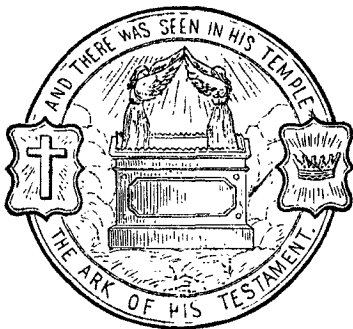


ADVENT



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.

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WALK IN THE LIGHT.

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." John xii, 35.

"WALK while ye have the light," He saith,
While it illumines the way,
Neglect it not lest it depart,
And leave no guiding ray.

Walk in the light! O parley not,
With the deceitful one,
Only by faithfulness can we
Expect his snares to shun.

Walk in the light! for darkness great,
Will surely take its place;
If we reject the smallest part,
The Lord will hide his face.

Walk in the light! Oh! solemn charge,
Come let us all obey;
Though twilight yet, we'll follow on,
'Twill lead to perfect day.

Walk in the light! as fast as given;
'Tis thus our faith is tried,
In this way only can we be
Made white and purified.

'Tis thus by walking in the light,
That we shall overcome;
For Jesus' coming be prepared,
And rest with him at home.

S. E. LINDSLEY.

March 17th 1867.

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.

SELF-DECEPTION.

BY ELD. E. B. SAUNDERS.

Not every one that saith unto me, Lord, Lord shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Matt. vii, 21-23.

THERE is much of deep interest and importance to us in these words of our Lord. Some of them will extinguish the last ray of hope in some poor mortal, possibly in you or me, kind reader, and how we ought to study to shun the fearful doom to which these words will consign a portion of our race. It is dreadful to think that some with whom we have walked in this life, our friends, or relatives, or neighbors, will, some of them, fail of everlasting life; some of them will tremble and faint when the dread words, "Depart

from me, ye that work iniquity," are pronounced; and will you and I be clear? will their blood be found on our garments?

The fearful state of deception into which some will fall is fully brought to view in the text. They are not worldlings, or the ungodly, who are deceived, but professors of religion; those who have professed to obey God, to love him, and forsake the world; but how are they deceived! They have lived on, day after day, trusting in a mere profession of the truth, but wake up at last when the sweet voice of mercy is hushed, and no mediator to atone for their hypocritical sins. They lived on, day after day, trusting in an old experience which they had years ago, when they first started to serve the Lord. Yes, their names were even on the church-book, and they rested as well satisfied as though they had been in the Book of Life. But, says one, "This is not my case; the Lord has given me evidence that he accepts of me—he has granted wonderful answers to prayer, inasmuch that those sick nigh unto death have been raised up; and those possessed of devils have been healed; and my labors have been wonderfully blessed, so that even miracles have been wrought by the touch of my hand, &c.;" thus boasting of their attainments and their authority to the disgust of the meek and simple-hearted follower of Jesus. This is not an impossible case; for our Lord testified that some of these self-deceived would boast of their wonderful works even down in the solemn hour of Judgment; and the writer has heard men of the Mormon faith boast of these same things. But the words of the text do not apply to the Mormons alone. We meet daily with many professors who are unwilling to keep the plain commandment of God, because the Spirit, they say, does not teach them. Being unwilling to take the plain word of God which he has given to all as an evidence of his will, they require a personal evidence, as though they were the especial favorites of Heaven, and the Lord must notify them personally or they cannot believe.

Such are self-deceived, and lack that meekness which is characteristic of the genuine Christian. They have thought of themselves and compared themselves among themselves till they proudly think that they are too good to be lost. And many of these self-deceived have not even obeyed the simple requirements of the gospel, have neglected the ordinances of the Lord's house, and yet boast of greater attainments than the trembling but obedient child of God. But simple obedience to gospel ordinances will not save, no, some of the self-deceived did all that, and yet were hypocrites at heart. Many made only a mockery of obedience. Instead of bringing a bloody offering, like righteous Abel, they bring of the fruits of the ground, or something different, which they thrust before the Lord as a substitute. Will he accept of them who do thus?

A profession of even the truth and a name with the true people of God will not save some; they will fail because they lack that thorough work in their hearts necessary to fit them for Heaven. Some will even keep all the commandments outwardly, and yet not be truly converted to God, their hearts not being renewed by the grace of God: such will certainly fail of eternal life. It was seemingly a small offense that prevented Moses from entering the promised land, and even smaller

sins may keep you or me, dear reader, from the kingdom of God. Simply keeping the letter of the law will not excuse us; there are crimes of a less degree comprehended in the "great things" of the law, which, if unrepented of, will be the ruin of many who now bid fair for eternal life. Murder is a great crime, and we shudder at the thought of being guilty of such a deed, yet we may have a small spark of hatred in our hearts toward our brother, which, if the fear of consequences was removed, Satan might fan into a flame which would end in blood. Adultery is a revolting crime that we detest, yet we may cherish a desire which circumstances might fan into a fierce flame that would consume us both soul and body. Idolatry is an offense which we think none but an ignorant heathen would commit. Yet we who profess to be getting ready for translation may have an inordinate attachment for our farms, our money, or our flocks and herds, which is hateful in the sight of God. Honor thy father and thy mother is one of the commandments of God, yet I fear that some of us will come short in this. We may think we do, yet the Lord knows all the disrespectful words and looks given to those who have tenderly cared for us all our lives. Angels counted the stingy pittance allowed so grudgingly to support the tottering age of those who have loved us all our life long. Angels have made the shameful record against some of us, and it will stand against us in the great day, unless heartily repented of and forgiven. Angels recorded that sneering expression you made when your neighbor's good deed was spoken of in your presence, and they also noticed your envious look when his good fortune was told you, and in the great day it will appear against you, unless you repent. It will be remembered in that day when we expect mercy and pardon, that we have not heartily forgiven those who trespassed against us, that we have borne a grudge against our brother, sometimes even after he had prayed us to forgive him. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Let us examine well our cases while Jesus lingers in the heavenly sanctuary, so that we may not come down to the great day covered with sins which God hates, and the Bible condemns. It may be asked how we are to test ourselves that we may know? Apply the truths of God's word to our cases, and see if we fill the measure; examine our deeds in the light of the Bible, and see if they bear fruit to the glory of God. Old experiences, flights of feeling, and frames of mind, will not be valued very highly in the day of trial. The value of a tree is not reckoned from the amount of leaves it may bear, nor from its gaudy blossoms, but by its fruit—ripe, perfect fruit; so professors of religion are not valued for their standing in society, or in the church book, or for their saintly looks and long-drawn words, but for their faith and love, their deeds which tended to benefit their race and improve themselves in the sight of God.

Saying, Lord, Lord, will not save us, yet many do not little else. Such are generally proud of their attainments, and boastfully assert that they are saved. The obligation to keep God's commands is not felt by such. The Devil has encased them in a truth-proof armor. They have such an assurance that they are

are right, that the word of God is only a secondary matter with them. Such generally study the epistles of John more than other portions of scripture, and greatly pervert that which they read. They have much to say about sanctification and being saved now, and of obtaining the blessing of sanctification instantly in answer to prayer. The evident deception of such leads me to offer a few thoughts on Christian assurance.

1. It is no sure ground of assurance that God is pleased with us, because we had strong, exciting, or peculiar feelings or exercises at our conversion, so strong or peculiar that we never forget them, being always ready to relate them. They may have been genuine, yet such feelings are often experienced by the wildest fanatics, as some of us have witnessed during the last fifteen years. Such exercises are common to Spiritualism and other forms of error. True saints may have peculiar exercises, caused by the Spirit of God, but it is not safe to rely on such evidences when we judge of our spirituality.

2. It is no just ground of assurance that God is well pleased with us, because we yet have at times peculiar feelings, or are much drawn out in prayer. These feelings may be caused by a genuine Christian assurance, but they should not cause that assurance. Any careful observer will often see those living in known sin, very eloquent in prayer, or see them much excited during a great revival, and yet their lives are not reformed. Sometimes they will commit grievous crimes before the series of meetings closes.

3. It is no just ground of assurance, that we at times feel great joy, love, peace, &c. Those who with shouts of joy spread their garments before our Lord when he rode into Jerusalem, thought they loved him; but how soon they forsook him. So with Peter, who thought he could die for his Lord; yet how soon he denied him. The stony-ground hearers received the word with joy.

How often we see those living in known sin get very happy, often shouting "glory," "hallelujah," "praise the Lord," &c. They forget that Satan can counterfeit these feelings, and that it is for his interest to make us confident that we are accepted when we are not. The apostle Paul prays for grace to be with "all them that love our Lord Jesus Christ in sincerity."

We should not judge at all of our own state by our feelings. A happy flight of feeling may be from our enemy, to blind our eyes. But we may judge of ourselves by comparing our works or actions with the word of God—by our fruits. This should be the test of our characters, for a tree is known by its fruit, not by its leaves or blossoms. If our profession leads us to obey God—to yield him a loving obedience in all things, it is a better sign of our state than a loud profession, happy flights of feeling, or the singularity of our conversion.

A willing obedience is the best ground of assurance we have. Those who profess to know God, and have fellowship with our Lord Jesus Christ, while they are living in known sin, are self-deceived; no matter what remarkable circumstances transpired in their conversion, or in their after experience. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." 1 John ii, 3-5. The same apostle, after discoursing on love being manifest by works (chap. iii), and showing that we cannot love God and hate our brother, says, "My little children, let us not love in word, neither in tongue, but in deed and in truth." Here deeds are insisted on as the true sign of genuine love; such deeds of love and obedience become a source of assurance to our own hearts, "and hereby we know that we are of the truth and shall assure our hearts before him."

If we are not able to perceive such indications of love in our behaviour, our own hearts will witness against us, and God, who knoweth more than our hearts, will also condemn us. "For if our heart condemn us, God is greater than our heart, and knoweth all things." But if we see in our actions that which indicates love to God (obedience), it becomes a source

of confidence. "Beloved, if our heart condemn us not, then have we confidence toward God." Then we have confidence to make known our wants unto God, and he is gracious to answer our petitions, not because of our great experience, but "because we keep his commandments, and do those things that are pleasing in his sight."

