make this a cause of self-examination, and a special subject of prayer, that we may not slight the warnings and counsels of God on this important subject.

The above resolution was adopted by a unanimous vote.

On motion, Bro. I. A. Olmstead was elected to fill the place of C. S. Glover in the Mich. Camp-meeting Committee.

Adjourned to the call of the President.

URIAH SMITH, President.

I. D. VAN HORN, Secretary, *pro tem*.

"I EXPECT," said a worthy Quaker, "to pass through this world but once. If, therefore, there be any kindness I can show, or anything I can do for my fellow-men, let me do it now. Let me not neglect or defer it, for I shall not pass this way again."

S. D. A. Benevolent Association.

THIS Association held its second meeting, in Battle Creek, Mich., Feb. 12, 1871, at 8 P. M. The business to come before the meeting being the election of officers, it was

Voted, That the officers of the General Conference be respectively the corresponding officers of the Benevolent Association.

JAMES WHITE, Pres.

U. SMITH, Sec'y.

Missionary Society.

THIS Society held its second annual meeting in Battle Creek, Feb. 11, 1871, at 7 P. M. The present standing of the funds of the Society was presented as follows:

Whole amount rec'd to Feb. 1, 1871,	\$2551.54
" am't paid out to same date,	613.84

Balance in the Treasury	\$1937.70
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The following resolutions were adopted:

Resolved, That we express our deep sympathy with our dear brethren in Switzerland in their pecuniary difficulties, in the troubled state of the nations around them, and in their consecration to the cause of present truth; and we pledge to them our prayers and aid in carrying on the work of God among them.

Resolved, That we request our Executive Committee to procure the publication of tracts in the several languages, in which our home and foreign missions are carried on.

JAMES WHITE, Pres.

U. SMITH, Sec'y.

A Living Church the Only Hope of Success.

THE following article was published in the *Sabbath Recorder* of Dec. 22, 1870, under the title of "Suggestions;" and they are suggestions which we deem of vital importance, and hence lay them before the readers of the *Review*. It is written from a S. D. Baptist standpoint, but is easily adapted to the longitude of S. D. Adventists. We commend it to the careful consideration of all our churches. Especially let these truths become stamped indelibly in the mind, that a spiritual, harmonious, Sabbath-keeping church, is the most effective exponent of the principles of the truth; and that Sabbath-keepers should be, and, if they expect to succeed in their work, must be, "the best Christian people in the country."

That as a people we might do more than we are doing for the dissemination of Sabbath truth, few will deny. That lecturing and the circulation of the printed page are indispensable agencies in such work, all will probably admit. There is some danger, however, that in our appreciation of these facts, we overlook features of the situation equally important. In calling attention to some of these, let nothing be interpreted as written in a spirit of antagonism to that concerning which all are agreed.

A spiritual, harmonious, Seventh-day Baptist church is the most effective exponent of Seventh-day Baptist principles. The mere existence of such a body in any community is a fact, the significance of which is not to be forgotten. Such an organization is verily a city set upon a hill, whose light cannot be hid. No argument for the Sabbath is so convincing. They, whose faithfulness is instrumental in securing and maintaining such a condition, are doing a valiant service for the Sabbath. We might send men into every county in the Union to preach upon the subject, and yet make no real advancement, if in our churches we failed to sustain the cause of vital piety. Aggressive effort is only valuable when it is the result of internal power and fervency. Otherwise it is mere French bluster. It is Prussian discipline at home that gives Prussian victories abroad. The work of the former is more quiet, less interesting, more irksome, but not less important, than that of the latter. If all the membership of our churches were in first-rate working condition, we could soon take the country for the Sabbath. To secure the nearest practicable realization of this ideal condition, is the first requisite.

The elements of all real power must be found in the churches, and laboriously evolved. If years pass while the work is being done, let them go, but let the work be done. We may talk and plan in our annual meetings, yet such work, however important, is of no consequence compared with the work to be performed in the churches. To open up new fields is a privilege to be accepted with joy. To retain the old ones is an imperative duty. There is no argument against Sabbatarianism so hard to meet, as that which is presented by a decaying church, unless it be that which is sounded forth from the grave of a buried one. The mere existence of a live Seventh-day Baptist church is a troublesome fact to Sunday-keepers around it, constantly challenging attention, provoking inquiry, requiring careful and sometimes embarrassing explanations. It places them constantly on the defensive, within and without. The influence of a Seventh-day Baptist church is, of necessity, more extensive than that of other churches of similar size and resources in its vicinity. Take the Pawcatuck church for an illustration. From its location, its business relations, its places of summer resort, it happens that few places of its size are so extensively known as is

Westerly. And wherever it is known, it is notorious as the "place of two Sundays." Of the hundreds of strangers who visit it yearly for business or pleasure, many attend the services of the Sabbath from motives of interest or curiosity, and to a great extent form their ideas of the denomination from what they see or hear; while nearly all, if they do not attend services, have the subject forced upon their attention. The worshippers quietly wending their way to the house of God, are preaching, perhaps unconsciously, the Sabbath, as they go. The bell that summons them, melodiously proclaims the seventh day of rest. The driving of carts, the clatter of machinery, the screaming of whistles, on Sunday, noisily announce it a day in which to obey the command for the six days of labor. The trains, passing through the place hour by hour, bear passengers, who, at the announcement of the station, make frequent inquiries concerning Seventh-day Baptists, whose presence is suggested by the name. A Sabbath tract afterward placed in their hands is likely to find readers. Of the printing presses carried from their places of manufacture in our midst to various places in nearly every State, almost every one is quite likely to print, among its first impressions, an article concerning Westerly, in which Seventh-day Baptists are sure to have their notice. What as true of Westerly, applies to a certain extent to all our churches. We cannot avoid preaching the Sabbath, if we would. We are doing it continually. But how much stronger and more effective would this preaching be, if we were as noted for our piety, as we are for our peculiarity of doctrine, and of practice! One of the most forcible arguments ever used against us as a people is, that our average Christian life and spiritual power are not above, or beyond, those of other Christians. Seventh-day Baptists ought to be the best Christian people in the country. To be greatly successful, they must be; for the Sabbath doctrine will be judged by its apparent fruits. Controversial effort in the locality of a church will be of little avail, unless the church itself is in such good working order that its religious power in the community is recognized as almost irresistible. Whoever, then, is laboring faithfully, persistently, even though quietly, to bring about this condition, whether he be layman or preacher, is working intelligently and efficiently for the promulgation of Sabbath truth. He who preaches Christ most faithfully, is doing most for the Sabbath, whether he make the preaching of the fourth commandment a specialty or not.

