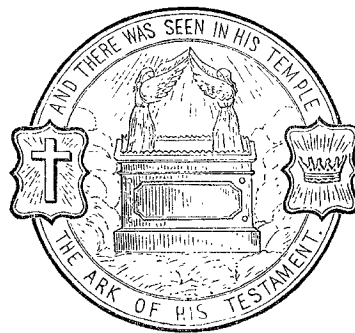


ADVENT



REVIEW

And Sabbath Herald.

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

VOL. XXIX.

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

NO. 14.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association

ELD. JAMES WHITE, PRESIDENT.

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

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

"GUARD WELL THY LIPS,"

"He that keepeth his mouth, keepeth his life."

GUARD well thy lips; none, none can know
What evils from the tongue may flow;
What guilt, what grief may be incurred,
By one incautious, hasty word.

"Be slow to speak," look well within,
To check what there may lead to sin,
And pray unceasingly for aid,
Lest, unawares, thou be betrayed.

Condemn not—judge not,—not to man
Is given his brother's faults to scan;
One task is thine, and one alone;
To search out and subdue thine own.

Indulge no murmurings—O restrain
Those lips, so ready to complain;
And if they can be numbered, count
Of one day's mercies the amount!

Shun vain discussions, trifling themes;
Dwell not on earthly hopes or schemes;
Let words of wisdom, meekness, love,
Thy heart's true renovation prove.

Set God before thee; every word
Thy lips pronounce, by him is heard!
Oh! couldst thou realize this thought,
What care, what caution would be taught.

"The time is short"—this day may be
The very last assigned to thee;
So speak, that should'st thou ne'er speak more,
Thou may'st not this day's work deplore.

The Sermon.

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

EATING NOT OF FAITH.

BY ELD. STEPHEN PIERCE.

"And he that doubteth is damned if he eat; because he eateth not of faith." [Margin. And he that discerneth and putteth a difference between meats is condemned if he eat; because he eateth not of faith.] Rom. xiv, 23.

Our principal object in this discourse is, in relation to this subject, to give some of the reasons of our faith. With the light that now shines upon us, we do discern and put a difference between meats, whether we use the word *meats* in the sense of articles of food, or in its more literal acceptation; for we hold ourselves under obligation to act according to the light that inspiration, taking it altogether, has thrown around us.

Some of us might have discovered, as long ago as we became conversant with our Bibles, from the two first chapters of Genesis, that flesh-meat then did not constitute any part of man's food—that it consisted exclu-

sively of the various kinds of grains, esculent vegetables, and all the vast varieties of fruits. Gen. i, 29; ii, 16, 17.

We might have also discovered that more than 1600 years after, there was given to man every moving thing that liveth to be meat for him, even as the green herb. Gen. ix, 3. Why this additional part of man's diet was then given, we all, doubtless, were unable to tell. But we now understand that it was given, 1. Because of a necessity for food till the first harvest after the flood. 2. Because the appetites of wicked men were unrestrainable. 3. For the express purpose of cutting short men's lives; that they might not have an opportunity to arrive to such a perfection of skill in iniquity and sin, as they otherwise would have done. Gen. ix, 5. Hence, some are satisfied in the belief that the hitherto obscure verse 5 of chapter ix has now found a very clear and satisfactory solution. It is this: The blood is the life of all flesh. Lev. xvii, 14. Therefore, "the blood of your lives," which is the life of each and all of us, God will require; at the hand of every beast, metaphorically, will he require it; i. e., in proportion as we destroy the life and devour the flesh of animals for food, in a similar ratio will our lives be cut short. This is doubtless a prediction of the effect or consequence resulting from permission to eat this additional kind of food. Certainly this effect was brought about by some means, whether verse 5 develops the true cause or not; and this we know by following the descendants of Noah as far down as Jacob.

The patriarch Shem, who lived ninety-eight years before the flood, obeying all the laws of health according to the original plan of a wise and beneficent Creator, lived to see nine succeeding generations, all but the fourth, pass off into the grave before him, and the eleventh to arrive at the prime of manhood: giving clear evidence, if not strong, philosophical proof, that man's life was cut short by having this article of diet given in addition to the original supply.

What feelings of sorrow on account of the deterioration of his progeny, as well as these unusual bereavements, must have pervaded the mind of this holy man, as he saw so many succeeding generations prematurely passing from the activities of life to the grave, as he doubtless understood the necessity for their blindly transgressing the laws of their being, in order to save them from a more fearful doom of another general desolation of the earth by the interposition of God's displeasure on account of still more rash and palpable sins which they would have committed, had their lives not been cut short by this divine arrangement of things.

What think you must have been the emotions of Abraham the 9th, Isaac the 10th, and Jacob the 11th generation, when they looked upon the gigantic, physical proportions of this venerable father, who had come down to them, from a former state of the world; and more especially when they discovered the immense expansion, and to them the unfathomable depths of his masterly mind?

But what was the secret of his greatness? Some may argue the superiority of the natural endowments of his mind. We admit this had something to do in the matter; but we believe, from the brief history

given, that all his faculties were not only undegenerated by his temperate, healthful course of living, but had been growing up for 500 years or more, to such gigantic greatness and strength as made him vastly superior in every sense to all other men then living.

Temperance being one of the principal causes of such greatness and goodness combined, is what makes this distinguished individual, at this time, so interesting to us. We might have reasonably expected that Melchisedec, the priest of the most high God, when Abraham paid tithes to him, would have brought sacrifices, and himself and Abraham participated in their flesh as a repast. But not so. He brought forth bread and wine, which cheereth God and man. Judges ix, 13.

We have already seen the difference between him who was temperate in all things, and those who were not; not only in respect to longevity, but in respect to their exalted position and moral excellence. Abraham, even when he had heavenly guests, gave them the flesh of a calf, with butter and cakes baked on the hearth; but not so with Melchisedec when he had but earthly guests; he gave them no meat. We admit that Abraham was a man of great moral worth; but Paul informs us, in respect to this, that "the LESS was blessed of the BETTER." Heb. vii, 7.

But the objector inquires, "Did not God give them permission in Noah's day to eat animal food?" He did: and told them the consequences. Further, "Did not inspiration by Paul seem to enforce the same idea upon us here in the gospel age?" 1 Tim. iv, 1-4. We admit all this. But we mourn over the necessity for man's life to be cut so short, and also for the necessity for keeping it so through all the ages of the world. But a gracious Creator knowing the turpitude of the human heart, after having tested their disloyalty for 1600 years, saw it would be better for sinful man to be continually disturbed by the prospect of death, and finally death itself, than it would be to have nothing to prevent him from sinking to such depths in sin; so he made this arrangement. But from the beginning it was not so. For the hardness of their hearts he gave these precepts. The heart of man is deceitful above all things and desperately wicked, and who can know it?

If in the age of Noah, wicked men and seducers waxed worse and worse, and one of the principal causes of the earth's being filled with violence, was the perfection of the human system and the powers of the human mind, perverted, and the extreme longevity of the antediluvians adapted them to bring into fearful execution all their plans of wickedness, and men's lives had in the future been prolonged, how many times, think you, God would have been under the necessity of destroying the world for its wickedness? How long ere there would have been no righteous man like Noah to survive the dread calamity and again propagate the human species?

In such a case, without a new creation, the earth must have remained desolate; yea, the glorious New Jerusalem and the new earth must forever have remained without human inhabitant, with the exception of a few antediluvians. And the immense sacrifice for the redemption of the lost, would have proved effectual only in these few instances. And all the unspeakable, immeasurable bliss of that innumerable company re-

deemed out of every kindred, people, nation and tongue, under heaven, would never have been realized.

Some are fearful that it would be impeaching the wisdom and goodness of God to believe that he designed to cut short man's life, especially by such means as permitting him to live in a course of sin by transgressing the laws of his being. But by its being otherwise, we have just seen the privation of being, and loss of incalculable bliss, to an innumerable company through numberless cycles of eternity; the deprivation of earth and Heaven of its population, and the robbing of God of an important part of his intelligent creation.

Now, which do we reasonably suppose infinite wisdom and goodness would prefer: to have man sin so rashly as to produce all these destructive evils, or to sin much less by using some articles of food unadapted to longevity, and by this means cut short his own life, in order to prevent many evils unspeakably greater?

We understand by the teachings of Christ respecting the law of divorce, and from Eze. xx, 24, 25, that it is impossible to make a good law, regulation or arrangement, for the benefit of the incorrigible transgressor of God's perfect law—the ten commandments; for the reason that this good law covers the whole ground of all moral principle. Hence, there can be no good addition, though the necessity of the case may require some additional regulation. Therefore he takes into consideration the general interests of the great whole, then manages his overruling principles of government accordingly. Being infinitely good, he will do the best that in justice can be done, for all his creatures. For "he is long-suffering to us ward, not willing that any should perish, but that all should come to repentance." 2 Pet. iii, 9; Eze. xxxiii, 11.

But the objector will say, "Paul has brought this flesh diet down to the latter times; and, of course, it must continue through it." But we reply, If we have come almost down through the last generation of men, as we fully believe, and this diet was given to cut short human life, has it not already accomplished its object and done its work? We say it has; for if probation should continue five or ten years longer, the most rigid observance of the laws of health would not now so unduly protract our lives as to produce any evil.

But many are afraid that these stringent expressions of Paul are in the strictest sense imperative. If so, what shall we do with the marginal reading of the text? He that discerneth and putteth a difference between meats is condemned if he eat. Then if one is so unfortunate as to discern the truth on this point, he must be condemned either way. Paul to the Romans will condemn him if he eat; and Paul to Timothy will condemn him if he does not eat.

We, however, will show further examples from the Bible to prove that this class of scriptures which give us flesh to eat are not imperative. Daniel, Shadrach, Meshach and Abednego, requested to be relieved from being polluted with the king's meat and wine, and have nothing but pulse to eat and water to drink. They are examples. After ten day's trial, their countenances being fatter and fairer in flesh than those who ate of the king's meat, they were permitted to have the diet of their own choosing. And what was the result of this living? Dan. i, 20: "And in all matters of wisdom and understanding that the king required of them, he found them ten times better than all the magicians and astrologers that were in his realm."

Now, if eating flesh is obligatory upon us, then these four worthies were transgressors of divine requirements. And if they were transgressors, it is a little remarkable that God wrought for them such notable miracles to save their lives, when under the sentence of death by the highest civil authorities. It is also very strange that by their influence three of the greatest universal monarchs of antiquity were converted from heathenism to the service of the true God. It is still more remarkably strange that to one of these sinners he gave such remarkable views of the great future events of this world's history in advance, as were not given to any other of all holy prophets. And more remarkable still, that the angel Gabriel should at two different times say he was a man greatly beloved.

But we leave these thoughts for the reflection of the candid. And though we do not forbid to marry, nor command to abstain from meats, we will introduce Num. xi, to show that under certain circumstances it was displeasing to God for the Israelites to eat flesh. And while we keep this in view, we will see from 1 Cor. x, 11, that the Israelites in the wilderness were ensamples or types of us, on whom the ends of the world have come. And if it was displeasing for the type to eat flesh; must it not be more so for the anti-type? And that, too, after it is so late in earth's history that there is no further call for the observance of those precepts which cut short the lives of men? We think this must be clearly evident to all.

Though the Israelites in the desert did not have all varieties of food, we are informed by inspiration that God rained down manna upon them to eat, and gave them the corn of Heaven; and that they did eat angel's food. He sent them meat to the full. Ps. lxxviii, 24, 25. After all this, they lusted after flesh to eat. Num. xi, 4. So he rained flesh upon them as dust, for they were not estranged from their lust. Ps. lxxviii, 30. But while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them. Verse 31. For all this, they sinned still. Verse 32. Now, if it was sin for them to lust after flesh, would it not be for us? That it was sin for them, we have the testimonies of both Moses and David as proof. There are greater reasons for abstaining from a flesh diet now, than at any former period of time since it was given to man.

It has invariably been the case when persons have been exposed to contagious diseases, that physicians have enjoined upon them dieting as soon as the exposure was known. And this consisted in abstinence from all kinds of flesh-meats; all kinds of rich, greasy or highly-seasoned, exciting food or drink. The result was, instead of being affected by the exposure, as would have been the case without such a course, but little inconvenience was experienced from it.

We also are dieting for four different objects:

1. That we may attain to the mastery by being temperate in all things; that the body may be sanctified as well as soul and spirit; that we may lay apart all filthiness and superfluity of naughtiness. Why we impute filthiness to a flesh diet is, because in the purest atmosphere known to us, it soon begins to decay. But not so with any of the grains, nuts, and many vegetables. And though the pulpos kinds of fruit do, after a time decay, they are not attended with that disgusting savor or those putrescent exhalations which decaying flesh emits. This evinces to us the unhealthiness of such a diet.

2. That we may be prepared to meet the last famine earth will experience without murmuring. When the famine of Joel i, 18-20 will be experienced by all the cattle, and it will be unsafe to eat flesh, for various epidemics will then prevail to sweep them off the earth. Zeph. i, 3. When our diet will be reduced to bread and water. Isa. xxxiii, 16.

3. We are dieting for the pestilence that walketh in darkness; when a thousand shall fall at thy side, and ten thousand at thy right hand. Ps. xci, 6-7.

