

ADVENT REVIEW,

And Sabbath Herald.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

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Public Worship.

Who can expect to be by Jesus blest,
If absent when he comes to meet his guests?
Can those who once have tasted Jesus' grace,
Choose to be absent when he shows his face?
Shall a few drops of rain, or dusty road,
Prevent their public intercourse with God?

See! Satan's slaves to scenes of riot go,
By day and night, through rain, or hail, or snow;
And shall some visitor, or worldly care,
Detain believers from the house of prayer?

Forbid it, Lord! revive thy people's zeal;
The lukewarm-plague among thy people heal;
Ye heirs of bliss, whom Jesus often meets,
Whene'er his house is opened, fill your seats.

Faith, Presumption, and Spiritual Gifts.

FAITH is confidence in the testimony of God; while presumption is confidence without sufficient warrant. Faith and presumption are frequently illustrated in the Scriptures; but our limits will permit us to refer but to a few instances where they are exemplified. The first instance relates to the Israelites and the Egyptians at the time of the crossing of the Red Sea. The Israelites believed, and "passed through the Red Sea as by dry land." The Egyptians had confidence that they also could pass through the sea in the like manner; but in trying to do it they were drowned. The Egyptians had confidence as well as the Israelites; but they had not sufficient warrant to believe that they would accomplish their design; and with their blind faith they rushed on until they were submerged in the mighty deep. But not so with the Israelites. Their faith took hold of the promise and testimony of God, that they should be delivered, and it was proved genuine by their deliverance.

Another clear instance of presumption is seen in the Israelites who had rebelled by their unbelief at the report of the ten unbelieving spies, and who had just escaped death, for the time being, at the earnest intercession of faithful Moses. When they saw the fate that awaited them, that they must die in the wilderness without seeing the promised land, they changed their course, and worked themselves up in the belief that they could go up unto the place which the Lord had promised. And "they presumed to go up unto the hill top," and their enemies smote them and discomfited them. Num. xiv. In this case they had strong confidence, but their confidence was presumptuous, because it was not grounded on the warrant and authority of God; on the contrary it was built up against the direct prohibition of God, not to go, because they had sinned, and was but a new phase of the unbelief which had characterized their course.

It is evident from the Scriptures that there will be much of this presumptuous faith in these last days. Many will come to the day of the Lord perfectly de-

ceived; presuming that they are all right, and claiming the favor of God; but it shall be said unto them, "Depart from me, ye that work iniquity." Even the last church, at a certain period of their history, are found with this presumptuous faith; for they are represented as saying that they are rich, and increased in goods and have need of nothing, while they know not that they are wretched, and miserable, and poor, and blind, and naked. Rev. iii, 17.

It is manifest that presumption and unbelief are closely connected with each other; and those who oppose God's testimony the most, often think that they have genuine faith, while those who hold to the truths they oppose, are thought to be presumptuous. But in every case the word of God is to determine who has faith and who has presumption.

With these introductory remarks, let us briefly inquire into the subject of spiritual gifts. Does the word of God justify us in believing in their perpetuity? or is it presumption to believe that God designed they should exist throughout this dispensation? In replying to these questions, we will first use the same kind of evidence that is used in favor of the law of God and the Sabbath. And in regard to the law of God we say,

1. God himself has enacted it, and unless it can be shown by the Scriptures that he has abolished it, we are bound to believe it is still in force; for "surely God doeth nothing but he revealeth his secret to his servants the prophets." But this cannot be shown by divine testimony; therefore the law is still binding. The same argument is good in regard to the gifts. God himself has instituted them, and set them in the church. 1 Cor. xii. He has never abolished them; neither have any of the prophets predicted that they should be done away before that which is perfect is come; on the contrary they have prophesied a special effusion of the Holy Spirit in the last days, the result of which would be the development of the gifts. Joel ii, 28; Acts. ii, etc. Therefore the gifts still exist in the plan of God.

2. If it can be shown by the Scriptures that the law of God exists this side of the cross, then we may justly conclude that it was designed for this dispensation. Now numerous testimonies prove this, (See Matt. v, 17-19; Rom. iii, 31; vii, 8, 12, 16, 22, etc.); hence the perpetuity of the law is established. The same is true of the gifts. Christ gave them to man after his ascension, Eph. iv, 12-16, and we see them in full exercise after the ushering in of this dispensation, Rom. xii; 1 Cor. xii-xiv, therefore we accept them as belonging to this dispensation.

3. In regard to the Sabbath we say, whatsoever is said or predicated of a thing as a whole, is also predicated of all the parts under it; therefore when we prove the perpetuity of the whole law, we thereby prove the perpetuity of the Sabbath. The same is applicable to the gift of prophecy. It is one of those gifts whose perpetuity is fully established by the testimony of God; hence we scripturally and logically acknowledge its perpetuity.

4. The Sabbath is in the bosom of the law, and being equally moral in its nature with the rest of the law, it stands or falls with it. So the gift of prophecy is in the midst and heart of spiritual gifts, and having been instituted for the same great object for which the

rest were designed, viz., the work of the ministry, the unity and perfecting of the saints, it must stand or fall with them. Those who oppose the gift of prophecy would not consent to dispense with evangelists, pastors, teachers, the word of wisdom, the word of knowledge, faith, etc., because these gifts have not accomplished their work. Neither do we feel disposed to dispense with the gift of prophecy for the same reason.

5. Aside from the above evidences in favor of the law and Sabbath, which would seem sufficient of themselves, the Lord has in his mercy singled out the law and Sabbath in prophecies applicable to the present time, showing their perpetuity. See Isa. viii, 16, 17; li, 12-14; Rev. vii, 1-3; xiv, 12-14; xxii, 12-14. So the Lord has in his great goodness pointed out the gift of prophecy as existing in the last church. St. Paul while addressing those who are not in darkness that the day of the Lord should come upon them as a thief in the night, who should watch, be wholly sanctified and preserved blameless unto the coming of Christ, says, "Quench not the Spirit. Despise not prophesyings." 1 Thess. v, 19, 20. He says not, the prophecies, but "prophesyings;" or the exercise of the gift of prophecy, according to the original.

Again, of the remnant church we read that "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17. Here the dragon is represented as being wroth with the remnant of the woman's seed, which have the commandments of God and the testimony of Jesus. In Rev. xix, 10, the testimony of Jesus is said to be "the spirit of prophecy." Now as he who has the spirit of love and faith not only understands and explains love and faith, but also exercises these graces; so those who have the spirit of prophecy will not only understand and teach prophecy, but they will prophesy.

6. In his final commission to preach the gospel, repent, believe and be baptized, Christ vouchsafes miraculous powers; and in connection with testimonies which have already been referred to, thereby establishes spiritual gifts, to them that believe. Mark. xvi. This commission is still in force, and it is still the duty of men to believe; consequently miraculous powers should be enjoyed by the church.

7. Paul in dwelling on the perils of the last days, says of a certain class, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth. . . . But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." 2 Tim. iii, 8, 9. It is generally claimed by Christians that this prediction relates to the signs and work of Spiritualists in opposing the truth. But their folly will be manifest as was also theirs. Hence the people of God will possess the miraculous powers and the gift of prophecy which Moses had.

With this array of evidence, which might be greatly increased, can any consistent man or woman say that it is presumption to believe in spiritual gifts? Would it not rather be presumption to believe in their abolition, when the testimony of God is directly against such a faith? The law of God points out the way of holiness, and the gifts of the Spirit are so many agencies to help us walk in this good way. We cannot, dare not, pull down any of God's holy command-

ments; neither can we suppress any of the helps which God has given us to keep them, and develop a holy character. We need all the help that God has provided to overcome every sin, attain to the unity of the faith, stand without an intercessor during the time of trouble, and be found of Christ without spot and blameless at his coming.

The idea that objections are urged against spiritual gifts is no more proof, of itself, that they are spurious, than the fact that objections are urged against the law and Sabbath, is evidence that these are false. These objections, when answered, only serve to brighten up and increase the evidences of our position, and thereby strengthen the faith of those who desire the truth; as appears from answers to objections against the visions just published in the Review. Yet we cannot expect that all will be satisfied with the evidences on this subject, any more than we do that all will be satisfied with the evidences of the law and Sabbath, and the Bible. But we should not suffer points which are unexplainable to our minds, to shake our confidence in plain and unmistakable evidences. In doing this we should evince a lack of sound judgment, to say the least; though many who pursue this course are puffed up with the idea of great ability.

How inconsistent it is to give up a clear and harmonious chain of evidences, constituting a safe and sure platform, for a few seeming objections. It is leaving that which is certain, to launch off into the field of uncertainty. It is leaving the path of truth and light, to leap into the dark, and grope in darkness. As well might we deny the benefits of the sun, and try to withdraw ourselves from its genial rays, because it has been ascertained that it has spots which do not emit light. Who knows but what those points which are not clear for the time being, will, when understood, elucidate the truth, and prove to be some of the strongest arguments in our favor? It is not prudent to be always looking at objections. In doing this the mind acquires wrong habits, becomes shut up to the dark side, and cannot see that which can be said in favor of a subject, and must eventually take a stand against the truth. And when you have denied one truth, the way is opened to deny another, and then another. For though the truth is so plain that all can see it, yet God compels no one to believe it, and all who prefer to doubt will find room enough for doubts, and an easy way to infidelity. And when the mind has once acquired the habit of doubting, it will deem it a virtue to doubt those truths upon which it once feasted, and adopt errors at which it once shuddered. Having left the path of truth, and being shut from the light, it will not be able to even see what it could once clearly discern and appreciate, and in this condition it is an easy matter to deny and oppose the truth.