And here it may not be out of place to suggest that the real friends of the Sabbath, and of the Sabbath Tract Society, cannot afford the insinuation that those who see the primary importance of this branch of the work, and humbly yet rejoicingly accept the responsibility connected with such apprehension, are less sincere or less earnest in their devotion to the truth than are those whose position, perceptions, inclinations, lead them into another department of labor in behalf of the common cause. Denominational effort must utterly fail, unless there be hopeful, self-denying, indefatigable labor in the churches. Let the fountains fail, and the streams that are supplied by them must soon disappear. Nor can we afford to consider that any, whose judgment may not lead them to coincide with every suggestion, or plan, or line of financial policy proposed, are not honestly and heartily desirous of the success of a cause that has received their sacrifices. Next to the necessity of being united to Christ, is the need of union with each other. United, we may succeed; divided, we cannot. Practically, he is the greatest enemy of the Sabbath, who sows the seeds of personal prejudices and sectional jealousies, or who seeks to carry a point for personal or partisan purposes, in the church, or in the denomination.

Intrigue among Ministers, for Office.

"THE New York Tribune of the 7th inst., says: 'It comes out as rather a curious fact, that there is a good deal of lobbying and intriguing to secure the office of Chaplain to the Massachusetts Legislature. In one case, we hear of the wife of a clergyman who has been by letter personally soliciting members in her reverend husband's behalf.'"

It seems bad enough for politicians to lobby and intrigue to obtain office, but how much worse when ministers of the gospel condescend to such dirty work! Nor is the one who has done this, simply a solitary case; it is becoming quite general. The world and worldly honors seems to be the object which a large proportion of ministers now have in view. May the Lord preserve us from it. How much can the prayers of such a man avail with God? Alas! vital piety is becoming more and more scarce among both people and ministers.

Is there not a reform needed? Every thinking mind must see it. Lord, speed it on.

D. M. CANRIGHT.

A Lady and an Infidel.

A NOISY infidel, conversing with a circle of ladies, was attempting to bring them to join him in denying the existence of God. Meeting with poor success, he gave vent to his feelings of disappointment and vexation by saying, "I did not imagine that in this house I alone should have the honor of not believing in God."

"You are not alone, sir," said the mistress of the mansion; "my horse, my dog, my cat, all share that honor with you; only these poor brutes have the honor not to boast of their unbelief."

Progress of the Cause.

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

Iowa.

JAN. 17, myself and wife rode sixteen miles to Monroe, Iowa, through the bitter cold. In the evening the friends all came together at sister Stern's good home, and I talked to them about some points of doctrine on which some difference of opinion had been held by them. The good Spirit of God seemed to be present. All manifested a teachable spirit, and were willing to learn, and to see their errors when pointed out. This increased our confidence in them, and love for them. Another family has lately come out on the truth there. I think the cause at Monroe is brightening up. Hindering causes are being removed, the chaff has blown away. May humility and unity prevail among us.

Jan. 19 and 20, rode sixty miles to Peru. Had an appointment at the school-house for the evening; but the Methodists put in an appointment over ours, and arrogantly crowded us out. We hastily fixed up our own house, and held meetings there. I spoke six times, and had a good attendance. A good work is being done here. Some fifteen whole families, besides several in other families, are keeping the Sabbath. Our Sabbath-school and Bible-class numbered fifty-four. On Tuesday evening, above fifty came together at father Reed's, and we enjoyed a pleasant time practicing singing. Bro. Larimer, a teacher of singing, will instruct them. The truth has a firm hold on a large class here, and we still hope for many others. Was sorry to leave so soon.

Jan. 27, Bro. Harford took me to Adel. Staid till Tuesday. Preached three times in the Court House. Some interest. Had several good meetings with the brethren and sisters. Some new converts are coming in. Organized a church of ten members, and raised the s. b. \$26. We think the cause is coming up here. We love this little church, and hope that unity and zeal may dwell with them.

Tuesday evening, enjoyed a good prayer-meeting with about twenty of the friends at Monroe. A great change for the better has taken place with this church, for which we thank God.

D. M. CANRIGHT.

Battle Creek, Mich.

Wisconsin.

AFTER my report in November, I visited the church at Liberty Pole. Remained there with Bro. Sanborn two days. Then we went to Viroqua, Vernon Co. Delivered two lectures there, the first ever given in the place. Left them desiring to hear more. I then by an urgent request went to Viola, Vernon Co., and lectured six evenings, with increasing audiences. Two ministers were there who listened with interest. I think when I return to Viola there will be some sheaves gathered in. Met once with the church at Kickapoo Center.

Nov. 31, commenced meetings at Coon Slough. Met with some opposition which had arisen since my first meetings at that place. Ministers threatened; but nothing was done until a first-day Adventist was sent for from Minnesota. When he arrived, he told the people he did not come to discuss; but staid and attended my meetings. I invited him to preach, which he did, saying nothing of the Sabbath; but outside he told the people that when I was gone, he would demolish my theory. He then left, leaving the people anxious to hear him confirm the word. Some arose, promising to keep the commandments. Others are waiting to hear both sides. I remained at Coon Slough till the 19th.

During Christmas and New Year's, met the brethren at Burns. Had an encouraging time. Preached once at Mindoro, Lacsosse Co., then came to this place. There is a bitter opposition here. The brethren are doing all in their power to spread the truth. Old difficulties will, I fear, ever debar the truth from being received here. Bro. Ingalls is a faithful worker for the cause in this place, sending publications in every direction. I shall soon close labor here and return to Vernon Co., to finish up some labor there, and then commence in new fields. May the Lord sustain his workmen in their labors in the ripening fields, that we may do his work in harmony with his will.

DAVID DOWNER.

Trempealeau, Wis.

Ohio.

My last report was from Whartonsburg, Wyandott Co., Ohio. Held meetings in Inman school-house, from Oct. 22 to Nov. 6, 1870. Some interest to hear the truth. Returned home Nov. 8. Had some meetings in Ransom and vicinity, and Jan. 3, started again for Whartonsburg. Visited and held meetings (in W.) till Jan. 22. The Lord opened the hearts of some to receive the truth. About \$12 worth of books were taken. Twelve or fourteen are keeping the Sabbath. We hope for others. They have Sabbath meetings. Cannot Bro. Wm. Cottrell visit them soon? The Lord has blessed my feeble efforts to do good, and to his name be all the praise. Pray, brethren, that I may become more like Jesus.

