



And Sabbath Herald.

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

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THE GREAT REFINER.

'Tis sweet to feel that He, who tries
The silver, takes his seat
Beside the fire that purifies;
Lest too intense a heat,
Raised to consume the base alloy,
The precious metal, too, destroy.

'Tis good to think how well He knows
The silver's power to bear
The ordeal to which it goes;
And that, with skill and care,
He'll take it from the fire, when fit
For His own hand, to polish it.

'Tis blessedness to know that He
The piece He has begun
Will not forsake, till He can see,
To prove the work well done,
An image, by its brightness shown,
The perfect likeness of His own.

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.

SERMON.

BY ELD. JAMES WHITE.

The Warfare and Victory.

"Abstain from fleshly lusts that war against the soul." 1 Pet. ii, 11.

In briefly presenting this subject, we shall notice the following points, designated by the italicized words:

1. Abstain from *fleshly* lusts that war against the soul.
2. Abstain from *fleshly* lusts that war against the soul.
3. Abstain from *fleshly* lusts that *war* against the soul.
4. Abstain from *fleshly* lusts that war against the soul.
5. *Abstain* from *fleshly* lusts that war against the soul.

1. The word *FLESHLY* does not refer in particular to flesh-meats, but doubtless includes them, as the flesh of dead animals is one of the things that man has lusted for. The Israelites loathed the healthful food which God gave them from heaven, and lustfully looked back into Egypt for the flesh they ate there.

The term *fleshly* refers to fallen man with all the corruptions that his mortal nature is heir to, and is in the text used in contrast with the soul. Men lust for worldly gain, hence the inquiry of Jesus, "What shall it profit a man if he shall gain the whole world and lose

his own soul?" Mark viii, 36. Here soul means life, embracing the future life. To yield to lust is sin, the wages of which is death; but to abstain from lust, or from sin, so as to be partakers of the righteousness of God through Jesus Christ, is eternal life. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another." Gal. v, 19-26.

Here the flesh is represented as being in opposition to the Spirit of God, as in chapter vi, 7, 8: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

2. *LUSTS*. These are said to war against the soul, or life; and, if left to carry on their warfare unrestrained, will surely get the victory. The apostle James says that "every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Chap. i, 14, 15.

Lust, or inordinate desire for that which is wrong, must be crucified, and the old man be slain, or it will overcome the new man, or mind of Christ in us. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. vi, 6. "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. v, 24.

3. *WAR*. In a war there are two contending parties, who, when in battle, exert themselves to the utmost, employing the most deadly weapons to destroy each other. On one side is general lust, with three principal aids, namely, the world, the flesh, and the devil. On the other side is the soul, aided by Christ, the Holy Spirit, and good angels. But thanks be to God, Christ and good angels conquered Satan and his angels, and through him strengthening us we can do all things. He also overcame Satan's temptations as he offered him the kingdoms of the world, and although tempted on all points as we are, he escaped the lusts of the flesh. Satan is a mighty foe, but Christ is mightier. Fallen angels are strong, but there are angels that excel in strength. And although the Christian warfare is fierce, the victory is sure to the true and faithful who have the heavenly armor on.

The Apostle to the Romans, chapters vii, and viii, delineates Christian experience, in which this warfare is also clearly brought to view. In chapter vii, 14-25, and viii, 1-5, he says: "For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would that do I

not; but what I hate, that do I. If, then, I do that which I would not, I consent unto the law that it is good. Now, then, it is no more I that do it, but sin that dwelleth in me. For I know that in me, that is, my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find, then, a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh! wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So, then, with the mind I myself serve the law of God; but with the flesh, the law of sin. There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit; for they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit."

Thousands are in Rom. vii, where the battle goes hard for want of experience and consecration. God grant that they may get into chapter viii, where in freedom and fullness of joy they can exclaim, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh, the law of sin. There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

And at the close of the war there is an all-glorious victory. Our conquering King comes to triumphantly gather to himself the loyal and true soldiers of the cross, and takes them to their everlasting reward. "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ."

Redemption is now completed, the earth is made new, Christ's foes, including Satan, his angels, and all wicked men, are destroyed. The war is over, the reign of the King of peace has come, and earth's jubal songs of victory peals forth from the discharged vic-

tors without a jarring note from one of God's enemies, for they are all as though they had not been. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Go forth, now, ye blood-washed saints, and view your reward. The new earth is yours. Enter the golden city and gather round the tree of life; and with the golden cup of God drink of life's flowing river. Join with the angels in singing of creating love. But it is yours to strike your harps a note higher than the angels can, and sing of redeeming love. This, oh! this, will constitute your most rapturous joy throughout the ceaseless rounds of endless ages.

4. **THE SOUL.** In the eyes of popular theology the soul is very small, but the Bible represents it as being, as a brother in Vermont expressed it, just as large as the body. We do not design to dwell on the nature and destiny of the soul, but quote a few texts to the point. The theme is too vast. The Review and Herald, and several ably written works at the Review Office, have done the subject far better justice than we can in the limits allowed us.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii, 7. Here no distinction is made between body and soul, but the man Adam, entire, formed of the dust, constituted the soul. And the statement that eight souls were saved in the ark, simply means that eight persons were saved from the waters of the flood. God, by his holy prophet, has said, "The soul that sinneth it shall die," yet popular theology everywhere affirms that the soul is immortal, and whether it dwells in glory, or suffers in hell, can never die.

The gospel of Jesus Christ sets life and death before the sinner. Popular theology sets life only before him; either life in happiness, or life in misery. But we must pass from this part of the subject, and notice, lastly,

5. **ABSTINENCE.** The battle proves successful, and day is gained only in obedience to the injunction, "Abstain from fleshly lusts that war against the soul." The subject of abstinence is nearly the same as that of human probation, and is sufficient to fill a volume. A few thoughts only must suffice, on the present occasion. God taught it to the holy pair in Eden. Life with them depended upon abstinence from the fruit of a single tree, while they were allowed free access to that of all the other trees of the garden. Life and death were set before them. Abstain and live, or eat and die. But through the subtlety of another they ate, and introduced to the world, beautiful from the hand of God, the reign of death, and the curse, whose blight is seen upon man and beast, and upon every living substance. The whole creation groaneth, and will groan, until redemption's morn shall burst upon a ruined world, and the Redeemer shall make all things new.

The first offspring of the fallen pair, Adam and Eve, was moved with jealousy, anger, and wrath. These works of the flesh moved the besom, and maddened the brain of Cain; and his brother, who walked with God, fell by his murderous blow. And as the fallen sons of Adam multiplied, each successive generation feeling the curse more deeply, violence filled the land, and the people, with the exception of a very few, gave themselves up to all the lusts of the flesh. The lesson of abstinence taught to Adam and Eve in Eden was lost upon them, notwithstanding they saw and knew the terrible results of their transgression. They had been driven from Eden, and the earth, once beautiful, had been stained with blood from a want of that abstinence taught by a righteous God; yet they rushed on in crime.

The few who abstained from the lusts of the flesh

are mentioned in sacred history like the following: Abel's works are said to be righteous. It is said of Enoch, the seventh from Adam, that he walked with God. Lot's righteous soul was vexed. Noah was a preacher of righteousness. And the prophets are called holy. Their lives of abstinence also stand out in bold relief upon the sacred page.

The history of each is also written. One is visited with visible marks of God's displeasure, with the fire of his wrath, and with flood. They are also reserved till the day of God, at the close of which they will be cast into the lake of fire which will consume them. The other class, true to the great law of abstinence, suffer from the ungodly, yet toil on in hope of the bright future. These all died in faith, of whom the world was not worthy. But their final destiny! we will not attempt to describe it! "Eye hath not seen, nor ear heard, neither have entered into the heart of man." The inspired words of the apostle probably reach nearest to it, as he weighs all the tribulations of a short life of abstinence, and the endless reward to be given. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The ancients gave themselves up unrestrained to the lusts of the flesh. These we will notice as follows:

1. **The eating of meat.** It was not the design of God that the life of any living creature should be taken. The spilling of blood, and the eating of meat, is sin. The first permission to eat the flesh of animals was to Noah when he left the ark, which, under the circumstances, was a matter of necessity. But that God designed that his ancient people should leave its use is evident from the history of the Israelites in leaving Egypt. While in slavery they ate that which was given them to eat. As they left the house of bondage, God gave them manna. But they loathed the light food and lusted for the flesh meats which they ate in Egypt. God could as easily have rained from heaven the flesh of dead animals as he did angels' food. But he gave them the manna because it was best for them. He finally gave them the flesh of quails, the simplest kind of meat, to prove to them that manna was better for them than flesh. It made them sick; yet they lusted, and murmured, and the result was that but two adults that left Egypt, out of the many thousand, ever entered the land of promise.

2. **Covetousness.** Satan coveted the place of Jesus Christ, and fell. And to guard men against this sin, the tenth precept of the moral law was given. The brother who covets after more of the corruptible things of this world, pierces himself with many sorrows. His feeble efforts to overcome grow feeble, until he falls in the spiritual warfare, and is lost. The thorny cares of this life and the deceitfulness of riches have pierced him to death.

But, be assured, it is not the rich only who are guilty of the sin of covetousness. The poor among Seventh-day Adventists are in the greatest danger of coveting the things of the wealthy. They should rather rejoice that they have fewer thorns, fewer responsibilities, and less dangers than their wealthy brethren. Godliness, with contentment, will be great gain to them, while he who should gain the whole world and lose his own soul, would suffer great loss.

3. **Sexual lusts.** We cannot refrain from speaking out against this soul-and-body-destroying sin, from delicate feelings, as it comes in direct range of our subject. Bible history presents a fearful picture. The character of many, even of the servants of God, has been marred by this loathsome sin. While the lives of a few, such as Abel, Enoch, Elijah, and Daniel shine in purity, that of others is darkened with a cloud. But some of these, such as faithful Abraham, who was tried and proved as no other man has been, a wrestling Jacob, and a repenting David, finally overcame. At the same time thousands have rolled in moral uncleanness, and have called down upon their heads the wrath of God in fire upon the cities of the plains, and the flood of waters in the days of Noah.

We close our remarks by saying that we do not cherish the wild ideas of some relative to the future improvement of the race, should time continue. But the sufferings of the present generation, married and single, can find relief only in abstinence.

God will help all those who help themselves, and press the warfare to the salvation of the soul, and abstain from fleshly lusts. Amen.

DO THE SCRIPTURES TEACH THE WORLD'S CONVERSION?

THIS is a subject of much interest, seemingly to nearly all the religious world, and they are looking forward with great anxiety to the time when they shall see the gospel shine forth with such power, force, and clearness, that none of the sons of men will be able to resist its mighty power; when it will spread itself all over the whole earth, till all of the inhabitants of the islands of the seas, and they of the farthest climes, yea, all of the heathen shall be made new creatures in God, by the washing of regeneration and renewing of the Holy Ghost, shed upon them, and they made to rejoice in the sure mercies of God, unto salvation. For, say they, "The Bible tells us that the truths of the gospel will pervade every corner of this earth, and the rays of its light will find out every benighted soul; for the knowledge of the Lord is to fill the earth as the waters fill the sea, and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest."

I do remember the language of our Saviour in speaking of the last days. He said that this "gospel of the kingdom should be preached in all the world (What for? to convert them? No.) for a witness unto all nations" that his kingdom is nigh at hand. Then there is that scripture of the prophet which says that men shall learn war no more, and that they shall beat their swords into plowshares, and their spears into pruning-hooks; and another scripture of that prophet says, that the influence of the Spirit of the Lord should pervade the animal kingdom; that the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the lion shall eat straw like the ox; also, that there should be a highway of holiness raised up, the mountain of the Lord, and all should walk therein. But who is it that is saying these things? Is it the Lord? or, is it man? Isa. ii, 3. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." It is many people that are saying, Nations shall learn war no more, that they shall beat their swords into plowshares, &c. They, also, are saying there shall be a highway of holiness so broad that all the world will walk on it. We would ask, Do the nations show that they are nearing such a time? Have they forgotten the arts of war? the marshaling of armies? the casting of cannon? the making of implements of destruction? Is the war-horse unharnessed? Are the trained hordes disbanded? Are their weapons of death lying idle, unused, and rusting in their armories, being cast into implements for the breaking of the soil? No! but, like the pent-up thunders of a mighty volcano, whose deep notes roll through the earth days before it sends forth from its mouth the fiery stream which engulfs all before it; so the nations of this world are trembling and tottering, which we understand as precursors of great political agitations which are soon to shake violently the kingdoms of this world, and bring swift destruction upon its inhabitants.

But what do the scriptures say on the subject? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." We conclude that they contain the key to all Bible subjects, that we may unlock them, and draw out the pith of the matter even in this. Paul, in writing to Timothy, says "that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." In another place, in speaking of the last days, Paul enumerates eighteen prominent sins, of which he says the people shall be guilty, and "as Jannes and Jambres withstood Moses so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." Peter says, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth

shall be evil spoken of;" these have eyes full of adultery, and cannot cease from sin, and have forsaken the right way, and gone astray, and love the wages of unrighteousness. Jude says, "There should be mockers in the last time who should walk after their own ungodly lusts;" being sensual, having not the Spirit. In 2 Peter we have a like testimony, that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" In Timothy we read that "evil men and seducers shall wax worse and worse, deceiving and being deceived." Also, the time will be when the truths of the Bible will not be as a pleasant song, or a goodly garment to men, but they shall desire something pleasing to the ear, though it be a fable. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Some shall wrest the Scriptures to their own destruction.

