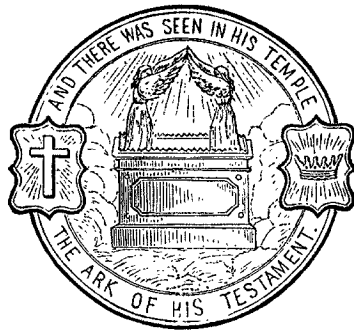


ADVENT



REVIEW

And Sabbath Herald.

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

VOL. XXIX.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 9, 1867.

NO. 18.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association

ELD. JAMES WHITE, PRESIDENT.

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

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

A HOME IN THE EARTH MADE NEW.

TUNE.—"O give me a home by the sea."

Oh give me a home with the saints—
A home in the earth made new;
Where the soul will be freed from complaints,
And pleasures be lasting and true.
I'm tired of this world's ceaseless strife;
Of trials, we here must pass through—
I long for a happier life,
And a home in the earth made new.
A home! a home!
A home in the earth made new.

Oh give me a home with the blest—
A home in the city of God;
Where the tried from temptations shall rest,
And evermore dwell with the Lord.
Earthly joys are soon over and past;
Earth's treasures depart from us too—
I long for the joys that will last,
And a home in the earth made new.
A home! a home!
A home in the earth made new.

H. M. KILLGORE.

South Norridgewock, Me.

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 ON SANCTIFICATION,

DELIVERED BEFORE THE CONGREGATION AT BATTLE CREEK,
MICHIGAN, MARCH 16, 1867.*

BY ELD. JAMES WHITE.

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i, 1-11.

I FEEL the responsibility of speaking to so large and intelligent an audience as this, especially in the presence of two that are abler than myself in almost every respect to speak to you. And did I not think it my

duty to address you this morning on an important subject, I would not attempt it. The subject is so vast, that it is with difficulty I can bring myself into proper limits in regard to time; but I will not weary you if it be possible for me to make my remarks as brief as they should be. I have read to you that which I have selected as the foundation of my remarks. It is the voice of the Spirit of God through his chief apostle on the subject of sanctification. I would remark, first, that he is not addressing sinners, neither is he addressing old professors, but young converts; those who have just espoused the gospel of Christ. It is an appeal "to them that have obtained like precious faith with us." They have obtained the faith, have embraced the truth, have been baptized, have commenced to fight the battles of the Lord, and to run the Christian race. But the battle and the race are still before them.

"Grace and peace be multiplied unto you." I would remark that in the blessings which God gives his people, they come to them by the simple rule of multiplication; while, as we shall see, what he requires of us in well-doing in the path of sanctification is by the rule of addition. You multiply five by four and the result is twenty. Multiply peace by grace and you have fullness of joy here, and in the next world pleasures forevermore.

"Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." What an exalted privilege, sunken as we are, with our fallen, corruptible natures! Through Christ, we may claim exceeding great and precious promises, and partake of the divine nature, become heirs of God, and joint heirs with Christ.

"Having escaped the corruption that is in the world through lust." That is, we have started in the heavenly road, and have made a timely escape from the corruptions that are in the world, through lust; and now the battle is to advance, and not be entangled again with the things that we have left.

"And besides this." It is not enough to start on the heavenly way. There is something more to be done. "Giving all diligence." It is not a secondary matter. Men of the world give all diligence to obtain the things of this life. A worldly professor makes the salvation of his soul a secondary matter; a matter of very little consequence.

"Add to your faith virtue." The apostle does not say, Add faith; for this, as we have said, those addressed are supposed to have already. Now add—add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity.

The order in which these graces are given by the apostle is worthy of especial notice. The first to be added is virtue; and then follows knowledge. Those who start in the way to Heaven may have been vicious, at least not virtuous. The first thing to attend to, is to seek for a virtuous life. Let the vessel be clean. Let the mind be right and clear. Let the hands be washed. Let the thoughts be directed in the path to holiness. Then you may add knowledge; knowledge of the word of God; knowledge in regard

to your position upon present truth. I care not how far you may go in this direction, if it be held in sanctification. The minister may go into Latin and Greek and Hebrew, if he has opportunity. The more he knows, the better, if it is held in a sanctified mind. We all may know more of ourselves, of our constitutions, and of our wants in this respect; and how much better it would be for us. But let us be sure of this: that this knowledge be held in a clean heart, and a virtuous mind. To say that it is too late for us to advance in knowledge, is a great mistake. We have an example in the President of the United States, Mr. Johnson. It is said of him, and probably truly, that his wife taught him to read after they were married. I wish she had taught him also to have been a loyal man.

And after knowledge, is to be added temperance; and to temperance, patience. Why not add patience to knowledge? Because it is impossible for an intemperate man to be patient. And here we must dwell, and consume most of our time upon the subject of temperance.

We might speak of the man that becomes intoxicated with spirituous liquors; but we conclude there are none present who are guilty of its use. But here is the great fact in the history of the past. Who has not seen the impatience of the drunkard? Some are very impatient as the brain is fired, and the spirit maddened with drink. See the wife and the children fleeing as they see the husband and father returning from his debauch. Others will manifest greater impatience when the steam has passed off. The drunkard lies down at night, and sleeps. In the morning he wakes with the headache, with feelings of languor and goneness; and until he can get one or two glasses, how impatient he is! But when he has taken these, however, and the steam is gotten up again, he feels quite natural. He is now not only patient, but apparently kind, and, perhaps, silly.

We will not dwell here, but must come a little closer, and name the use of tobacco. First, it is filthy. You go to those churches where ministers and people are eaters of tobacco, and you can scarcely conceive of anything more filthy than that which they leave behind them in church. And what an offence in the sight of God! He required of the priests that before they entered the ancient sanctuary, they should wash their feet, lest a particle of dust might remain, by which they would pollute the sanctuary. But these give way to lust unrestrained, and pollute the modern sanctuaries of Jehovah. But, has God become careless? Has he changed? Does the gospel sanction filth? No! The voices of the apostles harmonize with the voices of the prophets, and with the voice of God, "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Tobacco is not only filthy, but it is expensive. There is at this day more money expended in the professed Christian world, for tobacco, than for the advancement of the gospel, in whatever way it is promulgated. Yes, there is ten times as much expended in the United States, and in the enlightened and Christianized portions of Europe, for tobacco, as for the support of the ministry; religious books, religious periodicals, missionaries, and the entire machinery by

*Phonographically reported by the Editor

which men talk of converting the world. And of what use is this tremendous expenditure to the human race? Of no use.

In the third place, we would speak of the use of tobacco as injurious to the constitution. We solemnly believe that its influence upon the mind and the body is worse than that of spirituous liquors. Its present effects in maddening the brain, and in firing the bosom, may not be seen. But in poisoning the blood, and in bringing down the man finally, physically, mentally and morally, it is worse than the use of liquor. But, says one, I have used tobacco half a century, and yet enjoy tolerable health. This may be true. How much better health, however, you might have had, had you never touched or tasted it, you do not know. But while one man may apparently go along through life without showing marks of injury upon him, mental or physical, there are hundreds who are evidently destroyed by it. We may measure quite accurately the depth of the wretchedness of the effect of tobacco, by the influence which it has upon those who use it. If it is not having a deleterious influence upon that feeble man, why does he have, finally, to leave off its use entirely? Why do you see the trembling, nervous, users of tobacco having to use that which is weaker and weaker? It is because the tobacco has made them weaker. And if it is not having a wretched influence upon the constitution, why is it that the tobacco user feels so terribly when he is out of tobacco? I have recently seen a man who, after being out of tobacco forty-eight hours, became crazy. "Why," said he, "my head seemed as big as a half bushel." He fled to the woods, tapped some maple trees, boiled the sap in haste, got a few cakes of sugar, walked to Grand Rapids, fifteen miles, and purchased a pound of tobacco. After he had eaten a few pieces of it, and smoked his pipe, he felt as well as ever. Hence, said he at that time, "Tobacco is one of the best things in the world!"

I once knew a minister, who preached the Advent faith, and he disgraced it, too, with his tobacco. He had used it so long and so intemperately that he dare not get up to preach a sermon, without first disfiguring one side of his face by putting in there a quid of tobacco. And as he preached and held his Bible, he would begin to shake, and the tobacco spittle would fly, and fly even into my face, as I sat beside him. Said he, "When I am going to preach on Sunday, on Saturday night I take the strongest tobacco I can get and steep it in brandy; and by the help of this, I am able to get through with my sermon." But what a disgrace to pure truth! Proclaimed, not under the influence of the Spirit of God, but of tobacco soaked in brandy! Was this minister patient? He was the most impatient man, I think, I ever saw. His brethren undertook to labor with him, not, however, for the use of tobacco; but they could do nothing with him. He flew all to pieces, gave up the Sabbath, gave up the Advent faith, and went to his own.

There are but three creatures that God has made, that can be induced to take spirituous liquors. These are, man, the bear, and the swine. While there is but one creature that God has made, who will take tobacco; and that is man! In this respect man does the swine the honor to look up to him as occupying a more exalted position than himself! You offer tobacco to the horse, and he will snort at it. You offer it to the sow, and she will shake her horns over it. While if you offer it to the swine, he would squeal over it. But man takes it as a sweet morsel to roll beneath his tongue. I make not these remarks to draw a smile from any individual; but because they are true. Who ever saw the swine going round cutting the disgraceful figure of tobacco spittle running out of his filthy mouth? No one; yet you have seen this in man.

But we must come a little closer, dear friends, and inquire, Why send to China or to Java for your herbs? Of what use to the human family are coffee and tea? I have no doubt but what this remark will hit some in this congregation. But I shall not offend you; because I shall appeal to facts which you acknowledge to be facts. We would not class coffee and tea with tobacco in point of filth. But in point of injurious influence upon the human system, we believe them to be equal to tobacco and to rum.

First, we affirm that there is no nutrition in either. Coffee, in its natural state, is a poison. Burn it, and its ground dust has no more nutrition to make blood and flesh, than so much burnt sole-leather. Tea has no more nutrition in it, than so much powdered beech leaves. "Why," says one, "my coffee is half my breakfast; and my tea gives me strength all day long." In the case of coffee, we would admit that there is nutrition in it after you have put it in, in the form of cream and sugar. But this process is like making cider out of cotton: you put the cider in and then you may press it out. A gentleman where I have been laboring in the North, denied this statement, and affirmed that it was half his living. We cannot help this. I think that the physicians present, who hear me this day, will bear me witness that this statement is correct, there is no nutrition in coffee and tea, as they are used at the present day. The clover, whether it be the white honey-suckle, or the red, in the broad hayfield, has nutrition. There the bee gathers its honey. But did you ever see bees gathering around coffee grounds or tea grounds? Try it friends. Get some of the best coffee, and best tea, and lay it around the bee-hives, and see how many will go there in search of honey. The nutrition is not there.

We would notice, in the second place, that these are expensive. Ten times as much is expended for these in the professed Christian world, as for the spread of the gospel. And yet it is because of the sheer ignorance of the people that they hold on to these soul-and-body-destroying things, and at the same time are so penurious in their efforts to spread the gospel of Christ. When called to give an account at the bar of God, can they render up that account with joy? Not if the light upon these things has been given, and they have rejected it.

But tea and coffee are not only destitute of nutrition and expensive, but they are injurious to the constitution. The same argument holds good here, as in the case of liquor and tobacco. If they are not having an injurious effect upon the constitution, why do so many have to leave off their use. If they accomplish so much good for us, why do not those who use them grow better and better in health? See that lady who has used tea all her life, perhaps. In her early days, she drank it very strong, three cups in the morning, three at noon, and three at night. But as she grows older, she is troubled with dyspepsia and with nervousness, and has to make her tea very weak. And how many have borne this testimony, that they had to leave off its use because it had such an effect upon their nervous system. If it had been what these think it is, one of the good things of life for health, why did they not grow better and better as they continued its use? That lady that has drank her nine cups of tea, feels at night so well that she does not want to go to bed till ten or eleven o'clock. This good feeling is the stimulating influence of the tea. While sleeping, that influence passes off. She wakes in the morning with the headache, with feelings of languor and goneness. And unless domestic matters move very smoothly, she is in great danger of becoming impatient. But let her have two or three cups of tea, and she feels as well, perhaps, as the day before. But she is sinking lower and lower by this process. I would introduce here, as a witness, the case of my natural sister. The doctors said she must smoke for a certain disease. May God pity such physicians! Since the Health Reform has been brought to her, she has laid aside her pipe, and with it has gone the disease. Had she held on to the pipe, the disease would have held on to her. Why did she use tobacco? Why, it was to cure her of this disease. Did it cure her? No; she was growing worse and worse under its influence. But when she threw aside the cause, the effect ceased. There was enough vitality in her nature to rally, and she has, thank God! got rid of the disgusting habit, and the disease also.