4. We are trying to bring ourselves back to the course of living practiced in Eden; in preparation for the heavenly Eden, where there will be no beasts slain for the gratification of carnivorous appetites; where the wolf shall dwell with the lamb, the leopard shall lie down with the kid, the calf and the young lion and the fating together. Isa. xi, 6. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. Rev. xxi, 4. And then will have come the time when every creature which is in Heaven and on the earth, and under the earth, and such as are in the sea, will be heard saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Amen.

Sorrows are like tempest clouds; in the distance they look black, but when above us, scarcely gray. As sad dreams indicate coming joy, so will it be with the so-often torturing dream of life when it hath passed.—Jean Paul Richter.

DISCUSSION IN OHIO---ALMOST.

TO THE MICH STATE CONF. COM.: I have not hitherto made any report to you of my visit to Geneva, Ohio, for the following reasons: When I left Geneva, I was under promise to await the receipt of a letter from the individual who had extended to me propositions for debate; and since my return I have been constantly traveling and busy, and had no time to attend to the correspondence since receiving news from Ohio. I now submit the following brief statement:

Last fall I gave some lectures two and a half miles from Geneva village. After I left there, Dr. Bane, Disciple, held a meeting or meetings in the same place, and my friends informed me by letter that he asserted that I dare not return there; that we were afraid of the Disciples, &c., which led to an agreement between them that I should be requested to come there and debate the Sabbath question with whomsoever he should obtain. Their request was forwarded to me at a time when I could not attend to it, and soon after that I had to commence work on the book on Spirituality. So I informed them it would be impossible for me to do anything about it till that work was completed. During the time of my labor on the book, they wrote several letters urging me to come on, saying that Dr. Bane threatened to publish us all as cowards if we did not meet them soon. After the session of the State Conference, the Committee, who had also been addressed on the subject, requested me to go to Geneva as soon as circumstances would permit, and attend to the matter. I accordingly went to Ohio, and arrived at Geneva July 2nd.

Bro. F. Dickenson in a letter of Jan. 30, said, that Dr. Bane, "requests that the village of Geneva be the place of holding the discussion." Bro. T. L. Bane, Jr. under date of Feb. 5, said, "Father suggests Geneva village as the place to hold the discussion." On July 4th, I met Dr. Bane at the house of Bro. Bane, his son, by appointment; and, in consequence of reports he had circulated about a discussion I had with Mr. Higgins in Orwell, I arranged to have witnesses present at the interview. To my great astonishment, he denied ever requesting to have a discussion at Geneva, and refused to arrange for one there. He said he wanted a debate, but wanted it in some other place! I urged the absurdity of the thought of the friends there being a party to getting up a debate that they could not hear, and the injustice that would be done to them and to the community whose interest had been awakened in the matter, by taking it away from them to another people who were strangers to the circumstances; in this I was sustained by all those present; but to no avail.

Several propositions had been furnished by Dr. Bane, the substance of which I had expressed a willingness to discuss, provided the discussion be at Geneva; but no definite agreement had been made respecting the questions.

The last conversation I had with Dr. Bane was on the 11th of July. From my experience in the progress of this matter, I feared that I could obtain no fair and reasonable terms, and that no agreement made would be complied with if it was found to interfere with their purposes. Accordingly I requested those present to certify to the agreement then made, which they did immediately after Dr. B. left, while it was fresh in every mind. The following will show what was agreed to:

"This is to certify that, in a conversation held on the 11th of July 1866, between Dr. T. L. Bane and Eld. J. H. Waggoner, it was mutually agreed, and so left between them, that J. H. W. was to affirm the proposition offered to him on the Sabbath question, and Andrew Burnes was to affirm on the first-day, in substance as follows:

"Do the Scriptures teach that it is obligatory on Christians to meet upon the first day of the week to commemorate the Lord in his institution. And that they should discuss these propositions in Geneva, Ohio, and repeat the discussion in Bloomfield, or Chardon, as might be agreed upon, at a time to be agreed upon by the parties.

"H. A. ST. JOHN,
"T. L. BANE, JR.,

PALMER SHAW,
EMMA BANE,

"WM. T. HUTCHINSON.

"Geneva, Ohio, July, 11, 1866."

I agreed to repeat the discussion at another place in order to get it at Geneva. With this arrangement, the friends in Geneva were well pleased, though it was understood by all that on my return to Michigan I should go with the tent, and could not spend time again with this matter till after tent labor ceased.

Notwithstanding this plain agreement, Dr. Bane expressed doubts whether Mr. Burns would be willing to come to Geneva to debate. His plea was that there was not sufficient intelligence in Geneva to appreciate a debate! As he seemed to rest it with Mr. Burns, he promised to write to Mr. Burns and inform me. Since my return to Michigan I have received the promised letter from Dr. Bane, saying that Mr. B. had left it all to him to fix the places of debate. This, of course, removed the last difficulty out of the way of our agreement of July 11th, but instead of standing to this agreement, he made no reference to it whatever, but named Bloomfield, Battle Creek, and Cleveland, as the places for discussion! and also expressed an anxious fear lest I should back out!!

I now place all the letters and papers relating to this matter in your hands. I have had no correspondence with Mr. Burns, and know not what has been written to him. Perhaps it has been so misrepresented to him as to justify on his part the remarks you will find in the enclosed copies of his letters to his friend. By this statement of facts and accompanying papers, you will be able to see where the "bluster" has been, and what has been the object of it.

I am still willing to meet Mr. Burns, or any one that they may select; but I despair of being able to bring them to any fair terms. On any point of fact involved, I would refer you to any and all the friends at Geneva, who are acquainted with the circumstances.

J. H. WAGGONER.

Holly, Mich., Sept. 3, 1866.

ABOUT PARTIES OF PLEASURE.

ONE said he would not go to the ball, or any of the haunts of pleasure, where the giddy and thoughtless meet to delight themselves in their own ways, and revel in their sports; where God and his truth are alike forgotten, and where the evil imaginations of vain and unsanctified hearts are so proudly displayed; for he did not think Jesus would lead him there if he were here upon earth, and it is written, "Be ye followers of God as dear children." Eph. v, 1.

Another said he would not go; for should Jesus come, he wanted to be where he would look for his people, and he did not think he would seek them there; and thus it is written, "Watch, therefore, for ye know not what hour your Lord doth come." Matt. xxiv, 42.

And one said he would not go; for the persons he would find there would not be lovers of Jesus, who, to him, were dearer than all others, and "How," said he, "can the Saviour so dearly love me, if I join hands with those who hate him, and delight myself in their sinful ways;" and thus it is written, "Come out from among them and be ye separate, saith the Lord." 2 Cor. vi, 27.

Again it was said, "I will not go; for such pleasures pass away, and leave a barrenness of soul,—an aching void. And thus it is written, "Forsake the foolish, and live, and go in the way of understanding." Prov. ix, 6.

Such as I desire will not be found there. Shall I go to pass away time? I have not a moment to spare. It is written, "Redeeming the time because the days are evil." Eph. v, 16.

Then said one, "For what should I go? To manifest a proud heart, and exalt myself in the eyes of such as there assemble? It is written; "Whosoever shall exalt himself shall be abased." Matt. xxiii, 12. Shall I go to seek a companion? Will a lover of such retreats,—one who tries not to walk in the straight and narrow way,—one who loves not, and is not obedient to my Lord and Master, be a blessing to me as I tread life's rugged pathway?

Then, thought I, I will not go; for I see that going is not for the better, but for the worse. I will try to

tread the narrow way, and seek a part with those who shall ere long find an everlasting home, and delight themselves in the abundance of peace.

B. F. M.

Peoria Co., Ill.

A LITTLE HYMN.

[BRO. SMITH: The following hymn was composed by some one in 1843. I love the spirit of it, and so send it for publication in the Review, if thought best. J. F. HAMMOND.]

COME little children, now we may,
Partake a little morsel,
Little songs and little ways,
Adorn a great apostle.
A little drop of Jesus' love,
Can make a feast of union,
It is by little steps we move,
Into a full communion.

A little faith does mighty deeds,
Quite past all my recounting,
Faith, like a little mustard seed,
Can move a lofty mountain.
A little charity and zeal,
A little tribulation,
A little patience makes us feel,
Great peace and consolation.

A little zeal supplies the soul,
It doth the heart inspire,
A little spark lights up the whole,
And sets the crowd on fire.
A little cross with cheerfulness,
A little self-denial,
Will help us feel our troubles less,
And bear the greater trial.

A little voice that's small and still,
Can rule the whole creation,
The little stone the earth shall fill,
And humble every nation.
The title of the little Lamb,
Unto our Lord was given,
Such was our Saviour's little name,
The Lord of earth and Heaven.

Come let us labor here below,
See who can walk the straightest,
For in God's kingdom all must know,
The last will be the greatest.
Oh give us Lord a little drop,
Of heavenly love and union,
Oh may we never, never stop,
Short of a full communion.

Glory to God that I have found,
The pearl of my salvation,
I'm marching through Immanuel's ground,
Up to my heavenly station.
And I'm resolved to travel on,
And never to forsake him.
I'll always keep the narrow way,
Till I do overtake him.

Fear not, says Christ, ye little flock,
Heirs of immortal glory,
You're built upon the surest rock,
The kingdom's just before you.
Fight on, fight on, ye heirs of bliss,
And tell the pleasing story,
I'm with you till the world shall end;
I'll bring you home to glory.

WHO ARE THE HEATHEN?

THERE are two classes of people thus called in the word of God. The first are mentioned by David, in Psa. lxxix, 6. "Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name." These are they who do not worship their Maker, but gods of their own invention.

Another class is mentioned in Amos ix, 9. "For, lo, I will command, and I will sift the house of Israel (the true Israel) among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people (false professors) shall die by the sword, Psa cxlix, 5, 7, which say, The evil shall not overtake nor prevent us (peace and safety cry, 1 Thess 5, 3). In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (sealing of the law and binding of the testimony, Isa. viii, 16).

The prophet goes on to say, of the righteous, "that they may possess the remnant of Edom (the ungodly), and of all the heathen that are called by my name, saith the Lord that doeth this." We therefore come to the conclusion that a man may be called by the name of the Lord (Christian), and be in reality a heathen in the sight of God. If a man believes the tenets of any religious body, it is proper to call him by the name which that body bears, or by which it is known. So it makes a man a heathen to believe in the doctrines of the heathen. Is it not so? One thing is certain; if his religious faith contains a great amount of error, he cannot possess the "testimony of Jesus."

The heathen, or many of them who have not known the name of the Lord, Persians, ancient Germans, and others, set apart the first day of the week, as time devoted to the worship of the sun. A large majority of the (so-called) Christian church, obeying the mandate of the Man of Sin, set apart the Sunday, instead of the seventh day or Sabbath of the Lord, as holy time.

Most heathen nations believe in the doctrine of the immortality of the soul. So do errorists generally—Spiritualists, Mormons, Mohammedans, Catholics, and infidels of every class, with but few exceptions. Excuse us for not being in such company. The Bible tells us that "God only hath immortality." 1 Tim. vi, 16.

The heathen who have not known the name of the Lord, believe that mankind, both good and bad, are rewarded at death. Most of the professed Christian church believe the same doctrine, although our Saviour says of the righteous, that they shall "be recompensed at the resurrection of the just." Luke xiv, 14.

The first-mentioned class of the heathen believe that the wicked will be punished by an endless life in misery. If we believe that "eternal death" means eternal life in misery, we are like the heathen who have not known the name of the Lord, in this particular.

Those who have not known the name of the Lord, believe that the dead exceed the living in knowledge. So do millions who profess to know the name of the Lord; although the Bible tells us that "the dead know not anything." Eccl. ix, 5.

The heathen who have not known the name of the Lord, of course are not governed by his law, and are under the government of the Prince of darkness; following those who "teach for doctrine the commandments of men." And thousands who profess to be governed by the Bible, are doing the same, either by rejecting the whole law openly, or by offending in one or more points, thus becoming guilty of all. Jas. ii, 10, 11. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John ii, 4. According to Psa. ii, 8, 9, the heathen are to be ruled with a rod of iron, and to be dashed in pieces like a potter's vessel. And according to Obadiah i, 16, they are to be "as though they had not been."

WM. S. FOOTE.

Pendleton, O.

WHO ARE BLESSED?

WHEN John the Baptist sent to Jesus, making inquiries as to his Messiahship, Jesus referred him to the mighty miracles he had preformed, and closed his reply by saying, "Blessed is he, whosoever shall not be offended in me." See Matt. xi, 6, and Luke vii, 23.

All who have been subjects of divine grace in this fallen world, have been rescued from the corrupt race of man, and not being instantaneously brought from a state of sin to perfect holiness, but rather led on step by step in the Christian life, and being of course imperfect while in this disciplinary course, they do by their overt acts of wrong and neglect of duty, sometimes become a stumbling-block to others; but let us remember the blessing is for those who are not offended in Christ.

Again, sometimes a Judas betrays the cause into the hands of Satan, as far as he is capable of so doing; but let us remember the promise is for those who are not easily offended.

Sometimes persecution affrights the timid, from the path, or the disciple is called to renounce some favorite article of dress or food; his tobacco, or his stimulating drinks, or his gay circle of friends. If he stumbles here, he is offended in Christ.