Objections to the truth owe their origin to various causes, among which prejudice, the corruptions of the heart, which is naturally opposed to the truth, the narrowness and ignorance of our minds, stand prominent. They do not exist in the mind of God, who understands his own testimony; and if he at times sees fit to withhold from our view light on certain points to try our faith, show his superiority, and our dependence upon him, or for some other object having a bearing on our well-being and his glory, shall we not fall back on the evidence that he has been pleased to give us, and believe with holy reverence and devout gratitude?

Even though some points in the productions of spiritual gifts should remain unexplainable to our minds, we should not for this reason denounce them as spurious. If this was the right course to pursue, then should the prophet Daniel have pronounced his own writings spurious, for there are points in them that he did not understand, Dan. viii, 27; xii, 9; and so with other inspired writers. Many testimonies from God were not fully understood in the times in which they were given. This appears from many cases in the Bible, among which are the following:

1. Noah was told that a flood of waters was coming to destroy the world that then was; but the inhabitants of his time could not understand this prophecy, as we have no account of any rain before their day. Gen. ii, 5, 6. They could, and doubtless did, philosophize this prediction away, as many try to do at the

present time. But the flood came and proved the prediction true.

2. God told Abraham that he would have a son, and that in Isaac should his seed be called, and afterward commanded him to offer up his son Isaac. Here Abraham could have gotten up strong objections based on seeming contradictions and injustice in the testimonies of God. But he staggered not at the promises of God, but obeyed; and God was his own interpreter.

3. The last case that we will mention, is the word of the Lord to Jeremiah and Ezekiel in regard to the fate of the wicked king Zedekiah. The Lord informed Jeremiah that this wicked king should be led to Babylon, and speak with the king of Babylon mouth to mouth, and behold him with his own eyes. Jer. xxxii, 4, 5. But he told Ezekiel that Zedekiah should not see Babylon, though he should die there. Eze. xii, 13. Here, the unbelieving Jews could if they chose, see a discrepancy between the word of the Lord to Jeremiah and the word of the Lord to Ezekiel; for how could Zedekiah see the king of Babylon and not see Babylon, and yet die there? and yet this is just what happened, as history informs us. The Jews had a jolly and triumphant time over these objections; but their joy was of short duration, and was changed to sadness by the exact and minute fulfillment of the word of the Lord as follows: "The Chaldeans took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. . . . Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death." Jer. lii, 9-11. Thus Zedekiah saw the king of Babylon in Riblah, before he reached Babylon; there his eyes were put out, and he was led to Babylon, and died in that city without seeing it.

We learn from the Scriptures that there will be but little faith on the earth when the Son of man cometh. It will then be as it was in the days of Noah, and in the days of Lot. It will be as it was with Israel in the wilderness, or at subsequent periods in their history, when the word of the Lord came to them through the holy prophets, and they, as a body, refused to receive it. Yet we are informed that there will be faith on the earth at that time. "For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith." Heb. x, 37.

Faith is always attended with success, while unbelief is attended with failure. Faith raises the mind upward, magnifies the truths and promises of God, and brings light, courage, and strength to the soul. Unbelief drags the mind to the dust, contracts the promises of God, shuts God and Christ and all the helps they afford from our view, and brings darkness and spiritual death to the soul. By faith we can move the power and wisdom that made the worlds, and sustain them; that have wrought wonders in ages past, and that change not; which heal the sick, and cast out devils; which remove the veil of futurity, foretell events of importance and bring them to pass, and by which we can overcome the world, the flesh, and the Devil, and be more than conquerors over sin and all our foes, through Christ who has loved us.

Let us then believe, remembering Lot's wife and all those who have fallen through unbelief; and we shall be able to say, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." D. T. BOURDEAU.

A Short Sermon.

BRO. SMITH: The reform in diet has now become a settled thing with me. I now wish to acknowledge the benefits of this reform, spiritually, physically, and financially; and also the reasonableness of the testimony of sister White, in *Spiritual Gifts*, Vol. iv, p. 53; viz., "All should have an interest in this work. Those who use tobacco, tea, and coffee should lay these idols aside and put their cost into the treasury of the Lord." As I have tasted the benefits of this reform, I should now in turn let it test me.

According to my own estimate, I have laid aside (I include my family) in worse than useless articles which may be considered idols, \$50.00 per year, which sum we propose to offer as follows: My wife being equally

concerned with myself, will give \$20.00 to the S. D. A. P. Association. Myself \$20.00; L. A. Gurney, our daughter, \$5.00 to Bro. Cornell for his house. C. H. Gurney, our son, \$5.00. This is not sacrificing on our part, but on the part of a depraved appetite, which proves very beneficial. H. S. GURNEY.

Memphis, Mich. July 24, 1866.

Trichiniasis.

[BRO. WHITE: As I am receiving letters from different States requesting me to give the particulars of the pork-disease, through the Review, I send the following statement from Dr. Asa Horr, as published in the Linn Co. Register. D. T. SHIREMAN.]

The development of a new disease of marked fatality, and one found to come from our every day domestic modes of life, is the just cause of public concern, not to say alarm. Trichiniasis, or pork disease, is eminently such a disease, and the public anxiety to it, justifies the most careful inquiry and the result of the best directed efforts concerning it.

With these convictions I have just visited the locality of the recent fatal cases, that from the physicians in charge of the patients, and by uniting our investigations, a just treatment, or effectual prevention might be determined.

At Marion, Linn Co., and vicinity, fifteen well marked cases have occurred. Five of these have died, three or four remain ill, and the remainder are convalescent.

The first cases were in Maine Township, twelve miles N. E. of Marion. It is a settlement of New England farmers. Three boys and three girls, of the ages of 16, 14, 14, 11, 9, and 9 years, the children of M. C. Jordan, Benjamin F. Jordan and Widow Dagget, on their way from Sabbath School, Apr. 22, stopping at a house, took a lunch of sandwiches, in which raw, smoked ham was used. Two days after, all but one of them were attacked with diarrhea, developing into all the symptoms of trichiniasis. Effective cathartics were given at once, which doubtless expelled the greater portion of the worm before they multiplied fatally. One—a girl of 16 years—exhibited the symptoms in reversed order—lameness of muscles on the second, and diarrhea on the third day. She was more severely ill than the others, had inflammation of the lungs, and when seen, June 19, could hardly walk, had also a cough and hoarseness of voice. No cathartic was given to her at first, as to the others. A boy 11 years old is the only other case of the six not nearly well. He is thought to be beyond danger, however, unless overtaken by relapse.

Soon after, several cases came under the care of Dr. Ristine, of Marion, who, after careful observation through several weeks recognized the true source of sickness, though not till after other persons in the town showed symptoms of the same disease. Portions of the meat from which the ham used in the sandwiches were made, were put under the microscope and found swarming with myriads of trichinæ, which, although apparently dead, once in the stomach, would become living and prolific with worms. The corresponding ham, as also the one first mentioned, after being cooked, were eaten harmlessly by seven other members of the family and visitors. This animal was selected for its healthy appearance from a herd which had been affected with hog-cholera, was fattened for family use, and killed in January last.

The cases in Marion were nine in number, members of one family of that town. They were Mr. Bemis, aged 72; his wife, aged 57; their two sons, Whittier and Henry, aged 20 and 23; and their daughter, Mrs. Lansing, with her four small children. These became ill about the first of May, after having eaten freely at several times of raw, smoked ham from four to ten days previously. Mr. Lansing ate as freely from the same ham, well cooked, and showed no symptoms of the disease. The severity of the cases was thought to be in direct proportion to the amount of raw meat eaten by each person.

Five of these cases proved fatal—one, a little boy, died June first; Henry B. on the 3rd; another child

on the 8th; Mr Bemis on the 15th, and Mrs. Bemis on the 17th. Examinations after death on two of the bodies, showed the parasites in the muscles, estimated by others and myself at about twenty thousand per cubic inch. Some were also found in the lungs and in the spleen.

On going for samples of meat from the same hog out of which the infested ham had been taken, the farmer reported that he had just fed the last of it to a sow who devoured her own young, having been told that flesh of her own kind would destroy that propensity. The remedy proved quite effectual, inasmuch as she died in a few days, as was stated of *hog-cholera*. Samples of flesh from this animal, now in my possession, show an abundant infusion of the trichinae.

The symptoms of these diseases, as shown in these cases; were diarrhoea on the second day, pain, soreness, and debility of the muscles of the limbs on the third day, with swelling of the face, followed on the fourth and fifth days by swelling of the hands, then of the feet and legs, with fever of a low grade, quick pulse, furred tongue and sleeplessness. The muscular soreness and pain, with fever, thirst, tenderness of the abdomen and profuse sweating, continued as the main symptoms till death, in the second or third week, or convalescence, slowly established in from four to eight weeks. Two of the fatal cases had serious pneumonic complications. The diarrhoea persisted in some who recovered.

The only distinct variation observed between these and the symptoms described by other observers, is the shortness of the interval between the eating of the meat and the commencement of the diarrhoea. Some place the time from five to eight days. Continued observation can alone determine which is correct, or whether the period of incubation varies thus widely in different cases.

HISTORY OF THE DISEASE.