If there is any apology for headaches and bad feelings at all, it is because the individuals have over-labored during the day, and they feel them on going to bed at night. But the design of sleep, nature's kind restorer, is to cause the blood, in a good degree, to retire from the brain, and consequently the extremities

become warm and the head cool, and the nerves to become firm while enjoying sleep. To the well and healthy man or woman, the morning hours should be the best; and they are the best. The man who has lived healthfully all day, and worked properly, is just weary enough to lie down and sleep sweetly: and every hour of that sleep is mending and strengthening him; so in the morning he is prepared to enjoy the best hours of the twenty-four. But with the intemperate it is always the reverse of this. While the evening hours to them are the best, the morning hours are covered with clouds, and they are afflicted with pains and nervousness, and disagreeable feelings.

But we must hasten and call your attention for a few moments to the use of flesh-meats as an article of food. That God designed that man should not eat meat, is evident from what he said to the holy pair in Eden. For food they were to partake of the fruit of the trees, and the product of the soil—fruits and vegetables. It was not the design of God that the life of any living creature should be taken; not his design that this world should ever be stained with a drop of blood. The shedding of blood, and the eating of meat, are the result of sin.

But do you ask what God meant when he said, "To you it shall be for meat"? I answer, that God there means simply, food. Swine's flesh, or flesh of cattle, or sheep, or fowls, does not grow upon trees, neither does it spring out of the ground; and nowhere in that good Book has God said, "Ye shall eat flesh," except in one instance; and that is where he said, "Ye shall eat the flesh of your sons and your daughters."

That man did, at quite an early period, commence to eat meat, as an article of food, we do not deny. That he was permitted in one case to eat the flesh of animals, is true. When the waters of the flood had destroyed from off the earth every living substance, and Noah went forth from the ark and viewed the earth in this condition, he was permitted to eat of the clean beasts. But that he designed to wean man from the use of flesh-meats is evident from the manner in which he fed the Israelites. He gave them manna. He did not give them a variety, such as the lustful appetite now craves; but one kind of food, and that simple food. He gave that to them because it was best for them. He could as easily have rained down hams of bacon, sides of pork, quarters of beef, turkeys, chickens, ducks, &c., to the children of Israel in the wilderness, as to have rained down manna; but he gave them that which was best. Do you say he gave them quails? This he did; and what for? Not because the flesh of quails was best as an article of food; but to prove to them that he was right in what he gave them, and that they were wrong in lusting for something besides the manna. Even while they ate of it, it corrupted in their teeth. And it is said that it came out of their nostrils; not that the literal flesh came out of their nostrils; but their healthy stomachs, having lived upon manna, were not prepared to return again to the corruptions of flesh: hence it soured, and, as in the case of most dyspeptics, produced flatulency, and the scent came out of their noses. If they could no better endure that simplest kind of flesh, how do you think the present generation, so enfeebled, can endure all sorts of flesh, mixed up with all sorts of spices and varieties? That lady that is getting up from her sickness, is advised by the doctor to get some chicken broth. But how much simpler than these domestic fowls, is the quail, flying at liberty, and eating not the filth about your houses, as the swine and domestic fowls do, but eating green things and healthful food. I would as lief eat swine's flesh as to eat the flesh of these domesticated fowls. They are made of what they eat; and tell me what the swine will eat that the chicken will not.

A few moments only are left me to dwell upon the scriptural argument. We are told that every creature of God is good, if it be received with thanksgiving and prayer. But does this prove that it is right for us to eat flesh-meats? Why, certainly, says one, creatures must be animals; and they are pronounced by the apostle to be good, and nothing to be refused, if you only feel thankful, and ask a blessing over them. We deny, dear friends, that the word, creature, is con-

finer to living animals. The word embraces that which the Creator has created; and he has as much created wheat and corn and beans and peas, and apples and peaches, as he has living animals. But you say the expression is very strong: that every creature is good; and it must embrace animals. Well, how broad will you have the expression? Is not a crocodile an animal? Is not a cat? a dog? a rat? a snake? Are these not creatures? and are they good as articles of food? Why, if you receive them with thanksgiving, and ask a blessing and pray over them! That, I think, is really more than any person in this congregation would want. How would you like some crocodile soup? And should you, in your travels, chance to land somewhere in China where they have rats and puppies for pies, and they were set before you, could you eat of them? No. There must be, then, a limitation; and God's word has fixed the boundary in that which is good to eat; and that is, the fruit of the tree, and the fruit of the ground.

But it is said, There is a text that will especially meet the case of these fanatics who have become vegetarians. "Now the spirit speaketh expressly 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; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." 1 Tim. iv, 1-5. "Forbidding to marry." It seems to me that is directed to the Spiritualists. "Commanding to abstain from meats which God hath created to be received with thanksgiving." We would say that no one among us commands people to leave off eating meat. The text does not apply to us at all. We present the subject in a physiological point of view, and recommend the change as a blessing. But, in the second place, we affirm that the word, meats, there, does not mean flesh-meats, but simply, food. The articles of food which God has permitted us to use are good; and they should be received with thanksgiving.

The use of flesh-meats stimulates the system improperly; and the feelings of the meat-eater are similar to the feelings of those who use tea, coffee, and tobacco. It is affirmed that meat is heartier food than bread. The farmers among whom we have recently labored, have been ready to affirm this, that when they had a hard day's work to perform, they would eat largely of meat to stand them. But facts are against them. The change of public opinion in this respect is a great change. It has been found that our soldiers in the army were freer from disease, and could endure greater hardships while using bread, than they could while using meat. And now, friends, we are going to appeal to you, and prove the superiority of bread over meat, not by our own testimony, or the testimony of Dr. Jackson, Dr. Lay, Dr. Byington, or any that ignorance regards as fanatical upon this point, but by reference to facts which are very well known. If you would eat that food which is best sustaining, you would take, of course, that which is most nutritious. Then we inquire, Which has the most nutrition, a pound of flesh or a pound of bread? We speak of flesh, not of flesh and bone as you will find it at the meat markets. Dr. Coles, in the work entitled, "Philosophy of Health," has given the comparative amount of nutrition in bread and meat. He wrote about twenty years ago; and he refers to authors who wrote one hundred years ago, as taking the same view. This Dr. Coles was a member of the Massachusetts Medical College, an old school, or allopathic physician; and so were those European authors to which he refers, all old-school physicians. And they tell us that a pound of meat contains twenty-five parts of nutrition, and seventy-five parts waste; while in a pound of bread there are only twenty-five parts waste, and seventy-five of nutrition. Three pounds of meat, then, contain no more nutrition than one pound of bread. Do you want that which is the best to sustain you? Eat a pound of bread instead of a pound, or even two pounds of meat.

So much for the testimony of the physicians. Now we call in the farmer, to testify as to the propriety of feeding his grain and corn to make pork and beef as an article of family consumption. When in Iowa, I asked the farmers how many pounds of corn would make one pound of flesh. Said they, "Ten." I asked the farmers where I have recently been in Michigan. They said, "Seven." But as we wish not to overstate the matter, we will put it at five. Five pounds of grain or corn will make one pound of flesh; and that pound of flesh is worth as much for the family as one-third of a pound of grain or corn. Hence the poor man reduces his breadstuff fourteen-fifteenths—throws away fourteen parts, and retains one for his hungry wife and children. You go to the meat-market and pay fifty cents for three pounds of beef or pork; and that meat contains as much nutrition as one pound of Graham flour or Indian meal, which costs you but three cents. Three cents, then, are as good as fifty cents. But that the matter may lie clear in your minds, we will state it in another form. Fifteen pounds of meal will make three pounds of flesh—swine's flesh or hog's grease. And the three pounds of swine's flesh has as much nutrition as one pound of meal. Hence by putting the golden harvests of the Lord through this refinery, you throw away fourteen-fifteenths; and in the remaining fifteenth, what have you? The flesh of the swine—scrofula, consumption, death. Why, my hearers, the very name scrofula, and the very thing itself, owes its origin entirely to the swine. Scrofula is from the Latin word *scrofa*, signifying, sow, the mother of abominations. We said that the very name owed its origin to the swine. All names arise from some circumstance. For instance, the name Whitaker arose from this simple circumstance. A farmer had an acre by his house, which was called the white acre, because it abounded with honey-suckle. One morning as he walked out, he found an illegitimate, neatly dressed, lying in a basket, put in that field, no doubt, with the hope that the farmer would discover it, and bring it up. He had no name for it; and when the neighbors came in, they would ask, What is its name? Why, the reply would be, we found it in the white acre. Hence it took the name of White acre, which, with a little contraction, became Whitaker. So with scrofula; had it not been for the swine, it never would have existed, either in name or in reality.

But some of you may be ready to say that the law permitted the use of meat from the distinction between clean and unclean beasts. One kind they were permitted to eat; from the other they were prohibited. We deny, dear friends, that they were permitted to eat it only in one case; and in that instance God evidently designed to wean them from its use, in his treatment of them at a later period. But do any go back to the law to sustain themselves in the practice of eating flesh? If they do, please let me go back to the law. That law which is supposed to permit the use of certain animals forbids the use of swine's flesh. Hence those who go back to the law, must permit me to go there also.

But we must come a little closer in our remarks this morning, and speak of the use of what is called Graham flour, and what is sometimes sneeringly called, bran bread. I have had men tell me that there was no more nutrition in bran, than in saw-dust. Then why don't they feed saw-dust instead of bran to their cows and horses? What makes the horse so healthy and sleek, and the cow give so much good milk? You have been giving them bran. Why does the farmer go twenty miles for a load of bran or shorts? Because it is one of the best things for his stock. It is a fact that we have been in the habit of feeding the best of the grain to the hogs, horses, and cattle. Those who ought to know, tell us that the comparative amount of nutrition in wheat-flour and bran is as 100 to 125; that is, while the inside dust so delicate and beautiful to the eye, contains, in any given amount, 100 parts of nutrition, the same amount of bran contains 125. Then, we say, dear friends, that the Graham loaf has more nutrition than the white loaf, to say nothing of the injurious effects of the constant use of fine flour. The Graham flour is most healthful and of course is a saving.

To those who would say that the Bible speaks of dinner and supper, and to these add breakfast, and you have three meals, we would say, Breakfast is not mentioned in the Sacred Records. Search and see.

But the laboring man says, "I cannot work on only two meals a day." Are such aware that it is their custom to work on only two meals, breakfast and dinner, as they are called, and to sleep on their supper? Who needs this meal to sustain them in sleep? Why not let the stomach rest and be refreshed as well as the other portions of the system? Why keep the stomach-mill running all night? Why not save this unnecessary wear of this delicate organ, and let it last in good condition as long as other portions of the human organism? In so doing you will save yourself those restless nights, fevered sleep, and unpleasant dreams. And in the morning you will arise refreshed, in good condition to enjoy the blessing graciously given by Providence.

We will not dwell here to-day on the subject of dress, although it comes in the direct range of our subject. We are happy to report, however, that at least forty of the most respectable, devoted and wealthy of our sisters in our northern churches have on to-day the dress of which Mrs. W.'s is a model. In this respect we would join our efforts with those who have the responsibility and toils of the Health Institution; and we know of no other way of accomplishing the matter, but for all to take hold of it without scringing. We would say to the praise of some worldly men who have Sabbath-keeping daughters, that after seeing them put on this modest, healthful, and convenient dress, they have urged others of their daughters to go and do likewise. The wife of Bro. Strong, one of our preachers, appears in church with her very best dress in this style. The companion of a Jeweller, who is also a brother, attends meeting in a dress of the same material and style.

We cannot dwell longer upon temperance and patience, but will hasten to remark that godliness and brotherly-kindness naturally follow these great and important victories. It is impossible for an intemperate man to possess real patience, and be a godly, kind, and good man. Those who give themselves up to lust, let it be for flesh-meats, or whatever it may be, cannot, and do not, keep the commandments of God. They may professedly reverence the fourth commandment, but they no more keep it than does the infidel Jew. The first four commandments teach us our duty to God, and guard that first grand principle of supreme love to him. The last six commandments show our duty to our fellow-men, and teach brotherly-kindness. We affirm it again that the intemperate and impatient man does not keep those commandments. To say that we cannot keep the commandments of God is to deny his word, and make him the author of injustice. But what is this body of Sabbath-keepers before me doing? Are they not keeping the commandments of God? They have embraced the Sabbath, and the moral code. In doing this they did well; but they, we trust, are advancing in the school of sanctification, step by step. And when they have overcome, and reached temperance and patience, then it may be said of them, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Our only hope, then, of keeping all the precepts of Jehovah, and finally reaching Heaven, is in taking these upward steps in sanctification in their order.

But, says one, you are unchristianizing us; and we shall feel terribly after such a discourse as this. Well, if you have false supports, we wish to remove them in season for you to find a good foundation. At a future period it may be said, when patience and love to God and man are perfected, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." For that time may God help us to prepare.