In the book of the prophecy of Daniel, we learn that the wicked man will not forsake his wicked ways, and turn into the paths of truth; nor will he forget them, but continue to walk in them, neither shall he have understanding. In chapter xii we read, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand."

Then there is the parable of the sower, found in Matt. xiii. The kingdom of Heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. Then when the tender blades of wheat sprung up, the tares appeared also. So the servants of the household came and said unto him Wilt thou, then, that we go and gather them up? But he said, Nay; let them grow together until the harvest.

In explaining this parable, the Saviour says, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the Devil: the harvest is the end of the world, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world."

Query. As the tares are the wicked, and the good seed are the children of the kingdom, and as the wheat and tares are to grow together until the harvest, the end of the world; also when the four great kingdoms of Daniel are dashed to pieces, and the fifth and everlasting kingdom is then set up, as the judgment comes in between them, Where is there a place for the millennium to come in?

In the third chapter of the book of Joel, there is a command from on high which all nations hear and obey, notwithstanding many false teachers shall be crying, "Peace and safety" throughout the land. This command is given in the time of the harvest, the end of the world. "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men; let all the men of war draw near; let them come up; beat your plowshares into swords and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. 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. Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision."

Those that are crying peace and safety, upon whom the day of the Lord will come as a thief, are the many men that are saying, "Men shall learn war no more," being deceived, walking after their own lusts.

We should not overlook the idea brought to light in the following scriptures. They are often quoted as evidences of the world's conversion. We should consider when they have their application; to whom they are applied, and what is to fill up the space between this

and their fulfillment. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them." Also, "A highway shall be there, and a way, and it shall be called, The way of holiness." Also such scriptures as Jer. xxxi, 34, Hab. ii, 14, which we believe will be fulfilled on the new earth after sin and sinners are destroyed, and all things are renewed (or made new), for we read in Isa. lxxv, 17, "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." And that people shall be a righteous nation. "Thy people, also, shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." And that company shall be a worshiping assembly. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

WILLIAM BUCKLAND.

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OUR ASSOCIATES.

If we would pursue a course of consistent piety, and make our way to the kingdom of God, we must make those our associates who are traveling the same way; those who will help us on in the heavenly race instead of being a hindrance to us. Many young persons who were once thoughtful and serious, and who promised much usefulness, under the influence of ungodly associates, have been led astray, far from the path of virtue, and ruined by sin. True, we can not avoid all intercourse with a wicked world, but while duty may call us at times to be among the ungodly, we must not make them our chosen companions, nor delight in those things they delight in; but we must watch every moment, lest we should imbibe their spirit and so "fall of the grace of God;" and we should remain in their company no longer than duty demands. The psalmist said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Here are brought to view three classes of unholy men.

1. The ungodly. Those who are not pious, but decent and respectable; men who are not scandalous in their lives.

2. Sinners. Unjust, profane men.

3. Scorners. Those who scoff at truth and religion. He is said to be happy who does not hearken to, and who is not influenced by, the counsel of the ungodly. If he were to do this, he would become very worldly-minded, have his affections set on things below, and so despise, and neglect to labor earnestly to secure, an inheritance in the kingdom of God.

Should he get into the habit of standing in the place where sinners love to meet, he would, after awhile, feel less the evil of sin, and, continuing still longer in their company, gradually imitate their wicked ways, and finally, perhaps, become as vile as the vilest of them.

Sitting in the scoffer's seat and continuing to do so, all reverence for sacred things would be likely to pass away, until he would come to scoff like the rest, and say, "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" Job. xxi, 15. "Where is the promise of his coming?" &c.

But he who avoids all these, has "his delight in the law of the Lord, and in his law does he meditate day and night." Such a person naturally becomes "a companion of all them that fear thee, and of them that keep thy precepts." Such companions "speak often one to another," about the requirements of God, of the danger of being "hardened through the deceitfulness of sin," and about the glorious promises of God to those who overcome sin. They help and encourage one another in fighting "the good fight of faith," and in running "the race set before them."

But it is said, "a companion of fools shall be destroyed." All sinners are foolish in the sense of Scripture. Their "end is destruction," and those who associate familiarly with them and continue so to do, will meet the same fate. This is the result of intimate associations with unbelievers, not only out-

breaking sinners, but also, the gay, frivolous, and worldly-minded. Those who live in sin are under the influence of unholy, impure, selfish, motives; and shall we make the enemies of God our peculiar friends?

"Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?" "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In this passage there is a positive command of God, to forsake the company of unbelievers, with a gracious promise that if we do, the Lord Almighty will be our Father, and that we shall be his children. What a glorious exchange; to give up the company of the worldly, the proud, the vain, the selfish, for communion with the ever-blessed God, and adoption into his family, and an heirship to an eternal inheritance! How blessed the association with saints here! And if we continue faithful, we shall soon be permitted to sit down with Abraham, Isaac and Jacob, and all the prophets, and all the redeemed ones in the kingdom of God, and join in the song of redeeming love, and enjoy the sweets of those hallowed associations forever and ever.

Dear reader, be admonished to leave worldly associates, and cleave to the people of God with all your heart.

C. A. OSGOOD.

CONFUSION AMONG ADVENTISTS.

Oh, what a variety of sentiments among those who are looking for the soon coming of the Saviour!

Some believe he will come this year; others, that he will come next year. Some believe that when he does come, we shall know the precise day in which that event will take place; others, that we can only know when he is near, even at the doors.

Some Adventists believe in the immortality of the soul; others do not.

Some believe that all the dead will be raised; others, that only the righteous dead will be raised.

Some believe that the seventh day is the Sabbath, some that the first day is the Sabbath; and others, that there is no Sabbath.

Some believe that the mark of the beast will be in regard to the immortality of the soul, which will be enforced by Spiritualists; some believe that it is received by holding a claim on real estate, in the form of deeds, mortgages, &c.; and others, that it will be received by yielding obedience to laws which will yet be made in regard to Sunday-keeping.

And this is but a small part of their different opinions. Thus we see, that even Adventists are not free from doubt and uncertainty in regard to the truths of God's word. Still, we read, that we are to be sanctified through the truth, John xvii, 17, and that our souls are to be purified by obeying the truth, 1 Pet. i, 22, and that we ought to have our loins girt about with truth, Eph. vi, 14, in order to stand against the wiles of the Devil. It is very evident that all have not the truth; it is also very evident that if God's people ever have needed the whole armor to protect them against the wiles of the Devil, it is needed by those who stand amid the perils of the last days. It therefore seems that if ever, in any age of the world, God's people needed much help from above, to pilot them through the dangers to which they have been exposed, it is especially needed by those who are living in the last days, to guide them safely through the breakers and dangers that are so numerous just before entering the harbor, and to keep them in the channel of truth, that they may glide safely on amid the fury of the angry waves that are dashing around them, until they reach the port and cast their anchor in the harbor of eternal rest. May the Lord give his people just such help as they need, and make them willing to receive it in just that manner, and from just that source, that may best please him. Oh, how much faith and patience are needed by those living in the days immediately preceding the coming of the Son of man! May we be found among the class spoken of in Rev. xiv, 12; for they are called the saints, and their peculiar characteristic is, that they have faith and patience, and keep the commandments of God and faith of Jesus.

Of all the different classes of Adventists, this is the one among which it will be safe to be found when the Son of man shall be seen coming on the great white cloud.

W. H. BLAISDELL.

North Leeds, Me., March 4, 1867.

Historical Department.

Prophecy is History in Advance.

THE INQUISITION. ✓

The prominence given on the prophetic page to that Antichristian abomination, the Papacy, renders of more than ordinary interest any information concerning that huge system of iniquity. The following sketch of the Inquisition, the climax of all its nefarious schemes by which it has shed the blood of the meek and humble followers of Jesus, gives a concise and thrilling view of the character and workings of that infernal institution. And what will be of special interest to Seventh-day Adventists, is the fact that this institution was devised and put in operation against the Waldenses, who, we have good reasons for believing, were observers of the Lord's Sabbath. See History of the Sabbath, pp. 296-303. Thus the little horn, the Man of Sin, who has sought to raise himself above all that is called God, and to change his times and laws, is ever found directing his most hellish rage against those who firmly adhere to the unchanged and unchangeable requirements of the Most High. We find this sketch in a work entitled, "The Great Red Dragon," by A. Gavin, formerly one of the Roman Catholic priests of Saragossa, Spain, pp. 400-404.

This tribunal, the most infamous by which the history of the world has been disgraced, was instituted in the beginning of the thirteenth century, for the purpose of completing the extermination of heretical pravity from among mankind. Its introduction and establishment constitute the most awful demonstration that could possibly have been given of the apostasy of the Papal church, and a most unequivocal and dreadful proof of her Antichristian character. Any thing more abhorrent to justice than the procedure of this tribunal—any thing more revolting to humanity than the punishments which it imposed—any thing more at war with religion than the spirit which it displayed—any thing, in short, more entirely destructive to the peace and the happiness of mankind, than its existence and operation, it is impossible to conceive. It did not seem enough to the profligate ecclesiastics who sought to become masters of the world, that they had imposed restraints upon liberty of thought, and induced an almost universal midnight darkness, and gained the implicit reverence of almost all the princes and the nations of Europe; there seemed to be some formidable institution still wanting in their system of degradation, by which their unhalloved triumph, wheresoever it was not fully achieved, might be completed, and which might seem like some mighty giant standing at the gate of the gloomy edifice which they had reared, and frowning destruction on all by whom it should be assailed. This institution they found in the court of the Inquisition. Organized for the avowed purpose of punishing and exterminating heresy, it came, in the course of a few years, in consequence of the extensive interpretation which that term received, to take cognizance of every thing which the Inquisitors thought proper to regard as a crime. It was *heresy*, to reject even one tenet which had been sanctioned by the councils or the court of Rome; to read an interdicted book; to be kind to an excommunicated person; to utter an unguarded expression respecting the Papal authority; or even to manifest natural affection to the dearest earthly friend, who had incurred the censure of the church. In consequence of such an extensive interpretation of the crime of heresy, the life of almost every man was put under the power of this most extraordinary tribunal. Soon after the establishment of the Inquisition, positive crime was not necessary in order to bring persons under the cognizance of that ruthless court: it was sufficient to be suspected of heresy, and the slightest de-

gree of suspicion, however destitute of foundation, was enough to involve those to whom it attached, in proceedings which might terminate in their temporal ruin, and their death. Even when no ground for suspicion existed, accusations were basely fabricated, and the innocent and unsuspecting were imprisoned; that their property might be forfeited, and their all sacrificed to the avarice and villainy of the church.

The mode of proceeding which this court adopted in the prosecution of its victims, was not less extraordinary and unjust, than that by which they were brought under its power. Secrecy, dishonest and tyrannical secrecy, under cover of which the most flagrant crimes might be perpetrated, was its peculiar characteristic. The apprehension of the unhappy victims of inquisitorial villany was not permitted to transpire. Generally, in the dead hour of night this deed of darkness was done; and with so much dexterity was it conducted by the familiars of the holy office, that not only those who lived in the same neighborhood, but even those who were members of the same family, in many instances, knew nothing of it. One striking example of this is mentioned by the historian of the Spanish Inquisition, in case of a father, three sons, and three daughters, who, although they lived together in the same house, were all carried prisoners to the Inquisition, without knowing any thing of one another's being there, till seven years afterwards, when those who were alive were brought forth to an *Auto-da-fe*!

Lest any of its infernal secrets might be disclosed, no sounds were permitted to be heard throughout the dismal apartments of the Inquisition. The poor prisoner was not allowed to bewail his fate, or, in an audible voice, offer up his prayers to Him who is the refuge of the oppressed; nay, even to cough was to be guilty of a crime, which was immediately punished. A poor prisoner, we are told by Limborch, was on one occasion heard to cough; the jailors of the Inquisition instantly repaired to him, and warned him to forbear, as the slightest noise was not tolerated in that house. The man replied that it was not in his power to forbear; a second time they admonished him to desist; and when again, the poor man unable to do otherwise had repeated the offense, they stripped him naked, and cruelly beat him. This increased his cough, for which they beat him so often, that at last he died through the pain and anguish of the stripes which he had received!

From the moment that the hapless victims of this dreadful tribunal were arraigned before it, an utter violation of justice characterized every step of the proceedings that were instituted against them. No information was given to the wretched prisoner respecting the crime of which he had been accused. The grand object of the Inquisitors was to make him inform against himself; with his accusers, or the witnesses against him, he was never confronted; nay, he knew not even their names. He was told that the holy fathers never proceeded save on the most unquestionable information; was exhorted to reflect on his past life, and tell ingenuously the sins which he had committed; and was assured that ingenuous confession would procure for him a mitigation of the punishment which his crime might deserve. Rarely were their efforts unsuccessful. By operating successively on their victim's hopes and fears—now fawning and then frowning—one while affecting to pity, another while uttering dreadful menaces; at one time deluding him with promises of speedy deliverance, at another, threatening racks, and dungeons, and burning flames; or if these methods availed not, by a train of excruciating torments, in the invention of which more than human ingenuity seemed to have been employed, and in the application of which more than human cruelty seemed to have been displayed; and, by tedious confinement in some solitary, noisome, dungeon, where his eye never saw the light of heaven, and no sounds ever fell upon his ear, save the clanking of his fetters, and the stern voice of the man who daily brought him his miserable pittance of bread and water;—in this way did the Inquisition generally bring their unhappy prisoner to accuse himself, to confess crimes of which he was innocent, and thus to become the instrument of his own destruction.