Trichina spiralis (literally a hair worm coiled) was discovered by Prof. Owen, of England, in subjects brought to the dissecting rooms. This was in 1835, and though often observed afterward, was not regarded as a source of disease, until 1860, Prof. Zenker, of Dresden, found trichinae in great numbers in the muscles of a girl who died under symptoms now recognized as those of trichinosis. Since then the cases observed have been numerous, especially in Germany. In 1863, at Helstaat, Prussia, one hundred and three persons were simultaneously attacked, and nearly all died, after eating of raw sausages at a festival. In the latter part of 1865, Henderslaben, among 2,000 inhabitants, nearly 400 cases occurred with fearful mortality.

In 1864 several members of a family in New York City died after eating raw, smoked ham which was found to be swarming with trichinae. In Detroit, a German woman is reported to recently have died from this disease, which her physician claims resulted from raw pork eaten in Germany before emigrating to this country.

Trichinae spiralis have been found also in the muscles of eels, cats, dogs, badgers, hedge-hogs, moles and earth worms. It has been abundantly proved that by feeding animals on trichinous flesh, sickness and death resulted to them, and a new brood of parasites inhabiting mainly the fibres of the voluntary muscles, ready when eaten in turn, to repeat the fatal process as before.

DESCRIPTION.

The trichinae are about 1-30 of an inch long, and 1-700 of an inch in diameter.

In the flesh of those who have recently died from them, they are found in coils of various shapes, free among the fibers of the muscles; but in pork-specimens they are contained in a membranous sack, oval in form, which some writers state, become in time calcareous like an egg-shell. In the stomach this shell or sack is removed by the gastric fluids, the liberated worm enlarges and enters at once upon the propagation of its young.

The hog cholera is supposed by some to be the same disease. The physicians at Marion are now carrying on a series of experiments to test the question. The public will doubtless be made acquainted with their

conclusions. They have secured plentiful supplies with which to make experiments.

This disease may be positively made out during life by removing a minute portion of a muscle by a trivial operation and examining it under the microscope.

The Prayer-meeting.

I. I LOVE THE PRAYER-MEETING.

1. BECAUSE, after the toils and perplexities of the day, my mind finds a sweet relief from the burdens that have oppressed it. The privilege of praying for others relieves my own heart. My repinings are lost in anxieties for them. "When I went into the sanctuary, then understood I their end."

2. There I often obtain new views of truth. A spark is struck from the Word of God that kindles a flame in my heart. A vein hitherto hidden, is opened. My soul bows down to drink the reviving element, and is refreshed.

3. It brings me near to God. It is the place of special promise: "Where two or three are gathered together in my name, there am I in the midst of them." If many are absent, God is always there. I am never disappointed in this. He never stays away. If but "two or three" meet, he condescends to make "one." And what a "one" he is! We see him not, but we feel his presence; we hear him not, but something seems to say, "Lo, I am in the midst of you."

4. It brings me near Heaven. Like Jacob, we are often constrained to say, "This is the gate of Heaven." Here I come to look upon my Saviour, and the glories of my future eternal home.

II. THE CHURCH THERMOMETER.

Well, what is that? Ask any veteran pastor who has weathered the storms, and rejoiced in the sunshines of a long ministerial life, and he will tell you that it is the social prayer-meeting. The true thermometer of a church, to indicate its spiritual temperature, is the weekly gathering around the mercy-seat. A cold prayer-meeting makes a cold church. It is at once the cause and effect of spiritual declension.

And as a church has no surer symptom of decay than a decaying prayer-meeting, so nothing feels the approach of a revival so palpably as the place of prayer. A revival begins there commonly. The deserted seats are filled. Those who "could not leave their business now find but little difficulty in closing the doors of their shops or their counting-rooms. The absent Thomases are once more with the deserted flock of disciples, and wonder to find there Saviour there, too, speaking, Peace be unto you! Those who seldom prayed, are now ready to pour out their souls in supplication. A latent power is developed in the church, which astounds both pastor and people.

The prayer-meeting, too, becomes a place for communion with each other, as well as for communion with God. Old differences are forgotten; old wounds are healed; church members will grasp each other's hands, and inquire about their neighbors' spiritual health.

The experienced mariner constantly "consults the glass." Brethren! if we are wise, we, too, will keep a look-out upon the thermometer of the church. A prayer-meeting below freezing-point is a fatal indication.

III. GO TO THE PRAYER-MEETING.

1. It will be a relief to your own conscience. It will be redeeming the solemn pledge which you made before angels and men, when you gave yourself to Christ and to his church. You cannot have a peaceful conscience while thus disregarding the vows of God which are upon you.

2. It will bring great good to your own soul. You will be refreshed and gladdened in spirit, you will have new and more satisfying evidence of your being the child of God, and will be prompted to new activity in his service.

3. If you are prompt and regular at the prayer-meeting, it will greatly encourage your pastor. His labors are arduous and his discouragements are many, his night-watchings often. Allow not his heart to

sink at the thought that you have forsaken the place of weekly prayer. Encourage him by your constant presence, and you will be repaid an hundred fold, in the increased happiness and usefulness of your pastor.

4. Go to the prayer-meeting; it will strengthen your brethren; it will animate their hearts, and make them feel strong in the day of trial. The few who have borne the heat and burden of the day sometimes feel sad, because no more "come up to the help of the Lord against the mighty." Yet they are resolved never to abandon the cause, for they have enlisted for life. Go, stand by their side, and share the burdens and toils, and you will also share their abundant rewards.

5. Your weekly presence at the prayer-meeting will have a powerful influence upon the unconverted. When they see your perseverance in Christian duty, united with a consistent life, they will take knowledge of you that you have been with Jesus; they will be constrained to go themselves to a place that is so constantly attractive to you, and may, through your instrumentality, be brought to a saving knowledge of Christ. Be punctual, then, at the prayer-meeting, for the sake of those around you, who are "without hope and without God in the world."

6. Above all, go to the prayer-meeting because it will glorify God. This is the great object for which Christians should live. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the spiritual prayer-meeting, God is greatly honored by the growth of Christians in grace and in knowledge, and by the marvelous displays of the Spirit's power in the conviction and conversion of men. Go, through the storm, the cold, and the heat; go, though but two or three are inclined to meet you there; go, though worldly cares press hard; go, meet the people of God for prayer, and you will meet your Saviour, also, and be richly blessed.

Reader, do you go to the prayer-meeting? Will you go henceforth?—Sel.

Outrages in Kentucky.

"To Major General O. O. Howard, Commissioner Bureau of Refugees, Freedmen, and Abandoned Lands, War Department, Washington, D. C.:

"GENERAL—In compliance with instructions received from the department, directing me to proceed to the city of Lexington, Kentucky, to examine into the condition of the freedmen in that part of the State, I have the honor to report that I visited Lexington and vicinity, and prosecuted my investigation for the period of about one month, adopting the following method: In all cases of extreme cruelty to the freedmen, I have relied upon the best and most reliable evidence I could procure, taken under oath. In regard to minor acts of cruelty, either to persons or property, and in reference to the economical, social, and moral condition of the race, I have been controlled by personal observation, aided by information received from intelligent and trustworthy sources.

From the depositions taken by me, and herewith transmitted, I have compiled the facts in the more extreme cases of cruelty and outrage, for reference, and make the same a part and parcel of my report.

An examination of the sworn evidence, or the abstracts made therefrom, will reveal to you sixty cases of outrage, in a limited district and period, unparalleled in their atrocity and fiendishness—cruelty for which, in no instance, as developed by the testimony, is there the least shadow of excuse or palliation.

You will observe I have been able in most instances to give you the names of the injured; in many, the name of the offenders, with dates and localities.

I have classified these outrages as follows:

Twenty-three cases of most severe and inhuman beating and whipping of men, four of beating and shooting, three of robbing, five men shot and killed, two shot and wounded, four beaten to death, one beaten and roasted, three women assaulted and ravished, four women beaten, two women tied up and whipped until insensible, two men and three families beaten and driven from their homes, and their property destroyed, two instances of burning of dwellings, and one of the inmates shot. Of these victims twelve men were Union soldiers, and three women the wives of Union soldiers."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 7, 1866.

URIAH SMITH, EDITOR.

A Good Example.

The "Short Sermon" from Bro. Gurney, in another column is as much to the point as it is short. The quotation he gives from Spiritual Gifts is plain and unmistakable; and the testimony is such as must commend itself to the good judgment of every one. There are those who have been in the habit of spending from \$25.00 to \$50.00 or more a year, for tea, coffee, and tobacco, and who managed in some way to get along with these worse than unnecessary expenses. They embrace the truth, which leads them at once to renounce these habits, gives them so far a retrenchment of their expenses, with better powers of body and mind to gain a livelihood. Now can they not devote to some good purpose the same amount which in times past they devoted to an evil one, and get along just as well? And could any thing be more reasonable than that they should take the amount which they once sacrificed to the lusts of the flesh, and now sacrifice it to the Lord?

Here is a point for all to consider, and not only to consider, but to act upon. Now shall we look upon the truth, as a certain Methodist is reported to have looked upon religion, when he thanked God for a good religion that had never cost him a cent? Shall we allow the truth to be a source of income to us, and secretly congratulate ourselves over the "good thing" we are making of it, while we complacently pocket the proceeds? Or, in other words, shall we be less liberal with the Lord than we have heretofore been with the Devil? An enlightened reason answers, No; every true religious emotion answers, No; and the Testimonies answer, No.