"And to brotherly-kindness, charity," properly translated love. But some may say, You do not seem to be very charitable. But that which you call charity, is simply fellowship. God has never required us to fellowship intemperance and impatience. I love you, my hearers, every one of you, young and old, and this is why I speak the truth to you. It is true charity that leads me to speak plainly. It was charity or

love that moved the Saviour to die for you and me. It was charity or love that burned in the bosom of the dear Saviour, as he submitted to the death of the cross. And it was charity that led the apostles to speak plainly, although it cost them their lives. All but John, it is said, were put to death. And here sweetly comes in the testimony of Paul: "And now abideth faith, hope, charity: these three; but the greatest of these is charity." Charity never faileth. Why is charity or love the greatest? Because faith is confined to this life. But when immortal glories shall open upon the saints, and they are brought to see their final reward, faith will be lost in sight. Hope is not as great as charity, because it is to be lost in the enjoyment of the things we hope for. We hope for endless life; but when that life shall invigorate us, and we are brought to enjoy that state of perfection and glory which awaits those who overcome, hope will be lost in full fruition. But love will never cease. It is the crowning Christian grace here, and through the endless ages of eternity it will be the Christian's crowning glory.

We close by remarking that the apostle's system of sanctification consists in doing something. Not in attending the Methodist camp-meeting, and getting shouting happy, and losing your strength, and then perhaps after that excitement is over, taking a few cups of tea, or filling the mouth with tobacco. This is very doubtful sanctification. Sanctification, we repeat, consists in doing something. What! then, we can sanctify ourselves, can we? Yes, because God has commanded us to do it. Said he to his ancient people, "Sanctify yourselves against to-morrow." Said he through his apostle, "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This we are to do through Christ helping us. We would not speak a word against enjoyment. But, dear friends, enjoyment is but the result of sanctification. While God has required us to sanctify ourselves, he has promised us great blessings. May God help us, may Christ, our Saviour, be with us, and may we find pardon and help through his atoning blood, and may we all finally reach Mount Zion. Amen.

The Coming One.

WHILE sentence was still sounding in the ears of the guilty pair, behold! the promise of Himself is given: "Hear, O heavens! and give ear, O earth! for the mouth of the Lord hath spoken it,"—the wounded seed of the poor sinful woman is to rise victorious, and bruise the serpent's head. "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Yes, glory to God! that bright and Morning Star, that shone out six thousand years ago, shedding its hopeful rays over this sin-stricken earth, has come on descending, like a bright comet, more and more clear as it approaches the earth. So we distinctly trace—"the seed of the woman;" then, farther on—"the seed of Abraham;" and, farther still—the seed of David; and still more near—"the virgin's Seed,"—until heaven opens, and the Son of man is proclaimed the beloved Son of God.—Wm. C. Baynes.

Convert All the Scolds.

In the early period of Methodism, some of Mr. Wesley's opponents, in the excess of their zeal against enthusiasm, took up a wagon load of Methodists, and carried them before a justice. When they were asked what these persons had done, there was a backward silence; at last one of the accusers said: "Why, they pretend to do better than other people; and besides, they prayed from morning till night." The magistrate asked if they had done anything else? "Yes, sir," said an old man, "an't please your worship, they converted my wife. Till she went among them, she had such a tongue! and now she is quiet as a lamb." "Carry them back, carry them back," said the magistrate, "and let them convert all the scolds in town."

The man, deserving the name, is one whose thoughts and exertions are for others, rather than for himself; whose high purpose is adapted on just principles, and never abandoned while heaven or earth afford means of accomplishing it. He is one who will neither seek an indirect advantage by a specious word, nor take an evil path to secure a real good purpose.

The Commentary.

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

The Strait Gate. Luke xiii, 24.

THERE are many passages in the word of God which are rendered obscure and perplexing by an unnecessary stumbling upon words. A wrong punctuation also often darkens that which, with a correct punctuation, would be clear and obvious. No text, perhaps, has suffered more than that saying of our Lord recorded in Luke, xiii, 24: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able." As usually explained and enforced, it has given great alarm to many honest seekers, and has driven others to despair. The drift of the passage teaches us that Christ spoke it not simply and alone to awaken and stimulate fear, but to animate and encourage hope. As an illustration of the expositions of commentators, we shall quote the remarks of Dr. Adam Clarke: "They seek, wish, and desire, but they do not strive; therefore, because they do not agonize, they shall not enter." This assumes that there is a radical difference in the words respectively translated *strive* and *seek*. Hence it is pleaded that the want of success is simply and alone the want of a stronger effort. This throws the success or the failure upon the amount of physical and mental exertion. Thus the exhortation is *agonize* to enter in at the strait gate, because many will seek who do not put forth the requisite amount or intensity of effort to secure success, and therefore fail. If you *agonize* you will succeed, but if you *seek* you will fail; for it is claimed that in the original Greek there is a radical difference in the meaning of the two words rendered *strive* and *seek*. These Greek words are *agonizamai* which occurs only six times in the New Testament and is rendered *strive, fight and fervently*. The other word, *zeeteo*, occurs about one hundred and twenty times, and is generally translated *seek*. Rev. Thomas Scott intimates that the word translated *strive* has reference to the intense struggles of those who engaged in the Olympic Games, whilst the word rendered *seek* carries no such association.

CHRIST'S TEACHING.

If there is this radical difference in the original words, and if to *seek* is not sufficient to secure salvation, what shall we say to the teachings of Christ? We read in Matt. vi, 33, "Seek (Greek *zeeteo*) ye first the kingdom of God and his righteousness;" again, vii, 7, "Seek (Greek *zeeteo*) and ye shall find;" again, vii, 8, "Every one that seeketh (Greek *zeeteo*) findeth." Was Christ ignorant of the meaning of words? Did he mean to deceive, when he thus used this Greek word? For if it expresses a thought radically different from *agonizamai*, then to assure men that if they would *seek* (*zeeteo*) they would find was to deceive them. Such suppositions cannot for a moment be admitted.

That the Greek word rendered *strive* is intensive and expresses the strongest exertion of body and mind, the concentration of determined effort, we freely admit, and also that the competitors at the Olympic Games properly illustrated the meaning of the word. At the same time we must not fail to understand that the word rendered *seek* is generic, and expresses all degrees of emotion and effort from the slightest to the most intensive. Hence the meaning in each case is to be determined by the manner of its use. A few references will clearly and satisfactorily settle this point. Matt. ii, 13, "Herod will seek the young child;" Matt. xiii, 45, "Merchantman seeking goodly pearls;" Luke xv, 8, "seek diligently till she find it"—(i. e., the lost silver). In these the idea of earnest determination to find is clearly expressed. To these might be added the earnest, persevering resolution of the chief priests and scribes who sought to lay hands on Christ, and "who sought for witnesses against Jesus." But we turn to an instance concerning which no shade of doubt can exist that the word expresses the most intense of all emotions. In Luke ii, 44, we read, "But they (Joseph and his mother), supposing him (Christ) to

have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance." What next took place? Just what we should expect of loving parents: verse 45, "And when they found him not they turned again to Jerusalem seeking him." What feeling is more intense, more absorbing, more concentrated, and more determined than the mental agonies of a mother seeking for her lost child? After three days of this seeking, they found him, and said, verse 48, "Behold thy father and I have sought thee sorrowing." With such examples in the New Testament of the use and meaning of the Greek word *zeeteo*, we cannot adopt the commentary of Dr. A. Clarke and others who say, "They seek, wish, and desire, but they do not strive; therefore, because they do not agonize, they shall not enter."

TRUE INTERPRETATION.

The context, properly read, renders the text clear and forcible. "Strive to enter in at the strait gate: for many I say unto you, will seek to enter in and shall not be able, when once the master of the house hath risen up and shut to the door," etc. The punctuation of our version is not inspired, it is not in the original. By placing a period after the word *able*, in verse 24, the sense is arbitrarily arrested. Put a comma there, and read right on, and the meaning is obvious, and the words of Christ have point and power. "Are there few that be saved?" was the inquiry. To this Christ replied, "Strive to enter in at the strait gate." Why strive? Because now you may enter as the door is open; "but many will seek to enter in and shall not be able." Why not able? Because it is too late, because the master of the house is risen up, and hath shut to the door. Strive now, because the door is open and there is hope. But when the door is shut, then all striving will be in vain, no matter how earnest, intense, and determined it may be. So the Lord teaches, "And ye begin to stand without and to knock at the door, saying Lord, Lord, open unto us: and he shall answer and say unto you, I know you not," etc.

This view, whilst it awakens fear, encourages hope. It stimulates present whole-hearted, determined effort, because the door is now open and we can get in. It alarms our fear lest the door should be closed whilst we procrastinate; for then there would be no possibility of getting in, though our agonizing might be a thousand fold intensified.

This interpretation is fully sustained by the parable of the ten virgins, Matt. xxv, 1, 12: "While the foolish virgins went to buy oil, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not."

ENCOURAGEMENT.

Strive now, for the door is open and you may enter and be saved. "Ask and it shall be given you, seek and ye shall find; for every one that asketh receiveth, and he that seeketh findeth."—Matt. vii, 7, 8. "And ye shall seek me and find me when ye shall search for me with all the heart."—Jer. xxix, 13. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."—Prov. ii, 3, 5.

Thanks, everlasting thanks, be unto the Lord for this element of hope. "We are saved by hope." This is our encouragement, that, if we will strive now that the door is open, we can enter and be saved; if we will seek now that the door is open, we shall find the way in and be saved. To seek right and to strive right are equally sure of success.—W. Patton, D. D.

Looking to others for our standard of enjoyment is the sure way to be miserable. Our business is with our own hearts and our own motives.

If each party in a quarrel would condescend to think himself in the wrong, a very few minutes would amicably settle the whole difference.

CONVERSION AND SPIRITUAL LIFE.

SINCE closing our last report, besides visiting as far as our strength would permit, we have held meetings in this place as follows:

Last Tuesday evening, we met with the brethren, and spoke to them on the Health Reform from the following scripture: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul," 1 Pet., ii, 11, endeavoring to show, both by the laws of our being and by the word of God, how the appetites and passions, when suffered to take the lead, militate against and deteriorate not only the physical life, but also the spiritual life, the inner man, Christ formed within, the Christian character; beclouding and weakening the mind, especially the mental and moral faculties, and blunting the finer sensibilities, so that the truth cannot be discerned, and God and the pleasures growing out of his service, and the pleasures and happiness of the world to come, are shut out from our minds and affections. Such was our freedom growing out of the general interest in the subject, that we spoke over an hour and a half, trying to shield the subject against extremes and to demonstrate that, however high may be our pretensions to religion, we cannot be Christians while we are slaves to lust. It is our most solemn conviction that the people of God must conform to the truth on this subject before they can make any great advancement in overcoming.

Last Thursday evening we spoke to the church and quite a number of unbelievers on conversion and the blotting out of sins from these words: "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ," &c. Acts iii, 19, 20.

We stated that conversion meant change, and proved that in genuine conversion there was a turning of the soul from its former state of sinful action and pursuit, into a new and holy way, a change in the mind, affections and conduct from sin to holiness, a radical reform; that conversion was effected through "repentance toward God and faith toward our Lord Jesus Christ;" that repentance, to be genuine, must include, 1st, A knowledge of sin; 2d, Conviction of sin; that sin affects us; that we are guilty; 3d, Sorrow for sin; 4th, Self-loathing and abhorrence of sin; 5th, Confession of sin; and 6th, Turning away from sin by reform and true righteousness.

We stated that though all these points are included in repentance, yet we might come up to the first five and not accomplish that repentance that God accepts. Some are satisfied with a knowledge of sin in general, as it affects others, without being themselves convicted of sin; while others are deeply convicted, but fail to thoroughly reform. They come short of that godly sorrow and abhorrence of sin which work repentance. They are convicted of sin, but they still love sin and carnality. And some are hindered in repentance by not confessing their sins. They smother their convictions, and the work that grace has commenced in their hearts, dies. They do not bring forth fruits meet for repentance, and cannot be said to repent in the Bible sense of the term.

We stated that the law of God was the great instrument used by the grace of God in repentance and conversion; that by it is the knowledge of sin, of which we have to repent, and from which we turn away in conversion; that conversion, like sanctification, is a progressive work. We here referred to Peter's case. Though he had undergone a sufficient change to be deemed worthy to take a part in preaching the gospel, yet at the betrayal of Christ he was not sufficiently converted to strengthen his brethren. Hence Christ then tells him, "When thou art converted, strengthen thy brethren." We also referred to our own case. Though we were converted at the age of eight years, and have enjoyed the grace of God more or less ever since; yet when the Sabbath truth came up, we had to be converted again. And even when we had embraced the Sabbath, the Spirit of God, through the gift of prophecy said to us, "When thou art converted, strengthen thy brethren." We have tried to be

converted, and by the grace of God, have succeeded in some respects. But the work is not yet accomplished; and we cannot stop here.

The law of God is the grand mirror in which we should look to see ourselves. Some do not like to look into this mirror in the searching light of present truth, because their deeds are evil, and they love darkness rather than light. Such can be compared to a man looking at his person in a glass in a comparatively dark room. He sees some of the defects of his person and removes them, and says, "Now I am all right." But just then a person comes in with a light, and says, "Now look in the glass." He looks until he discovers more defects in his person, and then turns away from the glass, saying, "I have seen all I need to see; I am all right."