It was against the poor, but memorable people, known by the name of Waldenses, that the operations of this infernal tribunal were first directed. Dwelling in the deep sequestered valleys of the Alps, and greatly unknown and unheeded by the rest of the world, this interesting people preserved for many ages, the purity of Christian worship and Christian manners; and their little region was the scene of light and verdure, while all around it was darkness and desolation. But persecution entered their peaceful retreats. It was not to be brooked by the haughty priests at Rome, that this simple people should remain strangers to the Papal yoke, and be permitted, without interruption, to worship God according to his word, apart from the Roman abominations. In the ears of surrounding princes their atrocious heresy was proclaimed; and it was declared to be more meritorious and pleasing to Heaven, to undertake a crusade against them, than even against the infidel possessors of the Holy Land: Armies were accordingly assembled at the nod of the pontiff; against a people of whom the world was not worthy, was the tempest of their ungodly fury let loose; and the lone valleys of the Waldenses, where the sound of war had never been heard, became the scene of outrage and ruthless devastation. In this truly Antichristian work of extirpating heretics and heresy together, was the Inquisition devised and established to yield its aid—as if the ordinary operations of pontifical vengeance would have too tardily accomplished the annihilation of this weak, unresisting, harmless, people. The detail of its atrocious proceedings in their ill-fated land—of the havoc which it made among the humble disciples of Jesus Christ—of the tortures which it inflicted—and of the martyring flames which it lighted up, will remain in the historian's page an indelible memorial of its character, and of the monstrous wickedness of the system that gave it birth. Over this devoted and truly Christian people, among whom the truth of God was preserved, when all the surrounding world had forsaken it, did persecuting Rome, after ages of bloodshed and martyrdom, gain a melancholy triumph;—the crossed banners of Popery floated over deserted villages, and the wrecks of conflagrated towns, and the poor remains of the Waldensian church, driven to strange lands, or retired to the mountains and lurking-places of their own beloved land, wropt in secret over its sad desolations, and cried to Him who is the refuge of the oppressed, that he would arise and plead his own cause.

In other parts of Europe was this bloody court soon erected, and, that the poor heathen who had never heard of the name of Jesus, might have a specimen of the tender mercies of Christian men, and might be gained over as converts to the Christian faith, its establishment was extended to Pagan lands. Nowhere, however, has its operation been more powerful and terrific than in the kingdom of Spain. Eight hundred persons have been condemned at once by one of its tribunals; and, in the year 1481, the Inquisition of Seville condemned to the flames no fewer than two thousand persons, and nearly twenty thousand more to various inferior degrees of punishment. During hundreds of years, the Inquisition has been the terror of the Spanish people, and has contributed more than any other institution to reduce to the lowest pitch of degradation their national character. "Its form of proceeding, is an infallible way to destroy whomsoever the inquisitors wish. The prisoners are not confronted with the accuser or informer. Nor is there any informer or witness who is not listened to. A public convict, a notorious malefactor, an infamous person, a common prostitute, a child, are, in the holy office, though nowhere else, credible accusers and witnesses. Even the son may depone against his father, and the wife against her husband.

"This procedure, unheard of till the institution of this court, makes the whole kingdom tremble. Suspicion reigns in every breast. Friendship and quietness are at an end. The brother dreads his brother, the father his son."

This is the tribunal of the Inquisition!—a tribunal more blasphemous, and dishonoring to the God of Mercy, and our Saviour Jesus Christ, and more awfully degrading to mankind, than any other institution that ever has existed upon earth. Everlasting infamy will rest upon its name; and the execrations of the wise and the good in all ages, will light upon the unhallowed system that gave it birth.

MEETINGS IN ILL. AND WIS.

My last report closed with my labors in Avon, Wis., Jan. 8. The following day I commenced a protracted meeting with the church at Rockton, which lasted five weeks; and as I found the church in rather a cold, indifferent condition, we commenced by holding prayer-meetings from house to house, and preaching occasionally. Much prejudice existed against Health Reform, caused by the inconsiderate course of some in the past; yet, with the help of the Lord, I believe that all was removed, and some who had been almost discouraged are now greatly encouraged, and begin again to go forward in the good work and rejoice in the blessed hope. Four were added to the church, and a few others commenced keeping the Sabbath. I do thank the Lord that he will always work with us when we consent to work in harmony with his will, and walk in the light.

February 8, I met Bro. R. F. Andrews in Quarterly Meeting at Monroe, Green Co., Wis. It was a very cold time, yet there was quite a large attendance, and the Lord helped his servants in preaching the word, and the brethren and sisters in their efforts to aid us in the work. This church has been steadily rising since the Convocation Meeting. Since then, several have been added to their number. They have also repaired their meeting-house, at an expense of more than two hundred dollars. They were also owing one hundred and fifty dollars on their house, which was all pledged and paid.

Four of these brethren, contrary to the light given them in Testimony to the Church, invested over one thousand dollars in a patent right, which is causing them much perplexity and anxiety of mind that they have been so disobedient. Oh! how much better they would now feel if the money was invested in the Western Health Reform Institute, where it would be a blessing to scores of invalids both spiritually and temporally. It would also bring them a fair interest, besides spreading the light of God's truth. Oh, that others may learn experience from what they suffer. Let me tell you, brethren and sisters, when we neglect the solemn truth that God has spoken to us through the visions that he has placed in our midst for our special good, we neglect the Lord, and will surely find, sooner or later, that the way of the transgressor is hard. But we would say, that these brethren are now much encouraged, and are striving to heed the counsel of the True Witness; also that the church is in a better condition than it has ever been before.

From Monroe, we went to the Rockton Quarterly Meeting, in Illinois, Feb. 16 and 17. Brethren and sisters from Johnstown and Avon churches were present. This was a good meeting for the Rockton church. The subject of Health Reform as connected with the third angel's message was the burden of our preaching, which removed all the prejudice against the reformed dress. Several of the sisters are now wearing it, and the rest are preparing to do so. This church is now prospering finely. May the Lord add to their numbers such as shall be saved, is our prayer.

Feb. 23 and 24, we met with the church at Clyde, Ill. I had not met with this church for over two years, and truly my heart praised the Lord as I met those young people who gave their hearts to the Lord when I was there three years ago, also the older brethren and sisters, and others who have since then joined themselves to the Lord, to see them all so earnestly engaged in striving for the kingdom. On Sabbath afternoon, in our ordinance meeting, the Lord poured upon us so much of his Holy Spirit, with its melting power, that every eye ran freely, while deep interest was manifested for poor sinners present. Two young men made a start for the kingdom, one of whom had formerly been a great persecutor of the truth, but, like Saul of Tarsus, behold, now he prayeth! Oh, that he may now prove a faithful servant of God, until the coming of the Lord. This was a meeting that we shall long remember. The next day we had a free time on the subject of the new birth.

On Monday, we received Testimony No. 11, for which we praised the Lord. We then protracted the meeting for one week, visiting from house to house, and preaching evenings. The greater part of our la-

bor here was upon the subject of Health Reform as connected with the third angel's message, and was well received by all. The reformed dress is well received, and nearly all are making haste to walk in the light. Near the close of our meetings, one more made a start to go with us.

On Sabbath morning I spoke from Eph. vi, 4: "Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." It was wonderful to see what an interest the little children manifested as we addressed about one half of our sermon to them. Brethren in the ministry, I am fully satisfied that we manifest too little interest in the children. The Lord helping, I will reform in this respect. Says the Saviour, "Feed my lambs."

On first-day morning, I spoke from Titus iii, 8: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God may be careful to maintain good works. These things are good and profitable unto men." After showing that the establishing of the Western Health Reform Institute at Battle Creek was reckoned among these good works, the Lord backing it all up with the Testimony to the Church, fourteen shares were taken in the Institute.

In the evening we spoke from John xii, 35: "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness, knoweth not whither he goeth." As we contrasted the condition of the Jewish people at that time with that of the people near the coming of the Lord, or the remnant to whom the Lord is now speaking by the gift of prophecy, and realized, in some measure, the great work that is before us, and the shortness of time in which to accomplish it, also the dreadful woe pronounced upon the servant of God who fails to give a portion of meat in due season, I felt that the Lord opened my mouth anew in this blessed cause, which I love more than anything else in this world. The church all seemed to realize the importance of immediate action in the great work before them (that is, soul work) in order to keep pace with the light as it shines upon us. May the Lord help them and all others of like precious faith, to walk in the light, is my prayer.

ISAAC SANBORN.

Elk Horn Grove, March, 5, 1867.

QUARTERLY MEETING AT PINE ISLAND.

By request of Bro. Ingraham I send the following report of the Quarterly Meeting at Pine Island.

It was thought advisable to change the place of meeting from Orinoco to this place. Meetings commenced with the Sabbath and increased in interest till the close. Bro. Pierce and Ingraham were present. At the first meeting we listened to a discourse from Bro. Pierce, on love, from the following words. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. xiii, 10. It would, perhaps, consume too much time to notice all the points of interest in this and the following discourses; hence we pass on.

Sabbath, at nine o'clock, we met for a prayer-meeting. The attendance was good, but there was not so much freedom as is sometimes manifested. Bro. Ingraham then took up the subject of the gifts, which we believe was a subject chosen in the right time and place. The presentation of the truth here last summer by Bro. I., was the means of removing a great deal of prejudice from the minds of some; still "the visions," and "that prophet," stood in the way; but we believe that the eyes of some were measurably opened to see that these things were to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

In the afternoon, Bro. Pierce gave us some Bible rules whereby we may detect false prophets, and also decide which are the true ones. See Deut. xviii; Matt. vii, 15, 16. He also showed that holy men lamented when these gifts failed, Ps. lxxiv, 9; Lam. ii, 9; 1 Sam. iii, 1; and that a time is coming when

all shall lament, "for they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii, 11-14. It is not that there will be no Bibles that they will lament, No! for every house may contain one; every family may have one or more; but this famine will be "of hearing the words of the Lord." There will be no prophet then; no preacher; no one to expound the word of the Lord, for the door of mercy will then be closed. No more opportunity for sinners. Oh! that we may be on the Lord's side in that day.

Sunday, at 9 A. M., a business meeting was held, which was harmonious. The great lack here, and I fear it is generally so throughout this State, is in coming up on their s. v. pledges. And here we would as an example, give the cases of two brethren, not that we would praise any one when they have only done right, but when we see any one coming up and acting from principle, we would that others would do likewise. One brother, whose property has been down at \$400.00, raised it to \$950.00, for he did not wish to be another Ananias. Another brother, who had said, "Put mine down at \$800.00," after thinking the matter over a little, remarked, "There is no sacrifice about it. We only give one tenth of the increase, while the principal is still increasing." He then raised his figures \$250.00 more. Oh, that all would take heed to the testimony of Bro. White upon this subject.

Bro. I. then spoke upon the 2300 days, giving the reason of the disappointment of the Advent people in 1844. He showed that it was in the event, and not in the time, that they were mistaken. The time was right, but they thought the earth, or some part of it was the sanctuary, hence their mistake.

In the afternoon he took up the subject of the sanctuary, showing clearly from Bible evidence what the sanctuary is, what the cleansing of it is, and also that the last great work of our great High Priest is now being accomplished, and soon will be ended. Then it will be said, "He which is filthy, let him be filthy still," "and he that is holy, let him be holy still."

As to how much good these meetings will effect, the future alone can tell; but there was an interest and a spirit manifested so different from anything we have heretofore seen here, that we are confident that if these efforts could be followed up, a great amount of good could be accomplished. But we believe the Lord is able to work, and that he is at work upon the hearts of the people. But when will there be more laborers? Brethren, let us pray as Christ taught his disciples, that the Lord of the harvest would send forth more laborers, for the fields are already white unto the harvest. Let us pray in faith, and may we not expect a speedy answer? Thousands are waiting to receive the truth, and many perishing for the want of it. Will not the brethren who fail to come up on their s. v., thus crippling those already in the field by compelling them to labor with their hands for the support of their families, be in a great measure responsible, and unless they speedily repent, at last be found with the blood of souls upon their garments?

H. F. PHELPS.

BEAUTIFUL EXTRACT.