H. A. ST. JOHN.

Clyde, Ohio, Jan. 28, 1871.

A FULL vessel must be carried carefully.

Hancock Co., Ohio.

ON Wednesday, Nov. 30, 1870, I commenced meetings in Hancock Co., three miles north-west of Forest. I held seven meetings in this place, when it was thought best to close, on account of heavy rains and melting snow which made the roads so muddy as to render it almost impossible to get to meeting with teams. The interest was good, considering the circumstances.

Jan. 5, 1871, commenced meetings in Wyandott Co., one and a half miles east of Carey. After laboring one week in this place, Bro. John Wolfe united with me in talking to the people. We held twenty meetings here. Nearly all in the neighborhood are convinced that we have the truth. Some have decided to keep the Sabbath of the Lord, while others are investigating.

The Lord gave great freedom in speaking forth his truth, and we will praise him for the presence of his Spirit during our meetings.

A. A. HUTCHINS.

Fremont, Ohio.

How Shall I Honor Jesus To-day?

AWAKING from a comfortable night's rest, strengthened and refreshed in body, before rushing into the business of the world, a few moments may be spared to ask a very necessary question, *How shall I honor Jesus to-day?* That we should aim to honor the Saviour, I suppose no one will deny, seeing he hath redeemed us by his precious blood, called us by his everlasting gospel, sanctified us by his Holy Spirit, and thus delivered us from a dreadful but deserved death.

Our obligations to Jesus are infinite, and our gratitude to him should be deep, constant, and operative. I can honor him to-day. If I do not, I shall dishonor him; and if I dishonor him, I shall grieve the Spirit, bring guilt upon my conscience, and injure his sacred cause. Let us, then, seriously inquire, *How shall I honor Jesus to-day?*

First, *I must dedicate myself anew unto him.* I must surrender myself, body, soul, and spirit, into his hands. I must present my time, talents, and property to him, beg his acceptance of them, and beseech him to give me grace to hold them for him, look upon them as his, and use them for his glory. The Saviour not only purchased our persons, but our all; so not only we are not our own, but nothing we possess is our own. We are the Lord's, and all we have is the Lord's. But we do not sufficiently realize this. Therefore we do not feel as David did when he gave to the building of the temple such stores of wealth, "Of thine own have we given thee." If I hold all I have as the Lord's, if I daily dedicate all I have to Jesus, then I may dismiss my cares, encourage my confidence, and let the peace of God rule in my heart. Holy Spirit! give me grace that morning by morning I may dedicate my person, property, and all I value, to my Saviour's service, and day by day use all to his praise.

I must look to him for all I need through the day. Wants will arise; but Jesus will supply them. There is no blessing we need but Jesus has it. Nor is there a blessing Jesus has but he is prepared to give it us, if we are prepared to receive it. He says, "All things are delivered unto me of my Father;" and again, "If ye shall ask anything in my name I will do it." It is, therefore, both my privilege and my duty to go to Jesus for everything that I need. And if I go to him first—if I go to him in faith, if I ask him in confidence—I honor him. But when I look to creatures instead of him, when I depend on means—instead of expecting of him through means—I dishonor him. If I would honor Jesus, I must look to him for all I need, both temporals and spirituals. I must carry everything to Jesus, whether great or small. I must make everything a subject of communion with him. So shall I pray without ceasing, and in everything give thanks.

I must imitate Jesus in all I do. He is proposed to us in his word as our great example; we should therefore strive to imitate him. My object should be to think as Jesus thought, to speak as Jesus spoke, to feel as Jesus felt, and to act as Jesus acted. Often, very often, should we pause, and ask, "Is this like Jesus?" Would he indulge in such a temper? Would he employ such language? Would he encourage such thoughts? Would he do as I am doing? Or if at a loss what to do at any time, we should ask, "What would Jesus do? How would Jesus act in this case? What would Jesus do under such circumstances? What would Jesus say? What temper would Jesus display?" This would often send us to his word. We should become familiar with his life. We should become well acquainted with his character. And what a preservation it would be! What humility it would produce! Jesus wishes us to be like himself. He has left us an example that we should follow in his footsteps. He says, "Do as I have done." If, therefore, I would honor Jesus, I must make it my study, and I must daily seek grace that I may imitate Jesus in all I do, at all times, and in all places. Oh! to be like Jesus in my family, in my business, in the church, and when alone with God. If we do not make it our aim and daily prayer to be like Jesus on earth, can we expect to be like Jesus in Heaven? Are we not made meet to be partakers of the inheritance of the saints in light?

I must speak of Jesus to all I can. Jesus loves us to think of him; but he loves to hear us also speak of him. We should speak of him to sinners, that they may come to him for life. We should speak of him to backsliders, that they may return to his fold. We should speak of him to

believers, to stimulate, encourage, reprove, or comfort, as the case may be. If I speak of any one at all, surely I should speak of Jesus. I cannot speak of him in vain. It must be useful in some way. It must accomplish some important end. How much there is to talk about, if we only set our hearts upon telling of Jesus. What fine opportunities often offer, if we were only prepared to take advantage of and improve them. We should talk of Jesus to all about us, to all we meet, to all we visit. We should talk of his glorious person and finished work, of his gracious words and wondrous deeds, of his holy life and painful death, of his triumphant resurrection and graceful ascension, of his prevalent intercession and anticipated advent. We may sometimes speak of his wrath, but much oftener of his love. We may speak of his invitations to sinners, and how he wept over them; of his promises to believers, and how he delights in them. Oh! for grace to speak of Jesus, to speak for Jesus, to speak like Jesus.

If I would honor Jesus, I must walk with him. I must have him for my companion. I must make him my friend. I must go nowhere if I have no reason to believe that Jesus will go with me. I must engage in nothing if I cannot expect Jesus to look on and sanction me. I must prefer the company, the smiles, the approbation, of Jesus above everything else. This would be making him my all. This would be treating him as he deserves. This would be like an endeavor to render again to him according to what he hath done for me. O Spirit of Jesus, come down into my heart; fill me with thy grace, and teach me to make the honor of Jesus the great end of my life—the great end of every action.