We then pointed to the healing fountain, to the Lamb of God which taketh away the sins of the world, showing that faith was too much dwelt upon to the exclusion of the law of God. But the order of the gospel was, first repentance toward God, and then faith toward our Lord Jesus Christ. First show men that they are sinners, and then show the remedy for sin. The preaching of many at the present time is well represented by one who would try to convince his neighbor that he should send for a physician before he realizes that he is sick. And this is why converts at the present time so easily backslide. They have not seen sin, and after the excitement, they pursue their former course with more than their usual relish and alacrity.

Especially did we feel solemn when pointing forward to the latter rain for the time of the blotting out of sins. What a solemn work is now going on in the sanctuary above, while the cases of the dead saints are, one after another, coming before God and thousands of angels, while the books are opened and are being examined. What a solemn thought, that those who do not now repent will not have their sins blotted out in the time of refreshing just before us; but their sins will remain in the heavenly records, to come up against them in the second judgment, when "the saints shall judge the world."

Those who are indifferent in regard to their own cases in this solemn time, need conversion. Those whose affections are set on earthly treasures, need conversion. Those who are ambitious of worldly fame, and are easily bewitched by vain fashion, need conversion. Those who attend to their own selfish interests first, and neglect the interests of God's cause, need conversion. Those who have no burden and labor for the salvation of their children and souls around them, need conversion. Those who are close and dishonest in their deal with God, their brethren or unbelievers, need conversion. And so we might continue examining ourselves in the light of God's law, and see that a great work needs to be done for us.

Last Sabbath and first-day were days long to be remembered by the church in Sandyville. In the forenoon, we gave another close discourse on the nature and teachings of the grace of God which bringeth salvation; and in the afternoon our subject was Testimony for the Church No. 11, the reading of important parts of which was followed by a solemn appeal to parents and children to make a move in the direction of further reform. The confessions that followed were startling, yet moistened by the heavenly endorsement. Such a heart-searching time I have not often witnessed. Some confessed to their children in tears; others said they had been too worldly-minded; one remarked that he had been asleep for three years, etc. Amidst this heart-searching work, and under the movings of the Holy Spirit, the children began to feel and move. One spoke, and then another, and another, until nine had decided to serve the Lord. And thus the meeting closed.

Sunday morning we attended a business meeting in which two were disfellowshipped for having wronged their brethren and unbelievers in deal, and thus brought the precious cause into disrepute, without showing signs of reform or a determination to make restitution. Others who were on the background were kindly reminded of the relations they sustain to the church and truth, and the duties growing out of those relations, and were affectionately invited to reform, and cherish a spirit of nearness to the brethren, who love them.

Eight shares were also pledged for the Health Institute; and advice and counsels were given to those who had started for the kingdom, and to the church. They will now prosper, and others will be added to their numbers, if they carry out their convictions, confessions and resolutions. But how easy it will be for them to lose what they have gained, if they give way to indifference, and to those things by which they were blinded. Their safety is in persevering, in watching unto prayer, in strictly and punctually attending to their private and public duties toward God and man. They cannot always expect to have such powerful times as we had last Sabbath. God then moved them out, as they commenced to work for themselves, giving his endorsement to his own word and work. But now they will be left to still move out on the truths which were then so clear and forcible to their minds; and they will, if faithful, have those blessings which will be best adapted to their advancement in piety and virtue.

We will rest a few days, and then go to Knoxville. Our danger is that we shall overdo, there is so much to be done. Brethren, pray for us, that we may be kept on this point, and that God may still be with us, for without his aid, we can do nothing. And we are strong when we have your prayers to follow us.

D. T. BOURDEAU.

Sandyville, Iowa.

MEETINGS IN SAGINAW CO., MICH.

I HAVE now given eight lectures in this place. The interest which was good at the beginning has increased, until it has become most intense. The going has been very bad most of the time, yet the school-house has been crowded to about its utmost capacity. Mud or water from six to eight inches deep, rain or snow, has not seemed to make any difference in the size of the audience. People seemed determined to come even at the risk of their lives. They continued to cross the river on the ice with teams, until a young man on foot broke through. Though wet and weary with struggling to get out of the water and ice, he hastened home, changed his clothing and then came to the meeting in time to hear most of the lecture. I proposed that when the roads broke all up, we had better adjourn the meeting until they settled, but the people would not hear to it, saying that as long as I could get to the house I would find it full of anxious hearers.

Dr. Hawley and wife kept the last Sabbath with me. The doctor has been preaching some, among the Methodist people hereabouts, and has been reading some of our books, and investigating as fast as his other cares would allow, he being the only physician here. He embraces the whole truth, Health Reform not excepted. The Dr. graduated at Albany, N. Y., and for several years practiced homeopathy successfully at Lansing. Since locating here, he has been giving small doses of medicine for the body, also small doses of truth for the soul. He is now convinced that the truth will bear to be given in much larger quantities and of greater potency.

Last evening was my first lecture on the Sabbath. There were two Wesleyan Methodist preachers present. At the close of the service one of them openly avowed his purpose to keep the Sabbath, and the other acknowledged that he was convinced on the Sabbath question, and he did not see any other way but to keep it. Several others were heard to say they should have to keep the Sabbath.

The circuit preacher from a neighboring town asked me to preach in his place last Sunday evening, which I of course accepted. He remained and heard again on Monday evening and seemed much interested. He very cordially invited me to the hospitality of the parsonage, and to give a course of lectures at the Court House in Midland, where he holds his meetings.

There are many good singers here, and a great call for hymn books. They want to sing the truth. I am culling out hymns in the Methodist book appropriate for our service, but I fear these will not last long. What shall we do for hymn books? For forty miles up and down this river there is inquiry about our views. I must try to get through another course of lectures before Conference, if possible; and I want a supply of our publications sent on immediately. Brethren pray for us.

M. E. CORNELL.

Saginaw Co., March 27, 1867.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 9, 1867.

URIAH SMITH, EDITOR.

A PLAIN FACT.

In the midst of the agitation that is now being raised on the question of the two-horned beast, a person may save himself from perplexity and confusion, by keeping in mind one plain proposition, which is beyond the reach of sophistry or the cavils of the objector. It is based on facts which all must admit, whatever may be their pre-conceived notions or cherished views.

First, the fourteenth chapter of Revelation, verses 6-14 inclusive, give us events to transpire in consecutive order.

Second, the third angel's message has reference to the work of the two-horned beast of chapter xiii, inasmuch as it warns the people of God against worshipping the image which the two-horned beast erects, and against receiving the mark which it enforces.

Third, the work of the third angel must precede that of the two-horned beast; for it is the order of the Lord's dealing with the world, that the warning should precede the danger. It would not be consistent for the warning to follow against a work which was in the past, and which there was no danger of doing at the time the warning was given. The warning must precede or be cotemporary with the danger. But,

Fourth, the third angel's message is the last warning message, the last work of mercy to be accomplished, before the coming of Christ. Therefore,

Fifth, the work of the two-horned beast, so far as it concerns the erection of the image and the enforcing of the mark, must take place in the little space between the close of this message and the second advent, or must be a work cotemporary with the close of the message. In either case, it must take place just before the coming of Christ. Any one can understand this.

Another consideration that goes to prove the same point is the fact that the two-horned beast is the same as the false prophet of chapter xix. It is some power, therefore, that is a living, active power to the end; for it is cast alive into the lake of fire at the coming of Christ. But the last act that can be found ascribed to this power under the symbol of the two-horned beast, is the formation of the image, and the enforcing of the mark, which must therefore be a work that takes place in close connection with the coming of Christ, or the prophecy passes over a great portion of the career of this power, and that which would naturally be the most important, namely, the close.

In the light of these facts, what becomes of all this prating about the two-horned beast and image being ages in the past? It is utterly groundless, unless the preaching of the Advent doctrine has also taken place ages in the past, and consequently proved a failure.

No, reader, do not be troubled with any theory that leads to such absurdities. Remember this plain fact: that the two-horned beast performs his work just before the coming of the Lord. To brave his power is the last conflict of the saints previous to their final deliverance.

JOSEPH HOAG'S VISION.

For some years past we have known of a document with the above title. It has been published in various papers, and has several times been sent to this Office with a request for its publication. We have hitherto refrained from publishing it, as we wish ever to be careful what we insert in the Review, and as far as consistent, give publicity only to that which we can endorse, or the authenticity of which we can establish. But others who ridicule our faith in visions, the authenticity of which is clearly established, have not been so careful. It was published in the World's Crisis about one year ago. Many believe it is from

God, and all must read it with interest as it has had a most faithful fulfillment so far. If our memory serves aright, we first read it several years before the late civil war in the United States.

Though it has been commented upon several times by the papers publishing it, there is one point in it which has been passed unnoticed by every paper in which we have seen it. If it is worthy of any credit or consideration in view of its past fulfillment, the point referred to is of the deepest interest. It is this: the late war and the abolition of slavery is to be followed by a Religious Despotism.

The readers of the Review will understand that this fact we have been urging upon them for years, drawn from Rev. xiii. The "Image of the Beast" is here to be erected, and enforce, as a religious duty, the institution of the first Beast—the Papacy.

In compliance with repeated requests we now give it to our readers; we do not say it is not what it purports to be; but with it would yet request all to receive such documents with caution, remembering that this is an age of deceptions and counterfeits. "Try the spirits."

JOSEPH HOAG'S VISION.

In the year 1803, probably in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed the brightness of its shining. As I reflected on the singularity of the event, my mind was clothed with silence, the most solemn I ever remember to have experienced, for all my faculties were laid low, and unusually brought into silence; I said to myself, what can all this mean? I do not remember ever before to have been sensible of such feelings.

While in this situation, I heard a voice from Heaven, saying: "This that thou seest, that dims the brightness of the sun, is a sign of the present and coming time. I brought the fathers of this country out of a land of oppression; I planted them here in the forest, blessed and sustained them, and while they were humble I fed them, and they became a numerous people; but they have become proud and lifted up, and have forgotten me, who nourished and protected them in the wilderness. They are running into every abomination and evil practice of which the Old Country was guilty, and have taken quietude from the land, and have suffered a dividing spirit to come among them. Lift up thine eyes and behold!" And I saw them dividing in great heat. This division began in the church, on points of doctrine. It commenced in the Presbyterian society, and in its progress went through various denominations, and in the close its effects were nearly the same in all. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared reserved and sorrowful. When the dividing spirit entered the Society of Friends, it raged in as high a degree as in any I had witnessed; and, as in other cases, those who separated went with haughty looks and taunting, censoring language, and those who kept to ancient principles retired to themselves. Next it appeared in the Lodges of the Free Masons, and set the country in an uproar for a length of time.

Last of all, it entered politics throughout the United States, and did not stop till it produced a civil war; and an abundance of blood was shed through the course of the combat. The Southern States lost their power, and slavery, was banished from our borders; when a monarchical government arose, and established a National religion, which made all societies tributary to support its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, and I heard a voice proclaim: "This power shall not always stand; but with this power will I chastise my church until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native land for their iniquities and the blood of Africa, the remembrance of which has come up before me."

This vision is yet for many days. I had no idea of writing it for many years, until it became such a burden that for my own relief I have thus written.

LIBERAL PROPOSITIONS.

BRO. IRA ABBEY of Hubbardsville, N. Y., has lately made a visit to this place. His unbounded confidence in the success of this work, and his words of hope and encouragement while with us, were such as were well calculated to cheer and strengthen us. His zeal in behalf of the Health Institute received a new impulse by his visit here. He testified that he had no idea of the enterprise, what is being done, and what is wanted, till coming upon the ground, and seeing for himself. Since his return home it seems his zeal has not abated. If others will come up with him the enterprise will not lag for want of material aid. It would seem that twenty-four, or eleven, or three, other persons might easily be found to second him in some one of the liberal propositions which he makes below. Who will respond? He now writes:—

"As I have been very busy since I returned home, I would at this late hour redeem my promise to write a few lines. Never have I thought more of the cause than since I visited Battle Creek. And as the Health Reform and the Institute have been much on my mind, I would suggest a few things in regard to raising means for the further advancement of this enterprise.

"First, I will be one of twenty-five to raise the sum of twenty-five thousand dollars; or second, I will be one of twelve to raise the amount until shares are taken; or third, I will be one to borrow any amount from one thousand to six thousand dollars and pay seven per cent interest, until shares are taken.

"Now brethren, what shall be done? You that have money or credit, can assist in this work. As I look upon this work, nothing should hinder its progress. If we want any better security than the Institute connected with the third angel's message, I do not know where we shall find it. Those at the head of this work are of the Lord's choosing, and should have our hearty co-operation."

THE CLAIMS OF SECRET SOCIETIES.

THERE is no greater deception practiced upon society than that embraced under the above head. And the "uninitiated" are not the only ones imposed upon; the ignorant and the newly "made" of every order bow with reverence to their claims of being "moral," "benevolent," or "Christian," because they themselves are lamentably ignorant of real morality, benevolence, and Christianity. I remember being once assailed for asserting that secret societies had no greater claim to be considered benevolent than any mutual insurance company; but such is the case. And sometimes they will admit as much, though they generally place them on a level with Christianity—sometimes far above it! In reading a back number of the Odd Fellows' Magazine, recently, I was struck with some remarks by the editor on this point, drawn out by a notice of his Magazine, from which the following is an extract:

"In answering the question, 'What is Odd Fellowship?' he answers by responding, 'It is practical Christianity.' Odd Fellowship is a secret institution, and of course is not quite the sort of Christianity which is indicated in the sermon on the mount, where believers are required to let their light shine by placing it on a candlestick, and not obscure it by secreting it under a bushel. The Christianity of Odd Fellowship, however, may be of a kind that will not bear the light, so it is the best policy to keep it secret under the shield of oaths and penalties."