The favorite idol must be brought down, whether it is gold or pleasure, or honor or fame.

JOS. CLARKE.

The Commentary.

Tell me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*M. Cheyne.*

A Criticism.

In the fifteenth chapter of the gospel by John, in the twentieth verse, the Lord threw out a few cautions to his disciples, advising them beforehand what they might expect for believing on his name. He said to them, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they HAVE KEPT my saying, they will keep yours also."

Some time since, I read a statement from a Baptist clergyman of celebrity, the Rev. Dr. Hague, who said that the Greek word rendered "have kept," in the above text, in this instance, as well as in many others, had the meaning of "HAVE WATCHED." This to me was new light in reference to the Saviour's instructions, and upon examination I was led to regard the Doctor's view as the correct one.

The word rendered "have watched," in John xv, 20, is *ἐρηναῖον*, [eteresan] and its first and literal meaning according to "Bagster's Analytical Greek Lexicon," is "to keep watch upon, guard, to watch over, to mark attentively," &c. This would give altogether a different shade to the meaning of the Saviour's words, and from this definition it would seem to be the right one. This view also seems to give a better harmony in the context. The 21st verse says: "But ALL these things WILL THEY DO UNTO YOU for my names sake, BECAUSE THEY KNOW NOT Him that sent me."

Taken in the above light, our Lord's words would read as follows: "If they have persecuted me, they will also persecute you: if they HAVE WATCHED my saying, they WILL WATCH yours also." Interpreted and translated in this manner, the text would inculcate on the follower of Christ, prudence, especially in the presence of his enemies, who may be "wolves in sheep's clothing." See Matt. x, 16.

Fully believing that the above thoughts are in harmony with reason and the Scriptures, they are submitted to the reader. G. W. A.

Battle Creek, Mich.

2 Peter, iii, 13.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

THE testimony of the Bible on the new earth as the future and eternal abode of the saints, the New Jerusalem, as the Father's house of many mansions, &c., is sufficiently plain and explicit; yet we rarely find a commentator who does not endeavor to give it an allegorical or mystical meaning. The following testimony from Dr. Kurtz (Sacred Hist. p. 434), being an honest acknowledgment of what the Scriptures plainly say upon the subject, is therefore all the more acceptable.

"The glory and blessedness of Eternal Life cannot be adequately described in human language, or be imagined by the human mind. *The renovated earth will be endowed with unspeakable glory, and be made the abode of the blessed.* 'The New Jerusalem, the tabernacle of God with men, comes down from God out of Heaven, prepared as a bride adorned for her husband.' Rev. xxi, 2, 3. *There the many mansions in the Father's house, are found, which Christ went to prepare for us;* John xiv, 2; *there Christ, has established the throne of his presence, among his own people, whom he is not ashamed to call brethren,* Heb. ii, 11, and who are the heirs of God, and joint-heirs with Christ. Rom. viii, 17; John, chap. xvii. Faith is raised to vision; 1 Cor. xiii, 12; 2 Cor. v, 7; all that is 'in part' only in this life, in knowledge, in volition and in feeling, will be done away, but love, which will never be done away, 1 Cor. xiii, 8, &c., is exalted to a fullness which embraces all. 'And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.' Rev. xxi, 23. 'No temple is therein: for the Lord God Almighty and

the Lamb are the temple of it.' Verse 22. 'A pure river of water of life, clear as crystal, proceeds out of the throne of God and of the Lamb, and, in the midst of the street of it . . . is the tree of life.' Rev. xxii, 1, 2; ii, 7; xxii, 19.

Painting of the Eyes.

A KNOWLEDGE of the fact that women anciently painted their eyes, serves to throw light on many texts of scripture, as is shown by the following from Watson's Biblical and Theological Dictionary. It seems that allusion is made to the practice in Isa. iii, 22; hence we may yet see it revived as a part of the pride, extravagance, and luxury of our own day.

"Females used to paint their eyes. The substance used for this purpose is called in Chaldee *cohol*; by the LXX, *stibi*. Thus we read of Jezebel, 2 Kings ix, 30, that, understanding that Jehu was to enter Samaria, she decked herself for his reception, and (as in the original Hebrew) 'put her eyes in paint.' This was in conformity to a custom which prevailed in the earliest ages. As large black eyes were thought the finest, the women, to increase their lustre, and to make them appear larger, tinged the corner of their eyelids with the impalpable powder of antimony or of black lead. This was supposed also to give to the eyes a brilliancy and humidity, which rendered them either sparkling or languishing, as suited the various passions. The method of performing this among the women in the eastern countries at the present day, as described by Russel, is by a cylindrical piece of silver or ivory, about two inches long, made very smooth, and about the size of a common probe; this is wet with water, and then dipped into a powder finely levigated, made from what appears to be a rich lead ore, and applied to the eye; the lids are closed upon it while it is drawn through between them. This blacks the inside, and leaves a narrow black rim all round the edge. That this was the method practised by the Hebrew women, we infer from Isaiah iii, 22, where the prophet, in his enumeration of the articles which composed the toilets of the delicate and luxurious daughters of Zion, mentions 'the wimples and the crisping pins,' or bodkins for painting the eyes. The satirist Juvenal describes the same practice:—

"These with a tiring pin their eyebrows dye
Till the full arch gives lustre to the eye."

This custom is referred to by Jeremiah, iv, 30:—

"Though thou clothest thyself in scarlet, [gold,
Though thou adornest thyself with ornaments of
Though thou distendest thine eyes with paint,
In vain shalt thou set forth thy beauty;
Thy paramours have rejected thee."

And Ezekiel, describing the irregularities of the Jewish nation, under the idea of a debauched woman, says, "Thou didst dress thine eyes with *cohol*;" which the Septuagint render, "Thou didst dress thine eyes with *stibium*." Ezek. xxiii, 40.

Notes on Genesis.

CHAPTER I, verse 2. And the earth was without form and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters.

"THE silence of the Mosaic record on the particular history of our geological construction, allows free latitude to every speculation, and repels no philosophical investigator. It merely presents a few points and outlines, which nothing has yet occurred to disprove, although much has been observed, which it requires great talents, enlarged reasoning, and further knowledge to reconcile to them with precision, and to explain what may seem inconsistent. This, however, additional researches may be expected to effect; for it is probable that that theory will be found the truest, the most scientific, and the most satisfactory, which is the most co-incidental with the Hebrew document.' *Turner.* How little the Mosaic account has to fear at present from the infant science of geology, may be learned from the words of an eminent geographer. 'The pretended science of speculative geology, prom-

ises no certain results, since it oversteps the evidence of facts. The portion of the globe known to us, does not constitute, at the very utmost, the thousandth part of the entire mass. Our excavations do little more than scratch the surface of the earth; our geologists have surveyed with attention scarcely the half of Europe, or the tenth part of America and Asia; the observations which have been made are extremely few; and yet unbounded scope has been given to speculation. In the vast and unexplored recesses of the globe, it is possible that there may lie, concealed, agents so active and so powerful, that to them the various revolutions which the earth has undergone, may have been the work only of so many moments. As long as the interior of the globe remains unknown to us, the conclusion we may draw from facts observed on the surface, can be no more than probable in reference to these facts; but whenever we attempt to combine the conclusions, in order to form a general system, their uncertainty will clearly appear; for, opposite to a finite sum of probabilities, however strong we may suppose them, there shall arise an infinite sum of unknown terms, of which one alone may perhaps be sufficient to counterbalance all our probabilities.—*Malte-Brun.*

"We certainly are not yet, possibly we may never be, competent to ascertain the exact mode and order of the divine operations in creating and preparing this world for the use of man. A power must have been exerted very different, at least in the mode and degree of its operation, from that by which the ordinary course of nature is now conducted. This I am sure of, that the progress of natural history, and the discovery of any laws of nature to which it may lead, will never be found ultimately subversive of the truth of Revelation. But prejudice, presumption, and rashness may give plausibility and currency to conclusions apparently inconsistent with the truth of scripture, and shake the faith of those in whom such dispositions prevail: against such causes of error I would earnestly warn my readers. Papal authority declared the theory of the earth's motion was subversive of true religion—a monument of the rashness of supposing Scripture at war with a philosophic theory. The decrees of the popes did not stop the motion of the earth, nor has this overturned the Christian faith, though it may have shaken papal infallibility! 'Time destroys mere opinions, while it confirms the verdicts of nature (and Revelation).'"—*Graves.*

Verse 12. And the earth brought forth grass and herb yielding seed after his kind.

"*Yielding seed.*" The astonishing power with which God has endowed the vegetable creation, to multiply its different species, may be instanced in the seed of the *elm*: which produces 1,580,000,000 of seeds: each having power to produce the same number! The seeds of the *third* generation from one elm would be many myriads of times more than sufficient to stock the whole superficies of all the planets in the solar system."—*Dr. A. Clarke.*

Verse 20. And God said, Let the waters bring forth abundantly the moving creature that hath life.

"*Abundantly.*" There is a meaning here seldom noticed. Innumerable millions of animalcules are found in water. Eminent naturalists have discovered not less than 30,000 in a single drop! No creatures are so prolific as fishes. A *tench* lays 1,000 eggs, a *carp* 20,000, and *Lewenhoeek* counted in a middling-sized *cod*, 9,384,000."—*Dr. A. Clarke.*

Verse 26. And God said, Let us make man in our image after our likeness.

"*In our image.*" This similitude is to be sought for in the whole being of man; in his moral, intellectual, and corporeal constitution."—*Gleig.*

Verse 27. So God created man in his own image; in the image of God created he him; male and female created he them.

"One of the most scientific and ingenious geologists of ancient or modern times, *Cuvier*, asserts that the human race cannot be more ancient than it is represented to be in the writings of Moses"—*Gleig.*

"With regard to the boasted antiquity of the Chinese, *Gibbon* remarks, 'The historical period of China does not ascend above the Greek Olympiads.'" [B. C. 776.]

"*Dr. Hales* finds that the historical period of the Hindoos goes no farther back than the deluge, or their *Cali yug*."—*Jenks.*

Verse 29. And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat.

"Animal food seems not to have been generally allowed, till after the flood, or to have been desired or thought of before the fall. But it is not certain, either that no part of the sacrifices offered after that event were eaten, or that a rebellious race did not take the liberty of using animal food, before it was granted them."—Scott.

THE LORD IS LEADING US.

DEAR BRETHREN AND SISTERS: While my mind has been led out to think on the goodness of God, I have felt that I could truly praise him for his goodness and tender mercy toward his people, in the way that he has led them. Step by step, how tenderly, how carefully, and with what wisdom, has he brought them along. Well may we account "that the long-suffering of our Lord is salvation."

First, the hour of his judgment was brought to view; then the fall of Babylon, or the church, and our danger if we remained with them after our eyes were opened to its corrupt state. The commandments of God and the faith of Jesus were next presented to our minds. These were to be the rule by which his people must live. We were next shown that the use of tea, coffee, and tobacco, was a filthy and hurtful practice. These must all be put away from us if we would be the Lord's peculiar people. At this advance step many did not endure the test. Then came Systematic Benevolence, and how many have started back at this!

Still the work moves on, coming a little closer at each advance step. While we have been passing through these peculiar places, many of us have been led to exclaim, Oh! when shall our trials be over, and our sorrows have an end? When shall we be safe in the kingdom of our Lord? Then we have, as it were, heard a still, small voice, saying to us, "You have not yet drank of the cup; you are not yet purified; you must cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Then we have been led to exclaim, O Lord, how shall this be done? Through the goodness and mercy of the Lord this cry is being answered. Some doubting ones may ask, "How can this be done?" We would direct your attention to the subject of Health Reform now being agitated by our people. This is the great, crowning work to be done for the Lord's people, and I believe about the last preparatory work for us to do. When we have done this work fully and thoroughly, we shall be ready to receive the refreshing from the Lord, which will be the loud cry of this message.

How many of us have longed for the time to come when the loud cry would go forth and prepare us to meet our coming Saviour. But when this subject is presented to us, that we must be thoroughly fitted up before we can receive one drop of the latter rain, oh! how slow we move out in this great and good work. Why is this so? Ah! it is because self, and our darling idol, appetite, must be brought into subjection to the will of God. It must be overcome. This can be done, for we read, that we "can do all things through Christ which strengtheneth me." Phil. iv, 13. Again, "And he said unto me, My grace is sufficient for thee." 2 Cor. xii, 9.

How greatly we are favored by having a Health Institute in our midst, and by knowing how to live healthfully. Do we appreciate this help as we should? This Institute is ordained of God, for the advancement of this great cleansing work. Shall the work go on? or must it be hindered for want of means to carry it forward? I believe that every one that has visited this place since the work began, has been fully satisfied that it is a part of the Lord's work, and that he has in his good providence fitted up Bro. Lay to stand at the head of it. Shall he have our sympathies, and our encouragement? I believe he will. There is a great responsibility resting upon him, and he feels its weight; and one great burden on his mind is, to know what to do with the sick that are constantly coming to this place for help. Now, shall they have a building suf-

ficient to accommodate all that come, or at least from one to two hundred? Such a building is now needed very much. Unless this can be had, this work will be hindered in its progress. I ask again, Shall they have it? If this is a part of the third angel's message, it must, and will, go on. I believe the work will move forward. The Lord is not straitened for means to carry on his work. He may let it rest, to prove his people; but the work will soon go forward if the Lord has to raise up another people to accomplish it. I hope, and believe, that this will not be necessary when the brethren understand their duty in this matter.