The apostle Paul speaks of the "full assurance of hope," and also speaks of the cause which produced this assurance, and we shall find that he does not contradict what we have just learned from the epistle of John; for he, too, makes works the ground of assurance. "For God is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end." Heb. vi, 10, 11. He also mentions works as a cause of rejoicing in ourselves. Gal. vi, 4.

Far be it from us to reject all feeling, but to place it where it belongs, and not give it an undue weight when we examine our own hearts. To think that we are right simply because we enjoy our minds, or because we at some point of time experienced a great blessing in answer to prayer, or on some occasion great liberty in prayer, or because we felt a great change in us at conversion, is building upon sand, and our hopes may be blasted in the great day of trial. These things are right in the right place, and it is our privilege to enjoy such things, but let us not make them the foundation of our hope. Nor would we expect to save ourselves by our works, but simply judge of our progress in the Christian race from works of love and obedience wrought from pure motives.

Pure religion, then, does not consist in flights of feeling, great discoveries in grace, and fluency in prayer, but in works of love to God and man. Jas. i, 27. Those who fail to do the word, are spoken of as self-deceived. Jas. i, 22. Those who speak as though they were on very intimate terms with the Lord, and yet knowingly break his commandments, are self-deceived; such profess great love, but such love will be consumed when they are cast into the furnace of affliction.

Obedience is the true sign of love, both to ourselves and others, and is the ground of our confidence toward God. But if we reserve one darling lust, or knowingly retain one idol in our hearts, or refuse to obey God in one thing, we cannot appear before him expecting to receive anything from his hand. "Then shall I not be ashamed when I have respect unto all thy commandments." Ps. cxix, 6. God requires the whole heart.

The grand sign of our being Jesus' disciples, and of our love for him, is obedience to his commandments. "If a man love me, he will keep my words." John xiv, 23. Making a profession of religion does not make us disciples of our Lord, but our bearing fruit to the glory of God. "Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples." John xv, 8. We become disciples of our Lord when we conform to his ways, or our ways to his will; when we leave the paths of sin to seek God with the whole heart, taking delight in his ways, and joyfully turning our steps therein. When we become disciples of Jesus, there will be a change, yes, a thorough reformation commenced in us. The love of this world, and its vain show will depart from our hearts, and we shall commence a reform in all our habits of life, so that in whatsoever we do, whether we eat or drink, we shall do all to the glory of God. And his will will fill a large place in our hearts. Our idols—trinkets, dress, love of fashion, intemperate appetites, lusts, foolish and filthy conversation, slovenly ways, and lazy habits, will all be laid aside. When we see such a reform going on in ourselves, it is better evidence that we are not far from the kingdom of God than all the wonderful exercises of mind and feeling ever permitted to fallen man. When we do these things, the law of God will become our rule of life, and to honor him will be our highest ambition. When we thus get the rubbish away from the door of our hearts, the gentle Saviour will come in and sup with us and we with him. Then we shall know what it is to have sweet commun-

ion with God, and genuine feelings of acceptance; then we can say, He is mine and I am his.

But our danger, as a people, is not from trusting too much in feeling; but from a lack of it. We are inclined to go to the opposite extreme, and trust too much in a theory of the truth. Many among us have taken hold of the truth, but the truth has not taken hold of them. They lack that experience in the things of God which they must have to be saved. Many of us do not wrestle in prayer like Jacob, do not agonize and plead for pardon and acceptance. A blessing hangs over us, such as man never yet experienced, but our lukewarm prayers fail to call it down. Unless we get awake to our condition, the dreadful words "I never knew you" will be spoken to some of us.

We must have a personal experience in the things of God. We must earnestly seek him for ourselves, and not rest satisfied until we get the evidence that he accepts of us. The evidence that we love God is found in our joyful obedience to his word, while the evidence that he loves us individually, arises from faith in his promises, and some tokens of his favor. It is one thing to feel that we love God, and quite another to feel that he loves us. Should we obtain such a feeling, we need not reject it, but look well to the ground from whence it springs. When we feel that God loves us, we shall be bold soldiers in his service, and feel, like Paul, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Though we may constantly fear to offend God, the fear of man will be gone. With the knowledge that our Father in Heaven has sent his love upon us, we can endure trials cheerfully. Now we are ready to murmur and complain for the loss of our earthly treasure. A little money lost, a little property taken, or some of our loved friends laid in the grave to rest through the fearful scenes before us, will cause us to murmur. We do not endure hardness as good soldiers, but are too easily disheartened. But we are not left without some encouragement; we are pointed to the prophets, and especially to faithful Job, for an example of suffering affliction—Job, a man that had all of this world that heart could wish, so that he was the richest man in all the East. His family was large and prosperous, he having seven sons and three daughters; children to whom he doubtless looked for comfort and honor in his old age, and whom he loved just as tenderly as you or I love our children. And he who loved God so dearly, would certainly love his fellowmen. This man was honored by his countrymen so that he was a judge among them, and his word settled all disputes; so that as far as this world was concerned, he lacked nothing. Well, amid all his prosperity, calamity overtook him; not the loss of one or two dear children, or a few oxen, but a terrible, crushing blow; all his children, and all his property and honors were swept from him in one day. Fire and robbers swept off his property. This could have been borne; but his dear children whom he had watched over from their birth, and for whom he had often prayed, were crushed to death in the ruins of their elder brother's house. How do you think Job felt? Do you think that he was indifferent to his great loss? Can we suppose that he was ready to give up his faith in God, and murmur? We might have done so, but Job did not. I expect that this man of God fell upon his face and in agony besought God for grace to endure this great affliction. His words of holy resignation ought to silence all murmurers to the end of time, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

But his affliction did not stop here. We might suppose that he had suffered all that human nature could endure; but no; in his anguish at the loss he had sustained, the hand of disease is laid upon him. Painful boils break out upon his body, not one or two, but from the sole of his foot unto his crown, so that he loathed himself and regretted that he had been born. He even longed for death, but it came not. And to crown his calamities, his wife, one that had, doubtless, given him good counsel for many years, uses her influ-

ence to get him to curse his Maker. Did he yield to this great temptation? His body, and consequently his mind, was weak through disease, and Satan was using all his powers to cause him to give up his faith in God; but he nobly endured the trial. His words express his confidence. "Though he slay me, yet will I trust in him."

Let us compare our trials with Job's, and how insignificant they appear! Yet the little perplexities we have to meet often cause us to almost despair of life, and some of us are ready to give up our faith under the slightest trials. If our faith in God is so easily shaken, how can we endure unto the end? "If ye have run with the footmen, and they have wearied thee, how canst thou contend with horses?" If the slight current of opposition we now meet is likely to overwhelm us, what will we do when the floodgates of persecution are opened? But God will give us strength according to our day, if we live out all the light shining on our pathway. If we walk in the light, we shall have light all the way through; but if we falter, and faint, and doubt, we shall be left to grope in darkness, being deceived as to our state, till the scales fall from our eyes on hearing the dreadful words, "I never knew you."

Some take hold of present truth as one takes a dose of nauseous medicine; they believe against their will. Such do not run with alacrity in the way of truth; they are urged on step by step; they doubt this doctrine, and that point of truth, even when they have all the light that any have. Such will wake up in the great day to find their case hopeless. They have spent their lives in doubting, and never put their shoulder to the burden to help the cause along, but thought so much on their doubts and notions, that they failed to get that experience requisite to final acceptance at the bar of God.

We who live so near the end of time, have a great work to do, in order to be prepared for translation. Only two of all that ever lived in this world have been thus honored; only two walked so near the Lord that he condescended to save them without their seeing death. We profess to be getting ready for like honors. Shall we fail, or will we walk with God, like holy Enoch, or zealous Elijah, firmly trusting him as we trust a dear friend? Think you that Enoch or Elijah were half-hearted or doubted that the work in which they engaged was the work of God? Do you think that they were translated with little or no experience in the things of God? Did a mere profession save them? We have but a short time in which to make the great preparation; hence, we must work fast, and may our work be thorough, that the words of the text be not spoken to us. Amen.

PARENTAL DUTIES.

Most parents, in a civilized land, realize the duty, the necessity, of providing for the physical wants of their children. To neglect to do this is regarded as unkind, as very wrong, and justly so. But children have mental and moral natures to be cultivated, to be provided for. And some professing the Advent faith are insensible with regard to the duty of bringing up their children "in the nurture and admonition of the Lord." Children are ignorant of divine things; they need to be instructed. They are oftentimes wayward, they need to be corrected. They are often self-willed, they need to be brought into subjection to rightful authority. God has intrusted them to the care of their parents, to train them, and to instruct them. In the days of Moses, God said to the Hebrew nation, "These words which I command thee shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou liest down and when thou risest up, when thou sittest in thy house, and when thou walkest by the way." Those children who are living now, near the close of probation, when God purposes to "turn the hearts of the children to the fathers," need religious instruction as much and even more than those who lived in the days of Moses. The things to be taught are the words which God has commanded. Glorious words, words of awful import are these. God's commands are "holy just and good." These are adapted to the wants of the young as well

as the old. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word?" These commands are to be taught, not carelessly, or occasionally, but diligently, "when thou liest down," the last thing at night; "when thou risest up," the first thing in the morning. The truths of God should be the great subject of discourse, "when thou sittest in thy house, and when thou walkest by the way." This is reasonable, because God's revealed truth, is the most precious, the most important of all truths. It is able to make mankind, young and old, "wise unto salvation through faith in Christ Jesus." This saving power children need. Why should people spend their early years, in ignorance, without God and without a well-grounded hope in Jesus Christ? Why should they lose these years, so precious, in the service of sin and Satan?