To these and other remarks the editor replies: "We have no property qualifications or religious tests for the admission of members into the bosom of the lodge. . . . The society being a sort of mutual insurance company, of course the members would not be doing justice to themselves to receive those who would, in all probability, become a burden to them during life. No company would insure a house against damage by fire, when there was a strong probability that it would be burnt to the ground within twenty-four hours. We have no more exclusiveness on this point than have all other associations."

This admission places them where they really stand—on a worldly, selfish basis. But in their writings,

lectures, &c., they claim a moral basis and a moral element which they do not possess; and there lies the deception. But another point strikes us as odd as the order. The editor at one time says it is "practical Christianity," and at another time, that it has "no religious tests." Now *religion* without *Christianity* is a common—a very common thing, but *Christianity without religion* is truly a novelty; and they are *Odd fellows*—every one worthy of the name—if they are possessed of such a rarity.

What is true of one secret order is true of all, in this respect; they are destitute of godliness. Especially is this the case with Masonry, which is but a system of useless traditional rites intermixed with some of the forms of the obsolete Levitical law, so perverted as to bring the whole in conflict with the letter and spirit of Christianity. Yet it claims to be a sufficient guide and passport to the "Grand lodge above," and to the presence of the "Grand Master," as it impiously styles Heaven and Heaven's King. The following extracts were copied from the Detroit Post of Nov. 17, 1866, being part of a report of a lecture on Masonry delivered in Chicago by "Rev. Dr. Nicholson."

"In his opinion it comprised all that was good and noble in the world, and its teachings were those that our Lord Jesus Christ had inculcated into the hearts of his disciples."

"The lecturer did not wish to be understood as meaning that Masonry and Christianity, were one: on the contrary they differed widely. While one set forth the great truths of God in undefined terms, and left men in doubt, the other set forth the creed in beautiful symbols and allegories that went straight to the heart, and opened all men to recognize the one God—he that is the Father of all."

"The checkered pavement [pavement?] of Masonry is symbolic of the life of man, that we are here today, and there to-morrow; that some people in the world are rich and others poor; [valuable information!] that to-day we may be happy and to-morrow miserable; and that therefore we should exercise charity towards those who are not in the same condition of life or prosperity with us."

All of which, of course, is learned more clearly from the "checkered pavement" than in the teachings of Christ and his apostles! Can impious presumption go further than this? And I will here say there is not one hint in all the "beautiful symbols and allegories" of Masonry that "the one God" gave his Son to die for sinful man, or that there is any way of salvation and eternal happiness but through the Masonic Lodge! Who will deny this?

When a Mason is "made" and presented with his working implements, the following instruction is given: "The common gavel is an instrument made use of by operative Masons to break off the corners of rough stones: the better to fit them for the builder's use; but we, as Free and Accepted Masons, use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living and lively stones for that spiritual building, that house not made with hands, eternal in the heavens."

Such "moral and impressive" instruction is given in the lodge. Mark in it the spirit of Antichrist. It professes to accomplish for men *without* faith in Christ that which the Scriptures say can only be done through faith in Christ: by him, by faith in him, and the virtue of his blood our hearts and consciences are purified, and we as lively stones built up into a spiritual house. See Heb. ix. 1 Pet. ii, &c. But they profess to do the same in the lodge without any reference to Christ. On this point, Eld. David Bernard, who had taken eleven degrees and was well qualified to judge, remarked: "Any system which professedly teaches a way to Heaven is a system of religion: but that which points out a path without a crucified Saviour and without the sanctifying influences of the Holy Comforter, is not only false, but in direct hostility to the true God, and the souls of men. Such a religious system is that of Masonry."

Even the Good Templars, the latest in the unsanctified train, promise everlasting honors and glory to those who prove faithful to their lodge obligations! Such things were not sanctioned by professors of religion when religion was more spiritual and pure than

at present, but as the churches have fallen, ministers and members alike swell the rolls of the lodges, preferring the lodge meeting to the prayer-meeting, and impiously exalting the lodge above the church of Christ, and their fanciful symbols above the teachings of the word of God. Let all who love God and his truth beware of their influence.

J. H. WAGGONER.

BRIEF REPORT.

We held interesting meetings in Newton two days, March 23, and 24. Brethren came in from Burlington, making in all quite a good congregation. Bro. Byington met with us. On Sabbath morning we spoke an hour and a half on Sanctification, and with a few moments' intermission Mrs. W. spoke at least an hour and a half.

On first-day we spoke one hour and a quarter on the parable of the ten virgins, the marriage of the Lamb and the second advent, and Mrs. W. followed for one hour and three-fourths with much freedom. Then the brethren enjoyed a good social meeting, in which nearly all took part. We stopped at our old home in the family of Bro. and Sr. Glover.

Sabbath and first-day, March 30 and 31, we held meetings, as appointed in Review, in Convis. Sabbath morning we spoke on Health Reform, purity of the flesh and spirit, for one hour. Mrs. W. then followed for one hour and three-fourths on the same theme. The truth was well received, and, we hope, will be lived out.

First-day a business meeting was held, at which their Systematic Benevolence was raised to the plan, which increased their figures to twice their former amount.

We were kindly cared for at the good home of Bro. Smith, the Elder of the church, and April 1, we returned home where we have been busily engaged in boxing goods ready to move north.

JAMES WHITE.

ENCOURAGING MEETINGS IN N. Y.

ACCORDING to arrangement, I have been laboring in connection with Eld. R. F. Cottrell on the Western District, N. Y. After the Quarterly meeting at Olcott, I remained and followed the interest by a protracted effort, which was greatly blessed both to the church and those without. The church commenced to seek the God of their fathers with all their hearts. The Lord met them as soon as they took a step in advance. The result was, four young persons come inquiring what they must do to be saved. Some of them had severe contests with the enemy; but they have gotten the victory by faith, so as to feel that they have a hope that is like an anchor to the soul, both sure and steadfast.

Backsliders were reclaimed, cold professors began to feel the holy fire kindling in the soul, and they resolved to no longer stand in the way of the work of God. Each resolved, by the help of the Lord, to hold every step they gained, which, if they do, they will see the work of God prosper in their midst.

"Oh that each from his Lord
May receive the glad word,
Well and faithfully done."

We left just in season to reach the Quarterly Meeting at Lancaster. A good representation of brethren and sisters from Olcott, and several from Rochester, were in attendance. The meetings were characterized by the same good Spirit we had felt at Olcott. Wrongs were searched out and confessed, and the church seemed to be prepared to go on their way rejoicing.

Satan has desired to have some of the dear saints at Lancaster, that "he might sift them as wheat." I trust many can truly say as the Saviour did to Peter, "I have prayed for thee." Oh! may the Lord rescue them; and he will if they continue to trust in him.

From thence we went to Nile Settlement, to attend the Quarterly Meeting for Allegany. Here we found the need of much labor with the church. We at once set about the work. The church entered into a covenant to seek God with all their hearts, and seek him now. An interest begun to awaken, not only in the

church, but among those who did not profess religion. Nine offered themselves for prayers, most of whom were not Sabbath-keepers. Two confessed the Saviour and found him precious to their souls. They also acknowledged the claims of God's law, Sabbath and all. Our meetings commenced at sunset, evening after evening, and the Lord greatly blessed our earnest effort. But the time came for us to go to attend the Quarterly Meeting at Roulette, Pa. We left an appointment here again as soon as we could return.

The Lord was with us at Roulette, and the church were greatly strengthened. We found a willingness on their part to take hold of the work of God in good earnest. May God bless and strengthen them.

We then returned to Allegany and resumed the work. There was an increasing interest both within and without the church. The time being at hand when Bro. Cottrell must go to attend the Farmington Quarterly Meeting, it was decided that I should remain and continue the meetings, which I did until evening before last. Over twenty have offered themselves for prayers. Seven or eight have taken up the cross. Some, with hearts all melted by the Spirit of God, said they should fight against the law of God no more. I think the work has not reached its high yet.

It has been a soul-reviving and sin-killing time. Heaven rejoices to see men turning to God, being willing to have his law written in their hearts.

I write hastily while waiting for the cars to take me to the Quarterly Meeting at Catlin, after which I am to return and continue the meetings at Nile.

N. FULLER.

Belvidere, N. Y., March 20, 1867.

MEETINGS IN VERMONT.

My last report closed with the meetings held Feb. 9 and 10, at Irasburgh, Vt. During our stay in this place we were comfortably entertained at the pleasant home of Bro. H. W. Barrows. The sleighing was poor, caused by a severe thaw; yet we were thankful that we had a good team to take us to our next place of appointment. Feb. 16 and 17, we met with the church at Sutton.

Although it rained hard, Sabbath morning several had courage to turn out in the storm to attend the meeting. But while they felt amply paid for the pains they had taken, the absence of their elder from the meeting caused them to feel sorrowful. We unanimously decided to meet at his place the day following. Here we dwelt largely upon organization and Systematic Benevolence, after which eleven raised their figures on s. n., from \$17.68 to \$40.08, and \$6.75 were donated to the Publishing Association. As I exhorted the brethren and sisters to be punctual in assembling themselves together, I was reminded of the course that the brethren in E. pursued about a year ago, which I will here relate:

Difficulties among some threatened to ruin precious souls. We had tried to bring reconciliation among the parties concerned, but to no effect. Finally we arranged to have several prayer and social meetings with the church each week, hoping that would lead us to strive for a deep and genuine work of grace in the heart, and help us to more successfully defeat the enemy. In this the Lord enabled us to be eminently successful. But as the meetings progressed and became more and more interesting, we noticed that some families did not attend, and thus were depriving themselves of privileges which might be of lasting benefit to them if they enjoyed them.

One brother lived too far from the meeting house, and could not come. But we gave the word to the brethren to go and hold an evening meeting at his house; and as they drove up to his door, one team after another, his heart was filled with joy! He quickly found room for the teams in his barns, and opened his doors to receive the brethren and sisters; and the result was that he and his family were encouraged to attend the prayer meetings, and were greatly revived in the good work and strengthened in the faith.

Another brother and his wife who had been in the truth only a few months, did not feel well enough to

attend evening meetings. We had also an evening meeting at their house. After that they were the first that drove up to the house of prayer, at every meeting. Their two daughters attended with them; and under the melting influences of the Spirit, it was not long before they decided to serve the Lord with their parents, and with several of their young friends who embraced religion during these meetings.

On our way from Sutton to North Troy, Feb. 19, we had a pleasant visit at Bro. N. Orcutt's, in South Troy. Bro. O. has sold his farm, and, with his wife, intends to spend a few months at the Health Institute for the purpose of recovering their health; after which he purposes to devote more of his time in laboring in the cause as the way may open. They took eight shares in the Institute, and donated \$5.00 to the Association.

Owing to bad roads the meeting was small at North Troy.

On Sabbath and first-day, Feb. 23 and 24, we held meetings with the church at East Richford. A goodly number of brethren and sisters from North Troy and Berkshire, Vt., and North Sutton, C. E. attended these meetings. Bro. A. Stone was present and assisted in preaching. The Lord gave liberty in speaking on the Health Reform. We trust that this church will be encouraged to advance in the good way under the labors of Bro. Stone, who now resides in their midst.

Wednesday evening, the 27th, I gave a discourse in a school house near Bro. N. Austin's in Berkshire. The few Sabbath-keepers in this place are trying to hold on to the truth whereunto they have attained.

Sabbath, March 2, we were happy to meet with the brethren and sisters at home. The battle goes well in Enosburgh. We feel of good courage and strong in the faith.

On Tuesday evening, March 5, we attended a prayer and social meeting in the S. D. A. meeting-house with the church at home. I spoke about forty minutes on the advances which God's people are making, and the obligations that we are under at the present time to place ourselves and our means upon the altar, where the Lord can use us in his service and the means that he has lent us in his cause, according to his own good pleasure; that at his appearing, when all earthly treasures shall fail us, we may have laid up treasures in Heaven, and be accepted with the pure and holy "in everlasting habitations;" and thus not be found of that class to whom it shall be said, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted," etc. James v, 1-4.

These principles were endorsed by the brethren and sisters in their testimonies. We felt truly thankful, and the dear saints seemed very near to us, while they expressed with tears the deep emotions of their hearts and their sympathies for the servants of God who have to sacrifice comfortable homes, and the society of loved ones, to go out and labor in the wide harvest field: This meeting was truly interesting, and a time long to be remembered by the church.

On Thursday, the 7th, in company with Bro. M. Gould and M. N. Cross and their wives, we started in a heavy snow storm, for Wolcott, Vt., where we arrived in season to commence our meetings the next day at 11 o'clock, A. M. The meeting, which lasted three days, commenced and progressed with increasing interest to the close. I gave five discourses, held two conference meetings, and one business meeting.