Some may say, "It is a matter of speculation." If so, who is the gainer? Surely not the Physicians. They are hired and paid by the year. If there is any gain to any one except the sick, it is to those who invest their money here. This, we think, will be a source of gain, both spiritually and temporally.

Not long since, I was talking with a wealthy brother, who said he thought it the duty of Sabbath-keepers to gain all they could honestly, to help carry forward the loud cry of this message. Let us illustrate a little. Which costs the greater: to make the necessary preparations for a long journey? or to meet the traveling expenses of that journey? In my own case, it has cost the most to get ready for the journey. Thus, I think it will be in this case. Those who are not willing to assist in making the needed preparations, I fear will not have the pleasure of helping defray the traveling expenses when this people are moving forward. There are many who have done nobly in this good work already, and there is now a chance for others to do likewise.

When this enterprise is brought where it should and must eventually be, it will be so convenient and well-arranged that both patients and helpers can carry out the true principles of Hygiene. This I hope soon to see. Then we shall not see the helpers laid aside so often, to recruit. May the Lord move upon the hearts of his people in this matter, is my prayer.

Battle Creek, Feb. 25.

S. ROGERS.

PREACHING.

For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. 1 Cor. i, 18.

Not that the Apostle would term preaching foolishness; but that it was so termed by the Greeks, who prided themselves upon their wisdom and learning.

The world having forgotten God, and become estranged and alienated from him, it was pleasing to our heavenly Father, to use this means to wake the mind and heart of man, to thoughts of God and Heaven; no other means would alone suffice, but this as a main instrumentality in his hands of saving some, has been wisely ordained.

The mind of man has become uncultivated and unrefined; often coarse, and grovelling, and low; and evil passions have taken possession of his soul. Common means fail to attract his attention from earth to Heaven; but the eloquent Paul rises before the multitude; his manner, his style, his subject, all are attractive; and as the Spirit of God fills his soul, and he discourses upon heavenly things, his countenance glows with heavenly love, and hearts and minds are held for a little season in close attention to subjects to which all common means had failed to attract the worldly mind.

With what pleasure does the good man feed upon the preached word; and the evil man often comes, and comes again, to hear the gifted Paul, as one would listen to the sweetest music; and what a sweet and refining influence does the preached word leave upon the mind!

You have made early arrangements to be in season, to hear the man of God, who is punctual to the hour; for says he, Perhaps God may forsake the assembly which comes too late to meet with God. You resign yourself to the Spirit of the Lord, speaking through his chosen servant; and then how very precious the word of life, though you may have heard it all before; it is still new and dearer than ever.

Scholasticus has said, that to get the full benefit of a

sermon, he must not take notes, for this so employs his mind, his heart is not yet reached; and I believe him. The mind and heart should both be affected, and taking notes so engrosses the intellect, that the affections are unmoved by the preached word.

Laymen may occasionally hold a Quarterly Meeting, and good may be done; but such meetings are not fully answerable to the demands of the times. We need a preached word at all our general meetings, and as often as possible at other times. We need them, and the church calls for them; and prays for them. Such men we have, but how few compared with the demand.

Shall we not cry to the Lord of the harvest, to raise up men full of the Holy Ghost, and of wisdom! chosen men! every common mind may occupy some place in the church; but it requires men of peculiar talent to preach the gospel of the New Testament; men who are unqualified only bring the doctrine into disrepute, and lay members cannot fill the place of the preacher.

Shall not all the gifts be developed more fully, and may it not be soon?

But do we realize the responsibility we are under, to pray for, and support our ministers? Against them Satan directs his most destructive war. Against them he brings all his weapons of desolation.

How many gifted men have fallen from the high position, to rise no more! The position a talented preacher holds, is a dangerous one to the vain mind. Talent elicits admiration and this feeds pride. May God deliver them. Surely he will keep the humble and contrite.

JOS. CLARKE.

COMMIT THY WAY TO THE LORD.

MANY are the precious promises to those who put their trust in the Lord. We are to trust in him at all times. It makes no difference though our trials are peculiar. That is the very time to rely with confidence on One whose power is infinite, whose love is unchanging, remembering that as a father pitieth his children, so the Lord pitieth those that fear him.

Again we read, Blessed is every one who trusteth in him. This is our privilege. At the same time we must maintain good works; for if we regard iniquity, the Lord will not hear us. If we have done wrong, we must be humble enough to confess the wrong; for he that confesseth and forsaketh, shall find mercy.

Again, Confess your faults one to another, and pray for one another, that ye may be healed. We are not even to offer our gift, while a brother or sister has aught against us. Oh! how many trials might be saved if these words of our Saviour were always heeded. We want to feel an assurance that all is right between us and the Lord when we bow before him.

What an exalted privilege to hold communion with the King of kings; to know our Father smiles upon us; that angels are watching over us. Dark clouds may gather; the billows of life may roll; foes may deride, or friends forsake; still we can trust in Him who has said, My grace is sufficient for thee. And though the angry surges should at times break over us, with our Pilot at the helm, we are safe; and he will, if we confide in him, bring us to our desired haven.

SUSAN ELMER.

Ashfield, Mass.

THE DILIGENT PREACHER.

"AND NOW I would ask a strange question—Who is the most diligent bishop and prelate in all England, that passes all the rest in doing his office! I can tell, for I know him who it is. I know him well. But now I think I see you listening and hearkening that I should name him. There is one that passeth all the other, and is the most diligent prelate and preacher in all England. And will you know who it is? I will tell you. It is the Devil. He is the most diligent preacher of all others. He is never from his cure. We shall never find him unoccupied. He is ever in his parish; he keepeth residence at all times. We shall never find him out of his way. Call for him when you will he is ever at home; the diligentest preacher in all the realm. He is ever at his plough. No lording or loitering can hinder him; he is ever plying his business. Ye shall never find him idle, I warrant you. All his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kinds of Popery. He is ready as can be wished for to set forth his plough to devise as many ways as can be to deface and obscure God's glory."—Latimer.

The Review and Herald.

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

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

URIAH SMITH, EDITOR.

A GROSS MISREPRESENTATION.

"Their throat is an open sepulcher; with their tongue they have used deceit; the poison of asps is under their lips." Rom. iii, 13.

We are reminded of these words of the apostle by the following from the Hope of Israel, a paper, the principal "hope" of which seems to be that it will be able by and by to make some scandal stick on the cause of present truth, or the character of Bro. and sister White.

"WHAT IS THE MATTER?"

"We felt it to be our duty to visit Iowa before returning to Michigan. We had no knowledge of the rebellion of Elders Snook and Brinkerhoff, but we felt that there was a work for us to do in that State. On our way to Pilot Grove, Iowa, we first heard of the rebellion, which was only a few hours before we met its leaders face to face in the meeting-house.—E. G. WHITE, in Review, Vol. xxvii, No. 12.

"This writer says, that they only knew 'a few hours before they met the leaders face to face,' about the rebellion. This may be so, but we have a few serious things to offer.

"1. S. D. A. ministers sent to Iowa, have been peddling the idea that Mrs. White saw this 'rebellion' two or three years ago; and one of these ministers claims to have a relic, in the shape of an envelope in his carpet-bag which originally contained the knowledge in regard to the rebellion that was then future; but the document had fled. (The envelope ought to be photographed and sent around.) Now if this knowledge was obtained years ago, how could the above statement be true, about seeing it years ago? Both cannot be true.

"2. We now present a letter written to us by Eld. James White, which places the statement made by his wife in rather a peculiar position.

"MONROE, June 13.

"BRO. BRINKERHOFF: We are pained at the evidences in our hands of Bro. Snook's rebellion.

See appointment in this week's Review for Pilot Grove. I hope there will be a full delegation from all the church. Be sure and be present.

"In haste.

"JAMES WHITE.

"This was directed to us at Lisbon Iowa, and dated June 13. Mrs. White met the leaders on the 30th of June, at Pilot Grove. Subtract June 13 from June 30 and we find a remainder of SEVENTEEN DAYS. This multiplied by 24, the number of hours in a day, gives us FOUR HUNDRED AND EIGHT hours. What meaneth all this? Now which is true, Eld. White or his companion?

"Dear reader, do not wonder that we cannot be duped by these things any longer."

This is simply an attempt to show that sister White has been guilty of uttering a willful and deliberate falsehood. And what possible object can there be in making it public? None, except to brand her as a liar before the people. How amiable a disposition must be which would prompt such a course, is very apparent. But we are engaged in too great a work to stop to run down every lie that may be started about us; and we should probably have let this pass for those to feed upon who like such things, had not the Voice of the West, J. V. Himes' paper, shown its appreciation of this kind of matter, by spreading all of the above, except paragraph marked 1, as a precious morsel before its readers. It is usually considered a foolish fish that will bite at a bare hook; and we are somewhat astonished that a paper, pretending to respectability, should lend its aid in circulating so grave a charge, which bears upon its very face its own refutation. Just give the matter a serious thought. What does sister White say in her report? "We had no knowledge of the rebellion of Elds. Snook and Brinkerhoff." What does Bro. W. say? He speaks of Snook only, and addresses his letter, "Bro. Brinkerhoff," urging him to be sure to be present at the meeting. Then he didn't believe he was engaged in the work of defection, did he? Of course not. What Bro. White had reference to in his letter they could easily have ascertained, had they been so disposed. As they did not see fit to use this precaution against making a

false statement, nor try to ascertain the facts in the case before publicly branding sister White as a liar, it is proper that said facts should be here presented. Bro. Loughborough, in his certificate below, has given a full statement of the matter. From the letter of B. F. Snook to Eld. Ingraham, it appeared that he, restive under restraint, like a wayward and willful child, and chafing against the just bounds of authority and law, was preparing to strike against order in the church, as manifested in the organization of Conferences, &c. Bro. W. had no knowledge that any one was joining him in this; and this is all that he had reference to. But this, all must see, is a very different thing from learning just before they reached Pilot Grove, that Messrs. S. and B. were joined hand in hand in a work of open opposition, and had spent no small length of time, still taking pay from the Iowa Conference at \$12 per week, in preparing documents, and studying up testimony against the course of Bro. and sister W., and against the visions, ready to make open warfare upon them when they came. This is the work to which sister W. referred in her report, and of which they had no knowledge till a few hours before meeting the leaders in it, who had long been preparing themselves for their sudden and underhanded work. Thus the statements of Bro. and sister W. are perfectly harmonized. Bro. Loughborough, who was with them, is well prepared to testify in the matter, which he does as follows:

CERTIFICATE.

I hereby certify that I was in Monroe, Wis., when Bro. and sister White arrived there, in the spring of 1865. Immediately after their arrival the matter was talked over concerning the propriety of having the Western Conferences in the spring, and of having what would be held that spring immediately, as Bro. White and myself were already in the West. The appointment was written for the Conference in Iowa and sent off on Friday afternoon, the day Bro. White arrived in Monroe. We found Bro. Ingraham in trial, but knew not the cause of his trial until the appointment for the Iowa Conference had been mailed to Battle Creek. He told us he had received a letter from Eld. Snook, which was a great source of trial to him. The source of this trial was a statement made by Eld. Snook in his letter, which he afterwards admitted in my presence was a falsehood, and further said that he must have been under the influence of the power of Satan to make such a gross and untrue statement. In this letter the question was also asked, "Bro. Ingraham, what think you of a strike out on the old plan of the independence of the churches?" And this strike against organization was what Bro. White referred to as evidence of Snook's defection, in his letter to Brinkerhoff.

The "extreme urgencies of the case," mentioned in the appointment for the Iowa Conference, as it appeared in the Review, was owing to the shortness of the time before the Conference would meet. It was decided by the Gen. Conf. Committee, that it would be best to have the Western Conferences in the spring. It had been thought that one or more of the Gen. Conf. Committee should attend all the Conferences. As Bro. White and myself were already in the West, it was deemed advisable to attend to it immediately. The "matters in Iowa" that were referred to in the appointment, had no reference to the opposing work of Elds. Snook and Brinkerhoff; for we had not yet learned that they had commenced such a work.

The above letter to Bro. Ingraham did not give us any idea that any open defection had commenced in Iowa, or even intimate that Eld. B. had such feelings as those held by Eld. Snook.

The next Sabbath we spent in Princeville, Ill. There a letter was received which Bro. Field, of Anamosa, had written to Bro. Cornell in Battle Creek, which was forwarded to us. This letter stated that Eld. Snook was reporting serious things against the church in Battle Creek. But we did not learn that he was preaching from place to place, denouncing our characters, and raising publicly objections against the visions, till we arrived at the house of Bro. Killgore, in Washington, Iowa, the Wednesday evening before the Conference, and what Bro. Killgore told us was only indefinite hearsay. Thursday morning we met Bro. Henry Nicola, of Pilot Grove, who had come from the Grove to carry us over with his team. He gave us a little more testimony, it being what he had heard concerning the matter, while we were on the way. About noon of that day we saw Bro. Geo. I. Butler at the house of Bro. Nicola. He had passed through Marion, on his way to the Conference, and learned the facts concerning their course, and what they were doing. He gave us testimony as to the real depth of their opposition, stated that they were preaching against us, and had documents prepared with which they were intending to make an attack on Bro.

and sister White at the Pilot Grove meeting. Here for the first time we received definite information concerning the true state of things in Iowa; and at 5 o'clock of the same day our meetings commenced!