But children need more than teaching. Their wills need to be subdued, their waywardness to be corrected. God has given parents authority to command, and children are commanded to "obey their parents in the Lord." It is not only the duty of parents to give the word of command, but to enforce obedience. Of Abraham God said, "I know him that he will command his household and his children after him, and they shall do justice and judgment." But Eli did not do so. He reproved his sons for evil doing, yet he "restrained them not" when they "made themselves vile," and God signally manifested his displeasure toward both father and sons for their conduct. Alas how many parents imitate Eli, reprove their children, sometimes very earnestly, but never restrain them! And how many more permit them to go on in wrong courses without even reproving them! In these last days, according to the prediction of Paul, children are emphatically "disobedient to parents." And why is this? Mainly because parents have neglected to enforce obedience. The favorable time to begin to do this, when the child first begins to understand the parent's will, is passed by; the child is permitted to have his own will in opposition to that of the parent; and thus commences his career of disobedience. Many parents think that when the children grow older they will do better; that they will have more regard for the wishes of the parents, but in most instances they find, as time passes on, that the unsubdued will grows and strengthens, as the children grow older, until the parents are brought in subjection to the children, and God's order is reversed. Thus parents are, to a great extent, the occasion of this state of things.

Children are subject to many follies. "Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him." A faithful parent corrects his children in whom he delights; but the unfaithful one lets them go on in their course of folly to destruction. The child who has his own way is a great trouble to himself, to his parents, and to all around him. He can not live long in the world without having his wishes crossed, and whenever this takes place he becomes exceedingly unhappy.

The duty of parents is expressed in these few words, "Train up a child in the way he should go." To train, means much more than to give a little advice occasionally, or to make a few listless, casual efforts toward disciplining children. To train persons to become skillful mechanics, or learned men, requires constant, patient, long-continued effort, and so it is with regard to preparing men to become soldiers. Children are disposed to go wrong; they wish not to be restrained, but like the wild colt to go where they please and do what they please. To train them to become obedient and useful is laborious, and requires persevering effort in the right direction. How are soldiers trained? Does every one do as he pleases? No. Order must be observed. Superiors must be obeyed. Order is Heaven's rule too. There must be order in the family. Obedience not once or twice merely, but always. And without order no family can be a happy one. How pleasant it is to behold a family, where order reigns, where each member moves in his or her proper sphere, where parents truly love their children, and children love to obey their parents. To no people are these things so important as to those who are looking for the speedy coming of our Saviour, and who believe

it necessary to keep the commandments of God in order to be ready to meet him. There is but a brief space of time for the young or the old to prepare for this great event, before it will be too late. How earnestly thou shouldst those to whom in entrusted the care of children, labor and pray for their salvation. One of the commandments of God is, "Honor thy father and thy mother." Those who live, and continue to live, in neglect of the duties required in this fifth commandment, will be unprepared for that day. Besides, children need to be trained to be helpers in proclaiming this last message of mercy. Those families where the children are unruly, if they profess present truth, cast a shadow, a dark one, over the truth, and may hinder some from embracing it. But those who have faithful children, and otherwise walk worthy of God, will shed a glorious light around them, that others will see, and be led to "glorify our Father in Heaven." C. A. Osgood.

"HOW RICH BEN ADAM IS."

[This little poetical parable contains so beautiful a moral, that, for the sake of it, we can easily overlook the poor theology contained in the last stanza.—Ed. REVIEW.]

Ben Adam had a golden coin one day,
Which he put out at interest with a Jew;
Year after year awaiting him it lay
Until the double coin two pieces grew,
And these two, four—so on, till all the people said,
"How rich Ben Adam is!" and bowed the servile head.

Ben Selim had a golden coin that day,
Which to a stranger asking alms he gave,
Who went rejoicing on his unknown way.
Ben Selim died too poor to own a grave;
But when his soul reached Heaven, angels with pride
Showed him the wealth to which his coin had multiplied.

PAY IN ADVANCE.

LET us do our work well by doing it right; let us pay for our paper before we read it. I hope we pay for our food before we eat it, and our clothing before we wear it out; why should we ask the cause of God to credit us a whole or half a year when we pay the world and worldly-minded men promptly? Do we not owe God for past and present blessings? Then let us be diligent in the business of paying for our paper even though it cost a little self-denial. I think this matter of letting our accounts run year after year while we read the paper weekly, is almost a denial of faith. Forgive me if I speak plain; I would not wound were I not certain there was occasion, and that there is a healing balm for all such wounds. The Saviour said to the young man, "Sell what thou hast and give to the poor, and come and follow me;" and the professed people of God certainly ought to pay their debts, and not shame these servants of God who have the care of the publishing department, by compelling them week after week to send out requests to pay up. How does this look to the opponents of truth? How does it appear before God? I would ask, Is it any better because you owe it to the cause of God whom you profess to love above all earthly things and to honor by obedience, than to owe to the tradesmen of your town? I ask, is it honest to take a paper week after week and never pay for it? I always feel a desire when handing a person a Review to examine, like blotting out the article which says to delinquents, Pay up. And must it always be so? Must this shame and disgrace abide with you who have formed the habit? or will you each one say, I will from this time forever reform in this thing. C. L. PALMER.

—Morality without religion is only a kind of dead-reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, without any observation of the heavenly bodies.

A regular diet cures more people than physic.

Pray without ceasing.

The Commentary.

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

1 John v, 7.

"For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one."

Now this verse is not found in any Greek manuscript earlier than the fifteenth century. It is found only in three Greek manuscripts, and one of these is a copy of a printed Testament. Really, then, it is found in only two Greek manuscripts, and these not earlier than the fifteenth century. We must be very careful how we proceed with regard to the word of God. It is proper that the fact should be stated—it is in no ancient document whatever. It first appeared in a Latin Vulgate of the eighth century. It is not, however, found in the old manuscripts of the Vulgate. It appeared in the first printed copy of the New Testament—Complutensian—translated from the Latin Vulgate in 1514—hard history—by a Catholic editor.

In the Protestant edition by Erasmus, 1516, it did not appear, not being found in his manuscript. Erasmus was found fault with, and such was the pressure brought upon him, that he promised to insert it, providing it could be found in the Greek manuscript. About two years after some one wrote to him that there was a Greek manuscript which contained it, and so in his third edition he inserted it. Doubtless the Greek manuscript was of modern origin. Our earlier English Bibles put this verse in italics, and bracketed it as spurious.

Luther never would put it in his version. He was importuned to do so; but the last act of his life was to bring out a new edition, and he refused to put it in. But mark you, just as soon as the breath was out of his body they put it in. (See Neander on the passage in his commentary on the Epistle.)

This subject has been more fully discussed in the schools than any other. It has had a multitude of defenders, and on the other side it has been discussed with equity, and the conclusion is that they are not genuine.—*Dr. Conant.*

Selected for Review by A. C. H. Deceitfulness of the Heart.

"The heart is deceitful above all things and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."—Jer. xvii, 9, 10.

The heart here means the dispositions and desires, the result of the understanding, will and affection, reciprocally influencing each other, "The heart," not of this or that man, but of fallen men in general, is declared to be deceitful above all things, and desperately wicked. Every man is naturally disposed to dissimulation, self-flattery, and hypocrisy, in an inconceivable degree; every man is liable to be imposed upon by his own heart; and this deceitfulness is more dangerous to him, than any external artifice and deceit. The pride of the heart leads men to form false estimates of their own real and comparative character and conduct, and to think far better and more highly of themselves than they ought.

The love of the pleasure and profit, resulting from the favorite sin, betrays every man into deception respecting its criminality, and his own guilt and danger: his understanding is thus bribed to frame excuses and palliations of it; he is led to call it by some soft name, and his conscience is thus seduced into connivance. The enmity of the heart to the holiness of God, and his righteous sovereignty, betrays men, in a variety of ways, into fallacious reasonings about his perfections, and their obligations to him, against the divine original of the sacred scripture, or against its obvious meaning; against the strict and spiritual precepts and awful sanctions of the law; against the humbling doctrines of the gospel or their holy tendency; and against the measure, rule, and consequences of the future Judgment. To this deceitfulness of the heart, all partial and erroneous decisions of the conscience are, in a great measure, to be ascribed; with the self-preference, which is universal in all uncon-

verted men; and alas, remains, and exerts its influence, though it does not *reign*, even in the converted.

The irrational propensity of the most atrocious criminals to palliate their vices, and to value themselves on some imagined virtues, or exemptions from this or other vice; and the gross absurdity of men's boasting of the goodness of their hearts, when forced to allow the wickedness of their lives; though they must be conscious, that their wicked inclinations and imaginations have been, and are, immensely more numerous than their actual sins; spring from the same source.

Hence also originates the universal propensity of men to be confident in hasty resolutions of amendment, under sudden terrors or pangs of conscience, or when the near prospect of death affrights them, though they have found them as changeable as the wind, in all former instances. In a word (for the detail would be endless) the deceitfulness of the heart is the only cause, that any man doubts of its being "desperately wicked;" and capable of every kind and degree of impiety, iniquity, enmity, cruelty, or sensuality, which ever was committed, or can be conceived. For the history of the world and of the church, yea, universal experience and observation, demonstrate, that the heart of every man is naturally so wicked, that were he left wholly to himself, in suitable circumstances of temptation, and gradual seduction from one thing to another, by the artifice of Satan, he is capable of committing any crime, which ever was perpetrated on earth, and with every possible aggravation. But like an artful villain, who conceals, that he may the more certainly perpetrate his base purposes, "the heart is so deceitful in its desperate wickedness," that it is wholly unsuspected by most men respecting themselves; even though they are aware of the artfulness and sinfulness of other men, and suspicious of them to excess. But he, who believes the testimony of God, learns to watch his own heart, as he would a servant, who, he was credibly assured, was a concealed robber or thief; and he will in a course of years, and by a variety of painful experiences, comparing what passes in his mind with the divine law, and praying to be taught of God to know himself, infallibly learn the truth of this harsh and offensive decision, *in his own case*. He will perceive that this is the exact picture of his own heart; and thence he will deduce many most important instructions to direct his conduct: But no man can penetrate to the depth of this desperate evil. The more the subject is studied the worse the heart of man will appear; yet much must remain unknown, both in our hearts, and in the hearts of others, which could only be discovered by our actually being placed, in all the infinite variety of possible circumstances and temptations. As this cannot be done with any man, nor the result be made fully known to a finite understanding; so God alone, who knows entirely, and searches thoroughly, the heart of man, is perfectly acquainted with the extent of its desperate wickedness. And he proves and tries men's actions, to bring forth into practice what he sees in the heart, whether of sin which is naturally there, or of the grace which he has communicated; that his decisions may appear to his creatures, (what they uniformly are in themselves) the result of infinite justice, wisdom, truth and mercy.—*Scott.*

Secret Devotions.