At the business meeting, I had the opportunity of making statements for the purpose of clearing away objections and erroneous ideas that existed in the minds of some, relative to the W. H. R. Institute. I also made some remarks on Systematic Benevolence, examined the standing of the church, and we appointed a s. b. treasurer. Then eleven shares were taken in the Institute, \$4.25 donated to the Association, and the figures on s. b. were raised nearly \$23.00 higher than they were before.

There is indeed a coming up on the subject of Systematic Benevolence in this State, which shows the love and appreciation of the truth that exists in the hearts of God's children; for the more we love and appreciate the truth, the more we are willing to sacrifice for the advancement of the cause of truth. It is true that we are invited to come, and "buy . . . without money and without price." But this has reference to the plan which has been established for human redemption: Nothing short of our availing ourselves of the merits of Christ's blood can save us from the effects of transgression, and freely secure unto us the joys of an endless life in the Paradise of God. But aside from this free grace that is granted unto us, there are duties incumbent upon us, some of which relate to the use we should make of our means in the cause.

Systematic Benevolence as it is adopted by our people works well, and can be compared to a main spring in a machine. With this plan we need not go outside of the cause to get propelling power. The cause has propelling power in itself. Or, in other words, it is not necessary for us to solicit means from those without to help sustain the cause. There is means in the

church. The cause can support itself. Thank God for such a plan, and for the disposition that he has given his people to carry it out.

But the Lord deals very closely with us upon this subject. We have repeatedly seen in our experience that those who put in their property at its full value are blessed. While those who do not come up to the figures generally adopted on all what they are worth, usually fail of being prospered. Their means are often cut down to their figures. For instance, I know a brother who six years ago was worth only \$700.00. Since the plan of Systematic Benevolence has been adopted by our churches, he had always chosen to give in his figures in full, including both real estate and personal property. He has been prospered so that his property is now put in at \$2300.00. Another brother once put in his property at half its value. Afterward a circumstance occurred which caused him to lose \$150.00. This could have been avoided by using proper means previous to its occurrence without any trouble. He became convinced that he had failed in withholding from the Lord what belonged to him, and doubled his figures at once on s. b.; and also donated some means in a benevolent enterprise.

Bro. White's remarks on Systematic Benevolence in his reports were timely. Doubtless they have led many to consider the subject more closely, and good results are following.

Says the wise man, "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. xi, 25.

While I held meetings at Wolcott, we were cordially entertained by Bro. and sister Hutchins at their pleasant and comfortable home. Bro. H. has poor health and needs to be careful and avoid all over-exertion. A. C. BOURDEAU.

Andover, Vt., March 24, 1867.

To the Church in Minn.

DEAR BRETHREN AND SISTERS: Long years have passed since the cause here was represented by a very few, who had moved from other places. Many and earnest were your prayers that you might have help, and that a people might be raised up here who would keep the commandments of God and obey the testimony of Jesus. Your prayers were not unavailing; partially they have been answered. Many of you in the past, have done nobly. Many no doubt gave liberally of their means to support the cause. But mostly by the liberality of others has the cause been brought to its present state of prosperity,—yes, prosperity, compared with what it was a few years ago; but yet much remains to be done. The cause here is yet in its infancy. Many honest ones are starving for truth, who, could they once hear it, would be living epistles, known and read of all men. But as yet the laborers are few. But God has heard your prayers in this also. Of late two efficient messengers have come into our midst, and now the question is, shall they be supported? or will we by a neglect of duty suffer their hands to be tied, while thousands are perishing around us. If we do, blood will be found upon our garments in that day. May God help us to do our duty. But are all doing their duty? I mean in every particular, but more especially in regard to Systematic Benevolence. Are all doing duty here? I speak from a knowledge of facts, many are negligent, many are far behind. To such the language, "Bring all the tithes into the storehouse," is very applicable. Brethren, we profess to be engaged in a systematic work. S. B. is based upon a noble system, by which all bear an equal burden, but how can it be system, when a few pay more than they could in justice be asked to do, and many do not pay more than the one half? (I speak the truth.) Some of our brethren do not put down more than one half what they are actually worth, and even do not pay what they do put down. Let the case of Ananias and Sapphira be a warning to such. Brethren bear with me; but can we expect God will long bless and bear with such individuals? The cause of God is suffering by your neglect. Let us rouse, be zealous and repent, lest the faithful witness spue us out of his mouth; lest we be cast off, and others be raised up to take our crowns; lest it be said of us "Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days."

Let none feel hurt at what I have written. I mean no one but the guilty, and if such will be urged up to do their duty, the end of these few lines will be gained. Some have done, and are still doing nobly; let them continue, and God will bless them; and may many others come up to our next series of Quarterly Meetings, prepared to do likewise.

For the benefit of all who may need it, and by the request of a few, I will here give a plan which I have followed out for some time. I was once alike guilty with others in allowing my s. b. to be neglected; but,

since adopting the following, I have found no trouble. It is this. I take one-tenth of all the money I receive, and lay it by. For instance, if I receive one dollar, I lay by ten cents of it, if two dollars I lay by twenty cents, and in the same ratio for any greater or less amount. Let all try this, and see how soon they can pay up all arrearages on their s. b.

HENRY F. PHELPS.

Pine Island, Minn.

News and Miscellany.

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

—The total loss of cattle in Holland from the rinderpest, is stated at 115,962.

New York.—A corporation is proposed, with \$2,000,000 capital, to convey the Saratoga Springs waters in pipes to New York city, for the jaded fashionables to drink fresh.

—Mr. F. Lambie leaves Detroit Apr. 13th, for Scotland and other European countries, for the purpose of inducing emigration to the United States, especially to Michigan. To forward his enterprise, he will take out specimens of the mineral and agricultural productions of the State. Mr. L., himself a Scotchman, describes this country as the one "to which all look as the land of promise for the poor and the oppressed."

—The Connecticut election has gone Democratic.

—A number of the New York city clergy, bankers and merchants, have united in requesting A. T. Stewart, a Commissioner to the Paris Exposition, to use his influence in favor of closing the United States' department on Sunday during the continuance of the Exhibition.

Another Terrible War Impending.—The Herald's Constantinople correspondence, dated February 23th, says Turkey is concentrating her hosts of various nationalities in great force in and around Constantinople. Russia is re-inforcing her regiments and advancing on her frontier line, and the Turks of all classes seemed impressed with the belief that a struggle was at hand in which the Sultan's position must be maintained at the cost of much blood or the Crescent be retired from Europe to the Asiatic shores of the Bosphorus. The Viceroy of Egypt, moved, it is thought, by French advice, bears himself more independently toward the Sultan as he understands the near approach of war.

Paris.—April 1.—The great Paris Universal Exposition was formally opened this morning. The day was observed as a holiday by the entire population. At 11 o'clock the doors were opened, and by the time the Emperor arrived there were 5,000 persons inside. Outside at least 100,000 people had assembled. There were 8,000 police on duty, and the order was excellent. Every carriage in Paris seemed to have been employed.

The Virginia Colliery Explosion.—While Louisiana is threatened with ruin by the waters of the Mississippi, Virginia suffers a more startling though less extensive calamity from subterranean fires. An explosion in the Clover Hill coal pits, about 20 miles south west from Richmond in a straight line, has killed 69 miners and, at last accounts, the fire was still un subdued.

—The Methodists are building a large Monumental church at Washington, to cost \$200,000. It will be the largest and most imposing edifice on the continent. Pews will be set apart for the President and his Cabinet, the Judges of our courts, Generals of our army, and other distinguished persons. Seats, also, will be provided for the different States, so that strangers from every section of our extended republic may feel that they have a place to worship when visiting the metropolis. Being national in character, persons of every denomination have taken an interest in its completion. Chief Justice Chase and Gen. Grant are members of the Board of Trustees, and the first men of the nation are among the contributors to this great monumental edifice, which is destined to stand for ages to come as a temple of truth and citadel of freedom.

—It is generally admitted by newspapers throughout the country that this has been an exceedingly fair winter for farmers. There has been snow enough to protect the wheat, and there is every prospect of abundant crops.

The Condition of Spain.—William C. Bryant, in his last letter from Spain to the N. Y. Evening Post says:

I think the population of Spain, as a whole, the raggedest that I ever saw in any part of the world. A deep discontent, if I may trust what I have heard and seen, pervades all classes of the inhabitants, save the priesthood and the small minority which adheres to them. The regulations of the government obstruct in a thousand ways enterprise and the exchange of com-

modities, and now, as if to try the patience of the people to the utmost, the government has collected in this present year the taxes of the next, doubling the public burdens at once. In case the army, three-fourth of which, according to the estimate of some, is already disaffected, should demand a change of administration, it is apprehended by many that the people, seizing the opportunity, may inflict a bloody vengeance on their oppressors. It is, however, altogether as likely that the change will take place quietly, when the Queen and her immediate advisers shall see that resistance to change is utterly hopeless.

—Professor Agassiz, at his late Cooper Institute lecture, showed the futility of all theories concerning the origin of man, except that of special creation.

The Sunday in Venice.—"Carleton," the well-known correspondent of the Boston Journal, now traveling in Europe, gives the following description of the Sunday in Venice, which may be regarded as illustrative of the state of things in Roman Catholic countries:

"The church bells were ringing, and I went out at an early hour to see how the Sunday would be observed. Nearly all of the shops were open, and men were hard at work. They had all kept All Saints, and had lost one day's wages during the week; there was to be a regatta at noon, and an illumination in the evening, and therefore, the morning must be given to labor. In the churches priests were saying mass. Here and there a poor old woman was kneeling on the cold marble floor, counting her beads, and here and there, also, a beggar in tatters, who paused in his praying to ask for *soldi*. Outside of the church a huckster had piled his cabbages and turnips for sale, while in front of it a straggling company of gymnasts had got up their theatre—four men and a woman, with their faces daubed with red and yellow paint. The woman dressed in a short, dirty frock, was beating a brass drum, one actor blowing a trumpet, one scraping a violin, one turning a crank of a hand-organ. They were orchestra and company, and after a clatter of instruments, they went through a series of tricks on a spring-board for the amusement of the crowd, a half dozen bells ringing all the while in the belfry above them, and a hundred or more priests, not a stone's-throw distance, saying mass for the dead."

—Twenty years ago there were no newspapers in California. To-day there are twelve dailies, one tri-weekly, and forty-one weeklies in San Francisco alone. In the remainder of the State there are twelve dailies, one tri-weekly, and seventy-three weeklies. Californians are a reading people, and the State press is quite up to the average of our best papers.

—Letters from Vera Cruz state that Marshal Bazaine, with the last of the French troops, embarked on the 13th; and a Havana letter states that he was in the latter city on the 23d. Vera Cruz was in a state of siege, and the news received there from the interior is said to be "of a doubtful character," an expression which, when we consider the character of Mexican news generally, will be understood to impart a pretty decided condemnation. Another attempt at revolution is reported in Hayti. According to one account, the revolutionary leaders were executed, and all was peace; according to another, President Geffard had found it necessary to take refuge in Jamaica. The inhabitants of Cuba had been invited by certain gentlemen in Spain, whose names are not given, to depose the Queen and declare a Republic. So that in "Latin" America, if there are no wars, there are, at least, "rumors of wars" in plenty.—*Detroit Tribune*.

Trial of Jeff. Davis.—Judge Underwood, of Virginia, has been in Washington for several days in conference with the Attorney General respecting the trial of Jeff. Davis. It is said to be the intention of the court to have this case tried at the May term, and it is understood that Chief Justice Chase will preside.

—Mr. Seward, on Saturday morning about 2 o'clock, concluded a treaty with the Russian ambassador for the purchase of the territory known as Russian America. A proclamation was at once issued, calling on the homeward bound Senators to stop and ratify it. This country is about 600 miles square, with a narrow tail about 400 miles long extending Southward along the Pacific coast.

The Mississippi Levees.—The numerous breaks in the levees render certain the devastation of the richest portion of south western Louisiana. The giving way of the Grand Levee at Morganza overflows seven parishes. This was one of the largest works of the kind in the world, and was but recently completed. Work is progressing at the Romans crevasse, fifty-six miles above New Orleans, with some hope of closing it. The most recently-reported break is nine miles below Baton Rouge, which will do immense damage, cause great suffering among the poorer classes of whites, and throw thousands of freedmen upon the resources of the Bureau.

What the Michigan Legislature Accomplished.