Reader, do you wish to honor Jesus to-day—every day? If so, this is the way—walk ye in it. My soul mourns before God that I have honored Jesus so little. Let us pray, pray right heartily, that God would give us grace to dedicate ourselves to him every morning, to look to him for all we need day by day, to imitate his example in all we do, to speak of him to all who will listen to our conversation, and to walk with him in peace and holiness. Oh! what blessed encouragement we have to honor Jesus, seeing he has said, "Them that honor me I will honor; and they that despise me shall be lightly esteemed." Sinner, beware how you despise Jesus. None can save you but him. There is no hope for you but in him. If you despise him in time, he will justly punish you in eternity.—*American Reform Tract Society, Cincinnati.*

Does Prayer Move God?

A FATHER, to please his little boy, has placed him in a skiff, and allowed it to float a few yards from the shore. He has placed his foot upon the end of the line to hold it. By the time the line is straightened, the little fellow is afraid, and calls to his father to come to him. His father tells him to take hold of the line and pull the shore to the boat. He pulls as directed, and with a steady eye on his father, sees him, as he thinks, approach the boat, and soon finds himself in his bosom.

Did he move the shore? Did he draw his father to the boat? No; but it seems so to him; the desired result is accomplished; philosophy is nothing to him; he is content.

We are often asked, or perhaps we ask ourselves, "How can prayer avail? Will it move God or change his purpose?" God has revealed to us that prayer is the cord by which our faith is attached to his throne. On this cord he has directed us to pull earnestly and without ceasing. He who obeys soon finds himself in the bosom of his Father, and is little concerned about philosophy.—*Sol.*

Candor.

THERE is nothing sheds so fine a light upon the human mind as candor. It was called "whiteness" by the ancients, for its purity; and it has always won the esteem due to the most admirable of the virtues. However little sought for, or practiced, all do it the homage of their praise, and all feel the power and charm of its influence. The man whose opinions make the deepest mark upon his fellow-man, whose influence is the most lasting and efficient, whose friendship is instinctively sought where all others have proved faithless, is not the man of brilliant parts, or flattering tongue, or splendid genius, or commanding power; but he whose lucid candor and ingenuous truth transmit the heart's real feelings, pure and without refraction. There are other qualities which are more showy, and other traits that have a higher place in the world's code of honor; but none wear better or gather less tarnish by use, or claim a deeper homage in that silent reverence which the mind must pay to virtue.

Jesting upon Scripture.

THE evils arising from this practice are greater than appear at first. It leads, in general, to irreverence for Scripture. No man would jest with the dying words of his father or his mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterward without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit, will come at length to have a large portion of Holy Scripture spotted over by this unholy fancy.

God in the Constitution.

WE have before us a circular, very respectably signed, proposing to form an Association "for the purpose of securing such an amendment to the Constitution [of the United States] as will indicate that this is a Christian nation, and place all Christian Laws, Institutions, and Usages, in our Government on an undeniable legal basis in the fundamental law of the nation." Manger the doubtful English of this statement, we think, in the light of what has already been done in the premises, that we know what it means, and we desire to go on the record, as unqualifiedly and unalterably opposed to all such foolishness. For,

1. Very few people have ever known that the words proposed to be inserted are not already in the instrument; and the absence of them has produced no effect whatever on the real piety of the nation.

2. Having been omitted in the beginning, they clearly could not now be supplied without more conflict and ill blood, and more eventual injury to the cause of religion, a thousand times, than any good that could possibly accrue from the success of the project.

3. Suppose you triumph in the inevitable and desperate struggle with all the infidels, and all the politicians, and all the nothingarians, what will you have accomplished? You will have added to the document in question three letters: just G. O. D.; nothing more. Is that "God in the Constitution?" Perhaps so, but God knows there would be no more God in the country for all that; and we don't believe he would accept this poor compliment in lieu of that practical service which he demands at the hands of the people.

4. The friends of the measure are not likely ever to agree among themselves. The Convention which met in Philadelphia on the 18th inst. to consider this subject, refused to accept a phraseology which simply recognizes the Deity, and insisted upon including in the emendation the name of Jesus Christ as well. A party in behalf of the Holy Spirit, who is so conspicuously slighted, will be next in order; and then the way will be open for a proposition to recognize the "Vicegerent of Christ on earth," as the true source of power among the nations!

5. If the proposed amendment is anything more than a bit of sentimental cant, it is to have a legal effect. It is to alter the status of the non-Christian citizen before the law. It is to affect the legal oaths and instruments, the matrimonial contracts, the sumptuary laws, &c., &c., of the country. This would be an outrage on natural right, sure to arouse not only infidels, Jews, Unitarians, &c., but thousands of others, to fight it to the death.

We sincerely hope that the good men who have busied themselves in this movement will devote their energies to something more practical and more promising. Our danger is not in the absence of a name from this or that document, but in the absence of religion and virtue from the lives of the people. Let us expend our efforts in this direction, and not waste them in trying to secure a superficial loyalty, which may only subject us, in the end, to the reproach, "This people with their lips do honor me, but have removed their heart far from me."—*Christian Union.*

An Appeal to Mothers.

MOTHERS! cherish a deep and constant sense of your own importance to your children, especially to your sons. Take the high and responsible position which God has assigned you as your own, and strive, by his grace, to fill it. Remember that God has chosen to make the parental, and particularly the maternal, relation, a chief instrumentality in extending the knowledge of his truth, and building up his church. Remember that Jesus calls you to be workers together with him in preparing jewels for his crown of glory. Strive, therefore, to illustrate the beauty and power of the maternal character; assert and maintain your authority; make it lovely and winning.

Your difficulties and trials are great; but abundant help is offered for your time of need, and great will be your reward if you are faithful. Shrink not from your duty, for the consequences of your unfaithfulness will be terrible. "A child left to himself bringeth his mother to shame;" terrible to you as well as to them. Attempt not your duty alone. The blessedness of bringing up children for God, to be workers in his earthly vineyard and heirs of his heavenly kingdom, is inconceivable and eternal. The sorrow and woe of training them to be cumberers of the ground, or bond-slaves of Satan and heirs of perdition, who can imagine it? Let no spurious love or false tenderness lead you to indulgence or neglect, which will surely prove fatal to your own peace and happiness, as well as that of your children.