How often our attention is called to this subject in the word of God, and in the written and unwritten experience of God's people. How often are we warned not to neglect the closet, by those who are living near to God! And the lost apostate dates his first step in apostasy to the neglect of secret prayer.

In a commercial country, if the imports exceed the exports, bankruptcy is sure to follow. So with the Christian. In the closet, he imports from Heaven, grace for the day; and until night, in his intercourse with his associates, there is a constant call for the exercise of the Christian graces; and if he has failed to obtain in the closet a sufficiency, his profession is dishonored. If the demand is greater than the supply, spiritual bankruptcy is sure to follow, though he may

be blinded to the fact, until his name is struck from the books of Heaven.

The farmer, especially, is called at early morn to the active duties of this life; and how often does he attend faithfully to these, and put off those relating the highest life until a late hour, or forget them altogether, until pressing cares and company, chill his best and noblest thoughts.

Brother farmer, let us every morning present our petitions to that bank which never fails to pay; and let us spend the dewy hour of morn in meditation, prayer, and reading God's word, that the day may be spent with God.

JOS. CLARKE.

"I SHALL BE SATISFIED."

THE following beautiful lines were published some years since in the Review. As they are again offered for the paper by a friend, C. P. Whitford, we give them another insertion. They will bear not only repeating but even committing to memory.

Not here! not here! not where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wild-ness each footstep falters—
I shall be satisfied—but oh! not here!

Not here—where every dream of bliss deceiveth us,
Where the worn spirit never gains its goal;
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know,
Where Heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh unfolds us,
Lies the fair country where our hearts abide,
And of its bliss is nought more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied! Satisfied! the spirit's yearning
For sweet companionship with kindred minds—
The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longing—
The aching void which nothing earthly fills?
Oh! what desires upon my soul are thronging
As I look upward to the heavenly hills!

Thither my weak and weary steps are tending—
Saviour and Lord! with thy frail child abide!
Guide me toward home, where all my wanderings
I then shall see thee, and "be satisfied." [ending]

BATHING: A QUESTION.

By many the duty to bathe the whole body and keep it clean, is entirely neglected. Many admit the force of the instructions to the children of Israel, in regard to bathing, so far as that people were concerned in the typical service, but have linked it with those ordinances which were abolished and taken out of the way, and so avoid a present application. And they think they see evidence that it is a non-essential in the course of our Saviour in eating at times with unwashed hands; not understanding that he was laboring to overturn the teachings of Jewish extremists, instead of teaching inattention to bodily cleanliness. But Jesus has taught us duty in this respect, it seems to me.

Now I want to ask a question: If Jesus said to Peter, when he wanted our Lord to wash the rest of his body lest he might have no part with him, "He that is washed," or, "he that has previously bathed (other translation), needeth not save to wash his feet; but is clean every whit," John xiii, 9, 10, what would he have said had he been talking to one whose body had been innocent of the cleansing power of soap and soft water for three, six, or twelve months, or even from some point immediately subsequent to childhood, and who thought it only necessary, before taking part in the ordinance, to wash the feet and ankles as far as they would probably be exposed?

H. C. MILLER.

Monroe, Wis.

Trials being sanctified, increase faith; and faith being increased, is again put to the trial.

THE REMARKABLE DREAM OF WM. MILLER.

In the Review of April 9, is the vision of Joseph Hoag with remarks from the editor. This reminded us of the wonderful dream of William Miller, and our remarks and notes written seventeen years since and printed in the little paper entitled "The Present Truth," which we published at Oswego, N. Y., in 1850.

As we have this morning read the dream, given nineteen years ago, and our notes penned two years later, and have looked back over the past seventeen years, we have been led to exclaim, What a remarkable fulfillment! Those who were acquainted with this dream at the time of its first publication, will be glad to call to remembrance the former days; and those who have never seen it, will certainly be interested in its perusal.

JAMES WHITE.

REMARKS MADE IN 1850.

The following dream was published in the Advent Herald more than two years since. I then saw that it clearly marked out our past Second Advent experience, and that God gave the dream for the benefit of the scattered flock.

Among the signs of the near approach of the great and terrible day of the Lord, God has placed dreams. See Joel ii, 28-31; Acts ii, 17-20. Dreams may come in three ways; first, "through the multitude of business." See Eccl. v, 3. Second, those who are under the foul spirit and deception of Satan, may have dreams through his influence. See Deut. xiii, 1-5; Jer. xxiii, 25-28; xxvii, 9; xxix, 8; Zech. x, 2; Jude 8. And third, God has always taught, and still teaches his people more or less by dreams, which come through the agency of angels and the Holy Spirit. Those who stand in the clear light of truth will know when God gives them a dream; and such will not be deceived and led astray by false dreams.

"And he said, Hear now my words; if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. xii, 6. Said Jacob, "The angel of the Lord spake unto me in a dream." Gen. xxxi, 2. "And God came to Laban the Syrian in a dream by night." Gen. xxxi, 24. Read the dreams of Joseph [Gen. xxxvii, 5-9.], and then the interesting story of their fulfillment in Egypt. "In Gibeon the Lord appeared to Solomon in a dream by night."—1 Kings iii, 5. The great image of the second chapter of Daniel was given in a dream, also the four beasts of the seventh chapter. When Herod sought to destroy the infant Saviour, Joseph was warned in a dream to flee into Egypt. Matt. ii, 13.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts ii, 17.

The gift of prophecy, by dreams and visions, is here the fruit of the Holy Spirit, and in the last days is to be manifested sufficiently to constitute a sign. It is one of the gifts of the gospel church.

"And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv, 11, 12.

"And God hath set some in the church, first apostles, secondarily prophets," &c. 1 Cor. xii, 28. "Despise not prophesyings." 1 Thess. v, 20. See also Acts xiii, 1; xxi, 9; Rom. xii, 6; 1 Cor. xiv, 1, 24, 39. Prophets or prophesyings are for the edification of the church of Christ. There is no evidence in the word of God that they were to cease before evangelists, pastors and teachers were to cease. But says the objector, "There have been so many false visions and dreams that I can not have confidence in anything of the kind." It is true that Satan has his counterfeit. He always had false prophets, and certainly we may expect them now in this his last hour of deception and triumph. Those who reject such special revelations because the counterfeit exists, may with equal propriety go a little further and deny that God ever revealed himself to man in a dream or a vision, for the counterfeit always existed.

Dreams and visions are the medium through which God has revealed himself to man. Through this medium he spake to the prophets. He has placed the gift of prophecy among the gifts of the gospel church, and has classed dreams and visions with the other signs of the "last days."

My object in the above remarks has been to remove objections in a Scriptural manner, and prepare the mind of the reader for the following

DREAM.

I dreamed that God, by an unseen hand, sent me a curiously wrought casket,* about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key† attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels,‡ diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged, they reflected a light and glory equalled only by the sun. I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty and value of its contents. I therefore placed it on a center-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life. The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket they would wonder, and shout for joy. But when the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table. At this time I began to think the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and I felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I plead, the more they scattered; and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room. I now saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproached, the more they scattered the spurious jewels and false coin among the genuines.

I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, shavings, and sand, and all manner of rubbish,‡ until they covered every one of the true jewels, diamonds and coins—until they were all excluded from sight. They also tore in pieces my casket.

* The "casket" represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ, which were given Bro. Miller to publish to the world.

† The "key attached" was his manner of interpreting the prophetic word—Comparing scripture with scripture—the Bible its own interpreter. With this key Bro. Miller opened the "casket" or the great truth of the advent to the world.

‡ The "jewels, diamonds," &c., of "all sorts and sizes" so "beautifully arranged in their several places in the casket" represent the children of God [Mal. iii 17.], from all the churches, and from almost every station, and situation of life, who received the Advent faith, and were seen to take a bold stand in their several stations, in the holy cause of truth. While moving in this order, each attending to his own duty, and walking humbly before God "they reflected a light and glory" to the world, equalled only by the church in the days of the apostles. The message [Rev. xiv, 6, 7.], went, as it were, upon the wings of the wind, and the invitation, "Come for all things are now ready," [Luke xiv, 17.], went abroad with power and effect.

§ The people began to come in, at first few in number, but increasing to a crowd. When the Advent doctrine was first preached by Bro. Miller, and a very few others, it had but little effect and but very few were waked up by it; but from 1840 to 1844, wherever it was preached, the whole community was aroused.

¶ When the flying angel [Rev. xiv, 6, 7.], first began to preach the everlasting good news, "Fear God, and give glory to him; for the hour of his judgment is come" many shouted for joy in view of the coming of Jesus, and the restitution, who afterward opposed and scoffed and ridiculed the truth that a little before filled them with joy. They troubled and scattered the jewels. This brings us to the autumn of 1844, when the scattering time commenced.

Mark this: It was those who once "shouted for joy" that troubled and scattered the jewels. And now have so effectually scattered the flock, and led them astray since 1844, as those who once preached the truth, and rejoiced in it; but have since denied the work of God, and the fulfillment of prophecy in our past Advent experience.