The Michigan Legislature adjourned on Monday, after a session of eighty days. Some very important legislation has been passed at this session, which has in the main been a diligent and profitable one. There has been unusually little mere political discussion, members choosing to rather expend their strength in practical work on committees than in forensic displays that subserve no good purpose. A marked feature of the session has been the opposing views of the two Houses and the Governor on the subject of granting municipal aid to railroad enterprises. Another marked feature has been the very liberal action of the Legislature toward our public institutions, exceeding far that of any similar body in the past ten years—a liberality that the people will approve and appreciate. Among the principle measures of the session are the ratification of the constitutional amendment, the passage of an act providing a convention for the revision of the State Constitution, the bills appointing County Superintendents of common schools, providing a new Judicial Circuit, modifying the law in relation to Chief Justice of the Supreme Court of the State, appointing a Commissioner for the Muskegon improvement, levying a tax for the support of the University, extending the time for the completion of the Grand Rapids and Indiana Railroad, admitting colored children on equal terms into the public schools, establishing a Soldiers' Home in Detroit, protecting consignees of goods and defining the responsibility of railroad companies, extending the jurisdiction of the Recorder's Court, amending the Metropolitan Police law, commissions for city government and other important legislation for Detroit, and a joint resolution accompanied by a very able report in favor of the Northern Pacific Railroad. The session has been rather prolific in committees of investigation by which three of our principal railroads have been overhauled, the Detroit House of Correction looked into, the last Auditor General brought to account, etc.

It is gratifying to know that the Republican members of the Legislature have maintained harmony and good feeling among themselves, and have no scenes of frivolity or personal disagreement to look back upon with humiliation and regret.

Outrages and Riots in the Coal Districts of Pennsylvania.

PRIVATE advices from the Pennsylvania coal regions tell of numerous outrages which are being committed by miners in Schuylkill county. The ruffians, who are mainly Irish, are known throughout the region as the "Molly Maguires." They are banded together in a secret organization for the purpose of controlling the mines, and resort to murder and robbery. The people of the county are greatly excited, and hitherto have been unable to bring offenders to punishment, as the juries in the County Court have been picked by men connected with the desperate gang. Appeal has been made to Gov. Geary for an order to remove the accused for trial to another county, and the Governor has promised to use all the power at his command in bringing the guilty to justice. It is almost impossible to get information in regard to the desperadoes, and the local newspapers are afraid to publish what facts are known concerning them.

On Friday a ternoan last, Mr. Littlehales, a Superintendent of one of the mines, was shot through the heart on the road between Thomastown and Mackeysburgh, while returning from Pottsville, where he had been to procure money to pay off the hands under his charge. The murderers, however, got nothing but a few dollars and the Superintendent's watch, as he had not been able to get the funds from Pottsville, which were to be sent on the following day. No clue to the murderers has been obtained. Threats have been made against Superintendents of other mines, who live momentarily in fear of violence. Notices have been posted by the ruffians, of which the following is a specimen:

"MARCH 1, 1867.

"Take notice from this time if you want to live, for I think your time will be very short, so you must look out for all you get, and any man on the colliery until the 20 cents is put on." [Diagram of a coffin and pistol.]

Four Superintendents have been personally warned to leave, under penalty of death for non-compliance. Several murders have been committed already, numerous houses have been robbed, and the miners generally have stopped work.

The movement excites very great uneasiness among the coal operators, who are taking active measures to secure the arrest of the ringleaders and put a stop to the disturbance, which threatens to be of the most serious character. Gov. Geary has been applied to to offer a reward of \$5,000 for the arrest of the leading men.—*N. Y. Times*, Mar. 22.

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 G-d. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Bro. Lawrence.

BRO. SMITH: I would like to inform the readers of the Review that I am in harmony with the advance movements of the body of Seventh-day Adventists, the Health Reform not excepted. I acknowledge the wisdom granted the church through the gifts of the Spirit as vastly superior to the private judgment of individuals. I rejoice that wrongs can be corrected and put away. There seems to be a yielding to straight testimony among our people at this time more readily than formerly. This to me is a token that many will overcome. I trust Testimony No. 11 will lead the church to a closer union with the Saviour.

I have often thought that we who profess "present truth," ought to feel for the erring more as Moses felt for his people when pleading for God to spare them, &c. Several in this locality have recently manifested an unusual degree of anxiety to have their experience in harmony with Rev. iii, 18-20. We can but hope for signal victories when the church engage in the conflict with the "whole armor" upon them. In hope of triumph at last, I remain a lover of truth.

H. W. LAWRENCE.

West Bangor, N. Y.

From Sister Tolhurst.

DEAR BRETHREN AND SISTERS: The scattered few in this part of Ohio have had the privilege of meeting together in Quarterly Meetings, and for one I can testify that I have been made glad by seeing the scattered forces gathered together and brought into working order. Suffer me to say that I think protracted labor among the churches in this State would not be labor lost. It seems that every Quarterly Meeting has told upon us. I trust we have tried to improve upon what we have heard. In union there is strength; and who have greater reasons to unite forces than Seventh-day Adventists, while just before us is the city and the glories of the new earth, and while our longing hearts are almost impatient to be there?

I feel that the Health Reform is doing a great work among us; and in the words of Cowper, can say,

"Man, Nature's guest, by invitation sweet,
Receives from her both appetite and treat;
But if he play the glutton and exceed,
His benefactress blushes at the deed;
For Nature, nice, as liberal to dispense,
Made nothing but a brute the slave of sense.
Daniel ate pulse by choice—example rare!
Heaven blessed the youth, and made him fresh
and fair."

The Review, how it comes laden with meat in due season! Mine is often wet with unbidden tears. It seems to me there is more compelling power in the message since the Health Reform commenced its work. I desire to keep pace with God's people. I have much to overcome, and many seeming obstacles in the way, but my prayer is that they may only prove as helps to the development of every Christian grace. Then I can say with Madame Guion,

"I fear no ill, resent no wrong,
Nor feel a passion move,
When malice whets her slanderous tongue;
Such patience is in love."

L. C. TOLHURST.

Columbia, Ohio.

From Sister Green.

BRO. SMITH: Having been a reader of the Review for more than six years, I would again express my thankfulness that I have ever been made acquainted with the precious truths it advocates. It is my only preacher, and how the lonely ones that seldom see the living preachers of the truth can appreciate the sermons it contains! Surely they are meat in due season.

As I look over my past life I see that I have been in a lukewarm state. Oh that I may have strength to arise and give my whole heart to the work. I know that God's people are making advances, and if I do not get on higher ground I shall be left behind. I have been reading in sister White's Testimony where she says, "We can overcome, yes, fully, entirely." Jesus died to make a way of escape for us, that we may overcome every evil temper, every sin, every temptation." This is what I believe many of God's people are doing, but oh! am I? is the solemn question. I will try to be more in earnest.

MARTHA A. GREEN.

Fine, N. Y.

From Sister Bean.

DEAR BRETHREN AND SISTERS of like precious faith, I feel very small and unworthy, yet I do praise the Lord for the way he is leading his people, and for the light that shines on their path way. I am now in Johnson, stopping awhile with dear Bro. and sister Loveland, who have so recently been called to drink the bitter cup of bereavement the fourth time. But it is all working for good. The Lord sweetens it all by his peaceful presence and thus sustains and supports them. Only one dear son left, and a grand daughter, and they have recently given their hearts to God. At morn and eve we hear these two children call on the Lord and thank him for his goodness to them. I wish that all the parents of the remnant church could have such a good hope of being an unbroken family in the kingdom as have Bro. and sister Loveland. I with them and they with me are earnestly striving to overcome. The Lord hears us pray and blesses us together. I feel it a privilege and a blessing to stop awhile with this family for the ark of the Lord rests here.

I believe God is bringing up his people; yes, and he is sifting Israel. He will have a pure people, zealous of good works. It seems the latter rain will soon be poured out on his church. Then no spot on her countenance in that glorious day! Once more I would say, I thank the Lord for the Health Reform. Although 73 years old, it is doing me good. Four years I have been troubled with asthma and catarrh and heart disease; now I am much better of all these complaints. It is a pleasure to live a life of self denial because I see and feel God is calling us so to do. "The Lord is a sun and a shield; the Lord will give grace and glory; and no good thing will he withhold from those who walk uprightly." "But as for such as turn aside unto their crooked ways, the Lord will lead them forth with the workers of iniquity; but peace shall be upon Israel."

Yours expecting to overcome.

M. BEAN.

Johnson, Vt.

From Sister Hatch.

BRO SMITH: It is cheering to read the testimonies from other parts, and to know there are so many striving to do the will of God, and seeking for eternal life. I can truly say that I love the Lord and his people, and am striving to keep the commandments of God and the faith of Jesus, that I may be accounted worthy of acceptance when our blessed Saviour comes to make up his jewels. This is worth striving for. Let us be zealous in this cause and work while the day lasts. We know not how soon it will close, and we be called to stand before the Judge of all the earth. It has been almost two years since brethren Van Horn and Canright came here to proclaim the last warning message to us, and I do rejoice that I had a heart to receive it. My dear companion is firm in the truth. What a blessing to have our companions go along with us, and help us to bear the trials and afflictions of this life, and what a consolation to bow together around the family altar, and send up our united petitions to our heavenly Father!

In hope of life.

L. HATCH.

Tuscola Co., Mich.

From Bro. Haines.

BRO. SMITH: My love and interest increase in the precious truths of the third angel's message, and I can see very clearly that the Health Reform is an important part of my duty in connection with the message. I rejoice for the great blessings I have already received in striving to live it out. I know that I have been a slave to appetite, and have been but backward in the work of reform; but as I have removed idols out of the way I have received great blessings from God. I think the time has come when every brother and sister should enter heartily into the Reform, that we may be cleansed from all filthiness of the flesh and spirit, and perfect holiness in the fear of the Lord. We can do all things through Christ who strengthens us. Let our hearts be inspired with fresh courage and greater zeal in this good work until a crown of righteousness and unending life in the kingdom of God shall be ours.

DANIEL D. HAINES.

Haverhill, Mass.

From Bro. Sharpe.

ACCORDING to appointment March 16th, Bro. Smith from Norwalk and Bro. Abbott from Wakeman were with us at our first Monthly Meeting. The Lord also met with us and we had a free time in waiting upon him. There were not as many at the meeting as we expected. We hope the brethren will feel the necessity of turning out at these meetings, for we are admonished to not forsake the assembling of ourselves together as the manner of some is, but to exhort one another, and so much the more as we see the day approaching. I have just returned from Fremont where

I have been attending another Sabbath meeting in which the Lord poured out his Spirit upon us, so that we all felt as Peter of old did, it was good for us to be there. I feel encouraged to strive a little longer for that crown of glory that will never fade away.

Our next Monthly Meeting will be held at West Townsend, Apr. 13, commencing at 11 o'clock A. M., and we hope the brethren will come out to take hold and help move the work onward. I would say to the brethren that I believe these meetings are one step in the right direction. Therefore in writing, my object is to stir up your minds by way of remembrance.

I rejoice that by the mercy of God I was ever led to embrace the present truth, and that I have been led in a way that I knew not of. God is still leading his people, step by step. When we were in darkness in relation to cleansing ourselves from all filthiness of the flesh and spirit, the light came upon the subject of Health Reform which we believe to be a part of the third angel's message.

I would say to those traveling through this way, that they will find a welcome home at Bro. Herald's or at my house. We believe that this place would be a very good point for a course of lectures, and we would like to have some one come and give us a course if the Lord wills.

W. D. SHARPE.

Clyde, Ohio.

From Sister Loomis.

DEAR Brethren and Sisters:—It has been seven months since myself and husband embraced the present truth, and it has been a lamp to our feet and a light to our pathway. We both were members of the Methodist church when Brn. Lawrence and Van Horn had their tent meeting here. We went to hear them, and the language of my heart was, that is the doctrine for me. We both embraced it, and were buried with Christ in baptism. I felt like a little child learning its a, b, c's. I have been brought to mourn over my lost time, having lived to be fifty-six years old, and never understood the Bible as I do now. But I rejoice that the true light shines at last. I am determined to follow where it leads.

We have a little flock here that are trying to keep the commandments of God and the faith of his dear Son. My prayer is that there may be added to the church such as will be saved. There is still a good interest among some. We have prayer and social meeting every Sabbath, which is attended by twenty or thirty, the most of whom take a part in it. In the afternoon we have a Bible Class and Sabbath School, which is interesting. We also have a prayer meeting every Wednesday night. Bro. Van Horn was with us last Wednesday night. The Spirit of God was present also. We all felt it was good to be there. My prayer is that the prowling wolves that have been watching our path may be kept away from the flock. Thanks be to God we have a Shepherd whose watchful eye ever guards his children. O, may we all renew our covenant with God and live every day as if it were our last. I am determined to be always at my post, and stand a witness for Christ and the present truth.

ELIZABETH LOOMIS.

Richland Co., Ohio.

BRO. W. F. HOOL writes from Compton C. E. I find a great change in myself both physically and mentally since I commenced to live healthfully. And I feel to respond to the call that is now being made for means; but my power is limited. Brethren and sisters let us come up to this great work. Time is short. Shall there be an Institution at Battle Creek that will not be able to accommodate all the sick that want to go there? The means I believe will be raised, but let us do it immediately. When there is to be a new rail-road built, people are willing to take shares because it is going to benefit the country. And they will, if the road is profitable, get fair returns from their stock in the road.

The shares in the Institute I believe will draw good interest. Besides, every individual that lives out the Hygienic principles will be benefited, whether old or young, in summer and winter, in climates cold or in climates torrid. Were I never to receive any thing from the means I invest I feel fully paid for what the Reform has done for me. Although I am seven hundred miles from Battle Creek, yet what I have learned from the little work entitled, How to Live, and the Health Reformer I esteem very highly, so much so that all I possess or ever will in this world, would not half pay for the blessing of the Health Reform.