J. N. LOUGHBOROUGH.

Battle Creek, Mich., March, 1867.

In regard to this work in Iowa being seen in vision two years before it occurred, we trust the report may be correct; though we have no positive information on the point. If it was so seen, it furnishes another evidence of the authenticity of the visions, while it can furnish no aid to the objector; for it might be shown that a work of opposition would break out in Iowa, and yet it not be shown when, nor by whom, and hence no particular persons be designated before hand as objects of suspicion; and still there would be an object in having it foreshown, as thus when it did come, nobody would be really taken by surprise nor thrown into confusion, because it was foretold. The Voice apparently had the sagacity to see that nothing was made by this point against the visions, and hence "suppressed" it.

We take no credit to ourselves for trying to do that which is right; but it strikes us that the course of the Voice in this matter, is hardly the honorable course we have tried to pursue toward it. A scandalous report appears against sister White, which, without inquiring as to its correctness, and without provocation, it seizes with an unbecoming avidity, and gives a place in its columns. On the other hand a correspondent, not four months ago, sent a report to this Office, which if true, showed a palpable inconsistency in the course of Eld. Himes, and we immediately wrote to the office of the Voice to ascertain its correctness before publishing; and when informed that it was not correct, at once set our readers right in the matter. We are perfectly satisfied with the course we then took; perhaps the Voice is equally satisfied with its course in the present instance. We claim to be no man's master and no man's judge. We shall only endeavor to see that our own conscience is void of offence toward God and man.

To all our brethren and sisters, we would say, The fires of opposition are kindling up against us. The tongue of calumny and slander will grow more bitter and biting. The course of unreasonable and wicked men will grow more trying. Let us bear all with patience, return good for evil, and when we are reviled, revile not again. Beware of imbibing the spirit of the enemy in the least degree. It is not the Spirit of Christ. They have no weapons with which to work against us but sophistry and misrepresentation. Such weapons cannot have a lasting effect. The calm and steady light of truth they cannot endure. God will take care of his cause and his people if they take a straight forward, meek and humble course. Shimei may be permitted for a while to curse and throw dirt, but the counsel of Ahithophel will be turned to foolishness. Lies are swift of foot but short of life. So let us take courage, keeping hand and heart unwaveringly fixed on the great work of preparing for the coming of the Lord Jesus, neither saying nor doing anything but that which we shall be willing to meet in the great day.

THE LAST MOVEMENT.

THE last four weeks I have been laboring in Battle Creek. I am thankful to report that our labor here is not without fruits, and there seems to be an increasing desire on the part of this church to come up to a realizing sense of our duty in letting our light so shine that our influence will ever tell in favor of the solemn truths that are here published from week to week. We feel that our responsibilities are increasing, and we want our devotion to God's cause, and our zeal in his service, to increase proportionately with the increase of our cares and labors in this work. The placing of the Health Institute in this city has not only placed us where many of our own brethren and sisters come to associate with us, but many who know nothing of our views are brought into our midst. Our desire, and aim, is to live up to our privilege and duty.

We see the most visible signs of the Lord's prospering hand with this Health Institute. It is, however,

to be more of an enterprise than was at first supposed. What we thought at the time of its opening would be ample accommodations for one year, have already proved insufficient to meet the demand of cases wishing treatment. To carry on the enterprise properly, there should be immediately erected a building with sufficient capacity to accommodate two hundred patients. The whole expense of this building all fitted up for use will probably cost between fifty and seventy-five thousand dollars. This will not be all needed at first, as rooms are fitted up no faster than needed for use. Some forty thousand dollars, however, should be raised in the course of the next six months. It can be easily done, if all will prayerfully and carefully consider their duty. There are those among us who have means invested in lands, more than is actually necessary for their farming purposes. They, without any detriment even to their farming interest, can dispose of a part of this land, and still have a home, and all they need, to gain their livelihood, and at the same time make an investment of means to help in this branch of the Lord's work. Others have farms which are larger than they need, which are causing them to overlabor. They can dispose of them, and secure smaller places, thus lessening their cares and at the same time have wherewith to do in this work. Others have means at interest, which, in a short time, could be called in and placed in the Health Institute, where it will soon avail them even more than where it now is, with less perplexity and care. Others have property of various kinds, which could be disposed of and invested in this enterprise, and yet they not be the sufferers in the least. Some, who have not large sums to invest, can put in their one share, or two, or four shares. Young men in good health can make a judicious improvement of their time, and save of their earnings to obtain one or more shares.

The question is, Will we all take hold of this matter? Will you *all* try to realize that this is the Lord's work, that he is calling upon us to consider our duty? Will you *all* act, and act at once in the matter? Shall we make it *our* interest to see that this matter moves? There is no difficulty if all will act, and move in the opening providence of God. Some have said, "What! call for fifty thousand dollars? Where is there any such sum of money?" We reply, that, taking the s. b. of the different States as a basis of calculation, the actual property of Seventh-day Adventists is worth over two millions of dollars. You may say, that much of this is invested in homes and is no more than each one needs. True, much of this is in homes, but after you have said that, there is an ample surplus, which is not actually needed for homes or to secure a comfortable living, of more than five hundred thousand dollars. What is the sum called for at the Institute, compared with this?

The economy of our people, either before, or after, embracing the truth, in trying to secure means, honestly, has secured them this. They have thought, while toiling and laboring, that they would lay by something, that when the message began to move, they might have to invest in this work. Now is the time to make an investment of some of this surplus means. The demand, in the past, to carry forward the different enterprises, has been nobly met. We trust all will now give this call due consideration, and act promptly and energetically. If you have taken two or three shares, consider the matter. Have I done my whole duty? Can I not do more in this work? This work that we have such evident testimony is the Lord's? This work which we believe is the last advance move before the loud cry? This work of fitting up the people of God for the refreshing? Shall we act our part in this work? Shall we all lift at the wheel? or shall we leave this thing to drag along in poverty? God is, in this very thing, knocking at the door of our hearts. Shall love of the world hinder us in the work? Shall we cling to that which is the Lord's, and he demands of us; use it for our own selfish interests, when it is his and we are only stewards over it, till at last he shall say to us, "Go to now, ye rich men?" &c. May the Lord forbid it.

J. N. LOUGHBOROUGH.

WATCH unto prayer.

PERILOUS TIMES.

THE last days are characterized in the Bible as days of unusual peril,—as a time when "evil men and seducers" shall prosecute their vile work with unwonted vigor and boldness.

That we have already fallen upon such times, is a fact that cannot be denied. The weekly records of such papers as devote their columns to the recital of horrid deeds, furnish us with the sad proof that the apostolic prediction concerning the last days, is being literally fulfilled in our own time. As indicative of the nature and tendency of the present time, I present the following black list which I copy from a single number of a weekly paper.

A terrible tragedy! A man murders his wife and children, and then commits suicide!—A horrible affair! A man killed, and woman mortally wounded!—Alleged wife murder! Curious circumstances. Arrest of the husband.—The Milton bond robbery. The bonds recovered, and the alleged thieves arrested.—Extensive operations of four impostors who profess to be Masons in high standing.—Discovery of a band of railroad and river thieves. A remarkable letter from one of them.—Shooting affray in Herkimer County!—Confidence man arrested.—Sad results of a picnic introduction. The wiles of a fair deceiver.—Attempted robbery of the silver plate of the late Daniel Webster. The thieves defeated in their object. They secure only \$2,000 and assault the owner.—Bribing a Legislator.—Defalcation of an employee of the Harlem railroad company.—A young Criminal. Attempt by a boy to murder his uncle. A revolver the weapon used. Arrest of the young desperado.—A terrible tragedy! Murder in open court! A man shot through the heart! A father's vengeance. Full particulars of the occurrence.—An attempt at murder! The villains arrested.

In addition to the above list, in the same paper, under the head of "Crimes and Casualties," there were about twenty other cases of crime noticed; such as murder, robbery, arson, seduction, suicide, &c.

In view of such a weekly record as the foregoing, what shall we think of that theology that teaches the immediate conversion of the world! Does not such a condition of the world rather bring to mind the time spoken of by Joel? "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great."

J. M. A.

DIFFERENCE IN GIFTS.

THE body of Christ, the church, like the human body, has many members, and each separate member performing an office or function peculiar to itself, and differing from the rest. Yet all is wrought by the self-same Spirit, distributing to every man as he will. And it is in vain for one member to envy another in its gifts. We are not to choose for ourselves, but exercise the gift that God has given us; and in so doing we shall equally fulfill the will and design of Him who made us one, though differing in our gifts from each other.

"Having, then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Rom. xii, 6-8.

One should not decide to do nothing, because he has not the gift of another; neither should one be blamed for not exercising the gift of another. One may have a gift to teach, but be almost powerless in the gift of exhortation. Another may have the gift of exhortation, so that he can move the hearts of men, and yet be almost destitute of the gift to teach. Yet both these gifts are needed. Paul, by teaching, could plant the word of truth; Apollos, with burning eloquence and vivacious appeals to the heart, could water the seed and cause it to grow. And still the planter and the waterer are one. Both labor to the same end—the production and perfection of the crop.

There is a difference also in those that hear. To one, sound argument is the best motive power. Another prefers the stirring appeal to the sympathies. But all should learn "not to think of men above that which is written," and not to be "puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive?" It is God that gives gifts to men, and causes one to differ from another in this respect. Men are not to be praised or blamed on account of the gifts they have received from God. The praise or blame is according to how they improve the gift of God. A man cannot assume a gift that God has not given him; but he can "stir up the gift" that is in him, and he will be rewarded according to his earnest efforts in this direction, and not in accordance to the endowments which God has given him irrespective of his own actions. Let each exercise the particular gift that God has given him, and improve upon it to the glory of God.

R. F. COTTRELL.

REPORT FROM BRO. WHITE.

In our last, we stated that a general gathering was expected at Orleans, Sabbath and first-day, Feb. 23 and 24. But high water and a loss of sleighing hindered many of the brethren at a distance from coming in. At the hours of worship, the congregation was good. We spoke each day in the forenoon, and Mrs. W. spoke each day in the afternoon.

This is a sacrificing, persevering people. Neither storm nor blow, snow nor rain, hinders them from meeting together. On one of the coldest, stormiest mornings of the winter, when we had given up having a meeting, load after load of men, women and children drove up, until the congregation was good. These, who have but little preaching, prize the labors of those who come among them with the plain testimony.

Since we left home, eight weeks since, we have rode with our team one thousand miles, and have walked some each day, in all amounting to one hundred miles. This, with our preaching, writing, baths and rest hours, has filled up our time.

Sabbath, March 2nd, we spoke in the forenoon, and Mrs. W. spoke in the afternoon. By request, our subject was the parable of the ten virgins, Matt. xxv, 1-13. We never felt greater freedom in comparing the several points of the marriage as stated by our Lord in the parable, than on this occasion, and never saw a more eager people to catch every word. What made this occasion still more interesting, was that there were only two persons in the house, excepting ourselves, that had part in our past Advent experience. Here we are reminded of those who in the early church, believed in Christ on the testimony of those who saw his miracles, witnessed his crucifixion and resurrection. They had the prophets who foretold the sayings of Christ, and those eye-witnesses whose testimony agreed with the prophecies.

But these believers among Seventh-day Adventists who were not in the past movement, and know not by experience its power, have the Scriptures of the Old and New Testaments, which harmonize with the experience of those whose eyes and ears were opened to the great and glorious theme of the second coming of Christ. Mrs. W. spoke nearly two hours in the afternoon upon the subject of faith.

This morning, March 3, we decided that lengthy speaking was not so good for us, and concluded to divide the time with Mrs. W. in both the forenoon and afternoon. So we stated to the congregation that we designed to speak one half an hour at each service, and give them a chance to hear another whom they had rather hear. Our subject was Matt. xxiv. But we were soon lost in the sublime theme of the second advent, while the congregation seemed to eat every word; and when we sat down, we found we had been speaking one hour and a quarter. Mrs. W. then followed upon the subject of order and cleanliness, and the necessity of being prepared for the great event.

We have just returned from speaking an hour this afternoon upon the three messages, and while we write at Bro. Maynard's, Mrs. W. is speaking within hearing distance.

We have taken our leave of this people for the present, who express a desire that we should settle among them. And we feel the strongest desire, if the Lord will, to settle with this dear people where our testimony, as is most natural, is prized more than in those places where they are blessed with much ministerial labor, and the labors also of efficient local elders and experienced brethren. When men come from ten to fifteen miles on foot, and aged and feeble women come from three to twelve miles on foot, at this season of the year, depend upon it they come to hear. We expect to leave here to-morrow, to fill appointments at Orange, Windsor, Battle Creek, &c. But as the weather is growing severe and stormy, we may not be able to leave. JAMES WHITE.

Greenville, March 3, 1867.

REPORT FROM BRO. LOUGHBOROUGH.