** Bro. Miller's testimony, for a number of months after the Midnight cry, at the seventh month 1844, was that the Advent movement was a fulfillment of prophecy, and that we had been right in preaching time. He then exhorted his brethren, through the "Advent Herald" to hold fast, to be patient, and not grudge against one another; and God would soon justify them for preaching time. In this way he pleaded for the jewels while he felt his "accountability" for them, and that "it would be immense."

†† The "spurious jewels and counterfeit coin" that were scattered among the genuine, clearly represent false converts, or "strange children" [Hosea v, 7.], since 1844.

‡‡ The "dirt and shavings, sand and all manner of rubbish," represent the various and numerous errors that have been brought in among Second Advent believers, since the autumn of 1844. Here I will notice a few of them.

1. The stand that some of the "shepherds" presumptuously took immediately after the Midnight cry was given, that the solemn melting power of the Holy Ghost that attended the seventh-month movement was a mesmeric influence. George Storrs was among the first to take this stand. See his writings in the latter part of 1844, in the "Midnight Cry," then published in New York city. J. V. Himes, at the Albany Conference in the spring of 1845, said that the seventh-month movement produced mesmerism seven feet deep. This I am told by one who was present, and heard the remark—(those who took an active part in the seventh-month cry, have since pronounced that movement the work of the Devil. Attributing the work of Christ and the Holy Ghost to the Devil, was in the days of our Saviour, blasphemy, and it is blasphemy now.

2. The many experiments on definite time. Since the 2300 days ended in 1844, quite a number of times have been set by different individuals, for their termination. In doing this they have removed the "landmarks," and have thrown darkness and doubt over the whole Advent movement.

et,* and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept. While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help. Immediately the door opened, and a man entered the room, when the people left it; and he, having a dirt brush† in his hand, opened the windows, and began to brush the dirt and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to "fear not" for he would "take care of them." Then, while he brushed, the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the windows like a cloud, and the wind carried them away. In the bustle I closed my eyes‡ for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, gold and silver coins lay scattered in profusion over all the room. He then placed on the table a casket much larger and more beautiful than the former,§ and gathered up the jewels, the diamonds, the coins, by the handfuls, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin. He then called upon me to "come and see." I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered them, and trod them in the dust. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in.—I shouted with very joy—and that shout awakened me.

The effect of this on my mind has been extremely consoling and happy.

WM. MILLER.

Low Hampton, N. Y. Dec. 3, 1847.

3. Spiritual Second Advent with all its fancies and extravagances. This wife of the Devil, which has a accomplished a work of death, is very fitly represented by "shavings," and "all manner of rubbish." Many of those who drank down the poison of spiritualism admitted the truth of our past Advent experience, and from this fact many have been made to believe that spiritualism was the natural fruit of believing that God conducted the great Advent movements in 1843 and 1844. Peter, speaking of those who should "bring in damnable heresies, even denying the Lord that bought them," says, "thy reason of whom the way of truth shall be evil spoken of."

4. S. S. Snow professing to be "Elijah the Prophet." This man in his strange and wild career, has also acted his part in this work of death, and his course has had a tendency to bring the true position for the waiting ones into disrepute, in the minds of many honest souls.

To this catalogue of errors I might add many more, such as the "thousand years" of Rev. xx, 4, 7, in the past, the 144,000 of Rev. vii, 4; xiv, 1, those who "arose and came out of the graves" after Christ's resurrection, the no-work doctrine, the doctrine of the destruction of all infants &c.

These errors were so industriously propagated, and urged upon the waiting flock that at the time Bro. Miller had the dream, the true jewels were "excluded from sight," and the words of the prophet were applicable—"And judgment is turned away backward, and justice standeth afar off," &c. See Isa. lix 14. At that time there was not an Advent paper in the land that advocated the cause of present truth. The "Day Dawn" was the last to defend the true position of the little flock; but that died a number of months before the Lord gave Bro. Miller this dream: and in his last dying struggle, pointed the weary, sighing saints to 1877, then thirty years in the future, as the time of their final deliverance. Alas! alas! No wonder that Bro. Miller in his dream "sat down and wept" over this sad state of things.

* The casket, (see first note, last column) represents the Advent truth that Bro. Miller published to the world, as is marked out by the parable of the ten virgins. Matt. xxv, 1-11. First the time, 1843, second the tarrying time, third the Midnight cry, at the seventh month 1844, and fourth, the open and shut door.—No one who has read the Second Advent papers since 1843, will deny that Bro. Miller has advocated these important points in Advent history. This harmonious system of truth or "casket" has been torn in pieces, scattered among the rubbish by those who have rejected their own experience, and have denied the very truths that they, with Bro. Miller so fearlessly preached to the world.

† The man with the "dirt brush" represents the clear light of present truth, as brought to view by the third angel's message, [Rev. xiv, 9-12.], which is now purging the errors away from the remnant. The cause of present truth began to move in the spring of 1843, and has been rising and gaining strength from that time to the present. The "dirt brush" has been moving, and the errors have been passing away before the clear light of truth and some of the precious jewels who but a short time since were covered up and excluded from sight by darkness and error, now stand in the clear light of present truth. This work of bringing out the jewels, and purging away error is fast increasing, and is destined to move on with increasing power, until the saints are all searched out, and receive the seal of the living God.—Compare this with the thirty-fourth chapter of Ezekiel, and you will see that God has promised to gather his flock that have been scattered in this dark and cloudy day. Before Jesus comes, the little flock will be gathered into the unity of the faith. He is now purifying unto himself a peculiar people, zealous of good works, and when he comes he will find his church not having spot, or wrinkle, or any such thing. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, &c.—Matt. iii, 12.

‡ Bro. Miller closed his eyes in death, December 22, 1840, which fulfilled the following words in his dream, "In the bustle I closed my eyes for a moment." This wonderful fulfillment is so plain that none will fail to see it.

§ The second casket, much larger and more beautiful than the former, into which the scattered "jewels" and "diamonds" and coins were gathered, represents the broad field of living present truth into which the scattered flock will be gathered, even 144,000, all of them having the seal of the living God. Not one of the precious diamonds will be left in the dark. Although some are not larger than the point of a pin, they will not be overlooked, and left out in this day when God is making up his jewels. [Mal. iii, 16-18.] He can send his angels and hasten them out as he did Lot out of Sodom. "A short work will the Lord make upon the earth." "He will cut it short in righteousness." See Rom. ix, 23.

¶ The church will then be pure and "without fault before the throne of God," having confessed all their errors, faults and sins, and having had them washed away by the blood of Christ and blotting out, they will be without spot or wrinkle, or any such thing. Then they will shine with "ten times their former glory."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 23, 1867.

URIAH SMITH, EDITOR.

HOW TO COME TO CONFERENCE.

We do not speak of route nor mode of conveyance, but of the purposes and feelings with which we wish all to come to this great annual gathering. We shall be happy to see our friends from every direction, those who are endeared to us by the strong ties of the truth, and those who are desirous of learning and embracing that which is so precious to us. And in behalf of the church here, we wish to say to all our brethren and sisters,

1. Do not come as strangers. Though we may never have seen each others' faces, if we have sincerely sought an interest in Christ, we are Abraham's seed, and heirs according to the promise; we are all members of the same family; having the same faith, walking the same road, loving the same truths, having the same interests, cherishing the same hope, and expecting soon to join immortal hands on the glorified shore. Then let us act toward each other with the same familiarity, frankness, cordiality and love, that would become the members of a harmonious and happy household.

2. Do not come as spectators, simply to see what others may have to say or do. In the meetings do not feel that they are for others, not for you, and suffer yourselves to be bound by a feeling of restraint. Let all fear of man be put away; and let each one consider himself an individual member of that company upon whom it is now incumbent, not simply to listen to the good words of hope and encouragement that others may have to utter, but to all speak often the one to the other, and to exhort one another and so much the more as they see the day approaching.

3. Do not come to criticise and find fault. And while we say this, we do not wish nor ask any one to shut their eyes to any wrong. But we will suggest what would seem to us to be a proper course: If any one shall see things here, which do not, on a careful and charitable consideration, appear to be in accordance with right and truth, let him inquire of some member of this church concerning them. Such inquiry will be respectfully entertained, and an explanation, if the matter is susceptible of one, will be given. Above all things we protest against persons' locking up in their own bosoms what they may suppose to be wrongs in us, yet parting with us with apparently the most satisfactory and friendly feeling, and going away with hearts filled with bitterness, calculating to spread reports which will be to our discredit and injury. Such a course is instigated from beneath not from above. We know not that there is any occasion for these remarks at this time; but our experience in the past, prompts us to write them.

4. Remember that on such occasions where the crowd is large, there is much to be done, and many to look to. No one should therefore expect a large amount of particular personal attention, nor feel slighted if they do not receive it. Each one must contribute to, as well as draw from, the general fund of entertainment. In this way the occasion may be made one which will be uninterruptedly pleasant and full of good cheer.

5. Come with much prayer that the Lord will show us some special token of his love, revive his work, and advance his cause.

6. Come with hearts unalterably set in the resolution to contribute your part for the further success of the work of the Lord. Each day adds to the evidences that we are in the closing hours of time. All who learn the truth must learn it soon. All who are to be saved, must be saved soon. We stand on the threshold of the eternal kingdom. It is time that all who wish for a part therein, were entering upon the work of the great preparation.

CALLS FOR HELP.

THESE are coming in almost constantly from every direction. The more a person loves the truth, the more desirous he naturally is, that it should be made known to his friends and neighbors; and his mind turns at once to the living preacher. Such persons greatly desire the labors of some one capable of presenting the truth; and they do not always realize but what some one can come if application is only made.

For instance, we have just received a letter from a brother, telling how fervently he loves the truth, how interested he is in the reports of the messengers, and rejoiced at the progress of the cause, but feeling almost grieved to think that no one responds to his call and comes to his help.