COME, O Almighty Saviour!—in the infinite sympathies of thy boundless compassion. Come, O Almighty Spirit of all grace!—in the plenitude and overflow of thy soul-reviving and comforting influence. And may the blighting of once fondly cherished hopes, and the consequent prostrations of all high thoughts and lofty imaginations, be in this and all other lands, the discipline and the preparation for that night of storm, which is now so ominously brooding over the nations. And when the gloom is thickest, and the tempest of human passion loudest, and the rage of Satan, who cometh down in great wrath, fiercest,—may we have faith to discern in these the signs and presages of that hallowed morn which shall chase away the long dark night of ages,—the heralds and precursors of the speedy approach of Him, whose "coming like the morn shall be, like morning songs his voice." Then, then,—amid the dawns of millennial glory, and the jubilee of a once fallen but now renovated universe,—shall we find fresh emphasis in words of inspiration,—that "the hope of the righteous shall be gladness; but the expectation of the wicked shall perish."—*Dr. Duff, India.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 19, 1867.

URIAH SMITH, EDITOR.

MAKING EXCUSES.

As remarked in a previous article, many excuses take the form of *reasons* in the minds of those who offer them; but as they do not rest on any good reason, those who offer them must be deceived as to their real nature. We cannot suppose that in all these cases there is an *intention* to evade the truth. In charity, then, we ought to endeavor to expose the deception.

It has been urged that, "in this climate, and especially in the winter, we need to eat meat to keep up a supply of animal heat." To prove this, it is argued that in the extreme northern latitudes the inhabitants subsist entirely on flesh and fat. Let us notice a few facts on this point.

1. In the same latitudes and countries referred to, the reindeer will keep up sufficient animal heat to endure the severest cold, and perform the hardest labor; traveling 70 or 80 miles a day and drawing a burden, with no more stimulating or heating food than mosses and the twigs of trees. This proves that a degree of "animal heat" consistent with health, strength, and activity, may be generated on the simplest and coarsest vegetable diet. We have the same illustrated daily before our eyes in the cases of our horses which perform great labor in cold weather on uncooked grain and grass.

2. The inhabitants of Pitcairn's Island, who seldom taste of meat, though in a warm climate, 'tis true, have fully established the fact that great strength and power of endurance may be obtained on a very plain diet.

3. A brother, who has spent much of his life on the ocean, told me that while his ship was lying some time at Cronstadt, there and at St. Petersburg he had an opportunity of learning the habits and diet of the Russian sailors. He said their ships were provisioned principally with *brown bread*, and that they told him they seldom tasted meat. Yet they were as hardy as any sailors he ever saw.

4. The inhabitants of the Highlands of Scotland, though living in a climate much colder than that of the Lowlands, seldom taste meat, living mostly on oatmeal; yet they are generally strong and healthy. See article in Reformer No. 7.

5. The opposite of the above plea has proved true by the experience of many individuals throughout the country who have discarded meat, and who have found their strength increased and their health improved by the change. Of course the change must be made voluntarily, for people will reduce themselves and destroy their health by fretting and repining even though they have everything they can desire.

But let us look a while at the argument as adduced in favor of meat-eating. The Esquimaux, some living as far north as lat. 70°, live on the fattest meat, and on that only. Can they raise grains and fruits there as we can here? They cannot. Has anybody ever been known to try the experiment of living there on fruits and good, healthy bread? They have not. Have we, then, any means of ascertaining that they are healthier and hardier living on fat meat than they would be living in a different manner? We have not. If they live on the best they can get, we can find no fault with them; here we can get better. The truth on this subject can only be fully learned by comparison; but the contrast has never been fully presented there; here it has; and experiment proves that the simpler diet is the better. Thus the supposed argument is shown to be no argument at all.

But more should be said on this subject. It cannot be too strongly impressed on the mind that it has a *moral bearing*; and it would seem better if the advocates of meat-eating could present higher specimens of humanity than those referred to. I remember reading a sketch of their habits by a traveler, who said he saw one awake from sleep in his hut, and who, without rising, took a

living fowl which was within reach, and plucking off its head and feathers, devoured it raw, and then turned over to sleep again; and it is well known that their children will eat a piece of tallow candle with as much avidity and relish as ours will a ripe peach! This cannot be attributed to the necessities of the climate, but to *habit and training*; for practices equally filthy and disgusting are found amongst savages in warm climates. The natives of Australia, in a climate warmer than that of the Southern States, live on raw flesh, and will eat rancid grease as readily as the Esquimaux. Why do not our friends sometimes refer to them? It would help them to an argument in favor of a meat diet in summer.

It is easily demonstrated that by such a diet the disposition is perverted and depraved, and the lower passions stimulated. This should be a sufficient reason for adopting a plain diet with every one professing Christianity, and especially with those who are looking and preparing for the coming of the Lord. That this effect is produced, we may see by observing the habits and dispositions of various animals. All animals are fierce and blood-thirsty that live on animal food, without regard to climate; while those which live on vegetables are comparatively mild and harmless. And this view is greatly strengthened by the fact that the disposition of any animal may be changed where a change of food can be effected. Raise a dog on brown bread (he cannot be raised on white bread without other food), and he will be mild and playful. Transfer him to a butcher's shop where he will be fed only on meat, and he soon becomes fierce and cruel. The Saviour likened his disciples to sheep; but give them a meat diet exclusively, and they would be better represented by tigers. It must be evident to every one that the prevailing hindrance to our overcoming, and developing to a high standard of Christianity, is impatience, irritability, fretfulness, or ill-temper. Says the angel (Rev. xiv, 12), "Here is the patience of the saints;" and we are hoping to see it; but it does not yet appear to any great extent. Nor do I think we shall be gratified with the sight till the reform in diet is more fully appreciated, and more fully carried out.

The truth is, brethren and sisters, we are generating *too much animal heat*. What we want now is coolness, moderation, patience. The race is greatly degenerated; our moral powers are weak, and our passions are strong. But the right is spreading, and it is too late to offer excuses. I have been led to pity some who argue in favor of flesh-food, yet complain that they find great difficulty in subduing self; in controlling their passions and tempers.

The same plea used to be urged in favor of ardent spirits; and no one denies that they will produce that effect, firing up the system, and causing the blood to flow with great celerity, but at a great expense of physical and moral power. I feel assured that all true Christian Reformers will yet come to look upon the two causes as being much alike in their natures, and the effects certain and unavoidable. And parents will yet learn that it is as inconsistent to feed vile passions into their children with their food, and then try to teach, pray, or whip them out of them, as it would be to fill their stomachs with whiskey and then whip them for being intoxicated. The great majority among us are but just learning the virtue, the necessity, or the principles of this reform. Lord, speed on the light.

J. H. WAGGONER.

Wright, Mich., March, 1867.

TESTIMONY NO. 11.

This testimony for the church has come to hand. I have perused it with care and great interest, and feel to thank God for the rich instructions it contains. How consistent and free from extremes is that portion which relates to dress. While it protests against slackness, it encourages that neatness, plainness, taste and modesty in dress which are in consonance with common sense, sound reason, and Holy Writ, and which must in time be exemplified by all our good sisters in the message. Some, owing to their extreme caution, and, perhaps, pride, will be in danger of moving too slow in adopting the mode of dress recom-

mended, while others, through a great anxiety of doing right, with a lack of caution, will be liable to move rashly, go to extremes, and thus hinder the cause which they are so desirous of advancing. Those who have seen what is held out as the "American Costume," can readily discover the wide difference between it and the mode of dress here recommended:—the one being a palpable violation of the prohibition, "The woman shall not wear that which pertaineth unto a man," &c., Deut. xxii, 5, while the other makes that distinction between the sexes which modesty, reason, and the word of God require, and secures all the advantages which can reasonably be expected and derived from dress.

The remarks concerning "Our Ministers," their lack of devotion and consecration, their worldly-mindedness, as well as that of the people, the Health Reform, and our duty to come up to it more fully in our practices as well as in our sacrifices to advance it not only among our people, but also among suffering humanity at large, are not less important and timely than those on dress. I have examined this part of the testimony with great solemnity, and I trust with some humility, trying my character by it; and I would cherish humble gratitude to God for his great love and condescension to us at this time, and mean by his grace to heed the instructions he has graciously given. Truly we are a highly-favored people to thus be noticed and instructed by the Lord. The Lord loves us; "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

Thank the Lord, hereby we may know that we are the sons and daughters of the Most High. But we must improve by the corrections we receive at his hand, and not rebel and harden our hearts, lest he reject us for ever. Let us be zealous, repent and reform. This I mean to do. I do not feel above this testimony; for I do not yet claim to have attained to perfection, though I have made some efforts to walk in the light. Our work is close, searching and comprehensive, and the message to the Laodiceans will apply to us until we have fully overcome; for it is by this message that we are to be perfected. It is therefore not strange that close, cutting, practical truths should be brought to bear upon us from time to time. Yet it is by no means necessary that that part of the message which describes the people of God as being lukewarm, blind, and destitute of the holy unction, should apply to us until we have fully overcome. It is our privilege to be zealous in overcoming, to see ourselves, our true condition, as far as it will be for our good, and enjoy the Spirit's aid on our way to perfection.

How plain it is that the testimony before us bears the stamp of genuineness. If it came to us recommending a mode of dress that was immodest, extravagant, unreasonable and unscriptural, encouraging in ministers and people indifference, worldly-mindedness, love of gain, telling ministers to have separate interests, and blunting the truth to not hit favorite preachers, encouraging the brethren to run after every new patent, and invest their means in unprofitable enterprises, to be stingy and mean in their deal with one another and with unbelievers, and to praise preachers to their faces to ruin them, to disregard the laws of their beings as exemplified and recommended by the Health Reform, and make no sacrifices to have them vindicated for the benefit of suffering humanity, then should we be justified in pronouncing it spurious, and unworthy of our notice and confidence. But, as its work and tendency are exactly opposed to the work above described, we feel compelled to receive it as genuine, and as agreeing, in its nature, with the Testimonies to the Church which have preceded it, and have, in harmony with, and through the word of God, been a mighty means of raising Seventh-day Adventists to their present state of unity and consecration.

D. T. BOURDEAU.

IN adversity,
The mind grows tough by buffeting the tempest:
But in success dissolving, sinks to ease,
And loses all her firmness.—Rowe.

HOME AGAIN.

Report From Bro. White.

We left our good home at Bro. Maynard's, March 4th, where we had spent nearly five weeks, and came on our way ten miles, to Bro. Olmstead's, and tarried for the night. The next day we drove over a terribly rough and muddy road, eighteen miles, to the home of Bro. F. Howe, in Orange. In crossing the river at Ionia, while getting on and off the bridge, our wagon box touched the water. It required some courage and faith to urge our spirited team into the swift current where we could not see bottom.

Wednesday, the 6th, we held two interesting meetings. In the forenoon we spoke one hour and a half. In the afternoon Mrs. W. spoke one hour and a half, and we followed for half an hour. Our visit here was very interesting. Bro. Howe and numerous family live in a large, neat, high-walled, log house, well ventilated. Here we enjoyed speaking, and rested and slept exceedingly well. This little church needed help. We are sorry to say, that tobacco and meat were used by one good-hearted brother; but we hope our plain testimony will result in cleansing the camp, and that this dear brother will make haste to overtake his brethren who are advancing upon the subject of reform. We recommended to these brethren the building of a log house of worship, twenty-five by thirty five, fourteen feet from the floor to the eaves, and well-lighted. For the warm season now opening, it needs nothing but the log walls and roof. If the Lord wills, we promised to visit them and dedicate the house as soon as the logs are rolled up and the roof put on.

As the snow had left us, Bro. Maynard let us have his easy carriage to come on our way. And Thursday, Bro. Howe came forty miles, to Bro. J. F. Carman's, in West Windsor, Eaton County, to attend the meeting here and take back the carriage. On our way, we called on our German brother by the name of Sindlinger, of Sebewa, who entertained us in his log hut, and did all in his power to make us comfortable. He has no family. He works his farm and keeps his own house, and everything around him bore marks of neatness. Here hung the charts, and on his table you may see his Dutch Bible, the Review, Instructor and Reformer. He takes a share in the Health Institution, and says he has fifty dollars to help his brethren at Orange, thirteen miles off, build a meeting-house, although worth but \$1,500.00.

At this place we found assembled at the school-house, Sabbath morning, the 9th, most of the three churches of Oneida, Windsor and Charlotte. We opened the meeting in the morning and spoke one hour and a half. In the afternoon we spoke one hour and Mrs. W. followed for one and a half hours. Here, some lacked almost everything, and we spoke upon Peter's plan of adding to faith, virtue; to virtue, knowledge; to knowledge, temperance, patience; &c.

Some rob God in tithes and offerings, others love meat, pork not excepted, and have, of course, a great deal of prejudice against the Testimonies, and trouble about the reform, and matters in general at Battle Creek. On all these points we spoke plainly and know that our testimony accomplished good.

First-day, on account of rain and consequently a small congregation, we held but one meeting. We spoke one hour, and Mrs. W. more than an hour, and the brethren enjoyed a good social meeting in which they confessed the truth. God grant that they may live it and be profited by it.

On the morrow, the 12th, we design reaching Battle Creek, and attend our appointments at that place, at Newton, Couvis, and thence to other places as Providence opens the way and our services are called for.

March 14. We reached home the 13th, over terrible roads by way of Marshall. We could have come through Monday, the distance of thirty-three miles, had we not been disappointed of our carriage from Battle Creek. But Monday night the roads broke up, and it took us most of three days to come this short distance in terrible storms, in which we nearly perished.