Remember that you cannot delegate to another the authority and influence which God has given you as mothers. If you try to do so, you will only rob and destroy yourselves and your children. Surely, you would not have others take the rewards which belong to you. It is for you to say, at the Judgment, "Lord, here am I and the children whom thou hast given me." What motives for personal piety press upon you!—*Rev. J. M. Johnson.*

It is much easier to think right without doing right, than to do right without thinking right. Just thoughts may, and often do, fail of producing just deeds; but just deeds are sure to beget just thoughts.

Power of Habit.

WITHOUT careful observation, we are not apt to realize the great power that habit has over us. I was driving a horse the other day that would jump and scinge every time I harnessed her. Probably she had been frightened some time in being harnessed. She will never forget it. Let a horse run away once, and he will always have to be watched after that. So it is with persons young and old. Using tobacco, liquor, &c., become such strong habits that their victims can hardly break from them. So persons become accustomed to swearing, and other vices, and do them simply from the force of habit.

How important, then, that parents guard well the circumstances that surround their children, the impressions that are made upon their minds, and the habits that they form. The way the twig is bent the tree is inclined. A wrong habit formed in youth is very apt to stick to a man all through life, and influence his whole conduct.

In Christian experience and Christian life very much depends upon getting a right start. If when he first starts, a Christian bears the cross to-day, and neglects it to-morrow, discharges his duty this time, but fails to the next, lives carefully a short time, and then walks carelessly a spell, he will be quite apt to go all through life in the same way, a weak, halting, stumbling babe in Christ, of no use in the cause of God. But on the other hand, if he starts out and firmly establishes habits of devotion, cross-bearing, and faithfulness, the chances are that he will become a strong man of God, a laborer. Let us look to the habits we are forming.

D. M. CANRIGHT.

Are You Ready?

THE crisis of this world's history is at hand. The angry nations are preparing to act their part in the concluding scene. The world seems ripe in wickedness. The spirits of devils are controlling men's minds, leading them to depart from the faith, and go over to infidelity; and the cup of iniquity is filling to overflowing. On the other hand, the last warning from God is being heard in the third angel's message, proclaiming the day of unmingled wrath at hand; proving that the time in which men can find pardon through Christ is very brief. And who is prepared for the close of probation? Who are agonizing and laboring that they may be approved of God, and save some of their fellow-men?

Awake, O sleeper! The day is at hand. The effect of every vision will soon be seen. Very soon shall each receive according as his works shall be. Am I ready? Are you ready? Are we *striving* to be ready? Are we victors over sin? Are we perfected in patience? Are our passions subdued, so that we are truly meek? Have we done, and are we doing, our duty to our fellow-men? to our families, and friends, and neighbors? Do they see nothing in us but good works? Do we reflect to others the image of Christ?

Thank God, we have a little time left in which we may work! Oh! let us improve it! Our case is urgent. It is court week. A little while longer pardon may be found. Mercy waits but a little longer. O sinner, come to Jesus before it shall be said, "Jesus of Nazareth has passed by!" before it is said, "The harvest is passed, and the summer is ended!" Get ready! get ready, while it is called to-day.

R. F. COTTRELL.

Justification by Faith.

"THEREFORE we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28.

Nothing can be clearer than the principle laid down in the context of this scripture, that "by the deeds of the law no flesh shall be justified." It having "before proved both Jews and Gentiles, that they are all under sin," verse 9, how evident it is that when the law speaks, every mouth is stopped, and all the world is shown to be guilty. And as the culprit before a civil tribunal, after the verdict "guilty" is brought in, and sentence pronounced, cannot hope to meet the demands of the law by promises of future obedience, so cannot the transgressor of God's law hope for justification at the bar of God "by the deeds of the law;" hence the conclusion of the apostle in the text. But does Paul wish to be understood as saying that a man is justified by faith while continuing in his transgression? Most certainly not; and the idea is hardly worthy of notice; for to suppose that he can be justified while doing the very thing for which he is condemned is too inconsistent to be believed.

But again: Does he mean to say that the law is abolished, and obedience to it is not now required? Still we say not; for the following reasons:

1. He speaks in verse 19 of the law as being in force, and addressing itself in terms of condemnation to the whole world; which it could not do had it been previously done away, or its force destroyed.

2. He positively denies the charge in verse 31. "Do we then make void the law through faith? God forbid; yea, we establish the law."

3. He further states in chap. 8:4, that one object in providing the means of justification is, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."

4. There is another thought connected with the

subject, which those who argue the abolition of the law from Paul's language, seem to overlook, and to which we would call attention.

In the next chapter the subject is illustrated by a reference to Abraham and his seed; and as they could not be justified by works or the deeds of the law, any more than we can, it is shown that there is not that difference in this respect between the two dispensations that the class above referred to contend for. It will also be seen that if at the time when all admit the law was in force, it was necessary to be justified by faith, it does not follow that the law is abolished, simply because that now no flesh can be justified by the deeds of the law.

We think it can be easily discerned that the reason why we need to seek for justification, is the fact that the law holds the sword of justice over our heads, ready to cut us down. But God has mercifully provided the way of escape, and "what the law could not do" has been accomplished by the sacrifice of our Lord Jesus Christ for sin, by which sin has been condemned, and pardon offered to us on condition that we walk not after the flesh, but after the spirit, and thus fulfill the righteousness of the law. S. B. WHITNEY.

Nobody's Children.

A YEAR or two ago, as I sat in front of a farmhouse, one warm summer afternoon, my attention was attracted by numerous feathery objects that kept floating in and out at the open door. At first I thought they were insects; but on examination I found them to be seeds.

"Of what?" I asked the farmer's wife, as she passed through the entry.

"Thistles," she replied. "There's a bed of them just below here, and the breeze carries them hither and thither, as you see."

Presently, I took my hat and walked down the lane, until I came to the thistle bed. There it was—a large patch of ground covered with the unsightly things; and as the wind swept over them, thousands of the light, feathery seeds were borne away, and scattered all over the surrounding country. Next year, thought I, they will spring up in the hay fields, and in the corn fields, and among the grain, and the crops will be injured by them; they will spring up in the flower gardens, and the farmer's little daughter going out to gather flowers, will have her tender fingers wounded by them; they will do no good, but only harm, wherever they find space to grow. So I went back to the house.

"Pray, tell me why those thistles are not rooted up?" I asked the farmer's wife.

"Oh," she said, "they are not on anybody's ground, and so they are left to themselves."