The principal reason, and in many instances the only one, why these calls are not responded to, is because the preachers are not to be had. It would take twice the number of preachers we now have to meet the calls that come in; while five or ten times the number could find ample fields for labor, where there is a flattering prospect of accomplishing great good. In those parts of the field which are best supplied with help, the Saviour's words are emphatically true, "The harvest truly is great, but the laborers are few;" while in other portions it would only be expressing the truth to give it a still sadder version, and say, "The harvest truly is great, but the laborers"—*are not to be found.*

Meanwhile let those who are so desirous of having the truth proclaimed in their neighborhoods, attend well to the following particulars:

1. Live consistent and Christian lives. Commend the truth by your daily deportment, to all candid observers; so that, if a preacher should at some future time visit your place, he would not be obliged to labor under a vast amount of prejudice against the truth, occasioned by the disorderly walk of one of its professors. A person who is living away from Sabbath keepers, the only representative of the truth in his place, cannot be too careful on this point.

2. Having laid a good foundation, by a godly and consecrated life, then the way is open for you, courteously and on all proper occasions, to try to induce your neighbors to read books and papers, and so disseminate the truth in a measure among them.

3. Pray the Lord of the harvest to raise up laborers to go forth into his harvest; and believe him that his promises will be fulfilled, and that your patient waiting and honest efforts will not fail of their reward.

THE CLOSING HOURS OF PROBATION.

How solemn the thought that we are upon the very verge of probationary time!—that the moment is at hand that shall decide the destiny of all living, so that the harvest of the earth shall be fully ripe and prepared for the sickle. How precious are the moments that shall intervene between the present, and the one in which it shall be said, "He that is filthy let him be filthy still, and he that is holy, let him be holy still!"

How ought we to feel and act, in view of these things? Should we be willing to let any of our precious time run to waste? Should we let worldly interests absorb our time and strength? Should it not rather be our greatest anxiety to devote ourselves wholly to the service of God and the salvation of our fellow men! Those who believe these most thrilling truths—that the last warning to mankind is now being given, and is doing its solemn, its fearful work, ought to be, and must be, such a people as the world has never seen since the Christian church was first established. Primitive Christianity and primitive zeal, devotedness and self-sacrifice, should, and must characterize us. Then, and not till then, may we expect the message to go in the demonstration of the Spirit and of power. When we, as a people, fully cast off our lukewarmness, our mission will be felt and appreciated by honest seekers after truth. Do you believe this? Then what a responsibility rests upon us. Oh, let us feel it.

Is it not time for the people of the Lord to enter into a covenant to seek the Lord with all the heart as did the ancient people of God, when they found themselves in a similar condition to that in which we find

ourselves? "And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul." 2 Chron. xv. 12. "And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them." Verse. 15.

I have seen the happy effects of entering into such a covenant, upon a large number of believers in the present truth. There are many that have rejoiced at the oath, and found the Lord ready to reveal himself, as he does not to the world. Still keep in mind the covenant, brethren and sisters. Do not go back from it. Rejoice at it, and hold it sacred and inviolate, till He shall appear who shall pronounce the everlasting covenant of peace to his people. And let those who have not, enter into it. Without a resolution equal to entering into such a covenant, we cannot be prepared for the latter rain. Who then will be on the Lord's side? Who will awake from his lukewarmness? Let him enter into a covenant to seek the Lord, to seek him now, and seek him with all their heart, until he shall be found—until he come in and sup with us and we with him. His promise will not fail. He is ready to bless. He stands at the door and knocks. Who will open the door? Who will accept the proffered blessing?

R. F. CORRELL.

FUNDS IN THE WRONG PLACE.

ELD. Alfred Bennett of the Baptist church, traveling agent of the Missionary Union, in a time of commercial failures, when the plea of "hard times" was urged as an excuse for withholding funds from the Lord's work, made the following striking remarks:

"No one in the country had put his money into the Lord's treasury, and failed on that account. In all the States through which I had passed, and among the thousand bankruptcies which had occurred, and among them hundreds of church members—among all, not one could be found who attributed his ruin to his giving in the cause of God. No—it was putting his funds in the wrong place, where the blessing of God could not rest upon it."

Here is a thought worthy of attentive consideration, especially at this time when the cause of truth in the publishing department, Institute, &c, require considerable means. I have often wondered to see brethren who professed to be the Lord's servants and stewards, invest hundreds in some patent right, or other foolish or doubtful speculation, and losing it all, take it so complacently as if it was hardly a matter of regret; while a tenth part of the sum was placed hesitatingly in the cause of God, and then watched with jealous feelings lest it should not show satisfactory results. To watch over the interests of the cause, and for the result of means bestowed therein is right; but why this difference? Have we forgotten that "the earth is the Lord's, and the fullness thereof?" Why put our means in Satan's reach, as though it belonged to him, and withhold from Him who has purchased us with a greater price?

Do you place your funds where God's blessing can rest upon them? The "widow's mites" were blessed because given willingly, and were all she could give. A sister purchased a "circulating library" at the Review office for a few dollars, and placed it in a country post-office, where the present truth was unknown, by which an interest was created, and soon calls were made for a preacher. When the truth was presented by a preacher hearts were all ready to receive it, and more could be done there in a week than is done in some places by laboring hard for a whole month. The interest on that outlay, to that faithful sister, cannot be reckoned by any commercial "per cent." "She has done what she could." A brother invested five hundred dollars in a patent right and lost it. Has he done what he could? The warning had been given but he did not heed it because—2 Cor. iv, 4.

Though my observation has been limited I am well satisfied of this, that enough has been sunk among S. D. Adventists in the last few years in patent right speculations to put the Institute and Publishing Office beyond all present want for means. And those "who would be rich" by such hazards have found that,

though their calculations failed, the Scriptures did not,—they have “pierced themselves through with many sorrows.” “If therefore ye have not been faithful in the unrighteous riches, who will commit to you trust the true?” See Mat. xxv, 21. Who mourns for unfaithfulness in this respect! Who will be warned betimes, and put their means in the reach of God's blessing!

J. H. WAGGONER.

BRIEF REPORT.

SABBATH, the 13th, we spent with our dear brethren at Convis, making three successive Sabbaths that we have labored with this church. And we are happy to report that good results have followed. The church is revived, and we trust that a good work is going on with backsliders and the youth. Two more arose last Sabbath and expressed good desires and determinations. May others of the dear youth who help fill the seats at Sabbath meeting, take up the cross and follow the Saviour.

We spoke only about forty minutes. As the day was warm, and the ceiling of the house low, and there was a lack of air, we felt a faintness coming over us and we sat down. But Mrs. W., ever ready to make up our lack, arose and spoke with freedom an hour and a half. We plead for air in the house of God. Heaven has liberally given it without money and without price. We have not taken a cold for a year and a half, and the reason is simply this, we have a current of air through our bed-room, and sitting room, and cannot speak in a close room. Again, we say, we plead for good fresh air, such as fills all out doors.

JAMES WHITE.

CLOSING REPORT FROM MAINE.

It has been so long since I have reported, that I can now only give a brief notice of our meetings since last writing.

Feb. 7th, Bro. Andrews came back to Maine and stayed till the 25th. We were all glad to meet him and sorry that he could stay no longer. We shall try to heed the good counsel which he gave us.

Athens. Feb. 27 to March 6, I was at Athens. I found all holding on here and some new ones starting. The Sabbath School was growing in number and in interest. I found, however, that some of them were not willing to organize nor let the others. I felt sure that this was wrong, but hope that they will soon see it and do better. They purchased a library worth \$22.00.

Hartland. March 7 to 15, I was at this place. A sweeter season I have not enjoyed in Maine than I had here. All seemed willing to come into order, and to do their duty. Hence, God has been blessing them much. Four made a start to serve God, and three were added to the church. One day we had a class-meeting, or an inquiry meeting. It was a very solemn time which none of us will soon forget. Then we attended to the ordinances for the first time in this church. I can not describe what a melting time we had. We found Jesus' words true; “If ye know these things, happy are ye if ye do them.” I expect to see this church prosper, as they are moving out on the light as fast as they see it.

Norridgewock. March 16 to 27, I spent at this place. It has come to seem very much like home to me. Our Monthly Meeting held here was a very good one indeed. A good company came out and the Lord met with us. These meetings have been a great benefit to the cause in Maine.

Since my last report, above a dozen have come into the truth here. For six months, from one to five have embraced the Sabbath about every week. We now number over one hundred grown persons.

Our Sabbath School is doing finely. It numbers about one hundred.

Here also we had an inquiry meeting. Eight were received into the church. Bro. Putnam was chosen elder of the church. He has been a great help to the cause here and we all highly appreciate his labors. We had the ordinances here also for the first time. We think that no church can long prosper and neglect any thing that the Lord has given us to do. It is best

to do like holy ones of old, walk in all the commandments and ordinances of the Lord. Then we shall be blameless.

It was with many tears that I parted with this dear people. May the angels of God watch over them for good.

Wednesday evening, 27th we enjoyed a sweet prayer-meeting at Skowhegan. The Lord is hearing the prayers of the few there, and bringing others into the truth. At this meeting Bro. Atwood came out decided on the Sabbath. He became convinced by hearing the arguments against it. May God make him very useful here.

The 28th, Bro. Stratton and I came to Topsham and held a meeting in the evening. All are holding on here but need help.

The 29th to 31st was our Monthly Meeting at Portland. A goodly company, the largest that we have had in this section, came out to this meeting. The Lord especially met with us and we had a refreshing time—the best meeting by far that I have ever attended in Portland.

We closed the meeting by celebrating the ordinances. There was something very sweet and encouraging about this meeting. We feel that this church is on the rise. One was added to the church. We all felt very glad to have Bro. Stratton with us at this place. His labors are acceptable and profitable to the brethren and we hope to see him this way in the future more than we have in the past. A change of fields with the preacher, and a change of gift with the people, often prove a great blessing to both.

Thus closed my labors in Maine. I spent nine months there. With gratitude I acknowledge the mercy and blessing of God upon me during this time, as also the kindness of many dear friends to me. I feel sure that it was in the providence of God that I went to Maine, and I have a great desire to go back there if it is his will. I now go home to spend a few weeks in Michigan.