Of the \$50.00 which Bro. Gurney devotes to the cause, as set forth in his article, \$10.00 were receipted in last week's Review, and the remaining \$40.00 will be found in this number. We commend his example to all those who have ever cherished false habits which the present truth has led them to abandon, or who have indulged in unnecessary expenses, which the same means has led them to retrench.

"If the Heart is Only Right."

It is a common saying, that trifling differences of religious faith and practice are of no account, if the heart is only right. God looks on the heart; and for this reason it is thought that we have a perfect right to differ on such outward things as the "mode of baptism," and the particular day we observe as the Sabbath.

This may seem liberal toward those that differ with us; but is it not rather excusing ourselves in holding error? Is it not a special pleading in behalf of ourselves, arising from a consciousness that we are in error, and a desire to persuade others—those who cannot see our hearts—that our hearts are right, though our creed and our practice is wrong? I never heard a Baptist say that he thought immersion would be acceptable with God, if the heart was only right. He is fully conscious that the Lord will accept of the institution as taught and practiced by Christ and the apostles, and consequently has no misgivings on this point. I never heard an observer of the day mentioned in the fourth commandment, say that he thought God would accept of that day, if the heart was only right. Those who obey God "in letter and in spirit too," have no fears of the result, and never feel as those do who offer to God a substitute for what he has commanded, hoping it will be accepted on the ground that the heart is right.

My friends, let me say to you who take the liberty of varying from what God has taught, hoping for acceptance because the heart is right, in the language of the prophet, "The heart is deceitful above all things, and desperately wicked; who can know it?"

Jer. xvii, 9. It is possible that you are self deceived, and do not know your heart. The Lord searches and knows it, but perhaps you do not. How shall we know that our hearts are right with God? How shall we test our love to him? His word will direct us. "By this we know that we love the children of God, when we love God, and keep his commandments. For THIS IS THE LOVE OF GOD, THAT WE KEEP HIS COMMANDMENTS, AND HIS COMMANDMENTS ARE NOT GRIEVOUS." 1 Jno. v, 2, 3.

Now, my dear friend, if your heart is right, all is well. But if you wish to excuse yourself from doing what God has commanded, your heart is not right in the sight of God. If you think something else will be acceptable, because the heart is right, you are deceived; and if you pursue this course, you will be like a character described by Pollok, who "down to hell descended leaning on a lie." To prove that your heart is right, you must do whatever God commands; and not only so, you must obey him willingly, cheerfully. When his commandments are not grievous or burdensome, you may hope that your heart is right; but never, while you wish to evade his requirements, offer him a substitute, or even grudgingly do the thing he requires. We must not be like those described by a prophet, as saying, "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?" &c. Amos viii, 5. On the contrary, the Sabbath, and all the commandments must be our delight.

Reader is your heart right? R. F. COTTRELL.

Evening Meetings.

WHEN duty requires to hold evening meetings, they should be held sufficiently early to give all who attend them an opportunity to get that amount of rest that nature requires to replenish her wasted energies. Nature demands a certain amount of sleep during the night, in order to renew the strength expended in wakefulness, and lay up a fresh store of energy for future uses. And unless this demand of nature can be satisfied, she must break down sooner or later, according to the amount of vitality that she possesses.

But notwithstanding this physiological law, which is as fixed and irrevocable as the laws that govern the material universe, it is astonishing to see with what stupid indifference and seeming impunity professed Christians will deprive themselves of the rest they need, by holding late evening meetings, and thereby abuse their health and shorten their lives. In conscientiously endeavoring to heed the injunction of the apostle, to not forsake the assembling of yourselves together, they violate a law of their being which is as important in its place as the injunction of the apostle; for without the energies derived from sleep, the best of meetings cannot be appreciated and enjoyed.

This is by no means necessary. God does not want us to violate his laws to heed the above injunction, or any other duty enjoined in his word. If on certain uncommon occasions God will add to our vitality, that we may perform important duties without overdoing and violating physical law, we have no reason to expect that on common occasions we can presumptuously disregard the laws of our being, without incurring guilt, and reaping the penalty consequent on disobedience.

Many and great are the evils resulting from these late evening meetings. Many weak persons have been made sick, and many healthy persons have lost their health in attending such meetings. And they are thereby not only unqualified to enjoy the meetings, but they are also unfitted to attend to important duties outside of the meetings.

But especially do preachers have to suffer in consequence of these meetings. While the congregation can rest at their pleasant homes at the close of the meetings, the preacher must go on in the same manner to another place, and then to another, losing rest at every place, and suffering the inconvenience of changing beds, and feeling that, perhaps, his hearers may be dissatisfied with his feeble efforts in presenting the truth. Besides this, at the close of the meeting it is natural for good brethren living at a distance to invite the preacher from his resting place, or to want

to have a good talk with the preacher, who has, perhaps, nearly talked his life away, while his hearers have only had to listen, and back up his discourse by giving in a short testimony. And if it is at a general gathering, it is not uncommon for the brethren to crowd in where the preacher is; and unless the preacher is decided, he perhaps will linger until after midnight to not hurt the feelings of his good brethren; and what is he good for the next day?

Brethren, there is evidently a lack among us here, and the need of a thorough and immediate reform. A reform on this point can be easily effected. Let the meetings be appointed early, and let the people be on hand at the time appointed. Then the preacher will have time to do his subject justice, and the discourse can be backed up by good testimonies from the brethren and sisters; the objects of the meeting will be gained; and the preacher and people will retire with that calmness and satisfaction that greatly enhance sleep. They will, other things being favorable, enjoy refreshing sleep, and in the morning will arise with the sun, feeling invigorated, and, like giants, will be prepared to run their race, and perform the duties of the day. D. T. BOURDEAU.

Present Truth.

No more joyful sound has saluted our ears for years than is contained in this expression—*present truth*. Present truth is a present test; an indication of present duty, and an assurance of a present blessing. How comforting to read our present experience in the unfolding light of prophecy, and to know in all our trials and toils for the truth's sake, we are walking in the way specially marked out for us by the God of truth.

The word of the Lord says: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. li, 7. It seems astonishing that in this age of Bible reading and Bible profession the reproach of men, and their revilings, should be heaped upon us because we desire to know righteousness, and have God's law in our hearts. This is reckoned as one of the "Christian nations" of the earth, but well is its action characterized by the words of the prophet: "They seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God." Isa. lviii, 2. By reading the chapter, it will be seen that their humility is feigned, and the fear of God is taught by the precepts of man—not by the commandments of God. The professing church, and the non-professing world have joined hands in covetousness, in pride, in festivities, and love of pleasures. Rejecting the first principles of God's government, they run to "confusion and every evil work." With so much evidence of their carnality we cannot longer wonder that they revile those who keep God's law. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. viii, 7.

"The law and the testimony" are revealed as the criterion of judgment in these days of deception and delusion. See Isa. viii, 16, 19, 20; 2 Thess. ii, 9-12. To John it was shown that the dragon would make war on the remnant who keep the commandments of God, and have the testimony of Jesus Christ. Rev. xii, 17. It is not necessary for any one, in order to develop a rebellious character in the sight of God, to fight against all the truth, even as it is not necessary to break all the commandments to be a transgressor of the law. We find some who would accept the scriptural argument on the gifts of the Spirit of God, and would therefore be ready to accept the testimony of Jesus, did not their opposition to the law of God forbid it. Others profess great reverence for the commandments of God, but show untiring opposition to the testimony of Jesus, which is the spirit of prophecy. Rev. xix, 10. Both classes err in rejecting truth, and disregarding the authority of God; for when part of God's word is rejected, obedience to the remainder is not obedience to God, but mere conformity to self-will. Worship, under such circumstances, is a human arrangement, being a modification of God's appointment.

Though the past year has had dark clouds, and sore perplexities for the remnant, the prospect before us is, to my mind; exceedingly cheering. Prayer has been heard and answered; and the Lord is sending out a testimony exactly fitted to revive his work, and make his people strong to overcome. In view of these facts, how idle seem the efforts put forth of late to destroy the efficiency of the spirit of prophecy so kindly granted to the remnant. It is truly a gift of the Spirit. It is not what is preached to them merely, nor what they believe, nor what the apostles and the early church had, but what *they have* in their midst. The remnant "keep the commandments of God and have the testimony of Jesus Christ." Considering this, I feel that we all might adopt the words of Cuyler, "I must praise more;" or say with the Psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Psa. cvii, 8.

I esteem it a privilege to say to all the scattered ones, through the Review, that, since hearing sister White's testimony on the health reform at the Conference, my heart has continually rejoiced that God has granted us this precious gift, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv, 12. Sometimes lukewarmness and formality have taken possession of my heart, and then I accepted the Lord's appointed means as a necessity; sometimes the cutting reproof seemed to bow me to the earth, and I trembled before it as something to be feared; but of late, I have looked upon it only as a precious blessing sent by a loving Father, to be embraced with thankful joy. I have often felt that an attack on that point, backed up by the prejudice of the world and churches united, might wound us most deeply, but that feeling, I trust, is forever laid aside. Never have I felt that abiding confidence in the complete triumph over all opposition of this branch of present truth, that I have felt since the war has been waged in Iowa against the vision given through sister White.

We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means. As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of *present truth*, to be received with the blessing of God, or rejected at our peril.