On Monday, Jan. 21, in company with Bro. Maynard and family, I went about thirty miles into the pine woods to Winfield, Montcalm Co., where, on Tuesday afternoon, I preached a funeral discourse for Bro. Rust, whose obituary has already appeared in the Review. On Wednesday we had a meeting to take some steps in organizing a church. We enrolled the names of the few there, appointed a leader, and arranged the s. b. pledges for 1867. After attending to this, by request of the church, I spoke for an hour on the Health Reform. There are a few in the pine wilds of Montcalm Co., who love, and desire to obey, the truth. It was a matter of regret to us that, after we had made such an effort to get in there, much business prevented some of the Sabbath-keepers from attending the meeting. It was all hurry with lumber business in the woods, and reminded us forcibly of the hurrying time of harvest among farmers in summer.

We had a little chance to see the lumbermen's operations and mode of life. One would think, while seeing and hearing of the vast amount of logs shipped out of these woods (one man had a contract for eleven million thousand feet), "Who is going to use all this?" But it is shipped down creeks to the Muskegon river; and at the mouth of this river it is sawed into lumber and shipped to Chicago, scattered over the western prairies, and even to New Orleans, and does its part in supplying material for the great hurry of "building," which is to occupy men's attention, till the day of the Lord opens to their astonished vision in all its terrible grandeur.

On Thursday, the 24th, returned to Bro. Maynard's, Greenville, and had the privilege of spending an evening with Bro. Bates. On Friday, the 25th, Bro. William Wilson and wife took their sleigh and carried me to Wright, some forty miles, in about the worst snow storm we have had this winter. The snow fell to over a foot in depth during our journey. We got along very well, however, although the track was snowed full, and we had our own roads to break. Scarcely a team did we meet in the whole journey. One man who saw us thought any one who would venture out as we did that day must be after his coffin. We felt that we were on the Lord's business, and he gave us peace in our hearts by the way. We arrived in Wright just as the brethren were assembling for their Sabbath evening prayer meeting. Found Bro. and Sr. White laboring with the church in Wright. I tried to do as well as I could in bearing my testimony there. The Lord gave me some freedom in speaking the word, and I trust the six discourses I delivered there were not altogether in vain. On Monday and Tuesday we had business meetings, in which s. b. was organized for the year 1867, amounting to about \$900.00. Over \$1,000.00 in stock was subscribed to the Health Institute.

Wednesday, spent most of the day with the trustees, talking and planning in regard to a new meeting house in Wright. It is decided to build a new house this season, 35x50, which will cost the church something like \$4,000.00. We think the brethren in Wright are trying to appreciate and act upon the testimony presented to them there. May the Lord strengthen them thus to do.

Wednesday evening I went by railroad to Grand Rapids, intending to take the stage the next morning

for Monterey. I engaged my passage, the driver agreeing to call at the National Hotel for me where I was stopping. But he did not come for me. This forcibly reminded me of the words of the wise man, "Confidence in an unfaithful man in time of need, is like a broken tooth, and a foot out of joint." Consolation of that kind, however, would not get me to Monterey. I found myself in Grand Rapids at a hotel, where I must wait twenty-four hours more before getting on my way to Monterey. I tried to improve the time writing. The day passed away very pleasantly, and the next morning I took the stage to the half-way-house, twenty-two miles down the plank road toward Kalamazoo. There I hired a man to carry me from thence to Monterey, a distance of sixteen miles. Instead of arriving there Thursday night and having one day to rest, as I designed, I arrived just as the brethren were assembling for their evening meeting. I went to the meeting, and spoke for a short time. Sabbath and first-day, preached twice each day, with freedom. On first-day evening had a business meeting, in which s. b. was re-organized for the year 1867. The figures were more than doubled, the present amount being upwards of \$600.00. They also pledged \$300.00 to the Health Institute. On Monday went to Otsego, and visited our much-afflicted sister Leighton, who still lives, a monument of the mercy of God. She has been many years afflicted with a cancer, but unless the Lord's special power is interposed, it must soon end her days here.

On Tuesday, Feb. 5, I returned to my own home in Battle Creek.

J. N. LOUGHBOROUGH.

Battle Creek, March, 1867.

REPORT FROM BRO. WAGGONER.

AFTER writing my last report for the Review, I was called home suddenly by severe sickness in my family; the weather being unfavorable, and finding much to engage my mind and hands, I did not get that rest I so much needed. I attended the Monthly Meeting at Newton, as appointed by Bro. Byington, which seemed to be opportune, though I felt quite unwell at the time, as Bro. B. was not able to speak as he had anticipated. The meeting was encouraging, and the cause of Health Reform, I think, received a new impetus that day. Some good resolutions were formed, and advance steps taken. While about home I tried to do what I could in the meetings there.

According to appointment, I commenced meetings here the 22d ult. Most of the time the roads have been muddy, but the interest is good, and seems to be rising. This church has been much favored with meetings the past winter, and I have feared they would lean on them and lose sight of personal responsibility. But the social meeting yesterday was highly encouraging. After some remarks on social meetings, with a season of prayer, the brethren and sisters, old and young, gave in their testimonies promptly, brief and spirited. Some who had long held back, started anew, and we all felt to take new courage.

On account of the state of the roads the attendance is not so large as was hoped, but some are hearing with interest for the first time. May the Lord himself work for salvation here is our prayer.

J. H. WAGGONER.

Wright, Mich., March 3.

REPORT FROM BRO. WHITNEY.

THE first three weeks of the present quarter I spent mostly at home, attending to Conference and other business, and making preparations to leave again. Was thankful for the opportunity of being with my family through the severe cold weather of January. During the time, however, I was visiting brethren, and preaching as I had opportunity.

Jan. 5, was with the church in Norfolk, and the 6th, with the friends in the Thompson neighborhood. The 12th, was with the church at Buck's Bridge, and the 19th, in the Thompson neighborhood again.

Jan. 26, and 27, attended the Quarterly Meeting at Norfolk. The weather was quite stormy, still quite a goodly number came from Buck's Bridge, but none

from Bangor. Freedom was given in speaking the word, and the meeting for the ordinances was good. Remained with this church until the 31st, visiting and laboring, during which time I spoke twice, held one business meeting, and left the church considerably encouraged.

Feb. 2, was with the church in Bangor. This meeting was but thinly attended, but what there was of it was quite good. During the week following, visited the scattered friends in Malone and Chateaugay, preaching once.

Feb. 8, came to Perry's Mills. The meeting here was thinly attended also, and on first-day the weather was so severe that we had no meeting at all. There seems to be a lack of interest with some of our brethren about sustaining the Quarterly Meetings. This ought not so to be. As the minister feels it his duty to dwell upon those truths that relate to our present duties and dangers, it is often the case that those whom he designs most to benefit are the very ones to be absent. This is always discouraging and must detract somewhat from the interest of the meeting. On this point, some, also, show a lack of consistency; for while they profess a great desire for preaching, and are almost disposed to find fault that more labor is not bestowed upon them, when the privilege is brought to them, they fail to show a corresponding zeal in availing themselves of its benefits. Nothing less than an almost insurmountable difficulty should hinder our obeying the Apostle's injunction, "Forsake not the assembling of yourselves together."

After visiting among the friends as I had opportunity, and holding a prayer-meeting with them Tuesday evening, left for this place, arriving here the 15th, and am now enjoying a pleasant and profitable interview with sister Foster and family.

S. B. WHITNEY.

Whitehall, N. Y., Feb. 18, 1867.

News and Miscellany.

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

Fenian Rising in Ireland.

THE news from Europe this morning is exceedingly important. The Fenians in Ireland have attacked British soldiers and British armed military police in Drogheda barracks, and a conflict of considerable severity has undoubtedly occurred. The dispatches state that the assailants were repulsed with loss, but they also announce that both soldiers and police have suffered. One of the dispatches, from Liverpool, speaks of an attack upon Castle Martyr, on Wednesday, the same day on which the barracks are said to have been assailed, and the engagement was probably one and the same. This last dispatch also states that the Fenians were repulsed in the evening, which indicates a struggle of considerable duration.

Dispatches from London admit that the railways and roads between Dublin and Cork are completely blocked and travel suspended, but assert that the British government feels no alarm. The telegraph wires are, too, undoubtedly cut in many localities.

The information concerning the rising is very meagre as yet, but it indicates the most formidable movement that has yet occurred in Ireland since the present agitation commenced.—*Detroit Trib. Mar. 8.*

CHARITY.—"I fear," said a country curate to his flock, "when I explained to you in my last charity sermon that philanthropy was the love of our species, you must have understood me to say *specie*, which may account for the smallness of the collection. You will prove, I hope, by your present contribution, that you are no longer laboring under that misapprehension."

Vienna, March 5.—The Eastern question is becoming more complicated. Dispatches have been received from the South which indicate a general rising of the Christians throughout Turkey.

—There is again, as there has been in former years, a great deal of suffering among the workmen of France, and strikes for higher wages are becoming frequent. This adds a new cause of discontent to the many already existing.

—Last year the people of England paid to religious institutions \$2,800,000, and the tax on spirits paid to the Government amounted to \$70,000,000.

—War virtually exists between Turkey and Greece, as the Turkish Government is about to send a ship to attack a Greek ship now in or near Candia; and the

Greeks will send another vessel to assist the one under the flag. There is a charming prospect of all Europe soon being set by the ears, in the desire to conquer a peace for the East.

—A meeting was held in the Light-street church on Monday evening, Feb. 25, to protest against the passage of a law by the State Legislature allowing the city passenger cars to run on the Sabbath, [Sunday] and also against any modification of the present Sunday law. Addresses were delivered by ministers of several denominations, and by James M. Lester, Esq.

—In spite of the excessive dullness of the times and the prospects of a financial crash, the jewelers in Broadway, New York, are reported to have sold more diamonds and expensive jewelry since Christmas than during any similar period for two years. Perhaps the inflation of the currency has something to do with this; but probably our natural extravagance has more.

Trichina in New York.—A case of *trichina spiralis* is reported in a recent issue of the New York Tribune. Some medical students in dissecting the corpse of a pauper recently, found the intestines, on microscopic examination, "literally alive" with the infinitesimal worms, which also abounded throughout the muscular tissue. The body was that of a woman, a pauper, who died at Bellevue Hospital, as was reported of an "unknown malady."

Pacific Railroad. Ten thousand laborers are kept employed in constructing the Pacific Railroad in California, eight thousand of whom are Chinese who work for thirty dollars per month, and board themselves. These Chinese are said to be more tractable than white laborers, quite as productive, and fifty per cent. cheaper; 1,200 horses and mules, and as many carts are used, and 350 kegs of blasting powder, costing four dollars per keg, are daily consumed. The road, with its equipments, thus far cost about \$9,000,000, and until it is entirely finished to the State line, 156 miles from Sacramento, it will cost about \$2,000,000 more.

—In New York city an ingenious device is reported for building a magnificent cathedral. All the Catholic servants in the city are to be taxed so much per month, and they, in turn, are to demand so much increased pay from their Protestant employers. The cathedral will thus be completed from Protestant funds.

A New and Malignant Disease Among Cattle.—Evidence is rapidly accumulating to show that the animal creation is becoming sadly degenerated and diseased. This fact should be allowed its important bearing on the question of flesh as food. A correspondent of the Chicago Journal, "w. s. c.," writes to that paper from Manteno, Ill., Feb. 26, 1867, as follows:

A disease of a very malignant type has broken out among my cattle—quite different from anything which has ever before come under my observation. It usually commences by a swelling in the flanks, extending forward and laterally until the creature dies, which generally takes place within two or three days after the first symptoms of indisposition are observable. In the localities thus affected, the flesh assumes a dark color, and a watery secretion, much like the serum of blood, settles immediately under the skin.

In a few cases, indications of the disease have been noticed first in the hip or shoulder, differing, however, in no other particular from the description above given.

If any of the readers of THE JOURNAL understand the nature of this disease, or can assign any cause, we should be glad to hear from them in your paper. We would also be glad to learn of any serviceable precaution or cure.

The Pope's Admiration of America.—Rev. Dr. Larng, who went to Rome to bear the proceedings of the late council at Baltimore to the pope, writes home: "The holy father was rejoiced and highly pleased with the council of Baltimore, and also to hear many particulars I gave about the progress of our church in the United States; but what pleased his holiness most, and gave him great consolation in the midst of the troubles with which his paternal heart was afflicted, was the letter addressed to him by the fathers of the council. He spoke of it in the highest terms. His expression was: 'Beautiful letter, most beautiful; in a few sentences they have written the history of my life.' On the 3d inst. I had the honor of serving the mass, and of assisting him at the altar. I handed him myself the beautiful copy of the decrees, so nicely bound, and he admired it very much; 'What beautiful things they make in America!' said his holiness, looking at the volume, turning it over, and opening it. The late council at Baltimore has produced a wonderful effect, not only in Rome, but also in France and Ireland. The

other evening his eminence, Cardinal Barnabo, said to me 'The Catholic church has a grand arena in the United States of America; it is very consoling.'"

Methodism in 1776 and 1862.

THE following extract is from The History of the M. E. church, Vol. 1, pp. 138-139. It shows quite a contrast between the Methodists of 1776 and 1861-2.

"To those who were deeply interested in the success of our arms, and who were actuated only by the blind impulses of human nature in its depraved state, it was provoking to find a people in the midst of them, led on by a number of active and zealous preachers, who were from principle averse to war, for such was the case in respect to most of the preachers and people denominated Methodists."