D. M. CARRIGHT.

REPORT FROM BRO. INGRAHAM.

As I find myself hedged in on every hand by high water, and as my report of labor at Brush Creek failed to reach the Office, I send another.

I tarried in that place about three weeks. Fifteen in all embraced the Sabbath, but some are not very firm in all the truth. Two Seventh-day Baptist preachers, not having energy enough to enter new fields and plow their way through and convert people to the commandments of God, thought it would be a fine thing in our absence to warp the minds of the people, and prejudice them against us, by crying “prophet” and “annihilation,” in order to get those that had embraced the Sabbath and had not time as yet to investigate the whole truth, so as to anchor down firmly upon it, to join their church. The course they pursued was to visit among the people and turn them aside. But all they accomplished was to weaken the weak, and cause them to halt somewhat, and doubt the propriety of walking so straight, and being quite so strict, as our people require. None of them joined the Seventh-day Baptists. I have just made them another visit, and find that they have their Sabbath, prayer and social meetings.

I firmly believe if it had not been for the influence of the blind preachers that more than thirty would have embraced the truth. As soon as they began to fight and oppose, it discouraged some that were interested. As far as my experience goes, the Seventh-day Baptists are among our bitterest enemies, and have been for years. In common their faith is the same as other denominations. Many believe in a temporal millennium, the mortality of the soul, and eternal misery; and they hold to the old trinity notions. Still when they speak of the commandments of God, they boast of carrying the old flag so long. As well might a McClellan boast of standing at the head of a noble army, unfurling to the breeze the star-spangled banner with the bright eagle crying freedom to all; yet through his tardy movements the flag trailed in the dust, and he was superseded by another. I expect to visit Brush Creek again before long.

May the Lord help those who have started on the truth, to quit themselves like men and be strong.

WM. S. INGRAHAM.

BOSTON.

APRIL 1 to 7, I spent in Boston. Bro. Howard was with me most of the time. We had a very sweet meeting at Bro. Rice's on the Sabbath. There are about a dozen Sabbath-keepers in this city. Though they are somewhat scattered, yet they have Sabbath meetings. On Sunday, two were baptized. With judicious labor here there might be a good company gathered out.

The First-day Advent Conference was holden in this city while I was here; so I attended nearly every meeting, to learn what they were doing, and see what spirit they were of. The conclusion that I came to was, that they are in a sad state of confusion, bewildered and perplexed, not knowing either their point of compass, or the time of night. They are sure that the Lord is coming soon, many of them say this year, some next, some in 1875, &c., &c. There is little harmony among them about it. They can not give any better reason why the Lord is coming now than they could for a dozen or more other times which they have set before. One man said, “I believed without a doubt that Jesus was coming in 1844; I believed without a doubt that he was coming in 1854; and I now believe without a doubt that he is coming in 1867.” A listener remarked, “This believing without a doubt does not seem to amount to much.” It seems strange that men should be so blind as all this. They have set so many definite times “without a doubt,” that the people are getting disgusted with it, and now it has little or no effect on the people.

I was sorry to find them running into a light, frothy, and, it seemed to me, an irreverent spirit. They often speak of God, the Judgment, and the most sacred things, in the most common way. One preacher said that he did not fear God, hell, nor the Judgment, because he was prepared for translation, &c. I thought that this was going a little too far:

I was credibly informed that Eld. Thurman has abandoned his '68 time, and now is positive that the Lord is coming in '75. It will be remembered that the Crisis a short time ago lauded Eld. T. to the skies; but now it is noticed that they are very silent about him and his chronology. He was at this Conference, but took no part in any way.

I was glad to hear them bear a very decided testimony against tobacco. Further than this, not a word was said about Health Reform in any way, yet they profess to believe in it.

It is my conviction that soon division upon division will come up among this people. The reason for this is that there is nothing to keep them together but “time,” and on this they are not agreed. They are “in the dark, without the law, without the ark.” They are making no preparation for the time of trouble which is coming, for the reason that they do not think that it is coming.

Now, can the Lord be leading a people who are thus in the dark and confusion, divided and subdivided, and not able to give any certain information as to where we are, or to explain the disappointments in the past? God does not leave his people thus. After looking at all these things, I felt to thank God for the third angel's message.

D. M. CARRIGHT.

APPEAL TO MOTHERS.

We left Knoxville this morning about two hours before day, intending to reach this place in time to take the train for Fairfield. But as we were detained in crossing the Des Moines river by an unusual amount of snow and ice floating down the river, occasioned by a recent snow-storm, we failed to make a connection, and must stop in this place over night. And as we have a few leisure moments, we are deeply impressed with the conviction that in no better and more profitable way can we employ our time than in calling the attention of the readers of the Review to the work indicated by the heading of these lines.

We call the attention of parents and youth to this work. 1. Because of its importance, which will be seen, not only in perusing its pages, but also by comparing the instructions it contains with what other able and judicious writers have said on the subject upon which it treats, with the laws of our being, and with what the Sacred Scriptures teach on the subject. 2. Because from our own observation in traveling among the churches, we fear, we know that all have not read this work, and that many of those who have, have not given it the serious attention that it demands. We are satisfied that quite a number of well-meaning youth are kept from embracing the truth, for a want of proper instruction on this subject; and that parents and preachers may labor and pray for them while mercy lasts; but they will fail to turn them to the Lord, unless the parents take hold of this matter in the manner pointed out in the work herein recommended.

If you are not yet sufficiently satisfied of the importance of the subject before us to make the duty it inculcates a matter of conscience, pray God to open your eyes that you may see the corruptions of this wicked age. Use your own eyes and senses, and observe the words, physiognomies and actions of most of the children and youth around you. Go to the Insane Asylum at Mt. Pleasant, Iowa, as I have done, or to the one at Brattleboro, Vermont, or to others in other parts of the Union, and ask the superintendents of those institutions what is one of the main causes of the insanity of their patients, and see what they will say. See if they will not tell you that it is the foul, health and soul-destroying transgression that I allude to, which has been the cause of the sad degeneracy of many of them. That some were promising young men and women, but that they ruined themselves by this vice.

Lay aside false delicacy, and mercifully do your duty to your children; and when the snare is broken, and they see where they have been, they will thank you, and will soon be where they can begin to appreciate the solemn truths for these last days. Do you say that this is too delicate a matter to touch? Then cease reading your Bibles; for they use great plainness in exposing and condemning this abominable sin. Never read why the cities of the plain were destroyed. Never read the first chapter of Romans, and other passages which treat on the same subject. But if this awful sin is not too delicate to commit, is it too delicate to be exposed? Can sin go where righteousness cannot? Has it come to this, that you will be thus duped by Satan, and give him the ground to ruin your dear children? Will you not be responsible for the lives of your children if you neglect your duty? I beseech you to read up on this subject, and act accordingly, and I shall have the satisfaction that these lines were not written in vain.

D. T. BOURDEAU.

Pella, Iowa, March 26, 1867.

The Review.

It is now some four months since I commenced taking the Review, and I think I can say, that of all the papers I have ever taken no other has been read with so much interest as this. Indeed, it has become as indispensable as my regular meals. My method of reading the Review is to commence with the first page and read it through entire, and as I read the last article stop and wonder if the publishers will succeed in getting the necessary encouragement to enlarge it to sixteen pages. What are you doing dear reader to bring about the result? The publishers tell us that what they need is more subscribers. Now, suppose we all send one new name apiece; that would just double the list. Have you done your best to get that new subscriber? Now is the time for prompt action.

Another thought. In my recent visit among the brethren of this State, I stopped at the houses of some who did not, as I thought, value the Review as they should. A paper costing \$2.50 per year, and containing as much valuable reading as the Review, costs too much and is too valuable to be used for wrapping parcels or papering the walls of chamber rooms. Let them either be kept on file for future reference or given away to some neighbor to whom they may carry a word in due season.

J. S. MILLER.

Ashaway, R. I., March 25.

The Power of Truth.

It takes but a very small portion of truth to convert the soul, if it only receives application from above; and without this opening of the eyes to behold wondrous things out of God's law, one would in vain concentrate the light of seven days upon one sightless eyeball. A single summons, consisting of only two words, "Follow me," severed the connection between the heart of Matthew, and his place at the money-changer's table. One sentence brings Zaccheus joyfully down from the tree to the feet of Christ. One declaration, uttered in a breath, sent away the woman that was a sinner, penitent and relieved, from the house of the Pharisee.

E. ENGLIS.

News and Miscellany.

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

New Epidemic.—A fatal disease termed Meningitis has prevailed for some time past in several places on Long Island. It attacks persons in robust health, and is generally fatal in forty-eight hours. The membranes of the brain and spinal chord are inflamed, and the whole muscular system is subjected to strong contraction. Reaction and stupor follow, into which the patient sinks and dies. In every case, so far as heard from, except one, death has supervened.

Diseased Chickens.—We learn that there is very prevalent now, among barn-yard fowls, a disease that is particularly fatal to the chickens. They are dying by hundreds all over the country. It is possible that some of these diseased fowls are brought to our daily markets. Our citizens should be very careful in making purchases of defunct chickens.—*Cincinnati Commercial.*

—The cholera is expected at St. Louis this summer—several cases have even been reported already—and the Board of Health of that city are making every effort to ward it off.

—The London *Times*, while recognising the right of Russia to cede possessions on this continent to the United States, thinks its exercise indicates a disposition on the part of the Russian Bear and the American Eagle, to form an alliance against the rest of the world, and especially against England and France. It asserts that American politicians "admire Russian autocracy and manage to discover strange affinities between it and their own form of government," and that they "fancy that French Imperialists and English Constitutionalists are in conspiracy with each other to propagate despotic principles in the New World."

France.—Trade throughout France is very dull and great popular discontent prevails. Apprehension of war, disappointment in regard to the effects of the great exhibition upon trade, and the oppressiveness of the new army organization, are the leading causes of the discouragement.