We should have said that our liberal friends near Greenville gave us \$30.00, besides caring for us in

every possible way for nearly five weeks, and our brethren at Windsor handed us \$15.00, which they raised outside of their Systematic Benevolence.

We have been from home nearly a quarter of a year, during which time we have spoken about thirty-five times, and Mrs. W., at least, sixty. We acknowledge with gratitude the good hand of the Lord with us, and the care of his people to us in their kind acts of sympathy and benevolence. And we look forward with no small degree of pleasure to the time when we shall be permanently settled in their midst.

JAMES WHITE.

Battle Creek, Mich., March 14, 1867.

QUARTERLY MEETINGS IN N. Y.

My former report was written at the close of the meeting at Olcott. Bro. Fuller remained and held meetings through the week and over the following Sabbath. The interest increased. The church had entered into a covenant to seek the Lord with all their heart until they should obtain his Spirit and be free in the Lord. And as they sought, by prayer and fasting on the part of some, freedom was obtained. Then the Lord wrought for the unconverted—the young who attended the meeting—and every soul that came under the influence of the meeting was moved to seek the Lord. A good work indeed was begun; and we trust it will go on till the day of the Lord Jesus. This will be the case if the church is faithful to their vows.

At Lancaster, also, the Lord met with us. Brethren and sisters came from Olcott to engage in the work; and they came in the enjoyment of the blessing of the gospel. A good work was done here. The church covenanted to enter upon the work of seeking the Lord, and commenced the work. The Lord meets his people just as soon as they begin to seek him with the whole heart.

A good work was also begun at Niles Settlement. But as we return there again, I defer the report of that meeting till my next.

We believe the time is come when those that are going through must arise not to fall back.

R. F. COTTRELL.

MOVEMENTS IN IOWA.

We could not cross Man's Creek, the day I closed my last report, and so did not spend the next Sabbath with the church at Pilot Grove, as we had intended, but returned to Bro. Green's, where we kept the holy Sabbath, and enjoyed ourselves in reviewing our position with him and his family and the company of Sabbath-keepers who were with us, including some who had attended our previous meetings, and were returning home. Among them was Bro. H. Nicola, who had met us at Iowa City with his team and wagon to take us to his place. Without the assistance of Bro. N. it would have been difficult for us to reach Pilot Grove, as the snow we had enjoyed a few days, had left us. We were thankful to meet Bro. N., who had felt a special drawing out to come to our aid. We found him and Bro. and sister Green friends in time of need and emergency; and such friends are, by a common and truthful proverb, accounted as friends indeed, and will, if faithful in walking in the light, reap a rich reward in the world to come for their sacrifices here.

We were also thankful that we had concluded not to go to Palestine, as we learned that a part of the bridge across the Iowa river at Iowa City had been removed by the high water and ice since we had crossed it, leaving Palestine behind us, and showing us a worse dilemma than that in which we were placed, as the Iowa river would have been longer in falling than Man's Creek, and as there was then no means of crossing it.

Sunday, the 17th inst., we succeeded in crossing Man's Creek, and came to Bro. Nicola's at Pilot Grove, where, on account of the uncertainty of the weather and the state of the roads, we remained, resting, exercising with our hands, and writing important letters to churches, until the 20th, when, having had a few inches of snow, and believing that if we reached Knoxville

before Sabbath we must go by private conveyance, we decided to go with Bro. George Tomlinson, who was about to leave for that place, and accordingly started on our journey, which would take us three days if we were not detained. Little did we expect to meet another halt similar to the one we had met the week before; for we thought that if the streams north had so abated that they were passable, we certainly should not be hindered by high water on our way to Knoxville.

But here we are hedged in by high water again, by the rise of Skunk river, which they say will be impassable at least until next Sunday or Monday; so that we cannot fill our appointment at Knoxville; neither have we time to return to Pilot Grove; for tomorrow is Sabbath. We have therefore put up with unbelievers, with whom we intend to spend the Sabbath, free, for the first time, from the labors of our calling in the State. May our rest and meditations on that day be sweet and refreshing both to body and mind, and to our spiritual natures, and prepare us for greater usefulness. We suffered much from a sudden change from warm to cold, and from severe winds on our way to this place.

Feb. 26. Last Sunday morning we succeeded in crossing the Skunk river as follows: We approached it, and found it nearly a quarter of a mile wide at the only point we thought it might be possible to cross; though we had been told that we could not pass it. But it had nearly frozen over, and we first went ahead with an ax and a stick to try the ice; and then we gently passed with Mrs. B., following a zigzag course to go where it was frozen over, and where the ice would bear; after this, several boys and young men who were skating volunteered to take our sled across, by going where the ice was strongest; and finally the horses were led singly and carefully, being caused to wade where there was no ice; and thus we all landed safe, feeling thankful for freedom again, and realizing in a measure by anticipation how the last church will appreciate their final deliverance from that awful pressure and bondage of wicked men and demons, which will be brought upon them in their last conflict, before the coming of the Just One.

We reached this place in safety yesterday, and intend to be with the few in Osceola next Sabbath. We feel that this tour south is an important one to the cause in this part of the State. It is the last time we can come into this section before Conference, and we have much to do in raising the work higher. We feel the weight of our responsibilities, and ask to be remembered by the brethren and sisters who have the cause at heart.

D. T. BOURDEAU.

Knoxville, Iowa, Feb. 26, 1867.

ENCOURAGING REPORT FROM OHIO.

THURSDAY, Feb. 21, I left West Townsend, and stopped at the good home of Bro. Smith in Norwalk. I found him firm in the truth, buoyant in spirit, and cheerful in mind, though standing alone in his family. The next day, in company with Bro. Smith, I went to East Townsend, where I enjoyed some good meetings with the brethren and sisters who came together to attend the Quarterly Meeting. On the Sabbath the burden of our testimony to them was, to be zealous and repent, to be thoroughly converted to the truth, and to show their faith by their works. We exhorted them to exalt the standard of holiness among them by putting away the filth of the flesh, that they might fit up their bodies as suitable temples for the indwelling of the Spirit of God. From the united testimony of all, we trust they saw the necessity of the Health Reform, and what it was designed to accomplish among the remnant people of God.

On Sunday we had a free time in speaking twice to large and attentive congregations on the ever-stirring themes of eternal life through Christ, and the final reward of the saints. The little company of commandment-keepers in this vicinity have been encouraged and strengthened to go on in the good way, and the minds of others, we trust, have been favorably impressed with the light of present truth as the result of this meeting.

Monday 25th, I went to Strongsville where I was made comfortable at the good home of Bro. Thomas White. After spending a day in resting, I was prepared again to begin my labors on Tuesday evening. We were all made happy to meet with our esteemed Bro. and sister Sweet, and Bro. and sister Bisbee at our place of meeting. At our first meeting, while contemplating the glories of the saints' inheritance, the earth made new, the Spirit of the Lord rested upon us and we all felt to praise him for his goodness to us. But this proved to be only a foretaste of what was in store for us the next day. We came together on Wednesday morning and commenced our meeting with a season of prayer. The Lord gave us a rich blessing, and his promise was verified to us as given by the prophet, "They that wait upon the Lord shall renew their strength." I then spoke for an hour on true piety and godliness. The Lord gave us good freedom, especially as we referred to the abstaining from fleshly lusts that war against the soul. We all said, "Let the cleansing process go on, cost what it will, only that we are made ready for the coming of our Lord?"

At the close of this meeting we all went about half a mile to a stream of water, where three, who have recently commenced keeping all the commandments of God, expressed their determination to walk in newness of life by being buried with Christ in baptism. This was a beautiful scene, and a season of enjoyment to all. But our cup of blessing was not yet full. We returned from the water, and after taking some refreshments, we enjoyed a rich social meeting, which closed by seven uniting with the church, making their present number fifteen, and the celebration of the ordinances. This was a sweet, heavenly season, and a feast to the soul. Blessed be the name of the Lord! for now and then a bright spot and a cheering ray of hope as we journey in the narrow pathway to Mount Zion.

In the evening we went to the school house and spoke with freedom to an attentive congregation on the sealing time. Rev. vii, 1-4. We briefly examined the line of prophecy—the seven seals, showing the path of the Christian church as she started in her purity, her descent, during the great apostasy, into the wilderness, her long, bloody track as she passed through the persecutions of the dark ages, and her final rise and triumph as the sealed remnant come up to Mount Zion. As we tried in weakness to portray the glories of this triumph before the people, showing, from Rev. iii, 12, that the saints who were waiting for their Lord, would be sealed and labeled similar to the manner we address a letter to our friends; having written upon them the name of God, the name of his residence—the new Jerusalem, and the Saviour's new name, being placed in his care, we received a rich blessing. For a few moments we were almost lost, seeming to be there, tasting the sweets of the heavenly home. But no, we are yet here in this dark world of sin and sorrow. However if we are faithful we shall not have long to stay here. Praise the Lord! the time is soon coming for the final deliverance of his people. We will do his holy will, hope in his mercy, and finally share with the redeemed in their glorious reward.

I. D. VAN HORN.

Wayne, O., March 5, 1867.

A LITTLE WHILE.

A LITTLE while, dear fellow pilgrim, tossed about by life's troubles and cares, bearing up manfully against the snares and temptations that beset thy way as thou toiled in thy Master's vineyard, now rejoicing, at times, sad, a little while and He that shall come will come and take thee to those bright mansions that he has gone to prepare for his faithful ones. No more tears shall fall for thine own, or others', sins, for there all will be pure and holy. Here thy pathway is often beset with trials, thy noblest efforts sneered at, thy best motives misconstrued; and when thou art conscious that God approves thy course, others look coldly on and chide thee. In those bright mansions thou wilt have none of these heartaches.

"No more fatigue, no more distress,
Nor sin nor death can reach that place,

No tears to mingle with the songs
That warble from immortal tongues."

A little while, fellow pilgrim, art thou old, or young; rich, or poor; learned, or ignorant; and thou wilt be led by the good Shepherd into the green pastures, and beside the still waters of paradise. A little while and this old earth will be changed. The three-fold curse that has so long rested upon it will be removed. Man, now degenerate, will walk the new earth in all his primeval beauty and glory. The flowers of paradise will spring forth where now is nothing but jagged rocks and barren hills. The desert shall blossom as the rose. In short, this old earth will be brought back to its Eden state.

Dear fellow pilgrim, shall you and I be there? Shall we have come up through great tribulation, having our robes washed white in the blood of the Lamb? Surely we must suffer with Christ, if we would reign with him in his kingdom. It is blessed to think of the glorious inheritance of the children of God. It is good to talk about it. It is richly worth striving for. It is worth a long life of toil, suffering, and faithful allegiance to our Creator, to obtain it. Yes, it is worth even the laying down of our lives as a sacrifice to secure a title to a mansion there. Then let us prove faithful to that God who has watched over us from the earliest moments of our lives, and in a little while, through the grace of our Saviour Jesus Christ, we shall be there.

ALMON D. FARRAR.

Kingston, Wis., Jan. 27, 1867.

HOLD FAST.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. iii, 11.

Hold fast always, friends of Jesus,
You who blessed truth have found;
Hold fast which thou hast, believer,
That no man may take thy crown.

Hold fast, pilgrim, as you journey,
O lay not thine armor down;
Lest the wily foe beguile you,
And another take thy crown.

Fear not, though the world should hate you,
And on you should coldly frown;
Watch and pray, as here you tarry,
Lest, perchance, you lose the crown.

Though you have to give up kindred,
Give up riches and renown:
Hold fast yet a little longer,
You at last shall have the crown.

Hold fast to your Maker's precepts,
Let your love to all abound;
Faith of Jesus, too, you need it,
That no man may take your crown.

Cheer up, lo! the Saviour cometh,
Hark! we hear the trumpet sound:
Now the Lord says, I come quickly,
Child, come home and take thy crown.

S. F. SHARPE.

Clyde, Sandusky Co., O.

News and Miscellany.

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

"Our World."

THE following items show that the world is not drifting into the Millennium as yet:

Amusements.—The New York Post of January 22, 1867, from Paris correspondence, says, "The total receipts of theaters and public dancing-rooms, for November, were \$39,000 over the previous month." The receipts of theatres from three to nine months past in New York city, were \$2,500,000! At a Book auction in London, England, last December, a copyright of Beeton's Illuminated Family Bible, brought near \$1,000. Mrs. Beeton's household management on Cooking, brought near \$16,250; while Miss Evans' new novel required at one period five of Adams' presses, busy all the time, and then could not supply the demand. Another novel had a sale of 250,000 copies within a short time.

With the above facts before us, how can it be expected for people generally to be Bible students, when so much time and money is spent for novels and light reading? The above list could be extended, but I will give only an item more. Last Christmas, at Chicago, thirty-six book dealers sold \$150,000,—fur dealers sold \$50,000,—while jewellers sold \$250,000 worth of

goods. A foreign item has just come to hand, which states that Charles Dickens has sold 250,000 copies of his last novel. So much for novels and amusements.