Since we could have been aroused to the importance of this movement only by the teachings of God's Spirit, so can no one so clearly and strongly impress it on the minds and hearts of God's people as our beloved sister through whom this testimony has been given. Never was there a time (so to me it appears) when her presence and testimony were so much needed in the churches as now; and may the time soon come when all the saints will be privileged to hear it and to rejoice in the light. If any are tried over it now, let them study it, pray over it, and they will soon love it.

N. Bloomfield, O., July 20.

J. H. WAGGONER.

A Proposition.

In view of the Convocation Meetings appointed in Iowa and Wisconsin, would it not be well for those who are expecting to attend these meetings, and are able to do so, to purchase cotton cloth and make tents large enough for from one to three families to tent in? The cloth could be used afterward for other purposes, just as well as before; but as these yearly convocations will most likely continue to the close of the

message, why not keep the tents when made, for the special purpose of attending these meetings?

On this plan, we can go and take care of ourselves, and not burden the church where these meetings may be, with the care which they otherwise must have for us, even if we take food and bedding with us. Not only so, but instead of spending time and strength in traveling from one to three miles back and forth from our stopping places to the meeting, we can use that time to rest, and thus, I think, all enjoy these meetings much better.

Let us try it.

ISAAC SANBORN.

Report from the Wis. Tent.

JULY 11 to 16, we finished our labors at Utter's Corners for the present. On Sunday we expected to hear another essay from the Methodist Elder. But he had cooled down, and instead of his learned essay, he preached a sermon in plain English, which lasted 30 minutes. We thought the Elder had improved some under the Advent teaching. Yet he tried to prove the immortality of the soul from his text, Rev. ii, 10. He was reviewed in the afternoon before an attentive congregation. After this the Elder made no more attempts to blow, and his misrepresentations of our people are played out, at least in that community.

A few were interested to hear the truth, but we did not think the interest great enough to demand a continuation of our labors, therefore we took down the tent.

We have had an invitation of long standing to come to Whitewater, and we came to the conclusion that it was the will of the Lord that we should go there. We did not expect to see a great interest in this place, but believed this would be the best opportunity to test it.

July 20, we pitched the tent near the center of the village. We have now given thirteen lectures in this place. The congregation has varied from fifty to two hundred. The interest has not been such as we should wish. Yet we find a few honest inquirers after truth here.

We have taken down the tent to-day, but will continue the meetings in a hall, which we think will be more expedient at present. Pray for us, that the Lord may lead on in this good work, and strengthen us to patiently proclaim the truth, whether men will hear or forbear.

ISAAC SANBORN.
JOHN MATTESON.

Whitewater, July, 1866.

P. S. We would say to our friends west, that we will visit you as soon as providence permits, and hope that you will meanwhile exercise the patience of the saints.

I. S.

Any Day? or No Day?

THE fourth commandment plainly enjoins the keeping of the seventh day as the Sabbath of the Lord. The majority of professors are keeping the first day instead of the seventh. But God has nowhere said plainly that we need not longer keep the seventh day, but must keep the first. Sunday-keepers therefore are found sadly in want of some scripture by which to justify themselves. In lack of better testimony, they think they find at least a sufficiently plain *permission* to keep Sunday, in Rom. xiv, 5. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind."

"That is, say they, "Sabbatarians regard Saturday above the other days of the week; Sunday-keepers esteem Sunday above the other days of the week. Now 'let every man be fully persuaded in his own mind.' If the seventh-day man thinks he is right, well. If the first-day man honestly thinks the first day is right, it is just as well. No matter *what* day you keep, if you only keep *one* day in seven."

Now supposing this to be true, would it be just as well to keep no day at all, but work all the time? Would they fellowship him as a Christian who would disregard both Sunday, Saturday, and every other day? Oh, no. We must keep some day. But if the text proves anything about the Sabbath, it proves

that you need keep no day at all! Read it again. "One man esteemeth one day above another." "Oh, yes, that is just what I believe," says the Sunday-keeper. But again: "Another esteemeth EVERY DAY ALIKE." Here is a man who works on Sunday, Saturday, and every other day. He esteems every day alike, and works every day. Is that all right? Certainly it must be, for Paul says of them, "Let every man be fully persuaded in his own mind." Thus the Sunday-keeper in his endeavors to destroy the seventh-day Sabbath, has unwittingly destroyed Sunday also! Hence, we now have no Sabbath at all. Those who claim that there is any holy day to be kept, should know better than to quote this text as applying to the Sabbath.

D. M. CANRIGHT.

Norridgewock, Me.

Windsor Monthly Meeting.

THE three churches of Windsor, Oneida, and Charlotte, Mich., met according to appointment July 21, at the house of Bro. Carman, each church being well represented, the majority of all the members in attendance. A great disappointment was felt in not meeting with Bro. and Sr. White. Yet we felt to lean entirely on the arm of the Lord and were not disappointed of the blessing. While engaged in prayer the sweet, melting, tender spirit of the Lord rested upon us. We found indeed that in drawing nigh to God, he did draw nigh to us, and is truly a present help in every time of need. When we rose to speak of the goodness of God in leading us into the truth, and in reviewing the past, saw his guiding and protecting hand from the rise of the message to the present, we could but render thanksgiving and praise, and rejoice in the prospect before us. While speaking of the glories of the coming kingdom, the evidence of its near approach, and trying to consider our ways and the necessary preparation of heart in order to be found spotless, the pearly gates of the city of God seemed very near, the golden streets shone with a brighter luster, and our dear Saviour revealed himself to us by his Spirit in all his loveliness. Many hearts will not soon forget the meeting at Windsor.

Numerous testimonies were given designed to encourage and strengthen, and especially one from Bro. Richmond, of Leslie, connecting the health reform with the message, showing the work to be accomplished by it and that with a sound mind in a sound body we shall be able to serve God with acceptance; that the Lord wants a prepared, and not a preparing, people, and that the latter rain cannot come till God's people are ready for it. Oh for a willing mind and heart to keep pace with the message, to always be ready to take a step forward in the right direction. This seems to be just the thing we need.

Our meeting was specially blessed, and we feel to rejoice that these Monthly Meetings have been arranged. One person, a young lady, expressed for the first time her determinations to keep henceforth all the commandments of God, and try to obtain an entrance into the everlasting city.

Thus closed one of the best meetings I ever attended. May we ever remember the source from which our blessings flow, and keep our eyes fixed on that dazzling crown that shines with more than earthly splendor, reserved in Heaven for those who hold fast the profession of their faith firm unto the end.

D. H. LAMSON.

July 22, 1866.

A Word to the Cook.

In a back number of the Review, are recorded these words: "Don't salt and pepper your minister." This is good as far as it goes; but why are the ministers to escape these things, and the laymen be compelled to suffer? Now I move to amend the above motion by striking out the words "your minister," and inserting the word "anybody;" thus, "Don't salt or pepper anybody." How often have I sat down to a meal with a sharpened appetite, hoping to appease it by partaking of some wholesome bread and potatoes; and at the table of a Seventh-day Adventist sister, at this time, why should we be disappointed?

But nearly always it is a fact that the potatoes are mashed and served up with several small lakes of melted butter, dotting the surface of the otherwise healthful mass, and sprinkled with pepper sufficient to make a strong stomach groan for two days, while underneath is a salt mine of no small dimensions. It is hard to wage war against the morbid appetite for such things, until the victory is ours, and the natural taste is satisfied with the delicious flavor of simply boiled and mashed potatoes with perhaps milk or cream added; without having to continually renew the struggle.

It is not my purpose to object to any one's eating salt and pepper, if they choose, though I wish that all might abstain from their use; but my object is simply to ask if these things could not be put on in separate dishes, so that those who desire to eat them can do so, without compelling those of more temperate appetites and tastes to partake of them also. Will the sisters who prepare the food for us, think of these things. A word to the wise is sufficient.

H. C. MILLER.

Chicago, Ill.

The Western Health Reform Institute.

BATTLE CREEK, MICH.

ITS CHARACTER AND OBJECT.

THIS Institution, as indicated by its name, has been established with a two-fold object; First, as a place where disease will be treated on HYGIENIC PRINCIPLES; and second, as a place where instruction will be imparted both Theoretically and Practically, to patients and boarders, on the important subject of so caring for both body and mind, as to preserve health, or to secure the largest immunity from sickness and premature death. The Health-Reform Movement, as we view it, contemplates the preservation of health, no less than the recovery from disease. In the treatment of the sick at this Institution, *no drugs whatever, will be administered*, but only such means employed as NATURE can best use in her recuperative work, such as Water, Air, Light, Heat, Food, Sleep, Rest, Recreation, &c. Our tables will be furnished with a strictly healthful diet, consisting of Vegetables, Grains, and Fruits, which are found in great abundance and variety in this State. And it will be the aim of the Faculty, that all who spend any length of time at this Institute shall go to their homes, instructed as to the right mode of living, and the best methods of home treatment.

OUR PRESENT FACILITIES.

Our Institution will be open for the reception of Patients and Hygienic Boarders, on the 5th day of September, 1866. We shall be able to accommodate from the commencement, from 40 to 50 patients, and shall increase the number and size of our buildings as occasion may require.

OUR LOCATION.

We have in this respect all that could be desired.

FIRST. We are in a State which has chosen as its most appropriate motto, "If you seek a beautiful peninsula, behold it here."

SECOND. We are situated about midway between the East and West, and patients from either section can reach us with equal facility.