"Not on anybody's ground, and so they are left to themselves."

There is a text for a sermon; but I am not the person to do the preaching.

I sat down and began to think. I thought of swarming city streets; of the barefooted boys and girls, whose rags scarcely covered their limbs; of vulgar and profane language uttered by almost infant lips; and of crimes committed by little children, no older or larger than the farmer's little daughter.

Who are all these? Oh, they are *nobody's children*—nobody cares for them—they are left to shift for themselves. So they grow up and become the pests of society. They are the gamblers, the burglars, the incendiaries, the robbers, the murderers. They fill our almshouses, our jails, our prisons; they travel on the road to destruction, and they lead thousands and thousands along with them. Why? Oh, they are *nobody's charge*—nobody is responsible for them; they take care of themselves. Oh, will this excuse stand in the day of Judgment? Dare we look in the face of almighty God, as we stand before the "great white throne," and say: "They were nothing to us—we could not help them—we had not power or strength to raise them from their degradation?" No—No! We dare not.

Christian! there is work for you and me in this great vineyard of the Lord. Let us go into these streets and lanes—into these highways and hedges, and carry the news of salvation. Let us seek out these little neglected ones, and bring them into our mission schools and our churches; let us visit these wretched homes, and tell their parents of the Lord Jesus Christ, who came to seek and to save the lost. Thank God, there are many workers already laboring in the Lord's harvest fields; but there is room for more—there is room for every Christian to share in the toil and the burden, and also in the rest and the reward.—*Methodist.*

On Listening to Evil Reports.

THE longer I live, the more I feel the importance of adhering to the rules which I have laid down for myself in relation to such matters:—

1. To hear as little as possible of what is to the prejudice of others.

2. To believe nothing of the kind till I am absolutely forced to it.

3. Never to drink in the spirit of one who circulates an ill report.

4. Always to moderate, as far as I can, the unkindness which is expressed toward others.

5. Always to believe that, if the other side were heard, a very different account would be given of the matter. I consider love as wealth; and as I would resist a man who should come to rob my house, so would I a man who would weaken my regard for any human being. I consider, too, that persons are cast in different

molds; and that to ask myself, What should I do in that person's situation? is not a just mode of judging. I must not expect a man that is naturally cold and reserved, to act as one that is naturally warm and affectionate; and I think it a great evil, that people do not make more allowances for each other in this particular. I think religious people are too little attentive to these considerations; and that it is not in reference to the ungodly world only that that passage is true, "He that departeth from evil maketh himself a prey;" but even in reference to professors also, amongst whom there is a sad proneness to listen to evil reports, and to believe the representations they hear, without giving the injured person any opportunity of rectifying their views, and defending his own character. The more prominent any man's character is, the more likely he is to suffer in this way; there being in the heart of every man, unless greatly subdued by grace, a pleasure in hearing anything which may sink others to his level, or lower them in the estimation of the world. We seem to ourselves elevated in proportion as others are depressed. Under such circumstances I derive consolation from the following reflections:

1. My enemy, whatever evil he says of me, does not reduce me as low as he would if he knew all concerning me that God knows.

2. In drawing the balance, as between debtor and creditor, I find that if I have been robbed of peace, there are pounds and talents placed to my account, to which I have no just title.

3. If man has his "day," God will have his. See 1 Cor. 4:3.

Influence of Example.

SAID a lively little boy to his mother, I wish you would hire Sally again, I don't like to work so much. And why not, my son? Work is good for us; work makes us happy. It does not make me happy, and it does not make you happy, was the prompt reply. That mother saw her error. Tender and devoted as she was, she had often been grieved by the indifference which her children manifested when required to share with her those labors which her circumstances made it needful for her to perform. But the secret was now told; she had come herself with a disquieted mind to the performance of her task; and although she had not suffered her lips to utter the truth that labor was painful, the lineaments of her face, and the tones of her voice, had conveyed to their young minds this impression more deeply than any words she could have uttered. That children are good physiognomists, is a common remark; but few realize how well they read the mother in her eyes. Her looks make a deeper impression than her words—her spirit than her precepts; and when her instructions are neglected, her example is never forgotten. When all these are at variance, the quick eye of childhood detects the inconsistency; and true to the impulse of feeling, he at once decides that truth is falsehood, or that his mother is not sincere; and thus he early learns, either to despise the truth, or to reject that authority which he cannot respect. I believe many of our sons learn their first lessons in infidelity on their mother's lap; and far better had it been for those sons, had they learned those lessons in the school of Hume or Voltaire. Better put into our children's hands the writings of Paine, than fill their minds with objections to the truth derived from the inconsistency of parental example.

When mothers learn to bear the necessary toils and trials of life, not only with meekness and patience, but with cheerfulness and composure, they will meet in the bright eye and happy faces of those for whom they labor, the reward of whatever of self-denial or self-control it may have cost them. The man whose hands are red with the blood of his fellow-man, is called a hero; many speak his praise; but the word of wisdom tells us that he that ruleth his own spirit, is greater than he that taketh a city—and those who have achieved this triumph, find in their own experience, that curse from which they may not escape, converted into choicest blessings.—*Advocate & Guardian.*

Irritable Christians.

THERE is a Christian who used to become quite vexed at finding his little grandchildren in his study. One day, one of these little children was standing at his mother's side, and she was speaking to him of Heaven.

"Mother," said he, "I don't want to go to Heaven."

"Do not want to go to Heaven, my son?"

"No, mother, I am sure I don't."

"Why not, my son?"

"Why, grandpa will be there, won't he?"

"Why, yes; I hope he will."

"Well, just as soon he sees us, he will come scolding along, and say, 'Whew! whew! whew! what are these boys here for?' I don't want to go to Heaven, if grandpa is going to be there."

There is no doubt that many Christians bring a reproach upon religion, and disgust the young with serious things, by the moroseness of their tempers, their perpetual fretting and fuming when something goes not to suit them. The young are ready to say, If religion makes its possessors so unlovely, I never want it. Cheerfulness, kindness, pleasant looks and pleasant words, are the fruits of grace. The religion of Christ is love, and though it does not instantly root out all the evil propensities of the human heart, it must, gradually,

transform the natural character, until the Christian reflects the image of Him from whose lips the language only of kindness fell.—*Sol.*

Hints for Young Christians.

NEVER neglect daily prayer; and when you pray, remember that God is present, and that he hears your prayers. 1 John 5:14.

Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. All backsliding begins with the neglect of these two rules. John 5:39.

Never let a day pass without doing something for Jesus. Every morning, reflect on what Jesus has done for you, and then ask yourself, "What am I doing for him?" Matt. 5:3-16.

If you are ever in doubt as to a thing's being right or wrong, go to your room and consider whether you can do it in the name of Jesus, and ask God's blessing upon it. Col. 3:17. If you cannot do this, it is wrong. Rom. 14:23.

Never take your Christianity from Christians, or argue, because such and such people do so and so, that therefore you may. 2 Cor. 10:12. You are to ask yourself, "How would the Lord have me act?" Follow him. John 10:27.

Never trust your feelings, or the opinions of men, if they contradict God's word. If authorities are pleaded, still, "let God be true, but every man a liar." Rom. 3:4.—*Sol.*

Good Counsel.

SYDNEY SMITH cut the following from a newspaper, and preserved it for himself: "When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature; it is easily done. A left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves light as air—will do it, at least for twenty-four hours. But if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time into eternity. By the most simple, artificial sum, look at the result. If you send one person, only one, happily through the day, that is three hundred and sixty-five in the course of one year. And supposing you only live forty years after you commence that course of medicine, you have made fourteen thousand six hundred beings happy, at all events, for a time."

An Exhortation to the Point.

WHEN you come together, to exhort each other, and comfort one another, don't abuse other people; don't talk about other folks; don't mention other churches.

If you have "the faith," show it, explain it, teach it, enforce it, be "rooted and grounded" in it.

If you have got a good hope in Christ, give your reasons for it; let others see it, feel it, partake of and rejoice in it.

If you have any charity, exercise it, make it manifest; let it flow out, that others may feel it and be perfected in and by it.

If you have a "two-edged sword," use that, and let carnal weapons alone. If you have not learned the—commandment, do try and commit it to memory as soon as possible, and then obey it; and if you have learned, don't forget to practice it.

If you have ever been made a partaker of that wisdom which is from above, pure, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, do let it be shown by the way in which you employ your tongue, and thus prove that "the fruit of righteousness is sown in peace of them that make peace."

A POOR MAN'S WISH.—I asked a student what three things he most wished. He said, "Give me books, health, and quiet, and I care for nothing more."

I asked a pauper, and he faintly said, "Bread, bread, bread!"

I asked a drunkard, and he loudly called for strong drink.

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "Wealth, fame, and pleasure."

I asked a poor man who had long borne the character of an experienced Christian. He replied that all his wishes might be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire three things: first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ."

I have thought much of his answer, and the more I think of it the wiser it seems.

Obituary Notices.

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

DIED, in Jefferson, near Wankon, Iowa, Nov. 6, 1870, of typhoid fever, Charlotte Ella, only daughter of Bro. John and Sr. Angeline Cole, aged 10 years and 7 months. The parents feel greatly afflicted, but mourn not as those without hope; for their lost one gave evidence that she loved the Lord and was striving to keep his commandments. M. A. ANDREWS.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 14, 1871.

Church Reports.

Those churches of the Mich. Conference which did not report to the Conference, Feb. 10, by delegate or letter, are requested to forward as soon as they conveniently can, a report of their standing, that is, their gains or losses during the year, the present number of members, amount of s. s. funds pledged, and the amount appropriated to the use of the Conference for the coming year. Address, U. Smith, Battle Creek, Mich. MICH. CONF. COMMITTEE.

Blanks.

THE delegates to the Mich. Conference were supplied with blanks for the various reports to be made by the churches the coming year. If there are any churches not supplied, they can be furnished on application to the committee. And we would request them to procure all necessary blanks immediately, that reports may be promptly made for the coming year. MICH. CONF. COMMITTEE.

To the S. B. Treasurers of Iowa.

You will take notice that the Conference year begins on the 1st of June, and that reports should be made quarterly, viz., on the first day of Sept., Dec., March, and June, of each year. Reports made after expiration of quarter should only include business of past quarter. A few s. b. Treasurers are delinquent for Sept. and Dec. L. McCoy, Conf. Sec'y.

Notice.

TO THE churches of the Wisconsin State Conference: At our last session, held at Nora, Ill., it was voted that we appropriate all our s. b. for a Conference fund. See Review, Vol. 36, No. 4, p. 30.

WISCONSIN CONF. COMMITTEE.

Count over the Mercies.

COUNT the mercies which have been quietly falling in your history. Down they come, every morning and evening, as the messengers from the Father of Heaven. Have you lived these years wasting mercies, renewing them every day, and never yet realized whence they came? If you have, Heaven pity you. You have murmured under afflictions; but who heard you rejoice over blessings? Ask the sunbeam, the raindrop, the star, or the queen of the night. What is life but mercy? What is health, strength, friendship, social life? Had each the power of speech, each would say, "I am a mercy." Perhaps you have never regarded them as such. If not, you have been a poor student of nature and revelation. What is the propriety of stopping to play with a thorn-bush, when you may just as well pluck sweet flowers, and eat pleasant fruits?—Sel.

GIVE THE DEVIL HIS DUE.—A pastor was making a call upon an old lady who made it an habitual rule never to speak ill of another, and had observed it so closely that she always justified those whom she had heard evil spoken of. Before she made her appearance in the parlor, her several children were speaking of this peculiarity of their mother, and one of them playfully added: "Mother has such a habit of speaking well of everybody, that I believe if Satan himself were the object of conversation, mother would find out some virtue or good quality even in him." Of course this remark elicited some smiling and merriment at the originality of the idea, in the midst of which, the old lady entered the room, and on being told what had just been said, she immediately and involuntarily replied: "Well, my children, I wish we all had Satan's industry and perseverance."—Sel.

News and Miscellany.

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

VERSAILLES, Feb. 3.—Crowds of French peasantry attend daily on the bridge at Neuilly, in the hope of being able to pass the Prussian outposts, but without success. The Parisians are under the impression that the Prussian troops will not enter Paris. They are still ignorant of the full terms of the capitulation.

It is believed that the guns in the forts will not be taken away by the enemy.

The price of provisions has not been lowered. Of 100,000 horses originally in Paris, 66,000 have been killed for food, but 3,000 horses, requisitioned by the government, have been given back to the omnibus company, but cabs have entirely disappeared.

PARIS, Feb. 3.—Flour will be exhausted by Saturday, and on Sunday Paris will be without bread.