As to crime, the several papers are teeming with the black and bloody catalogue of crime. Since the awful murders not far from here (West Auburn, Me.), people think it is hardly safe, anywhere, without being armed. The Post of January 18, says in a Paris letter,—"The French papers for the past week have recorded frightful murders almost every day, and in many instances the murderers are in respectable positions in society, persons above want, and moved to crime by the vilest and most sordid passions. In Paris, a young man thinking it was wrong for his father to marry a second time, took upon himself to condemn his parent to death, and executed the sentence with his own hand.

Needle Guns.—It is said that the French government will have four hundred and fifty thousand needle guns ready by April, or the middle of May. This, with the preparations of other governments for war, does not look much like the Millennium at hand, except as ushered in by the King of kings.

Meteoric.—A vivid account of the showers of meteors, as observed by M. Guillemin near the Azores. "The expedition was favored with a perfectly clear night, the only clouds in the sky consisting of a light belt around the horizon to the height of ten degrees; from behind this veil, and in a direction north, fifty-nine degrees east, emerged from the same point a series of luminous tracks, which surrounded the heavens. These began to be visible at ten o'clock in the evening, and shortly after the stars began to shoot up from the same part of the horizon. These stars were of a dark cherry red, and were accompanied by a crescent of blue phosphorescence, very luminous, and leaving after its disappearance a track of light. Many of the stars crossed the zenith and fell at the opposite horizon, occupying exactly six seconds in their transit. Others shot up and fell on the same side of the sky. The marvellous spectacle of an immense shower of such stars, continued for an hour, in full magnificence; then the number of the meteors began to diminish, and finally ceased altogether at half past three in the morning."

The Richmond (Va.) Enquirer of October says, "There was a sudden illumination in Lynchburg, Saturday night, which startled the police and watchmen. As there were neither moon nor stars shining, and the clouds were thick and dark, they could not solve the mystery of the light, which was evidently too bright for an earthly one, probably a meteor."

"About the middle of November, at Nashville, Tenn., about four o'clock in the morning, a meteor, lighting the whole heavens, was seen in a south-westerly direction, moving rapidly south-west. It appeared like a ball of fire as large as the sun. It exploded apparently, ten miles off with a tremendous report, like a forty-pound cannon, that shook the earth and made the windows rattle."

Thus we have signs in the heavens, and distress in the land. The Dutch minister of international affairs in Holland, has presented his second report on the cattle plague to the king. It appears that since June, 1865, "two-thirds of the whole have perished in the province of South Holland, one-third in Utrecht, and the small remainder in North Holland. Number of cattle attacked was 90,469." The cattle plague has been also very severe in Kentucky. "In many farms of Shelby county, every head of cattle has died."

And as to the state of society in general, Mrs. M. T. Townsend, a celebrated spiritual medium, says, "Society is a living lie; it professes to be respectable; it is as immoral as the deepest depths of degradation. We all know it and feel it."

May the time soon come when universal righteousness shall prevail.—J. TAYLOR, in *World's Crisis*.

*—A dispatch received by the Southern Relief Commission, at New York, from Washington, states, on the authority of General Howard, that, although the proposed Congressional appropriation of \$1,000,000 for the relief of the suffering poor in the South will be passed, private contributions should not be curtailed. General Howard says that, in addition to the \$1,000,000 from Congress, \$500,000 should be raised by the people. Governor Jenkins telegraphs that the destitute in Georgia number 60,000 whites and 30,000 blacks, which is largely in excess of General Howard's former estimate; and it is believed that the real destitution in South Carolina is even larger than in Georgia. Government has given the Relief Committee free use of the bark Purveyor, and she will be loaded this week with a full cargo of corn. Her capacity is about 25,000 bushels. The Commission hope to obtain another ship, to be filled with corn next week.

Outrages on The Freedmen.

A teacher writes to the Am. Missionary from Wilmington, N. C., Feb. 2, 1867, as follows:—

Reports are constantly brought from the country, showing the terrible abuses that are practiced there. The whites seem to wax more and more lawless. After the laborer's "contract time," for work has expired, they are driven off or "run off" the lands, as they call it, in which case they flee for their lives, for if they refuse to go they are shot. Robbing is carried on constantly, and has become in some places, quite an organized thing. Formed into companies, robbers come disguised, and sweep off the hard earned stores, and the few effects of many a colored family. To-day I saw a woman who fled to this place to save her children from being torn from her by her former master, and "bound out," as it is called, which is nothing more or less than slavery.

In another case, the mother having reported to the Bureau, the seizure of one of her children, her eldest, grown up son, who was the messenger, was killed soon after his return home.

For such reasons, a great many are seeking refuge in this town, and no one can tell where they can find a place. The same causes, that for the last year and a half, have been operating to make it difficult to get along, with the increase of such tyrannies, and the "hard times," cause a direful struggle for this poor people in almost every direction. No land, no work, no wages, but outrageous rents. It seems strange that more do not perish. Amid such circumstances, it is surprising that so many keep up such a right good will for exertion.

I lately met a woman, whose faith in the efficacy of prayer much interested me. She was speaking of her experience shortly before the fall of the place. At that time her master hurried off a number of the people into the country some one hundred miles distant. The idea of going was dreadful to them. Before starting, they fasted and prayed much, and after they reached their destination, they held special meetings for prayer, accompanied by fasting, for their return. Some of them fully believed that their deliverance would be soon realized. It was not, however in the way that they thought, through the Yankees, but through the inability of their master to obtain supplies for them, he was obliged to send them back just two weeks from the time they left; soon after, came their complete deliverance, through the fall of the place.

This woman inquired with most intelligent interest of the prospects for the country, hoping that the legislation will help them out of their severe struggle. I cannot but offer them encouragement to hope that the coming year is to afford them help that no past one has done.

Bank Defalcations are turning up quite plentifully. In the Mechanics' National Bank of Baltimore, a defalcation has been discovered, amounting to \$300,000, running through a period of twenty-seven years, and implicating the general book-keeper and paying-teller, who have been in office all that time. At Boston, a speculating firm has failed for a million of dollars, carrying with it the First National Bank of Newtonville, of which one of the firm was a director. At Hudson, N. Y., the cashier of the First National Bank turns out a defaulter to the amount of \$50,000.

Catholicism in New Orleans.—Dr. Newman says:

"Sixty Roman Catholic priests are to arrive in this city next week to open schools for the freedmen. Romanism seeks a new life in this country through the blacks."

European Parliaments.—The proceedings of the European parliaments are this year of more than ordinary importance. In England the reform question has never before assumed so important a character as at present, and the world will therefore listen with unusual interest to the debate on the Government reform bill. In Germany, the first Parliament of the North German Confederation assembled on the 23d of February, and the Austrian Parliament will be opened in a few days. The action of both will have a far-going influence upon the reconstruction of Central Europe. In Eastern Europe, the Turkish Government at length sees the impossibility of further opposition to progress and reform, and therefore has convoked an assembly of representatives of all the religious bodies to aid it in the execution of the most necessary reforms. In Italy, in France, in Russia, in Sweden, and (in the probable case of a successful revolution) in Spain, the proceedings of the representative assemblies promise likewise to be of uncommon interest.

Poisonous Air.—Some one has been making an analysis lately of the air we breathe in a theater or other close house, containing a thousand or more persons. He carried into a theater at 10 o'clock at night a bottle of ice placed on a plate, and then collected the

vapors which rapidly condensed on the outside of the bottle and flowed down on to the plate. At first this vapor thus collected had the smell, the taste, and so far as could be determined, every chemical quality belonging to the waters of the most deadly fever marshes. Under the microscope, this water was at first clear, but soon, that is to say in a week, it was found to be full of fine animalcula, various forms were seen, and still the work of destruction was going on. At last, but three hideous monsters were seen—microscopic monsters, of course, since they were contained in a drop of water—and these were still fighting to see which could devour the other. At the end of three months the water became clear and miasmatic again.—*Paris Cor. N. Y. Times.*

Internal Revenue Law.—The following has just been issued from the office of Internal Revenue: The Act approved March 2, 1867, amending existing laws relating to Internal Revenue, requires the assessment of annual taxes heretofore made in the month of May to be made on the corresponding days in the month of March. The principal changes in the law respecting the income tax are those increasing the exemption from \$600 to 1,000, and the repeal of the tax of 10 per cent. on sums above \$5,000, so that the law now imposes a uniform tax of 5 per cent. on incomes in excess of \$1,000.

National Religious Convention.—A National Religious convention, the object of which is to secure a national recognition of the being and providence of God, of the authority of Jesus Christ, and the supremacy of the Bible in Civil affairs, met on Thursday evening in Philadelphia, Judge Strong presiding. Addresses were made by several eminent divines, and letters from others were read, expressing sympathy with the movement. An amendment to the Constitution was proposed, recognizing "Almighty God as the source of all authority and power in civil government."

Remarkable Telegraphic Feat.—The closing quotations and transactions of the London and Liverpool markets, Saturday last, dated at 4 p. m., were published in New York Saturday afternoon. They were received in that city on time, at 12 m., just four hours before the boards closed. The dispatch took less than one hour to come across the Atlantic, and having been transmitted immediately to San Francisco, the quotations of the English markets probably appeared in the first editions of the afternoon papers in that city Saturday. Surely, this is progress.

Destitution in the South.—The statement of General Howard, Commissioner of the Freedman's Bureau, transmitted to the Senate by the Secretary of War, states that 32,622 whites and 24,238 colored people in the South will need food from some source before the next crop can relieve them. The number of rations required in one month is 1,070,000; for two months, the probable time required, 8,535,000. At twenty-five cents per ration, the estimated cost will be \$2,133,750. Of this, \$625,000 has already been appropriated, leaving \$1,580,750 to be provided. The destitute are apportioned as follows: Virginia, 2,500 whites, 2,500 blacks; North Carolina, 3,000 whites, 2,000 blacks; South Carolina, 5,000 whites, 5,000 blacks; Alabama, 10,000 whites, 5,000 blacks; Florida, 500 whites, 1,000 blacks; Georgia, 7,500 whites, 500 blacks; Tennessee, 1,000 whites, 1,000 blacks; Mississippi, 1,862 whites, 2,038 blacks; Arkansas, 1,000 whites, 500 blacks; Louisiana, 300 whites, 200 blacks.

Since the report was drawn up, a statement has been received from the Assistant Commissioner and Governor of Georgia greatly exceeding the above amount, but a large appropriation is not recommended for Georgia before another estimate shall be made, based on thorough inspection.

—The Springfield Republican, of Mar. 9, 1867, says: A new and fatal disease is prevailing among the cattle of Wolfboro, N. H., and vicinity. It usually terminates in death in three or four days from the first attack, and the town authorities are taking measures to check its spread by slaughtering the diseased animals.

—A German edition of the works of Andrew Jackson Davis, the American seer, has been brought out at Breslau under the supervision and at the expense of a rich Russian convert to the harmonial philosophy.

Telegraph Statistics.—The third edition of the History, theory and practice of the Electric Telegraph, written by George B. Prescott, one of our oldest telegraphers, and good authority on this subject, gives the following as the number of miles of aerial telegraph in operation in the various countries of the world:—

Great Britain, 65,012; France, 71,034; Russia, 36,663; Austria, 22,230; Prussia, 24,149; smaller Ger-

man states, 25,000; Italy, 20,120; Spain, 17,743; Belgium, 3,773; Switzerland, 3,720; Turkey, 6,571; Greece, 3,000; Holland, 2,800; Portugal, 2,000; Denmark and Sweden, 10,000; total in Europe, 318,815; in the United States, 120,000; British American provinces, 20,000; total in America, 140,000; in Persia, 2,500; India, 10,994; Australia, 14,000; total number of miles in the world, 481,809.

Riots in Europe.—The recent riots in Belgium, have their significant lessons for France and England, and the legislative bodies of both countries are urged by the press to take heed quickly. The Belgium coal miners, in a district near Marchiennes, struck two days ago for higher wages. They at once marched to other mines and forced the workmen there to join them, threatening to cut their ropes if they went down into their pits. Thus, swelled to a mob of some two thousand, they stormed flour mills, piled up barricades, and lost blood until they were quelled, but the disturbance bids fair to break out again. The fact is, this side the water, important corporations are everywhere starving their workmen to death; and higher wages or trouble must come. The night before I left Liverpool for London, it was very cold and the poor were distressed, and I heard one gentleman say to another, "If this weather holds long we shall have trouble with the workmen." And I had not been this side of the channel ten days before I took up the London Times of the day preceding and read that the Liverpool workmen had "made a disturbance"—a bread riot—on one of the coldest days of the season, but "it was speedily quelled."—*Cor. Springfield Republican.*

Display of the World's Industry.—A "Universal Exposition of the Products of Industry and Art of all Nations" is to be held in Paris during the six months succeeding April 1, 1867. Its aim is to exhibit the progress of art and manufactures, and of all the sciences in supplying the necessities of society, among all the nations of the world. The government of France is to erect a palace for the Exhibition 1,600 feet long, and 1,200 wide, covering an area of thirty-five acres, to cost \$4,000,000; besides making provision for living products of agriculture and horticulture, animals, and models of villages. Compartments have been allotted to the Christian governments of Europe and America, and to the Mahomedan and Pagan nations of Turkey, Persia, Central and Southern Asia, China, Japan, Africa, and Oceania. There will be a display of different races of savages at work in their rude industry.

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 Sister Graves.