THIRD. Our City is easily accessible from all parts of the country, being an important station on the Michigan Central R. R., the Great Thoroughfare between the celebrated cities of Detroit and Chicago, and one of the main arteries of travel between the East and West. The cars running upon this road are the *stillest, best ventilated, and nicest* to be found in the country; the Superintendent, Conductors, and Employes, are gentlemanly and accommodating; and a traveling public give this road the reputation of being the *best managed* of any in the United States.

FOURTH. Our Buildings are located on a site of nearly six acres, in the highest and driest part of the city, commanding a fine prospect of city and country, within a few minutes' ride of the depot, from which conveyance can be had by omnibus on the arrival of all trains. Persons arriving in the night, will stop at the Hotel until morning, and thereby avoid disturb-

ing patients during their sleeping hours. Our buildings are separated from the street by a spacious and beautiful grove, while the rear is diversified with fruit trees, hills, and stream. It will thus be seen that both the buildings and the grounds afford ample facilities for REST, QUIET, and RETIREMENT. All the surroundings contiguous to our premises are *neat and tasty*. Our own grounds, and the streets which traverse the adjacent rural districts, afford abundant opportunities for pleasant walks, for exercise and recreation. We are also within thirty minutes' ride of the noted GOUAC LAKE, with its clear water and shady beach, a charming resort where our patients and guests can find ample means for recreation in boat-riding, sporting, &c.

Battle Creek is a manufacturing town, situated at the junction of the Battle Creek and Kalamazoo rivers. For half a mile above us, and a mile and a half below, the stream is so rapid, that mills could be located along its banks, and be driven by current wheels. Nature has been lavish of her bounties, and art is fast securing the benefits of them. This is a neat, clean, enterprising and thrifty place, of about 5000 inhabitants, and rapidly growing. Our Establishment will have plenty of Pure, Soft Water, pure air, good moral influences, and a greater amount of sunshine than any other part of the country can ordinarily boast.

OUR PHYSICIANS.

DR. H. S. LAY, with a number of competent Assistants for the Male and Female Departments, will constitute the Faculty of the Institute. Of the qualifications of Dr. Lay to manage such an establishment, it will be sufficient to say that he has had seventeen years' extensive medical practice, the latter portion of which he has been employed as a physician in one of the best Health Institutions in the United States, by which he has become thoroughly conversant with the latest and most approved Hygienic Methods of Treating Disease. To those who may see fit to come to this Institute as patients, we can say with feelings of confidence, that **WHATEVER MAY BE THE NATURE OF THEIR DISEASE, IF CURABLE, THEY CAN BE CURED HERE.**

ARTICLES TO BRING.

Those coming as patients, should bring with them the following articles, to be used in their treatment:

6 Towels.

2 Sheets, (linen or cotton, linen preferred).

2 Woolen Blankets, and 1 Comfortable, or 2 Comfortables and 1 Woolen Blanket.

Whatever may be the number of patients, the utmost care and attention will be given to each one to make conditions favorable to the speediest possible recovery. Those contemplating coming, would do well to first correspond with the Managing Physician in regard to the matter.

OUR TERMS.

For Board alone, with the privilege of the Lectures, and instructions of the Institution, \$4 per week, Boarders finding their own rooms and lodging.

For Board and Treatment, from \$8 to \$14 per week, according to room occupied, and amount of attention required.

Personal examination \$5, whether the person remains or not.

First prescription by letter for persons who do not come to the Institute \$5; each subsequent letter of instruction \$1.

Wood and lights, meals and baths, in private rooms, all, and always extra.

At the opening of an account with a patient, he will be required to *pay in advance* the balance of the week on which he arrives; after that he will settle his bills on each Friday morning. Banking facilities for exchange and deposit, are here ample.

For visiting patients at a distance, \$10 per day for the time the Physician is absent, and his traveling expenses.

Credit given in no case.

THE HEALTH REFORMER.

This is the title of a Health Journal, 16 pp. magazine form, issued monthly at the Health Reform Institute. H. S. Lay, M. D., Editor. It is devoted to an exposition of the Laws of our Being, and the

right application of those laws in the Treatment of Disease. We design to make it a model Health Journal, interesting in its variety, sound and valuable in its instructions, and beautiful in its typographical execution. *Everybody should have it.* Price \$1.00 per year, INVARIABLY IN ADVANCE.

OUR ADDRESS.

** All letters for The Health Reformer, Books, Circulars, advice or information, should be addressed to Dr. H. S. Lay, Battle Creek, Mich., and where an answer is required, should invariably contain stamp to prepay postage on the same.

NOTE. The foregoing is the substance of a Circular which has just been issued by The Western Health Reform Institute, neatly executed on fine paper. Those who have friends who are, or should be, interested in the subject of treating disease hygienically, are requested to scatter these circulars among them, or send in their names and address to Dr. H. S. Lay, Battle Creek, Mich. The circulars will be sent free, post-paid.

"Not that"

Which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Matt. xv, 11.

This declaration was made by the Saviour, to the Pharisees, who found fault with his disciples for eating bread with unwashed hands. They had thereby transgressed the tradition of the elders, which was a matter of uneasiness to the Pharisees.

The Saviour took this occasion to impress upon their minds, the infinite superiority of his Father's commandments, over the traditions of men.

He therefore directs their attention to the heart, the fountain of all good or evil; for which they had much less care than for external things. He enumerates a class of sins proceeding from the heart, and says, "All these evil things come from within, and defile the man."

But is it possible that the Son of God here intended to teach that nothing could be taken into the mouth or stomach, which would or could defile us? Had the people of God then reached the time when the text "Not that which goeth into the mouth defileth a man," would vindicate them against the charge of defilement, let them eat whatsoever they might? If so, then truly, the tobacco chewer and pork eater, has at least one favorite text of Scripture to the point.

But let us bear in mind that Jesus was instructing a people that drew nigh unto him with their "mouth," and honored him with their "lips," "but their heart" says he, "is far from me." They laid aside the commandments of God for the tradition of men; they made more of external washing than of inward purity and of a clean heart.

The Saviour aims to correct this error, this dark and destructive hypocrisy. Yet we are of the decided opinion that the great Teacher of truth and purity believed in eating with clean hands, though they were not washed out of respect to Jewish superstition, or Pharisaical tradition.

Said the Lord to his people anciently, "That which dieth of itself, or is torn of beasts, he shall not eat to defile himself therewith." Lev. xxii, 8.

Again, we learn that Daniel would not "defile" himself with the king's meat, Dan. i, but chose rather a vegetable diet. By which means he had a clear conscience, a countenance fairer, and more flesh (that lawful too) than all the children which did eat of the portion of the king's meat.

Let us then cease to gratify a perverted and vitiated appetite, let us not foster sinful habits or indulge ourselves in the use of those things which we know are injurious to health and prejudicial to our spirituality. And above all cease to justify, or attempt to justify a course from the word of God which leads to death.

A clear mind and communion with God will ten thousand times pay for all the sacrifice we make. In the day when the Lord shall gather his saints unto him, who have "made a covenant with him by sacrifice," we shall then know that our sacrifices have proved sacrifices for gain and great glory.

A. S. HUTCHINS.

Wolcott, Vt., July 24, 1866.

Not a Prayerless Bed.

Not on a prayerless bed, not on a prayerless bed,
Compose thy wearied limbs to rest;
For they alone are blest
With balmy sleep
Whom angels keep.
No, though by care oppressed,
Or thoughts of anxious sorrow,
Nor though in many a coil perplexed
Of coming morrow—
Lay not thy head on prayerless bed.

For who can say when sleep thine eyes shall close,
That earthly cares and woes
To thee may e'er return?
Rouse thee, my soul,
Slumber control,
And let thy lamp burn brightly;
So shalt thou discern
Things pure and sightly;
Taught by the Spirit, learn
Never, on prayerless bed,
To lay thy unblessed head.

Second Death.

THE following is an extract from an English tract, we received recently, entitled, "The Second Death." We are glad to learn that light on this important subject is spreading in Christian churches in all countries. The following are the first three pages:

"There are so many theories extant on this subject, held by religious men of all denominations, that it will surprise most people when they hear only a brief recapitulation of them.

Some hold and teach that as God is eternal, that is, without beginning or end, so the human soul is eternal, having neither beginning or end. There are others who hold that whatever has had a beginning may have an end; and they believe that while the righteous have 'eternal life,' as God's 'gift,' the wicked after punishment, according to their works, (see Matt. xi, 24,) shall be utterly destroyed, or annihilated, according to Matt. x, 28. There are others who hold that though the soul of man was created, and therefore had a beginning, yet that it shall exist 'as long as God exists,' that is, to all eternity, both in the case of righteous and wicked. There are others who hold that the soul shall be destroyed, and the body exist as a memento of God's wrath to all eternity. And there are others who think the body shall be destroyed, and the soul exist everlastingly. Some think the fire of hell is literal, and will destroy both body and soul, Matt. x, 28; and others that the fire is figurative. Some think that all the demons and bad men shall be ultimately saved, and thus God be 'all in all,' and others that they shall be punished and destroyed, (see Mark i, 24,) and then when all things are made new, (Rev. xxi,) that God shall be 'all in all.' (1 Cor. xv.) Others that they all shall exist to all eternity in ever burning fire and brimstone. Some, again, think the entire brute creation immortal; others that an election among them (as in Noah's ark,) may be preserved; and others that they shall all perish.

And now, 'What is truth?' Let us wait for God's answer; and not ask the question and then go away as Pilate did.