BRO. A. TUTTLE writes from East Sandy Creek: I believe the Health Reform as connected with the third angel's message is designed to triumph. There is a power to testimonies on this subject that I have never witnessed in any other. Those who try to evade it are shorn of their strength at once. There seems to be a sound about it that vibrates in every heart that has the love of truth in it.

"He Will Seek You Out."

"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Ezek. xxiv, 12.

What sweet consolation the lone and scattered ones may draw from those beautiful words. Hear again: *so will I seek out my sheep.* Lonely ones, Take courage. If the Lord be for us, who can be against us? He will deliver us out of the hands of our persecutors. Although you may be entirely alone, not a companion, child, or friend to aid you, but on the contrary, they may oppose you, turn against you, and try to injure you, remember the Lord has said he would seek you out. And the Lord is not slack concerning his promise as some men count slackness. 2 Pet. iii, 9.

What beautiful promises are left inscribed in his holy word for those that keep the commandments of God! Hear the words of the Psalmist: "Many are my persecutors and mine enemies: yet do I not decline from thy testimonies. My tongue shall speak of thy words, for all thy commandments are righteousness." Ps. cxxxix, 157, 172.

David could receive persecution. Paul five times received forty stripes save one, was beaten with rods, was stoned, and tried in numerous ways. But did they get discouraged and give up the truth? No, they wept and prayed for their enemies. David says, Rivers of waters run down mine eyes because they keep not thy law. Lone and scattered ones, Be faithful, be watchful; it will not be long. And when Christ shall come to make up his jewels he will seek you out.

MARGARET A. RUST.

Winfield, Mich.

Meetings at North Leeds, Maine.

BRO. W. H. BLAISDELL commenced meetings at the school-house at North Leeds, evening of March 5th, and continued evenings until the 17th, also three meetings Sunday and one on the Sabbath, giving in all some fourteen discourses which we trust have done much good; not only in bringing three or four new ones into the Sabbath truth, but also confirming the few who were already believers, some of whom were almost ready to give up the Sabbath in consequence of wrong influences being brought to bear upon them. One brother who had embraced the Sabbath with comparatively little light had left off keeping it until he could see more clearly. Others were shaken, and the few who stood firm were greatly discouraged; a cloud and a great burden rested upon them. Now all have been enlightened, strengthened and encouraged greatly, and the great burdens that some had to bear have been removed and the dark cloud dispelled. The above named brother has commenced keeping the Sabbath again with new light and strength, and he feels that he has a foundation to stand upon. This brother had been in the habit of talking the truth to others. After he began to waver, he did not know what truth was, and while he wanted to talk the truth he had no truth to talk. He was completely afloat not knowing what to do or what course to take. We see by this brother's experience that when the enemy gets persons off the true foundation he leaves them nothing to stand upon. This is a new place here at N. Leeds, and much prejudice exists, yet we think it was removed from the minds of the few who heard the lectures, and we trust that more will yet embrace the truth here as the result of these meetings if we are faithful.

I would further say that we have established a social meeting on the Sabbath and also a Bible class. Hope that we shall be enabled to sustain them, although we are few in number and much scattered.

Bro. B. intends to return to this place soon and hold more meetings.

CHARLES WOODMAN

—It is not good for human nature to have the road of life made too easy, for it is better to be under the necessity of working hard and faring meanly, than to have everything done for us and a pillow of down to repose upon.

Obituary Notices.

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

FELL asleep in Jesus, March 17, 1867, Jeremiah Stryker, of Wheeler, Steuben Co., N. Y., in the eighty-third year of his age.

Bro. Stryker embraced the truths of the third angel's message about sixteen years ago. He has ever been a humble, devoted, truth-loving man. We mourn not without hope, expecting, if faithful, to meet him in a little while, where death's cruel scenes will be forever past.

J. W. RAYMOND.

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. M. 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, 2c., 2 oz. Without I. Kness, 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.
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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.

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71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

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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, April 9, 1867.

Such has been the encouragement received in reference to the further enlargement of the Review, that the trustees think they are but complying with the wishes of the brethren generally in saying that the paper will be enlarged to sixteen pages, at the commencement of the next volume. The regular price will be \$3.00 per year; to the poor for such sums as they may be able to pay. The deficiency accruing from this source, we expect the able and liberal will be happy to meet by donations. Subscriptions, payments, and free-will offerings may now be sent in on these terms. And those who have paid in advance are requested to bring their payments up to the same. In announcing this another important advance step, we would say, Let all take hold of the good work anew. Let there be special efforts still to extend the circulation of the paper. When enlarged it will equal in size, and considerably exceed in amount of reading matter, any other paper devoted to an exposition of the prophecies and the signs of the times; while it is the only organ of some of the most important and astounding truths that have been given to any age of the world. Thousands in the land are perishing for lack of a knowledge of these truths. The Review must be one of the principal agents in getting these things before the people. It is high time they received the light. Let it go among them.

The new meeting house will be dedicated at the time of the Conference, probably Sabbath, May 18. The old meeting house will be at liberty and will furnish lodging room for a hundred or hundred and fifty brethren who are able to put up with such accommodations as good straw, buffalo robes, blankets, &c., will afford.

We expect the largest gathering and best meetings this year, that we have yet had. Let there be a general rally to the feast. The church here will be happy to do all in their power to furnish good hygienic entertainment for their brethren and sisters from abroad, and all others who may come.

The Historical Department will be omitted till the enlargement of the paper.

Since the report from Bro. Cornell in another column in reference to meetings in Saginaw Co., Mich., was in type, we have received from him the following additional particulars:—

"I have now given fifteen lectures here. Upwards of 40 are keeping the Sabbath. The interest increased to the last. I have adjourned the meetings here until the roads are settled. I give lectures in Midland city by request. Regular Sabbath meetings will now be held here. Eld. Stoddard and Dr. Hawley will assume the watch-care here, until I return from Midland."

Good Examples.

MANY of our subscribers are in favor of the enlargement, not in word only but in deed also. We select the following examples as worthy of extensive imitation:

BRO. W. COTTRELL from Green Co., Ohio, writes: We want to see the paper enlarged, and we think that all who love present truth, who can, will gladly contribute for that purpose in the way of sending for extra copies of the Review for their friends. We are anxious to see the truth advance; hence we are willing to use our means in order to the accomplishment of that end. We believe that the Review is the best paper in the world, and that much good can be accomplished by its circulation. We therefore inclose pay for an extra copy for one year, which you will address to, &c.

BRO. F. H. CHAPMAN writes from Fayette Co., Iowa: I am in favor of the enlargement of the Review. You may set down three volumes to me, at three dollars, each, per year, for the enlargement. I will try to find a place for them somewhere.

Had to Return.

WE started North to fill our appointments at West Windsor and Orange, and drove our team within ten miles of the first-named place, got literally stuck in the mud, held a short counsel over the matter, struggled out, turned round, came back and spent the Sabbath with the church in Convis.

This was an unexpected meeting to them, and the best we have held in the place. We spoke an hour and a quarter on the parable of the ten virgins to

which all gave the closest attention. Mrs. W. followed for an hour with pointed remarks, and an affectionate appeal to the youth and to backsliders. One young man arose and expressed a desire to be a Christian. Backsliders confessed. All acknowledged themselves instructed and blest. Especially was our view of the parable, which we presented, new to these who had no part in the past Advent experience.

Providence permitting, we will meet with the brethren in Convis at the house of Bro. Smith, Sabbath, April 13, at half past ten, and at two. We hope to be able to go North in about three weeks, when we will meet with the brethren at Windsor and Orange.

JAMES WHITE.

Systematic Benevolence.

HERE two ideas are given; first, benevolence, and second, system. The plan adopted by our people generally embraces both these ideas, while some act upon a plan of their own, which carries out only benevolence on a small scale. These do not give in their property. Men worth from \$2000 to \$4000, pay only from ten to twenty-five cents per week, which is only about one third of what they should pay, and of what their brethren do pay who come up to the plan.

This is often not so much the fault of the church as it is of the messengers who first introduced the subject to the church. And we would suggest that it might be better for such messengers not to have anything to do in establishing Systematic Benevolence, unless they can introduce fully the plan which embraces both benevolence and system, establishing equality among all our brethren.

JAMES WHITE.

Just One Word.

A LETTER lately received by me contains the following:

"If I and my family keep on as we are now doing, the next visit you make to my house you will find nothing but graham flour used for any purpose. I consider this an important step in the right direction."

I wish to ask the editor of the Review for room in the paper, to say "Amen" to that! By having too much labor to do consistent with my strength, I have been prevented, much against my wishes, writing on that subject. I hope to get around to it ere long.

J. H. WAGGONER.

March 21, 1867.

"Tea Does not Hurt Me."

So said a sister who is in the habit of drinking it strong three times a day. Her tone of voice and manner of speech showed that she was irritated, and not in a proper mood to reason upon the subject, so all present forebore to press the subject or try to show that tea is injurious. The fact was, it was later than her usual dinner time, and her tea was not yet ready. After dinner her spirit was quite changed, she seemed more mild and reasonable, and better prepared to take counsel.

Science may demonstrate, and experience may bear witness, that stimulants are hurtful to all who use them; but the person whose nerves are all unstrung by their use cannot see it so. The tea drinker will still claim that tea does not injure him, and the victim of tobacco and spirituous liquors will claim that these things do him no harm, but on the contrary are a benefit. Their nervous system is so unstrung, and their moral vision so obscured by the use of these things that it is hard to make them see the necessity of reform. If men were not so darkened by intemperate habits of living, their moral and religious reformation would not be so nearly hopeless. Oh, that abused and debased humanity could see that it needs reformation!

R. F. COTTRELL.

Notice.

I WISH to say to brethren passing through Marion, that they can find a home either at my house in Marion, or at Bro. Hare's, one and a half miles west of Marion, instead of stopping at the hotel and spending the Sabbath alone. We have meetings every Sabbath, and evening prayer-meetings during the week.

D. T. SHIREMAN.

Brief Thoughts.

WE cannot mend our mistakes until we fully discover them to be such.

A sinful act is offensive to God, but to justify a sin is doubly and many fold more heinous.

It is easy for a man to be generous, if he gets in the habit of it; but to take it up occasionally is difficult.

He who does wrong because some good man has erred, does not imitate Jesus Christ.

God has promised to lift up the meek, not to worldly greatness, but to favor with himself.

It is an absurdity to the worldly man, that humility is a virtue, and pride a vice; he holds to the contrary.

It is a plain truth to the Christian, that humility is a virtue, and pride a vice, one a strong virtue indispensable and pure, the other a vice hateful and fatal.

Two things cannot be more antagonistic to each other, than sin and holiness.

JOS. CLARKE.

Appointments.

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

ACCORDING to suggestion of the General Conference Committee, we appoint the Illinois and Wisconsin State Conference to be held at Clyde, Whiteside Co., Ill., commencing May 30, at 6 o'clock, P. M., and continuing till first-day evening. We especially invite every church in the Conference and every band of Sabbath-keepers that sustain regular prayer-meetings and pay Systematic Benevolence to send a delegate. We further invite all to send with their delegates to the Conference a written report of their standing, their losses and additions during the year; also the yearly amount of their Systematic Benevolence fund. Those coming by rail-road from the north will come by Janesville, Clinton Junction, Freeport, Dixon, to Morrison where teams will meet them the 29th. Hope all the church will re-organize their s. b. books at the time they choose their delegates.

R. F. ANDREWS, } Conf.
ISAAC SANBORN, } Com.

THE next Monthly Meeting of the Marion, Lisbon, and Anamosa churches, will be held at Marion, April 20. We hope to see a full attendance.

D. T. SHIREMAN.

PROVIDENCE permitting, the next Monthly Meeting of the churches in Southern Maine, will be held at Topsham, April 27, 28. One or more preaching brethren will be present. Let none fail to attend who can consistently come.

D. M. CANRIGHT.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

ELIZA J. CONNET: Where shall we send the books you order?
M. A. CHAMBERLAIN: Your Review is sent regularly to your address.
POST OFFICE ADDRESS of T. P. Finch is now Fox Lake, Dodge Co., Wis. By request.

LUCINDA LUNGER: We are sending the Instructor to Lucinda Cumfut, South Cass, Mich., but not to Lucinda Lambert. How should it be?

JENNIE SPRAGUE: The Hymn Book sent you is the best we have.
E. H. ROOT: The Draft is received. Thank you.

RECEIPTS.

For Review and Herald.

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

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\$1.25 each. Albert Weeks 30-18.

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Cash Received on Account.

Eld T M Steward \$9.00, Thomas Paton 5.00, Eld C O Taylor 25c.

Donations for further Enlargement of the Review.

O B Thompson \$2.00, Charles Woodman 1.00.

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For the Western Health-Reform Institute.

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

Amasa C Raymond \$25.00, J E Heath 25.00, Hannah Clough 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.

Amasa C Raymond \$25.00, Hannah Clough 25.00.