DEAR BRETHREN AND SISTERS: We read that we should add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience. Here we see that temperance comes in before patience; and I believe that before we get the patience of the saints, we shall have to be temperate in all things.

Again we read that whether we eat or drink, or whatsoever we do, we should do all to the glory of God. If we are indulging the appetite in eating and drinking such things as would tend to tear down the temple of the Holy Ghost, can it be to the glory of God? I think not. If we would have the blessing of the Lord rest upon us, shall we not have to walk in the path which he has marked out for us? And has not God marked out the path for his people to walk in? Verily he has. He has spoken to them through his holy word, and through vision; and who will heed the voice from Heaven, and take hold of the work of the Lord as they should, and enter heartily into the reform before it is too late? Oh I fear that some will turn away from the counsel of the Lord, as did Naaman the Leper, when Elisha told him to go and wash seven times in Jordan and be clean. He turned away in a rage and said, Are not the rivers of Damascus better than all the rivers of Israel? But if he had not come to the river Jordan and washed, he never would have been cleansed from his leprosy. And did God require obedience in the days of Elisha any more than at the present time? Certainly not. Then if we would be cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord, we must walk in the light as he has revealed it unto us, and be temperate in all things. Then we shall be where God can

consistently work for us, and let healing power rest upon us if need be; and we be prepared to stand with his people when there shall not be a feeble one in all their ranks, and finally to walk the golden streets of the New Jerusalem. Is not the reward great enough? Praise the Lord. I think it is. I want to be a perfect overcomer, lay aside every weight, and run with patience the race set before me, that it may at last be said to me, Well done, enter thou into the joys of thy Lord.

Battle Creek, Mich.

From Bro. Jordon.

DEAR BRETHREN AND SISTERS: I thank and praise our heavenly Father that by his mercy I was ever led to embrace the light of present truth. Six and one half years ago, under the preaching of Elders Loughborough and Steward, I commenced keeping the commandments of God and the faith of Jesus. I never have had during that time any disposition to give up my faith in the message. I have had temptations, clouds, discouragements and trials; but thank the Lord, his grace has been sufficient for me. "We must," says the apostle, "through much tribulation enter into the kingdom of God. Acts xiv, 22. The more I read the Bible, and the nearer I live to God, the brighter and more precious these truths become to me. I feel unworthy, yet I am resolved to be an overcomer and go through with the people of God to Mount Zion. How solemn, when we realize the grand and awful times in which we are living. Darkness is covering the earth, and gross darkness the people. Isa. lx, 2, "Evil men and seducers are waxing worse and worse, deceiving and being deceived." 2 Tim. iii, 13. The world under the influence of the strong delusions in these last days, is hastening on like a mighty avalanche to destruction. May God in his mercy help us, as a people, to arouse out of sleep, put on the whole armor, and walk in all the light, that we may be able to stand in the great day of his wrath.

The Lord is manifesting his loving kindness to us as a people, by causing the light of Heaven to break forth as the morning upon us; in leading us out from the traditions of men and doctrines of devils, back to that faith which was once delivered unto the saints.

While the world are in unbelief and darkness, God's people are being fed with spiritual manna from Heaven. As I reflect on these facts, the language of my heart is, Praise the Lord for what he is doing for his people. Brethren I thank the Lord that the gift of prophecy is in the church. I love the testimonies which God is giving his people, and as I read them prayerfully, they always give me strength and fresh zeal in his cause. Testimony No. 11, was thankfully received a few days since. The light on "How to Live" has been a great blessing to me and my family, for which we feel very thankful. Our hearts are in warm sympathy with the Health Reform.

The church in this place enjoyed a good season at our Monthly Meeting, Sabbath, March 2, both in the social meeting and also in attending to the ordinances. The brethren expressed a determination to take hold of the work of the Lord anew. Strong and pointed testimonies were given in favor of the Health Reform.

Yours, striving to overcome.

N. M. JORDON.

Lodi, Wis., March 6, 1867.

TO MINISTERS WIVES.

MY DEAR SISTERS: While traveling from place to place the past winter, I have gained an experience that I hope will do me good. There is one thing in particular that has really touched my heart. When the plan of Systematic Benevolence, is presented, the brethren and sisters say at once, This is just the thing. They are tired of passing round a hat or may be spending a day or two going round begging to get something to pay the ministers. So the brethren that have property go into this arrangement heartily. But there are some families that are really poor, they stand looking on, wishing they could do something in so good a cause, now we do not ask such ones to give, but let them have the privilege of doing as they please. One comes along and says, I have left off tobacco, you may put my name down. Another says, I can do without tea and put the money into the treasury of the Lord. Now if brethren and sisters whose children are poorly clad and fed can voluntarily give money to support ministers in the field, how ought these ministers to spend it? Can they indulge in the smallest extravagances, or permit their wives or children to do so without incurring God's displeasure? money obtained at the cost of real self-denial ought to be cautiously spent. If it is necessary for the church to right up in all things, it is even more so for the ministers. Can we

not, my dear sisters, abridge in some way? Just a little here and a little there would amount to a great deal in a year. By the help of the Lord I am going about the work. I love the cause of God enough to make some sacrifices.

I can be just as good a Christian with a plain dress and bonnet on as with one decorated with costly trimming, and I think I can say, a little better. It looks so to me, and children, especially children of Adventists, look quite as well dressed plainly.

More than that, I consider it my imperative duty to make the very best use of every thing that is put into my hands. Every dollar ought to count a whole dollar with every member of the family. To know that we have economized and thereby saved a few dollars, without detracting from the comfort or happiness of our families, brings a feeling of satisfaction to the heart that no indulgence in superfluities ever can.

May the Lord help us to so spend our money, time, and talents, that when the Lord of the vineyard comes to reckon with us, we may give up our accounts with joy and not with grief.

MARY STRATTON.

Cornville, Me.

Notice.

TO WHOM IT MAY CONCERN.

THIS is to certify that one S. O. Winslow, who formerly belonged to the Seventh-day Adventist church at Hundred Mile Grove, Wisconsin, has proved himself unworthy of the confidence of his brethren there, and also at Elkhorn Grove, by his imprudent course. He has been faithfully labored with by his former brethren, but it does not seem to benefit him, as he does not change his course. As he now reports himself as preaching in Benton Co., Iowa, in a new place where there are no Sabbath-keepers, we hereby say that we as a Conference of Seventh-day Adventists, do not wish to be held responsible for anything he may say or do.

R. F. ANDREWS, } *Ill. and Wis.*
ISAAC SANBORN, } *State Conf. Com.*

Monthly Meeting at Tuscola.

ACCORDING to appointment, we assembled March 2. Friends were present from Vassar. The roads being very bad there was not a full attendance. Sabbath morning we listened to a short discourse from Bro. Stevens. He did justice to the cause. In the afternoon we enjoyed an excellent social meeting. All were free and lively, and seemed to feel good courage to go forward. The church in Tuscola is making good progress. We prayed for God to sustain us in preparing for translation. Thus closed our first Monthly Meeting in this village. We all enjoyed it much, and felt that it had been a profitable season. Now let every one ask God to bless these Monthly Meetings, and do all we can to sustain them. May the Lord help us to be humble before him, and patient waiting his appearing.

JNO. L. MILLER.

Tuscola, March 3.

MONTHLY MEETING AT BRUNSWICK, ME.

THIS meeting, which was held Feb. 23 and 24, was not so well attended by our scattered brethren as we had wished it might be. The church at Topsham and Brunswick, though very few in number, had made quite extensive preparations, hoping to have the privilege of entertaining a large gathering of those who love God and keep his commandments. But in this respect they were much disappointed. For many whom we supposed to have the cause of present truth down deep in their hearts, and who we thought were willing to make a little sacrifice to sustain these very important meetings, like a class of individuals spoken of by our Saviour, with one consent began to make excuses.

Still, through the blessing of God, I can confidently say that our effort was not in vain, even though many for whom it was designed, failed to manifest any interest in the matter. A few faithful ones did respond to the call, and came with the fear of God before their eyes, and the love of Jesus in their hearts, being determined to make the worship of God, and a preparation for the judgment, the first and all-important business of their lives. And He who has promised to be found of all those who diligently seek him, gave us unmistakable evidence of his presence and approbation.

We had advertised the meeting in both villages by posting hand bills headed "Seventh-day Advent meetings," which called out a large number of our best

citizens, so that our little hall was well filled with interested hearers. Even on the Sabbath quite a number left their work and came to our meeting. We have learned by experience that it pays well to show our colors. We have been in the habit of advertising our meetings here without stating what or who we are; but we now think the time has come to let the world know that there is a people called Seventh-day Adventists.

Our prayer and social meetings were deeply interesting. Bro. J. N. Andrews and D. M. Canright were present; and every sermon seemed truly to be meat in due season. I trust their words of encouragement and their solemn admonitions will long be remembered by all who heard them. We had good reasons for believing before the close of this meeting that the seed sown had fallen into some good and honest hearts which will bring forth fruit unto eternal life. Several decided to obey God by keeping all his commandments. There are many others in this place who see the light and acknowledge that we have the truth, though they have not yielded to their convictions of duty by taking a decided stand with the remnant people of God. We still entertain strong hope in their case. It seems as though the Spirit of the Lord is still striving with them, and they have been made to realize that the way of the transgressor is hard. The earnest desire of my heart and prayer to God, is that they may not grieve away the Spirit of the kind and loving Saviour by continuing to hold the solemn truths of God in unrighteousness. This may be their last call. If they drive their convictions off now the Spirit may take its final leave. They may become unconscious of their perilous situation and at last find themselves shut out of Heaven. They may see Abraham, Isaac and Jacob with all the righteous in the kingdom of God and themselves thrust out. What an awful day that will be when they see the glorified Saviour with all the redeemed within those bright and shining walls and begin to realize what they might have gained but have forever lost. Truly there will be weeping and wailing, and gnashing of teeth. God forbid that this shall be their fearful doom. But, like David, may they make haste and delay not to keep all God's commandments, and at last have a right to the tree of life and enter in through the gates into the city.

Our next Monthly Meeting will be held in Portland, March 30 and 31. Our brethren in P. are prepared to accommodate all who find it in their hearts to attend.

Strangers coming to this meeting will inquire for the Seventh-day Adventist hall, on Congress, near head of Green Street. We hope and pray that all the friends of truth in this section will realize the importance of these meetings, and that in order to sustain them we must co-operate with each other.

H. C. WINSLOW.

Topsham, March 1, 1867.

Quarterly Meeting at Pilot Grove, Iowa.

We have been greatly cheered and encouraged by another good Quarterly Meeting that has just closed here, at Pilot Grove. A number of us met according to appointment, Sabbath evening, and had a free, good prayer-meeting. Sabbath morning, the brethren and sisters from Washington, and nearly all the members of this church, assembled at an early hour for worship. As we had no minister present, the two days, Sabbath and first-day, were spent in prayer and social meeting, dividing the time so that all had a chance to take part in the worship.

The burden of our prayers was not merely that we might better understand the theory of the truth, but that we might be able to make a right application of what we already see, to our own hearts. And while we tried to consider the near relation we sustain to our God, and to each other, many of us were brought to see our lack here. Many hearty confessions were made, and new resolutions formed; and when we came to wash each other's feet, and to commune at the Lord's table, which was at the close of our meeting, we felt that the Lord was truly in our midst by his Spirit, drawing us near to him and to each other.

HENRY NICOLA.

Pilot Grove, Iowa.

Obituary Notices.

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

DIED, in Norwalk, Huron Co., Ohio, Feb. 26, 1867, by a disease of the head and lungs, Arthur L. Fay, aged four years, six months, and twenty-seven days. Arthur was the youngest son of Bro. and sister Fay. May the Lord sanctify this affliction to the good of the hereaved friends.

Remarks on the funeral occasion by the writer from Acts 1, 6-12.
GEORGE SMITH.

Publication Department.

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

The Publishing Association.

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

The Advent Review and Sabbath Herald

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

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

The Youth's Instructor

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

The Health Reformer.

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

The Sabbath Question

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

The Second Advent.

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

Our Book List.

1. THE HISTORY OF THE SABBATH, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.
2. FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by J. In 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*. 1c., 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., 10z.

33. THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 1c., 2 oz.
34. THE END OF THE WICKED. 5c., 1 oz.
35. MATTHEW XXIV: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.
36. MARK OF THE BEAST, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.
37. THE SABBATH 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.

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

One-Cent Tracts.

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

Two-Cent Tracts.

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

Three-Cent Tracts.

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

Charts.

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

Postage.

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

Address.

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

The Review and Herald.

Battle Creek, Mich., Third-day, March 19, 1867.

We announced last week the passage of the bill to provide a law under which an Association can be formed to hold the Health Institute. We are happy to make the still further announcement this week, that the bill has received the approval of the Governor, and the law is now a fixed fact. All uncertainty is therefore removed in reference to the manner in which the Institute can be held. The Association will be formed at the time of the next Conference, a board of trustees elected, and then the stockholders can have a direct voice, by vote, in the management of the Institution.

We have received a request signed by sixty-eight brethren and sisters living in the counties of Montcalm and Ionia, in this State, for Bro. and sister White to locate in their midst. Bro. White desires, as will be seen by his two last reports, to fix his residence near Greenville, Montcalm Co. To this end he tenders his resignation of connection with the publishing department. The matter is deferred till Conference.