BERNEZ, Feb. 4, via LONDON, Feb. 5.—There are now 66,000 French soldiers in Switzerland, very badly clad, and the Swiss government has asked the French authorities to send clothing. The Germans continued hostilities on the 2d and 3d insts., and there are 200 wounded French soldiers in the hospital at Nuremberg, Baden.

LONDON, Feb. 5.—A complete rupture has taken place between the Paris government and Gambetta, and a restoration of the empire is most probable. It is reported that the Pope has undertaken to assist the restoration. In the elms it is reported that Bismarck is laboring under severe mental excitement, his mind being so unbalanced as to render him virtually insane.

LONDON, Feb. 6.—The Scheme for the restoration of the empire develops great strength in unexpected high quarters.

LONDON, Feb. 6.—Twenty-four government ovens at Deptford are engaged night and day in baking biscuits

for Paris, and immense quantities of provisions are being sent. Four government store-ships are loading to-day, and 16 others are ready to load.

The government has been informed of danger of the Queen being insulted in going from Buckingham Palace to open Parliament, and are making extraordinary arrangements to keep the populace back from the line of the procession. The Queen's unpopularity has never reached such an alarming point as at present.

LONDON, Feb. 7.—A long conference took place to-day at the Prussian Embassy, between Eugenie and Count Bernstorff. The resignation of Gambetta, it is believed, indicates the abandonment of all hopes of the republic, and makes the restoration of the Empire certain.

LONDON, Feb. 7.—The war office has ordered inquiries to be made in the Island of Jersey as to what accommodations there are for quartering additional troops. It is proposed to send a reinforcement of 700 men there at an early day, and it is contemplated to strengthen the fortifications.

LONDON, Feb. 7.—The Morning Post publishes a special despatch from Calais of the 6th, which says that the Prussians show a determination to retard the re-occupation of Paris. Nine trains loaded with provisions for that city have been detained by them at Amiens, though the line is entirely clear. The Post says that the British War Office and Admiralty are actively assisting in the efforts to re-occupy Paris.

VERSAILLES, Feb. 8.—Yesterday 80 field guns and 140,000 rifles were delivered at Ivry. M. Favre is in great favor at headquarters. He has won the esteem and confidence of all there.

PARIS may be entered before the 19th. Preparations are making for a heavy bombardment should possible complications occur. The attitude of the city is apathetic, and a reaction is expected. Arrangements for supplying food are working tolerably. The mines at the gates have been destroyed.

Bismarck is again quite ill, and his condition causes grave uneasiness.

PARIS, Feb. 9.—Many respectable people are making an effort to leave before a renewal of the war, which will bring on worse horrors than ever. The actual condition is little changed. The Champs Elysees is little damaged. The Bois de Boulogne is destroyed. The shops are slowly commencing to re-open. There is no gas in the city, yet the order is good. The popular sentiment is intensely excited at the idea of the entry of the Prussians, but the feeling is growing gradually more lenient toward the enemy. There is a report that a Prussian army corps was sent south on Tuesday, resolved to carry Belfort by storm.

FLORENCE, Feb. 10.—The newspapers announce that a Catholic league is formed in Belgium to prepare an armed expedition against Italy, with branches established in Austria and Spain, and in some provinces of France, and the meeting place is to be on some island in the Mediterranean Sea. The Italian government has received information of the formation of a conspiracy.

HAVER, Feb. 11.—The Prussians have imposed a contribution of 4,000,000 francs on Rouen, which must be made to-day, and another of 20,000,000 francs, payable to-morrow. They have also exacted 640,000 francs from the people of Fecamps.

THERE is a prevailing wish in the capital for submission to the fate of war, and Paris is willing to make any sacrifice in preference to a resumption of hostilities. Accounts from the north indicate the same feeling. The conditions of peace are likely to be relaxed in severity if the Assembly shows a spirit of resignation, dignity of temper, and conciliation.

The elections were quiet, and not the slightest interference was made by the Germans. There is no motion or excitement.

The Norden Wochenschrift confidently predicts a Turkish war in the spring, and another between England and the United States next autumn.

The Prussians have captured a letter from the King of Sweden, expressing the warmest sympathy for France.

A COUNCIL of war is to be held by the chief generals of France.

THE Germans have drawn closely to Paris.

Senator Sumner on the Political Condition of the South.

UNHAPPILY we are not yet relieved from anxiety on account of the Rebellion. Though reconstruction is in our statute book, it is not yet established in the universal heart of the Nation, as it must be before peace can be permanently assured. There are painful reports from States lately in rebellion, showing that life is unsafe and society is disorganized. North Carolina has always been considered much less mercurial and violent than her Southern neighbor, with whom the Rebellion began; but this slow and staid State is now disturbed by bad spirits, menacing revolution and blood. A private letter says: "I am assured, by men who know, that blood will be spilt if Congress does not interfere. The excitement of 1861 bore no comparison to this." In certain counties the Ku-Klux-Klan so far dominates that to be a unionist is to brave death. Nor is this evil spirit confined to North Carolina. It shows itself in other States, and promises to extend. Alas! that after all the terrible sacrifices of these latter days, we should be called to this new experience.

And yet the Rebellion is said to be suppressed. This is a mistake. So long as men are in peril, whose only offense is that they love the Nation, or that their skins are not "white," the Rebellion still exists. Force is needed; nor is this the time to remove political disabilities. Our first obligation is to those who stood by the Nation, and those others whom the Nation has rescued from bondage. These two classes must be protected at all hazards. Here is a sacred duty. And not until this is completely performed can we listen to the talk of amnesty.

ONCE watch, kept right, will do to try many by; but one that goes wrong, may mislead a whole neighborhood. The same is true of the examples we set to those around us.

It is with words as with sunbeams—the more they are condensed, the deeper they burn.

PRIDE is founded on error and self-ignorance.

Appointments.

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

At Happy Valley, N. Y., Feb. 25 and 26.

Monthly meeting for Jefferson Co., at Mannsville,

N. Y., first Sabbath and first-day in March. Brethren, come to the meeting to do and get good.

C. O. TAYLOR.

MONTHLY MEETING in Cattaraugus Co., N. Y., at Randolph, Sabbath and Sunday, March 4 and 5, 1871.

R. M. WARREN.

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G. W. C.: Yes.

Will John A. Eldred please give me his post-office address? C. A. Osgood.

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