The New Plan of Reconstruction.

Congress has adopted a plan of reconstruction. It provides for military control over the ten rebel States, until loyal governments are legally established therein.

It authorizes their representation in Congress when the following conditions have been complied with: The people must form state constitutions, based on the equal suffrage of blacks and whites. The constitutions must be framed by conventions chosen by such voters. No person can be delegates to the conventions, nor vote for delegates, who would be excluded from office by the pending amendment to the Federal Constitution. The constitutions must be ratified by a popular vote of the same class of electors. They must be submitted to and approved by Congress. Legislatures chosen under them must adopt the pending Federal amendment. That amendment must become a part of the United States Constitution. Then, and not till then, any one of these ten States may be represented in Congress by members who can take the oaths of office.

The plan further provides that until these States are thus represented in Congress, all civil governments therein are to be deemed provisional only, and be subject to the paramount authority of the United States to alter or abolish them. No person shall hold office under these provisional governments, who would be excluded from office by the pending Federal amendment, and all persons, and none others, shall vote therein who are entitled to vote for delegates to the conventions above mentioned.

Such is the plan of Congress. It is framed on a much higher plane than the Constitutional Amendment, which it virtually supersedes. It provides a practical mode whereby the rebel states can, at an early day, return to the Union. The advance in the terms now exacted of them, as compared with those tendered in that amendment, is wholly due to their obstinacy, their contempt for Federal authority, and their wanton outrage upon the rights, and the lives even, of black and white Unionists within their borders.

Placing these states, *ad interim*, under military rule is the inexorable demand of the situation. Anarchy reigns throughout the South. Only the mailed hand of martial law can bring order out of the chaos. The facts proved before the committee who investigated the New Orleans massacre, and the committee that inquired into the murder of three Union soldiers in South Carolina, demonstrates this. The latter committee examined Gens. Thomas, Sheridan, Schofield, Sickles, Baird, and Wood, commanders in the rebel States, and their testimony brings the committee to the conclusion "that, for the punishment of crime in their departments, the courts cannot be relied upon in cases where soldiers, Union men, or freedmen are concerned. Justice is practically denied, and offenses of grave character go unpunished; neither magistrates nor jurors being disposed to discharge their duties in this respect." * * * * *

Viewed in its broad aspects, it provides for the permanent enfranchisement of a whole people, accompanied only by the temporary disfranchisement of a few hundred conspicuous leaders of millions of traitors, all of whom, by the laws of their country, had forfeited their lives. Tested by international law, it is without precedent, in that it refrains from confiscating the property of insurgents. Tried by the *lex talionis*, to which the South appealed, it is a marvel, in that it abstains from shedding human blood. Examined in the light of history, its conditions are more lenient and liberal than those tendered by any government, under like provocation, to a people who had so causelessly rebelled against its authority. It is not the offspring of hatred, nor vengeance; but a sublime illustration of charity and mercy offered by a generous victor to a fallen foe. When prejudice and passion shall have subsided, the South itself will confess that the mag-

nanimity of its conquerors has no parallel in the annals of the most liberal and refined nation.

If this measure becomes a law, will the rebel communities accept its alternative conditions, and reconstruct themselves accordingly? If aye, well. If not, they must live under it till bitter experience teaches them to accept its element provision. As we write, rumor indicates that the President will veto the bill in time for Congress to pass it over his head. If he does not, the Fortieth Congress will doubtless soon tender it for his approval, perhaps in a more symmetrical form, possibly with more stringent clauses, and will enact it into a law. Once the law of the land, if the President fails to execute it, or if he embarrasses its legitimate workings, the Great Obstacle to the harmonious action of the Government will be promptly removed out of the way.—Independent.

Conference Department.

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

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

From Bro. Tucker.

BRO. SMITH: I have thought many times when reading the testimonies of the brethren and sisters in the Review, and being refreshed by them, that I should like to say to them a few words. It is about two years since I commenced trying to keep the Sabbath, with the other commandments. I can say they have been a light to my path. I see no other way but to obey God. I do not want any better way; for the end is eternal life in the kingdom of God. I mean to try to overcome and meet all those that obey, on Mount Zion.

There are from ten to fifteen that meet in this place on the Sabbath. We have cheering times. The Spirit of the Lord is with us and we feel that none can harm us, although prejudice is very strong against the Sabbath of the Lord and Seventh-day Adventists. Brethren, pray for us here in Kingston.

JABEZ C. TUCKER.

Kingston, R. I., Feb. 15, 1867.

From Sister Scripser.

BRO. SMITH: As it cheers my heart to hear from others, so I believe others' hearts may be cheered by letters from new correspondents. It is nearly a year since I embraced the truths of the third angel's message. I was brought up to keep the first day of the week; and it looks mysterious to me that so many of our great and learned men are in darkness. But I thank God I have turned my feet into his testimonies, and delayed not to keep his commandments. I rejoice in the light, although there are none here that are keeping, or trying with me to keep the Sabbath of the Lord. I often wish that I could hear the Bible preached in its purity. We have preaching; but it teaches for doctrine the commandments of men. So, instead of encouraging people on in the ways of truth, it throws darkness upon the word of God. Under these circumstances, I take more comfort at home reading the Bible and the Review. I ask the brethren and sisters to remember me at the throne of grace that I may be kept from evil, and at last enter in through the gates into the city.

Yours, striving for eternal life.

MARTHA SCRIPSER.

Eden Valley, N. Y.

From Sister Cook.

BRO. SMITH: I would say to loved ones of like precious faith, that a few of us here are still striving to obey the commands of God. We love present truth in all its bearings, believing it to be of God. We praise his dear name for it. We hail the Health movement as a welcome messenger, and we are trying to live out its healthful admonitions as far as we can. Our hearts are cheered from week to week with the kind instructions of the Review. The sermons we love; but with aching heart we often wish we could hear them from the pulpit. The testimonies from the brethren and sisters we read with much interest, and gladly would we extend to them the hand of fellowship, and talk to them of our deep struggles and many sorrows in striving to overcome our many besetments; also of our joys, and hours of sweet meditations of the lovely Jesus, and communion with the Holy Spirit. Oh, how we long for neighbors and friends to go with us, whose countenances alone would cheer us as we travel on our pilgrim journey. But the Christian's hope points forward to the soon coming Lord, when, if faithful, we shall meet with the good of all ages, never to part.

Oh, what bliss for poor mortals! What joy unspeakable and full of glory. We'll praise the Lord for his great goodness.
MARY M. COOK.
Kansas.

From Sister Priest.

BRO. SMITH: I rejoice in the steady, onward march of truth. Truth is a gem for which we have long been seeking. I am glad it can be found in God's word, and that all can find it who search for it as for hid treasures. Light is sown for the righteous. I thank the Lord, with a full heart, for the helps we have while pursuing our journey.

Our paper, the Review, is truly a welcome visitor to us. I rejoice in its prosperity. It seems doubly interesting since it has been enlarged. All can have a meeting by perusing it. The soul-stirring epistles and good sermons are truly cheering and interesting. While reading the sermon on the messages by Bro. Canright, and with him reviewing our past experience, we rejoiced with joy unspeakable. Who that had an experience in the work in '48 and '44, but rejoiced that there is a bright side to the cloud that has gone around behind us. Our disappointment was great. Our hope was deferred, and our hearts were made sick. We did need patience then; but, thank the Lord, we have been sustained until now. We have waited long, but are sure that in God's own good time Jesus will come. It is no dunningly-devised fable. The truths then proclaimed are waymarks that cannot be removed, unless the whole work prove a failure, which, if our Bible is true, cannot be. It is a solemn reality that we are living in the judgment. Oh! that we could, as a people, and individually, realize it. We are now forming characters that will fix our final destiny. The law of God is to be the rule by which our cases are to be decided. The last warning is being given. The last chance for us to escape the penalty of that law is being offered.

Oh! may the Lord help us to be more in earnest; to be stirred by the threatenings of God's word, to be encouraged by its promises; and, as we see the signs fast fulfilling, bestir ourselves, and try to let our light so shine that others will be led to inquire if these things are true. There are great responsibilities upon us individually. Our ministers cannot do our duties. Now is the time to work! Soon it will be too late! The fruitless branches will very soon be cut off. The pruning work has begun. God is in earnest with his people. I do believe he is fitting up his faithful ones for great trials and victories. My desire is to endure to the end. Your sister in Christ,

M. L. PRIEST.

South Lancaster, Mass.

From Sister Eggleston.

BRO. SMITH: Another precious quarterly season with our little church has just closed, and we can truly say that our souls are refreshed, and we feel to go on our way rejoicing. Brn. Fuller and Cottrell were with us, and truly they came in the Spirit of the Lord, and their words were meat in due season to us. A goodly number of brethren from other churches met with us. They felt to extend a helping hand, and we felt to reach out and accept the promises of God, and feel that they were for the willing and obedient.

Bro. Fuller made the proposition that we covenant together that we would seek the Lord as we had not done, and seek him now; and after searching our hearts, and feeling the great responsibility of making vows to the Lord, we did covenant with each other, and with the Lord, that we would draw near to him, that he might draw near to us and forgive our many transgressions and iniquities, feeling that this would be the only way for us ever to rise out of our stupor. We felt that the promises of God must be for those who earnestly desire to be forgiven of all their sins, and to be his willing, obedient, and self-sacrificing children. In searching our hearts, we felt that our sins were enormous, that we were helpless to forgive, and that "all our righteousnesses are as filthy rags." We therefore felt to cast ourselves upon the Lord, and cry for mercy; and, by so doing were greatly blessed, and felt that the Lord had looked in mercy upon us, and we were encouraged in the strength of Jesus to press so near to the Lord that our cries for help might be answered. "Without faith it is impossible to please God." We feel to trust him, and believe that his promises are sure. We desire to step fast, and keep pace with the remnant. If we do not, we shall be left without excuse; for the servants of God certainly have not left a stone unturned, and their faithful warnings and admonitions must rise up against us in the day of God's fierce anger. We feel that by constant watchfulness and prayer, we may have the daily assurance of our acceptance with him.

Your sister in hope of life at last,

J. EGGLESTON.

Lancaster, N. Y.

SISTER S. ROBINSON writes from Girard, Mich.: I am not discouraged, but determined in the strength of the Lord to walk in the straight and narrow way that leadeth unto eternal life. Who would not be willing to suffer with Christ, if they could live with him in glory? Heaven will be cheap enough. When I consider how much Jesus suffered for me I am ashamed that I ever should murmur or repine, or think my lot too hard. I have had many trials, but not one too many for my good. Bless the Lord, O my soul, and forget not all his benefits.

BRO. J. B. INGALLS writes from Trempealeau, Wis.: For the first time I write a few lines for the Review. I am by the grace of God striving to do what I can for the advancement of the cause of Christ, in my own heart, and in the world. I feel my unworthiness; but it is my earnest desire to live in that way that I may obtain some humble place in his everlasting kingdom. I am a mechanic, and poor as to this world's goods; but I feel it my duty as well as privilege, to set apart a certain percentage of my earnings to be used in defraying the expenses of some messenger that shall proclaim the truth here, that a little church may be raised up in this place to glorify the Lord's name, and be a light to this part of his vineyard. Meantime I will try to do all I can by my example, and the circulation of books and tracts. I send you another year's subscription for the Review. I feel that I could not well do without it, and since its enlargement, it is more than ever a welcome messenger, and I would take an extra copy, but I think I can do more at present with books and tracts. I send you \$6.75; \$2.50 for Review, and \$4.25 for books and tracts as per order.

BRO. E. KINCAID writes from Butler Center, Iowa. I have not seen one of like faith for over seven years, but I hope to be an overcomer at last, through the help of the Lord. I believe the reform in living is a part of the message. May God help his servants to faithfully proclaim the last message to a dying world. I wish to say that if any of the brethren come this way, I would like to have them call on us. I think that much good might be done by a course of lectures.

BRO. S. O. WINSLOW writes from Benton Co., Iowa: Although my pathway, since embracing the third angel's message has been marked with heart-wanderings, trials and afflictions, yet I would not wish to murmur under corrections by my heavenly Father, for while they have had a tendency to lead me to search my heart and confess my wrongs, they also have led me to seek the great Source of Strength for comfort and support.

Truly we are in the days of peril, and my prayer is that the refining work may go on, and that I may be cleansed and made white, sealed and saved with the remnant on Mount Zion.

I believe the Lord is about to work for his people in mighty power.

SISTER P. L. CORNELL writes from North Brownville, Mich.: I prize the Testimonies very highly. I see in them all a beauty and harmony with the Bible; and they are what the people of God need in these last days. "While I am walking in this vale of adversity, I am trying to draw nearer to God, heed the counsel of his faithful servants, overcome all my besetments, that I may come off more than conqueror through Him who died to redeem a lost world."

I feel truly thankful for the light on correct living, and hope the time is not far distant when we as a people shall have learned to live, and thus through the mercy and grace of our kind heavenly Father, be able to present our "bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service."

SISTER M. A. CUMMINGS writes from Lapeer Co., Mich.: I have kept three Sabbaths. Since I commenced keeping the Sabbath I have had to meet the opposition that comes upon the truth, but I am determined by the grace of God to keep on. When, after a hard struggle, I made up my mind to keep the Sabbath, I had such a blessing from the Lord as I seldom ever enjoyed. I could fall on my knees and give him glory.