Can any of our brethren procure for us copies of the Voice of the West, of Feb. 19 and 26. We learn that they contain matter controverting some of our positions. We have sent to that office, but failed to obtain them.

By a delay of the trains, caused no doubt by the recent severe weather, our usual Sunday morning mail failed, March 17, to come to hand. If brethren have sent appointments, or other important items, designed to reach us by that mail, they will understand the reason of their non-appearance.

TESTIMONY No. 12. It is uncertain when this work will be ready. Brethren will therefore save us some trouble by withholding further orders till it is announced as ready.

Time of the General Conference.

It has been decided that the General Conference for 1867, be held, Tuesday, May 14, Michigan State Conference, Wednesday, May 15, Publishing Association, Thursday, May 16, and meeting for the organization of the Seventh-day Adventist Health Reform Association, Friday, May 17. Each of these meetings to commence at 9 o'clock A. M. Sabbath and first-day will be devoted to religious services. Let all who come, come prepared to stay through. Such seasons should not close by piece-meal. Stay till you get the whole of the feast, the last as well as the first. It may be the last will be the best. The brethren and sisters are invited to observe the Sabbath preceding the Conference, May 11, as a day of fasting and prayer. More particulars hereafter.

To Correspondents.

S. A. DOUD. The notice is received and will appear next week.

ARTICLES ACCEPTED. The Visions of Fellowship.—On the Choice of Companions.—To a Professed Christian.—Come Unto Me.—Behind the Cross.—Honesty.—Quarterly Meetings in N. Y.—District Labor in Mich.—The Mote and Beam.—Will the Righteous be Translated?—A Home in the Earth Made New.—Report from Iowa.—The Three Messages, Again.—Thou Shalt Surely Die.—Prayer Against Temptation.—Parental Duties.—A Thought.—Prayer.—Our Periodicals.

The Health Institute.

Our receipts and pledges this week for the Health Institute are a little more encouraging; but they are not yet coming in as promptly as the necessities of the case demand.

We are thankful to all who lend a helping hand in this time of need, and especially are we grateful to brethren who not only pledge and pay what they can themselves, but do all they can to present the claims of the Institute in a proper light before others. We would acknowledge the personal efforts of two or three such brethren, for the greater share of the pledges this week. One of these brethren was recently here and saw for himself the pressing wants of the Institute, and he is now laboring with his might to procure means to carry on the work. He says there is money

enough in the ranks of our brethren, but the reason they do not send it in, is because they are "asleep," and do not realize their duty in the matter.

We hope this brother and many more will continue the waking up business, until all our brethren are fully aroused to duty. J. M. A.

P. S. Receipts still more encouraging. Since writing the above, and just before closing the business of the week, we received, by express, from Eld. J. H. Waggoner, a money package containing \$840.00, of which \$750.00 were for stock in the Institute. Of this amount, \$500.00 were in 7-30 bonds (equal to \$525.00 currency) from Bro. J. S. Wicks, of Berlin, Mich. This, with \$100.00 previously paid, makes \$625.00 stock for Bro. Wicks. Such helps are truly encouraging at the present time. We are glad to see a stirring commencement among the 7-30s. Let it continue till this noble enterprise is borne on the rising tide far beyond the reach of pecuniary want or perplexity. J. M. A.

Western Conferences.

As the Western Conferences are to be held in the summer, immediately following the General Conference, it is of course time now for the different State Committees to make their arrangements and appointments for their Conferences. As it is expected that some member of the Gen. Conf. Com. will attend said Conferences, we would propose, if it meets the minds of the several State Committees, that the Ill. and Wis. Conference be held two weeks after the General Conference, commencing May 30. The Iowa Conference, to be one week after the Ill. and Wis. Conference, commencing June 6. The Minnesota Conference, to be one week after the Iowa Conference, commencing June 13.

We would also suggest that these Conferences commence, each of them, with a business session, on Thursday evening at 6 o'clock. In this case the Conferences may be organized for business that evening, committees be appointed to prepare business, nominate officers, &c., which will greatly facilitate and lighten the business of the next day.

GEN. CONF. COMMITTEE.

FOR SALE.

I OFFER for sale my house, with five acres of fine garden land, situated in the city of Battle Creek, forty rods from the Health Institute, and about one hundred rods from the Review Office.

The house is twenty-six feet by thirty-two, two stories high. The lower rooms are eleven feet high, and the upper rooms, ten. It has below, a parlor, sitting-room, two bed-rooms, a closet, hall, and stairway. Above are two large rooms, a bed-room, and three clothes-rooms.

There is also a story and a half part of the house, twenty-six by thirty-two, containing a large kitchen, a bath-room, wood-room, and a buttery. Above are four bed-rooms and a clothes-room. The house has a first-class cellar, and a good well of water. It is comparatively new, and in first-rate repair. About \$1200.00 were expended upon it last summer, in building the one story and a half part, in painting, and papering. The place has also a new barn which cost \$400.00, about twenty-five bearing apple trees, forty peach trees, forty pear trees, twenty-two quince bushes, and grapes, Lawton blackberries, and raspberries, in abundance, and three thousand of the most improved strawberry plants, set out last summer.

Battle Creek is fast building up, and is one of the most flourishing cities in central Michigan. With a prospect of a new railroad, and other improvements, it holds out great inducements to those who choose city-life, especially to those who are interested in the Health Institute, and growing cause of Bible truth.

Here will be found a large assembly of Sabbath-keepers, soon to be accommodated in their new house of worship, a flourishing Sabbath School, and the interests and advantages of the Publishing Department.

TERMS.—Cash down; or, if the purchaser chooses, two-thirds, and good security. Immediate possession given. Inquire immediately of Eld. James White, Battle Creek, Mich.

We wish to sell, whether we move from the place or remain here, as our circumstances require that we should own a cheaper place. JAMES WHITE. Battle Creek, Mich., March 16, 1867.

Appointments.

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

No Providence preventing, I will meet with the church at Tompkins, Mich., Sabbath, April 6. I. D. VAN HORN.

THE next Quarterly Meeting of the churches in Gratiot Co. Mich., will be held at Alma, Sabbath and first-day, April 6, and 7. A general gathering is expected. Pray that the Lord may revive his work in Gratiot Co.

TITUS Z. ANDREWS. Church Clerk.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

P. D. LAWRENCE: Bro. Loughborough's book is not published yet. He is busy preparing it all the spare time he can get.
L. A. BRAMHALL: 76cts.
Eld. R. F. ANDREWS: The letter referred to has not been received. LUCRETIA DAY: Yours of the 6th inst. inclosing \$1.00 for books is received. You do not give your address. Where shall we send them? J. A. MYERS: The tracts have been sent. See "Books Sent by Mail" in No. 14.
Eld. D. T. BOURDEAU: The \$5.75 is all right on our Books. The credit in the Review was placed under the wrong heading.
E. A. TINDALL: You give no Post Office address. You wish us to mark on your paper when the time of subscription is out. We do this on every paper we send you. The figures on the paper denote the volume and number to which you are paid. Compare these figures with the Vol. and No. of the next, or any paper that you may receive, and you will readily see how your account stands. So we say to all.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. C Belden 30-11, S Davis 29-11, T F Hubbard 30-20, N M Gray 31-17, A H Chamberlain 30-11, S Smith 30-11, W W Whittemore 30-11, L N Dudley 30-11, M J Hendrick 30-11, D Smith in full, M Bounds 30-25, I Merrill 30-11, Mrs E Sutherland 30-11, Mrs E Kerrens 3-11, E Lanphear 29-20, J W B. Hiley 32-1, F S Dean 30-8, M J House 29-1.

\$1.25 each. W W Jilz 30-1, L Child 30-9, L L Loomis 30-1, J C Carter 30-11, A Hoff 29-14, C N Russell 30-10, L Vose 30-11, G Brown 30-11.

\$2.00 each. Jacob Hare for Mrs. A Morrison 31-11, H Main for S T Brown 31-16, P B Hoyt 30-5, E D Carmichael 33-10, A W Smith 31-15, Mrs E M Davis 29-1, Geo Hutchins 31-11, Mrs C Bryant 32-15, W Chapman 31-11, H Smith 31-11, S Aldrich 29-20.

\$2.50 each. J Philo 31-11, H F Lasher 31-1, A Irish 31-1, Mrs M Parsons 31-14, John Williams 31-11, Geo I Butler 31-9, O S Worthing 31-13, B G Allen 31-13, M Johnson 31-1, J H Lonsdale 31-1, J Berridge 31-12, W Garbutt 31-1, D Spooner 31-15, F M Gulick 31-1, Eld N V Hall 31-16, Mary Garrett 31-14, Mrs N Caldwell 31-1, M S Hunkin 31-1, T F Johnson 31-1, M J Reed 30-8, Mrs A Westbury 31-1, E Lander 31-14, Mrs O Oaks 31-15, I Piper 30-1, I Munger 31-11.

Miscellaneous. A Green \$3.5 31-1, M B Cady 5.0 33-1, M Babb 50c in full, M E Raymond 1.50 32-1, J Witter 5.00 1-18, A Green 3.00 31-1, S A Newton 3.00 32-1, P Sanborn 3.00 31-1, J Wilson 2.19 31-1, A D Thorp 3.50 31-1.

Subscriptions at the Rate of \$3.00 per year.

A B Rust \$1.50 30-7, D Andre 2.00 34-14, A W Smith 3.00 32-1, F H Chapman 3.00 31-0.

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

G M Irons \$1.00.

Donations to Publishing Association.

W W Jilz (s. b.) \$1.50, R A Dix 1.50.

Cash Received on Account.

Geo I Butler \$15.00, Eld John Matteson 4.00, Eld I D Van Horn 3.75.

Books Sent By Mail.

Eld R F Andrews 56c, Eld N Fuller \$1.00, M J Reed 1.33, R Wilder 10c, A B Underwood 25c, F Morrow 15c, J J Voshburg 15c, E Davis 27c, N Blood 10c, A S Gillet 10c, M E Armstrong 10c, J Moore 13c, H F Lasher 25c, E Hallett 5c, Eliza Hall 5c, R Thompson 5c, S E Emerton 3c, H Main 9c, A Green \$1.38, J Williams 50c, H C Hoyden 10c, C S Worthing 10c, H Castle 10c, N Hanson 50c, P Scarborough 5c, G Smith 15c, J A Maxwell 15c, A M Edwards 15c, C J Ghering 10c, H Hilliard 20c, S M Abbott 25c, A E Dard 25c, E G Doud 10c, S Davis 5c, S H King 1.50, B M Osgood 50c, S G Perry 25c, R Caviness 12c, A C Warren 55c, C E Starr 15c, C Davis 10c, J McDaniels 30c, M A Green 3c, P Martin 15c, J R Price 25c, Mrs I Gardner 15c, F Squibe 10c, J Fisher 9c, J Dorcas 1.10, P H Chapman 25c, S E Nichols 25c, H S Gurney 1.23, S A Snyder 1.90, S D Salisbury 12c, E Lander 12c, W P Browning 50c, E Sanford 12c, Albert Stone 25c.

General Conference Missionary Fund.

Churches whose Systematic Benevolence through used for the General Conference Missionary fund, has not been heretofore credited through the Review:

Aug. 19, of Eddington Me., \$45.32. Sep. 3, of Portland Me., 29.77. Sep. 5, of Manchester N. H., 31.29. Sep. 5, of Topsham Me., 24.38. Sep. 7, of New Ipswich N. H., 20.00. Sep. 10, of Washington, N. H., 40.00. Sep. 11, of Berwick Me., 10.00. Sep. 16, of Eddington Me., 2.00. Sep. 23, of Manchester, N. H., 14.93. Feb. 3, 1867, A W Smith 12.90. Feb. 3, Sister Clement 5.00. March 3, Woodstock, Me., 5.20.

Michigan Conference Fund.

Ch. at Watson \$9.25, Ch. at Orange 2.00, J A Strong s. b. 3.05, Ch. at Wright 1.10.

For the Western Health-Reform Institute.

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

J W Bachelier \$25.00, Chester Armstrong 100.00, P Z Kinne 25.00, Eli Wick 100.00, S M Holly 25.00, Russel Hart 25.00, Sidney Hart 25.00, O Terpenney 25.00, G Wells 25.00, I Colcord 100.00, R F Andrews 25.00, John Logan 25.00, C Davis 25.00, Homer Howe 25.00, D W Johnson 100.00, Jennie Messersmith 25.00, Eld Joseph Bates 25.00, O F Guilford 25.00, Mary E Guilford 25.00, J S Wicks 525.00, N J Walsworth 25.00, S N Walsworth 25.00.

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

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

J W Bachelier \$25.00, Chester Armstrong 100.00, P E K 100.00, Charles Davis 25.00, Eld J N Andrews 50.00, Homer Howe 25.00, Jennie Messersmith 25.00, Eld J N Andrews 25.00, O A Olson 25.00, A Olson 25.00, M F Dibble 5.00, P A Holly 25.00, C G Cramer 25.00, S A McPherson 2.00, J S Wicks 525.00, E B Stevenson 25.00.