It would be too long, in a mere pamphlet like this, to take up the subject in all its bearings from Genesis to Revelation. But yet we must glance at it thus, if we would hear the 'whole counsel of God.'

God told Adam that, if he ate of the forbidden tree, 'dying he should die.' And when he did eat and expose himself to the penalty of death; God placed cherubim before the tree of life, 'lest he put forth his hand, and take, and eat, and live forever.' . . . Was not that mercy? Did not God in grace prevent him from immortalizing himself and his seed as he, no doubt, would have done? And when Moses said (in Exodus) 'Blot me out of thy book,' because of his great love to Israel, like Paul, in Rom. ix, 3; did either of them mean that they would willingly endure unending misery in ever-burning fire? And when God said by his prophets, 'All souls are mine, . . . the soul that sinneth it shall die.' . . . Hear, and your soul shall live.' . . . did he not make a plain declaration of eternal life to the righteous, and death to the wicked? And when, all

through the Psalms, we are told that God will 'destroy' the wicked; is that merely temporal, or eternal? I believe eternal. They shall be destroyed—consumed—forever. See Psa. xxxvii, 20; cxii, 10. And when we come to the brighter light of the New Testament (or Covenant) Scriptures, what do we find in the very first pages? See Matt. iii, 12. 'He will burn up the chaff with unquenchable fire'; i. e., the fire is not quenched till everything is consumed. (See 2 Kings xxii, 17.) Again, 'Broad is the way that leadeth to destruction.' Chap. vii, 13. 'Fear not them that kill the body, but are not able to kill, or annihilate the soul; but fear Him who is able to destroy both soul and body in hell,'—gehenna, or 'the lake of fire.' Chap. x, 28, and Rev. xx, 13, 14. And then, how many times we are told, in the other gospels, that unbelievers shall 'perish,' or be destroyed, for it is the same word in the original. 'Except ye repent ye shall perish.' But 'whosoever believeth in Him shall not perish, but have everlasting life.' 'I give unto my sheep eternal life, and they shall never PERISH.' Then look at the Epistles. Peter and Paul alike preach 'destruction,' as did Jesus in Matt. x, 28. 'Vessels of wrath fitted for 'destruction,' Rom. ix, 22. 'The day of judgment and perdition (literally, destruction) of ungodly men.' 2 Pet. iii, 7. And, lastly, John in the closing book of Scripture (Rev. xx,) speaks of the great white throne, after the thousand years are finished,—the wicked dead raised and judged, and cast into the lake of fire. 'This is the second death,' of the destruction of 'soul and body' in gehenna, according to our Lord's words, Matt. x, 28."

Letters.

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

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

From Sister Bragg.

BRO. WHITE: As I review the great goodness of the Lord to me, through my past life, my heart is filled with gladness and I feel to say, Truly the Lord is of tender mercy. How wisely and tenderly he leads his people to correct their errors and fit them for translation. I am thankful for the means in use for our admonition. I desire to obey and follow the good Shepherd. My great lack of the Christian graces, gentleness, meekness and patience, comes up before me as I approach the throne of grace, and it is only through the merits and righteousness of a Saviour that I can approach our heavenly Father by prayer and supplication. Oh how precious the forgiving mercy and tender love of the Saviour. He is merciful to the chiefest of sinners. I will trust his righteousness and believe his precious promises. They are even for one as weak, frail and wayward as I have been.

The Lord is good. I will praise him for his tender compassion toward me.

We rejoice that the servants of the Lord have been measurably raised from sickness and affliction. We believe they will be fully restored to health and usefulness. We desire to so live that we can help sustain them. F. M. BRAGG.

Cambridge, Wis., July 21, 1866.

Extracts from Letters.

BRO. R. KECK writes from Marengo, Iowa: Dear brethren and sisters, I have been reading your testimonies in the Review for many years, and feel happy in the hope that I shall one day see you with all the redeemed in the kingdom of the Lord; but I never wrote a single line for your encouragement. I thought I might also encourage some one by writing a few words. I am still on the way to Zion, and am more determined than ever to go forward bearing the cross, and despising the shame. I am willing to suffer with Jesus, for if we suffer we shall also reign with him. I am not discouraged, I believe that we shall yet have good times in Marengo in speaking of the goodness of the Lord, and our hopes of eternal life in glory.

Pray for us that we may do our Maker's will.

Sister S. Wells, writes from Clarendon, Mich.: I am still trying to live as becomes a follower of the meek and lowly Jesus. I am one of the lonely ones, yet I am not discouraged, but I feel to thank God for

what he has done for me. The Review is all the preaching I have, and I hail its weekly visits with delight.

BRO. T. E. MOREY, writes from Princeville, Ill.: Dear brethren and sisters are we fully conscious of the great responsibilities that rest upon us as a people? Do we desire the promulgation of the great truths of which we are the living receptacles? Do we wish to see them disseminated far and wide? If so, then let us so far as in our power put our shoulders to the wheels, that the mighty car of truth may move onward. Let not this one or that one say, "There is nothing for me to do." Let them not think because they cannot do as much as others of greater abilities and talents, that they cannot do anything. God holds us responsible for the talents which we have be they one or ten. We are daily mingling and commingling with the unregenerated and uncircumcised in heart. Oh how necessary then that we breathe the sweet Spirit of our Saviour in our every word and act. May the Lord help us so to do, and prepare for the coming of our Saviour Jesus Christ.

Sister M. Bean, writes from Barton Landing, Vt.: I wish to speak through the Review a few words concerning the dealings of God with me. Previous to the days of fasting, I felt distressed about myself, and the church. I did not feel that I was rich and increased in goods, but miserable and poor; and I came to the decision that I must, and would get nearer the Lord; and as I was trying to humble myself and confess before the Lord, I saw the appointment for the fast, I was thankful for it; as it seemed to be just what would be good for us all as individuals. I did not meet with the brethren and sisters, but prayed much, and tried to get right before the Lord. Then it appeared that the enemy was all astir hurling his fiery darts, so that it seemed I was forsaken of the Lord. So great was the darkness, it reminded me of the long despair I was in previous to my embracing the Sabbath. But blessed be the name of the Lord, he brought me through, and so lovely did my Saviour appear, and such love for the brethren and sisters, and such a view of the straitness of the way, as I cannot express. I am trying in earnest to heed the counsel of the faithful and true Witness, and be ready to meet the Lord. Bible holiness is my object. I love God's word. I take delight in reading the Review, and Spiritual Gifts. I read with profit, and how is it that any one that ever had the light can do as some are doing, trying to pick and find fault with the visions? I think the light, if they ever had it, has become dark, and their feet have stumbled on the dark mountain where there is neither dew nor rain. God pity them. They know not what they do. Let us one and all try to have our work done, and do what our hands find to do with our might. The tried gold, white robe, and eye-salve, are what will fit us for usefulness and save us from falling out by the way. Time is short. Let us work with pen and voice as the way is opened before us to do good, and when the chief Shepherd shall appear we shall receive a crown of glory that fadeth not away.

"Sweet is the union true believers feel;
Into one spirit they have drunk: the seal
Of God is on their heart; and thus they see
In each the features of one family.
If one is suffering, all the rest are sad;
If but the least is honored, all are glad.
The grace of Jesus, which they all partake,
Flows out in mutual kindness for his sake:
Here he has left them for awhile to wait,
And represent him in their suffering state;
While he, though glorified, as yet alone,
Still bears his church before the Father's throne."

SNAPPING AT A SCOLD.—A good woman had a bad neighbor who used to visit her for the purpose of getting up a quarrel. To get rid of her she resorted to a novel method. When the first hard word dropped from the scold's lips she looked hard at the fire, snapped the tongs, and made no reply. The scold poured out a volley of abuse. The good woman snapped the tongs again. Another volley. Another snap. "Won't you speak?" said the scold. Snap. "Do speak or I shall burst," said the scold, and away she went, cured by the silent snapping of the tongs.

Moral.—It takes two talkers to make a quarrel.

NEARLY two hundred of the clergy of the Church of England, have united in a letter to Cardinal Patrizi, at Rome, stating their earnest desire for the restoration of communion between the Church of England and the Church of Rome. But the cardinal, in his reply, plainly tells them that unconditional surrender is the only terms which the Pope can think of.

It is a remarkable and suggestive fact that the Saviour of the world has titles, in the Bible, answering to every letter of the alphabet!

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 7, 1866.

EVERY S. D. A. minister is not only requested but expected to act as agent for the Health Reform Institute, and The Health Reformer. From some we have heard nothing yet in relation to these enterprises; while one in sending in the name of a subscriber for the Reformer, apologized, as he said he was acting without authority. All the authority a person needs is a due degree of interest in these matters, which we trust all our preachers have. We therefore look to them to use their best endeavors to send in share-holders in the Institute and subscribers for the Reformer.

The Brn. Bourdeau wish us to say that Bro. Loughborough is expected at the "General Convocation Meeting" to be held at Pilot Grove, Iowa, commencing Aug. 29.

We call the attention of the reader to the article in another column by D. T. Bourdeau, entitled "Faith, Presumption, and Spiritual Gifts." Ponder carefully its clear and logical deductions, and you will receive profit.

The "Temperance Monthly and Literary Gazette," is the title of a sprightly little sheet published by Park and Cheal, Jordan, N. Y., J. G. Cheal, Editor. It wages unrelenting war against intemperance and novel-reading—two good features which render it well worthy of being sustained. Terms 50c per annum in advance.

Hold on, There!