SISTER JULIA A. KING writes from Fox Lake, Wis.: I am trying to live up to all the light I receive. My health is very good. Thanks to my dear Father in Heaven for the light on Health Reform. I love the Review and the word of God more than ever, and I desire to have present truth like fire shut up in my bones. I praise the Lord for his goodness in showing me the light of present truth. I want to come off more than conqueror through him that hath loved me and given himself for me.

JESUS' BLESSING.

TUNE, "Annie Lyle."

WHEN Jesus had arisen,
 Having conquered death,
 He to those he loved most dearly,
 Showed himself on earth.
 He led them to the mountain,
 Where they oft had been.
 There he raised his hands and blessed them,
 And they worshiped him.

CHORUS:

O Jesus, we'll receive thee,
 And we often pray,
 That thy blessings may upon us,
 Settle day by day.

See our dear Saviour standing,
 And behold him bless,
 Those who willing were to follow,
 Him with faithfulness.
 May we now claim a portion,
 Of that blessing shed,
 There with love in rich abundance,
 Upon every head.

CHORUS:

Though Jesus there ascended,
 He is willing still,
 To impart his gracious blessing,
 If we do his will.
 He's left his Holy Spirit,
 To rejoice our hearts,
 'Tis the promised Comforter, who,
 Needed help imparts.

CHORUS:

May we prove ever faithful,
 To the Lord we love,
 And he'll grant to us a blessing,
 From his courts above.
 O Lord, unto thy people,
 Give the needed strength,
 And with help from thee at all times,
 We'll reach home at length.

CHORUS:

Germania, Wis.

SIMON PATTEN.

Obituary Notices.

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

DIED, in Rives, Jackson Co., Mich., Feb. 26, after a protracted illness, of consumption, Alanson Henry, in the sixty-fourth year of his age. He leaves a wife and five children to mourn his loss. They mourn, not without hope as he tried to seek the Lord, and left an evidence of his acceptance and pardon. Remarks by the writer on the funeral occasion to a large and attentive audience.
 J. N. LOUGHBOROUGH.

DIED, in Brookfield, Vt., of consumption, Jan. 6, 1867, Mary Allen, aged 22 years, daughter of Amasa and Roxana Allen.

Also, in Warren, Vt., Feb. 20, 1867, of consumption, sister Roxana Allen, aged 54 years.

Sister Allen came down to her death in full hope of immortality through Christ. Thus has our afflicted brother been called in less than one year to part with two daughters and his companion. But he is sustained by the hope of meeting them again, where his now sightless eyes will be opened to behold them in immortal beauty.

ELIAS COBB.

FELL asleep, near Charlotte, Mich., Jan. 9, 1867, sister C. M. Willis, in the thirty-seventh year of her age.

Sister W. was a faithful and exemplary member of the S. D. A. church, at Charlotte, and an earnest advocate of the Health Reform.

She had been suffering for some time with ill health, and by constant care and anxiety enticed by the sickness of friends, was finally prostrated with fever of the typhoid form, from which she never recovered.

Gone to rest with her sweet babes, who, years ago, were laid in the silent tomb, awaiting the voice of the Life-giver. A husband and daughter, an only child, are left to mourn. May they obtain a hope with the people of God, and meet in a better country.

Appropriate and impressive remarks were made on the occasion by Eld. Parmlee, of the United Brethren order, from 1 Thess. iv, 14.
 D. H. LAMSON.

Publication Department.

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

The Publishing Association.

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

The Advent Review and Sabbath Herald

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

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

The Youth's Instructor

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

The Health Reformer.

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

The Sabbath Question

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

The Second Advent.

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

Our Book List.

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

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

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

Tracts in Other Languages.

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69. MARK of the Beast, and Seal of the Living God.
70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
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74. SMALL CHART. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c. by mail, postpaid.

Postage.

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

Address.

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

The Review and Herald.

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

WE are requested to say that Bro. White will hold meetings Sabbath and First-day in Newton, and Sabbath only in Convis, at the time appointed in last Review. He will be at Battle Creek next Sabbath.

WE are happy to be able to report this week the passage through both branches of the Michigan Legislature of the bill to provide a law for the "formation of corporations for establishing health institutions." The bill in the House encountered only two dissenting votes. It only waits the signature of the Governor, which it will doubtless in a few days receive, to become a law, and the way will then be open for the formation of a corporation to hold the Western Health Reform Institute.

THE MEETINGS in this place are progressing favorably. A good work is being done which we believe will result in a great and permanent advancement on the part of the church, in the Christian life.

WE learned with much regret of the death of sister C. M. Willis, whose obituary notice will be found in another column. Our readers will recognize her as one with whom they have become familiar through her contributions to the Review. Her sweet lyrics, always abounding with genuine poetic merit, will be long remembered. As a poetic contributor to our columns, she stood in the foremost rank, and her loss will be deeply felt.

THE CONFERENCE. The time for our annual gatherings, General Conference, Publishing Association, &c., is approaching. These meetings will probably be held about the middle of May. Who is preparing to come? It is desired that there should be a general representation of the genuine whole-hearted lovers of truth, from all parts of the field. And not only do we inquire, Who are arranging their temporal matters so as to be here; but we raise the more important inquiry, Who are seeking the requisite heart work? How many are getting ready to help as well as to be helped, in the meetings? The occasion will be one of great importance; never more so. And we would that every individual who comes, might come with that love to God and man, that interest in the great cause of truth, and that living zeal to help on the work, which is found only in the enjoyment of a near communion with God. In addition to our usual amount of business, there will be the organization of the Association to hold the Health Institute. Meetings will have to commence as early in the week as Tuesday; and hence delegates to Gen. Conference, should reach here the week before. It is proposed to spend the Sabbath before the Conference as a day of general fasting and prayer. More particulars hereafter.

To Correspondents.

Mrs. S. A. BARTLETT. On the subject of your queries, we refer you to the History of the Sabbath where you will find them all fully discussed and explained.

ARTICLES DECLINED. "The Christian." Deals too evidently in personalities. It would doubtless be more appropriate to read it to those to whom it applies than to publish it in the paper.

ARTICLES ACCEPTED. Making Excuses.—Quarterly Meetings in N. Y.—Movements in Iowa.—The Worth of a Dollar.—Confusion Among Adventists.—Quarterly Meeting at Pine Island.—Hold Fast.—Looking for the Saviour.—Patience.—Our Associates.—Do the Scriptures teach the World's Conversion?—My Saviour.—Am I Ready?—A Little While.—Sermons from Elds. White, Cottrell, and Goodrich.

A number of other articles are awaiting examination.

SEVERAL of our brethren have responded to Bro. Lawton's suggestion, noticed in No. 11, to put in circulation a thousand extra copies of the Review. Let the good work go on. J. M. A.

OUR LETTER FILE brings to view the noticeable fact, that during the last month—the short month of February—we received a greater number of letters than have been received during any previous month since the publication of the Review.

This augurs well for the cause. It shows an increasing interest to know more of the present truth. J. M. A.

THIS week we start a new heading in the column of receipts for the Review, for those who may wish to make up the rate of \$2.50 a year on their advance credits at the time of the enlargement.

At the commencement of the present volume, when the enlargement was made, a great many of our subscribers were paid in advance, and credited at the old rate of \$2.00 a year. As these credits now stand, without any additional pay, the Office will lose several hundred dollars in consequence of the additional expense of the enlargement. Several of our brethren have already sent in money to make up the present rate of \$2.50 on their advance credits. Others are at liberty to do the same. All money received for this purpose will be credited hereafter under the proper heading. J. M. A.

The Health Institute.

No enterprise could be more important at the present time, than that in which S. D. Adventists have enlisted; that is, the Health Reform. When we consider the diseased state of the human body, and the murderous attempts made by venders of deadly poisons, to restore health to the sick and the diseased, thus plunging the body already diseased into hopeless misery and death: we say, considering the fearful extent of this evil, we hail the health-reform movement as a bright and celestial star.

Foremost in this Reform, is the Western Health Reform Institute, at Battle Creek, already a fixed fact, and in full operation, on a small, or rather, a limited scale.

It seems that the friends of truth and humanity foresee a wide sphere for this department of usefulness, and more funds are needed to set it upon a footing such as the times demand; not as a gift, but as a good investment.

Suppose that twenty rich brethren invest one thousand each, and forty more invest five hundred each, and the poorer brethren make out the other ten thousand, with their one and two or three shares, each; thus the forty thousand can be easily and speedily raised, and all good stock at a premium. J. M. A.

JOS. CLARK.

Appointments.

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

The next Quarterly Meeting for the Waukon, West Union, and Elgin churches, will be held at West Union, Sabbath, March 30, 1867. We trust there will be a general attendance. GEORGE I. BUTTLER.

PROVIDENCE permitting, Bro. John Matteson will attend Quarterly Meetings as follows: Oakland, Jeff. Co., Wis., March 30 and 31. Also Poyssippi, April 13 and 14. WIS. CONF. COM.

Bro. R. F. Andrews will try, the Lord willing, to attend the Mackford and Marquette Quarterly Meeting, at Marquette, commencing with the Sabbath, April 6 and 7.

Bro. Wm. Russell will please, if the Lord permit, attend the Mauston Quarterly Meeting, April 20 and 21. ISAAC SANBORN.

PROVIDENCE permitting, I will meet with the Johnstown church, in Rock Co., Wis., at their next Quarterly Meeting, commencing March 23. We also hope to see our brethren from Little Prairie, Whitewater, and Oakland, at this meeting. Come, praying the Lord to meet with us.

I will also commence a series of meetings at Monroe, Green Co., Wis., on Wednesday evening, March 27, at 7 P. M., and continue over Sabbath and first-day, and as much longer as the interest may demand.

The Lord willing, I will meet the brethren and sisters of Crane's Grove, at Bro. Seth Newton's, on Monday evening, March 18. Will Bro. Newton meet me at the Racine depot in Freeport, that day. I. SANBORN.

The providence of the Lord favoring us, after spending three weeks with the churches of Sandyville and Knoxville, we will meet with churches as follows:

Vernon,	Tuesday evening, March	26.
	also Wednesday,	27.
Fairfield,		30, 31.
Mt. Pleasant,	April 6,	7.
Washington,	" 13,	14.
Pilot Grove,	" 20,	21.
	also " 27,	28.

D. T. BOURDEAU.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

J. D. HOUGH: The money was received. We have sent regularly each week both Review and Instructor.

SARAH J. NELSON: Where did you receive your Review before moving to Missouri?

CORRECTION: The pledge of \$25.00 in No. 11, credited to J. Barrows, should have been given to H. W. Barrows.

ELD. T. M. STEWARD: Your letter containing the \$7.00 has not been 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.

\$1.00 each. Wm. Edson 30-14, Miss L. M. Gilbert 30-14, E. P. Bartlett 27-14, Eld. Wm. S. Quibell 30-14, A. G. Hart 28-1, L. W. Guiss 30-14, A. G. Altha 30-14, W. H. Morse 30-14, M. S. Merriam M. D., 30-4.
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Miscellaneous. Wm. H. Edson \$2.75, 32-1, T. Richardson 3.00, 31-1, N. C. Porter 2.30, 29-1, G. S. Lay 5. 0, 34-1, T. P. Burdick, 3.25 30-1, J. G. Saterlee 3.00, 31-1, S. A. Millor 3.00, 33-10, J. Applegate 1.50, 30-14, Grace Holbrook 1.10, 31-1, P. D. Hough 1.38, 30-3, E. S. Paxon 2.25, 30-1, Mrs. M. Howo 5.00, 28-7, L. Day 2.25, 29-1, W. Litchfield 2.25, 31-14, M. Johnson 1.25, 31-14.

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To Make up \$2.50 a Year on Advance Credits at the Time of Enlargement.
F. Gould 75c.

For Review to the Poor.

"A Sister in Ohio." 1.00.

Donations to Publishing Association.

N. & L. K. Orcutt \$5.00, L. B. Caswell 1.00, R. Colby 1.00, L. W. Caswell 1.00, J. Blair 50c, H. Colby 1.00, A. Hammond 1.00, S. W. Willie 1.00, M. Keys 25c.

Cash Received on Account.

Eld. C. O. Taylor \$5.28, N. Hodges 4.97, Eld. I. D. Van Horn 3.25.

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Books Sent By Express.

J. W. Raymond, Bath, Steuben Co., N. Y., \$1.00.

Michigan Conference Fund.

Received from Churches. Ch. at Winfield, \$5.00, Ch. at Memphis, 15.00, Ch. at Ithaca, 28.75, Ch. at Otsego, 30.00, Ch. at St. Charles, 40.00.

General Conference Missionary Fund.

S. P. Clark & family, \$28.00.

For the Western Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share.
Noah Holley \$50.00.

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

The following amounts have been paid on pledges previously given to the Health-Reform Institute.
Noah Holley \$50.00, Noah Hodges 45.03, Nahum Orcutt 100.00, L. K. Orcutt 100.00.

To Raise the sum of \$500, for Bro. Cottrell.
Previously received \$455.16. R. Smalley \$10.00.

For Eld. J. N. Andrews.

Anna H. Hale \$5.00.