A FEW of our correspondents appear to be afflicted with a spirit of hurry. They send in their communications with the request that if not acceptable, they be returned "immediately;" or, if there is no such condition expressed, if in one or two weeks nothing appears in the Review concerning them, we are informed post-haste that they suppose they are rejected, and a few stamps are inclosed to pay return postage on them "at once." One article which we had from the day of its reception contemplated giving a place in the Review, was hastily published by its author, not long since, in another periodical as rejected by the Review. Concerning another manuscript which we have had on hand something like three weeks, perhaps, we have just received a letter from the author enclosing six cents for postage, and "repeating his request to have it returned immediately." And then he wonders what it is that "sinks it so far beneath our notice, and renders it so unfit for the eyes of our readers."

This conclusion is altogether too hasty. It has not yet been decided by us that it is beneath our notice, or unfit for the eyes of our readers. The simple facts in the case are, that we have not yet had time to examine it. We endeavor to use all reasonable dispatch in disposing of articles that come in; but circumstances are frequently such that we cannot decide upon them at once, and they are placed on file to be examined as soon as we reach them in turn. The late discussion in Memphis, and some matters to which we have had to give our attention in reference to the Health Institute and the Reformer, have especially contributed to delay us in this work for a few weeks past.

We would therefore say to all whom it may concern, to please hold on; have patience; and we will attend to their communications as soon as possible, and use as much and as many of them, as we can in any way conceive to be for the interest of the reader, or the good of the cause.

A STRANGE illness, which has recently resulted in the sudden death of several people in Norway, has been traced to the oysters—largely eaten by all classes in the country—which are said to be just now suffering from a species of oyster-plague.

Add to your faith temperance.

Appointments.

The N. Y. and Pa. State Conference.

THE New York and Pa. State Conference will hold its fifth annual session at Roosevelt, Oswego Co., N. Y. September 14, at 9 o'clock A. M.

All the churches belonging to this Conference, and those wishing to unite with it, are requested to represent themselves by delegate or letter. All delegates are to be chosen according to Art. VII, Sec. 1, of the constitution. Delegates will bring letters showing their appointment, churches will send a written report of their standing, their additions and losses of membership during the year; also the amount of s. b. funds. Delegates will come prepared to settle up the pledges of their respective churches to the end of the Conference year, Oct. 1st.

Ministers belonging to this Conference will come prepared to present written reports of each week's labor, and expenses and receipts.

Religious exercises will commence at the commencement of the Sabbath.

One or more of the General Conference Committee are expected to be present.

Bro. and sister White, and Bro. J. M. Aldrich are invited to attend.

Those coming from the East or West on the N. Y. Central R. R., will leave it at Syracuse, and take the Oswego and Syracuse R. R. to Fulton, where they will find conveyance to Roosevelt on Thursday, 13. Trains leave Syracuse 6:50 A. M., and 6:50 P. M., and reach Fulton in 1½ hours.

Those coming on the Ogdensburg, Watertown and Rome R. R., will take the first morning train, leave that road at Richland, and take the Oswego R. R. for Mexico, where teams will be in waiting on Thursday.

Those coming from the Northern part of the State can take the boat at Ogdensburg for Oswego, then cars for Fulton, reaching there at 9:30 A. M., or 6:47 P. M.

A. LANPHEAR, } N. Y.
J. N. ANDREWS, } Conf.
C. O. TAYLOR, } Com.

NOTE. The church at Roosevelt are making ample arrangements for the State Conference so that all may come. They are adding sixteen feet to the length of their meeting-house. Have arranged to have six or eight teams, and more if called for, to carry Brn. from and to the cars, with an abundance of hygienic food, yet I would recommend that Sabbath be a day of fasting and fervent prayer to God for his blessing on our yearly gathering, and that he may go forth to battle with us, and that during the coming Conference year, the cause of truth may move forward in this State.

C. O. TAYLOR.

Wheeler, N. Y., July 23, 1866.

General Convocation Meeting in Wis.

PURSUANT to a decision of the Ill. and Wis. State Conference Committee, at our last Conference, Providence permitting, a General Convocation Meeting will be held at Monroe, Green Co., Wis., commencing on Wednesday, Sept. 19, 1866, at ten A. M., and continue over Sabbath and first-day.

It is expected that there will be a general attendance of the brethren and sisters in this Conference, also all who can come from adjoining States, are cordially invited to attend. We hope all will come with provision and bedding, prepared to take care of themselves, that the church at Monroe may enjoy the meeting with you.

Much of the time will be spent in prayer and social meetings, in which all the brethren and sisters will be expected to take part. Let us remember that the object of this will be our mutual religious interest, and advancement in holiness, and let all pray for God's blessing to rest upon this Convocation Meeting.

Brn. A. C. and D. T. Bourdeau, of Iowa, are especially requested to attend this meeting; also Bro. Loughborough, of Michigan.

ISAAC SANBORN, } Ill. & Wis.
WM. S. INGRAHAM, } State Conf.
R. F. ANDREWS, } Committee.

PROVIDENCE permitting, I will meet with the little flock at Brodsville, Grant Co., Wis., Aug. 18 and 19. I hope to meet Bro. Lewis, of Tafton, at this meeting. Will some one from Brodsville meet me at Bridgeport

Thursday evening, at the arrival of the train from Milwaukee?

I will also meet with the little band at Tafton, Grant Co., Wis., Aug. 25 and 26, as Bro. Lewis may arrange. I hope there will be a general rally of all interested to the above meetings.

Also, Monday, Aug. 27, the Lord willing, I will go to Marion, Iowa, and from there to the Convocation Meeting at Pilot Grove, with Bro. Hare.

ISAAC SANBORN.

OUR next Monthly Meeting is to be held with the church at Rochester, N. Y., the third Sabbath in August.

Notice the change of the time; this is intended to be permanent.

R. F. COTTRELL.

Business Department.

Business Notes.

MORRIS THOMPSON: Where is your Review now sent?

MRS J SPALDING: The \$1.00 was received and credited as you directed.

J N L: The package was duly received.

RECEIPTS.

For Review and Herald.

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

Mary A Clement for Walter J Welch 29-12, Mrs S J W Hill 30-16, and R J Welch 30-16. Mrs H Smiley 31-1, Eld. D Stiles 29-10, F Anderson 29-1, R Hussy 29-10, J M Foster 30-1, W H Westfall 29-10, R Curtis 28-11, Henry Smith 30-10, G W Ball 30-10, L Schellhaus for R H Schellhaus 29-18, L P Baldwin 29-1, each \$1.00.

S Kelley 30-1, W H Colcord 29-14, Lizzie Emmert 29-14, C Rhodes 29-13, F C Castle 30-1, Lewis Bean 30-8, Wm Peabody 30-7, Mrs H Rogers 30-10, A Rupert 29-14, H Spears 29-9, Mrs M Slayton 30-1, E Stone 30-5, J P Rathbun 30-14, J M Daigneau 29-1, Mrs B M Hibbard 30-1, W Grant 30-1, C W Boynton 30-10, J C Elston 30-10, M Hill 28-1, each \$2.00.

Wm Dawson \$1.50, 29-13, I Cornell \$4.00, 31-1, M J Rhinehalt \$1.50, 30-8, S J Loomis \$1.50, 30-8, H Everts \$1.50, 30-8, Dr. T A White \$4.00 in full, Mrs C Schroy \$1.50, 30-10, Sarah Green \$1.50, 30-8, P Amidon \$5.00, 30-15.

C N Ford 28-18, Lucy Beckly 29-10, each 50 cts.

Subscriptions at the Rate of \$3.00 per year.

Mary A Clement \$3.00, 30-1, H C Crumb \$3.00, 28-1, Sarah Bliven \$3.00, 31-1, C A Ingalls \$3.00, 30-1.

For Review to the Poor.

A Friend \$1.00.

Review and Publication Fund.

C R Ogden \$1.75, H S Gurney \$20.00, A E Gurney \$20.00, C A Ingalls \$1.00, Alex. Carpenter s. b. \$10.

Books Sent By Mail.

Eld D Stiles 25c, L D Ireland 8c, G W Newman 75c, Wm Dawson \$1.00, H C Crumb 50c, H H Paige \$2.00, C R Ogden \$3.75, James Harvey \$2.00, Ann Beamer 75c, W H Littlejohn 12c, C A Ingalls \$1.00, S R Fairfield 50c, A H Clymer \$1.50.

For the Western Health-Reform Institute.

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

D R Palmer \$500.00, L S Gregory \$225.00, Lucinda Wilkinson \$25.00, Annette Guilford \$150.00, B M Osgood \$25.00, E P Osgood \$25.00, John Saxby \$25.00, Mary Saxby \$25.00, Phillip Ruiter \$25.00, Loyal Cross \$25.00, F T Wales \$25.00, M Cross \$25.00.

Michigan Conference Fund.

H E A Demill s. b. \$4.00, Ch. at North Liberty Ind. \$140.00, at Owasso \$15.52, at Locke \$5.00, at Colon \$9.00.

General Conference Missionary Fund.

Sarah Bliven \$2.00.

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

Previously received, \$455.16. H W Gordon \$5.00, D Chamberlain \$1.00, J P Kellogg \$20.00, Laura Smith \$2.50.

To Raise the sum of \$500, for Bro. Cottrell.

Previously received, \$198.16. H W Gordon \$5.00, Laura Smith \$2.50, D Chamberlain \$1.00, Ch. at Oswego, N. Y. \$80.00.