Prince Napoleon, Joseph, son of Jerome Bonapart by his second wife, Miss Patterson of Baltimore being his first, has not got over his quarrel with the Emperor. In order to avoid being present at the opening of the Paris Exhibition he left a day or two previously for Havre, where he was to remain a month. It will be recollected that the Prince is son-in-law of Victor Emanuel, King of Italy, and in the event of the death of the little Prince Imperial, stands most conspicuous as the Emperor's successor.

—The *Moniteur*, the official organ of the French government, yesterday contained a pacific editorial on European politics. The cable does not inform us whether it squarely denied the reports that have been circulated relative to the Luxemburg negotiations, which it would of course have been easy to do, were they untrue. Meanwhile the latest dispatches have a more warlike look than anything previously received. Bismark has sent a peremptory demand to Napoleon for the reason of the military preparations going on in France; and at the same time the garrisons of the German fortresses are being strengthened, and preparations are making for the rapid transportation of troops. Still it is to be remembered that the authority for all these statements is not given. They may be false. They may be dreadfully true. The life of the Princess of Wales is despaired of. The Sultan has sent Omar Pacha to command against the insurgents in Thessaly.—*Det. Trib., April. 13.*

Military Re-organization in South Germany.—The military reorganization of the Southern forces is being seriously taken in hand. The Baden Government has borrowed 6,000 needle guns from Prussia, to exercise their soldiers with until those ordered are delivered. The Bavarian Government, too, is stated, in a Berlin paper, to have bespoken 60,000 helmets of the Prussian pattern, of a Berlin manufacturer. That the Hanover military question has been ultimately disposed of by the acceptance of Prussian commissioners on the part of the great majority of the ex-officers is another victory of unity ideas over military prejudices.—*Berlin Correspondence of the London Times.*

—The rumors of a European complication, which have been rife for some days past, are thus explained by a dispatch from London:

"It is now known that the Emperor Napoleon, deeming the possession of Luxemburg indispensable for the military security of the French frontier, not long since commenced negotiations with the King of Holland for the purchase of the Grand Duchy and its incorporation with the French Empire. But as the fortress of Luxemburg, which is one of the strongest

fortifications in Europe, is held by a Prussian garrison, and the Prussian Government, backed by the whole of Germany, firmly objects to the transfer of the Duchy to France, the King of Holland has withdrawn from any further negotiations on the subject. The French Emperor insists that his propositions shall be carried out and the treaty completed. The national pride of France has been deeply wounded, and a wild anti-Prussian feeling has seized the country. Meantime, while the dispute is pending, both Prussia and France are making military preparations."

Important Revolution in South America.—Advices from Panama present a picture of anarchy and military despotism in Columbia.

Mosquera had finally broken up the Congress by military force and imprisoned sixty-eight Senators and Representatives, among them ex-President Murillo, his rival at the next election.

It was expected that his next object of attack would be Panama, and that the State of that name would in all likelihood declare itself free and independent.

The Re-Opening of the Eastern Question.—There seems to be a general expectation in Europe that the "eastern question," which never stays long settled, is to be reopened this summer, and possibly to assume larger proportions than ever before. All the governments are increasing their armaments, and with every motive to peace among themselves, they are vigorously preparing for war. It is the eastern question that thus puts them on the alert. They foresee the prospect of a general revolt in the European provinces of Turkey, and they mean to stand ready to interfere for the proper reconstruction of the map of Europe after the Turk is finally driven out. This would seem to be the next great step in the restoration and consolidation of nationalities, which is now the conspicuous tendency everywhere. European Turkey is Turkish only by conquest, and by a permanent process of subjugation. Of the sixteen millions of people inhabiting the Turkish provinces in Europe, less than one-fourth are Turks. The rest are chiefly Greeks and Armenians, with a few Jews, the Greeks being the prevailing race in all the western and southern provinces, which were formerly part of the Greek empire. There is no assimilation of the races, nor is likely to be if they live together for many centuries to come. They are still as unlike in religion, customs, manners, modes of thought, and every characteristic, as when first the crescent supplanted the dominion of the cross, and scarcely less hostile. Society is a state of perpetual warfare; the Christians have no adequate protection against the rapacity and cruelty of the Mussulmen, and the poor Jews are victims to both Christians and Mohammedans.

The Cretans still hold out bravely, and there are preparations for revolt in Servia and Thessaly. There would be a general rebellion in the principalities that are properly Grecian, if there were only the Turkish power to be resisted. But the European governments are likely to interfere, not from love of Turkey, but jealousy of each other. This is the security of the Porte, and has been for a long time. If the other great powers could agree as to the partition to be made of the principalities, they would stand aside and allow Turkey to fall to pieces, as is the tendency, and must ultimately be the fact. Greece ought to recover the principalities that were once her own and are still predominantly Greek in population and interest. Russia covets the principalities south of her own territory, and would not know where to stop short of Constantinople itself. Austria would put in claims to the principalities "convenient" to her own border, but is hardly strong enough now to press her claims with any great urgency, unless backed by France and England for the sake of holding in check the ambition of Russia. The latter power is supposed to be secretly instigating the Turkish populations to revolt, with a view to the promotion of her own designs in that quarter. What the result will be, or what the course of France, England and Prussia, if there shall be a general revolt in European Turkey, must for the present remain open to conjecture. For the time the eastern question bids fair to be a prominent one on the other side of the Atlantic. It is possible that the idea of the extension of her dominion in the East is one of the considerations that makes Russia willing to relinquish her territory upon this continent.—*Springfield Repub.*

France and Prussia.

The French are surprised and chagrined by the announcement that Prussia has secured treaties with all the States of Southern Germany except Austria, which gives to the former Power the control of their armies. The result is that Germany is practically united under a single sovereign, and that the army which can be called into the field by Prussia outnumbers that of France. This fact furnishes the key to the effort lately made by France to secure the alliance of Holland, Belgium and Switzerland. France

finds that she is about to be overawed by a superior power. A united Germany, united as it has never been before, confronts her, not exactly in the field, but with power to march into the field at the shortest notice, with a large, well-drilled and efficient force. Presuming that Prussia has no hostile demands against France, she still by her successes, and by alliance has become the dominant Power in Europe, and France must either content herself with a secondary position, or engage in war to recover her ancient prestige.

As France is ambitious, and Napoleon III reckless, there is no knowing how soon the storm of battle may break forth. During the summer, France is under bonds for her good behavior, but the Industrial Exposition once over we may expect that trouble will arise. Meanwhile we may anticipate that the efforts to enlarge the French army will increase, and that it will be rendered as thoroughly effective as unlimited expenditure and wholesale conscription can make it. War, therefore, may break out before the end of the present year. If not, the adverse nations will go on arming themselves to the teeth, making, meanwhile, the most desperate endeavors to gain diplomatic advantages over each other. European politics are, therefore, worthy of the closest attention in this country, that we may thoroughly understand the issues which will constantly arise, and be prepared to anticipate the force of the various movements that will be made on the chess board of nations.—*Philadelphia Inquirer.*

Without Natural Affection.

The following recital is almost too horrible for belief, yet it does not come forth attended with any circumstances, calculated to throw discredit upon it. If it was written in party or political interests, its statements might be taken with considerable limitation; but no such motives can be involved in it; and besides, it appears in the N. Y. Tribune, a paper usually reliable and accurate in its statements. The apostle has told us that one sign which would show when we were living in the last days would be, that people would be without natural affection. A picture far less revolting than the following would be an ample fulfillment of the apostle's prediction. If all the characteristics of the last days, are to be brought out with the same terrible intensity, we are truly living in fearful times. But we cannot expect any improvement till the reign of righteousness is brought in; for men will continue to shut out from their hearts, more and more, the restraining influence of the grace of God. And have we not occasion, even now, in the language of the prophet, to cry and sigh for the abominations done in the land? Let us be thankful that a change of dispensation is near. The Tribune says:

"It is getting to be a serious question among Christian men and women whether we ought not to have a Society for the Prevention of Cruelty to Children. We had not recovered from the sickening horrors of the case of the Rev. Mr. Lindsey, who whipped his little son to death because the child would not say his prayers, when we were called upon the other day to record a frightful instance of child torture near Hackensack, N. J., which fortunately came to the authorities before it had culminated in downright murder. A man and his wife, named Vanderbilt, had taken an orphan child, one Mary Ann Farrell, from an asylum, for the purpose of employing her as a servant. For about eleven months the husband knocked her about with a broomstick, and the wife beat her about with an iron dipper. They used to take her to the cellar, strip her naked, tie her up by the wrists, lash her with a horse-whip till the blood ran down her limbs, and then rub the raw flesh with brine. She made her escape at last, and was found one morning in the open fields, with bare feet and legs, and wearing only a single thin undergarment, so saturated with blood and filth that it had to be peeled from her body like a scab. She appeared in court with evidences of torture so pitiful on her person that stout men wept at the spectacle. Her jaw had been broken; her hair had been torn out by handfuls; her face was swollen and deformed; her lips were cut open; her eyes were blackened and scarred; her whole body was bruised and discolored. Little wonder that the neighbors were with difficulty restrained from wreaking lynch law vengeance on the authors of the outrage.

"The same day we reported the discovery of the dead body of an infant in an alley way in this city. Its throat had been cut from ear to ear; the head was nearly severed from the body; there were three or four cuts about the neck, as if inflicted by the trembling, hurried hand of a woman. On that day also another case of infanticide was added to the long list which disgraces our annual police calendar. An unknown woman was seen to drop a bundle in Twenty-

sixth street. When opened it was found to contain the murdered body of a child, killed by strangulation.

"One of the most shocking and inhuman child-murders that we ever read of occurred in the early part of March, in Warsaw, Indiana. An abandoned woman named Hines, apprenticed her little boy, four years of age, to a Mr. and Mrs. Harl. They were to have kept the boy until he was of age; but the process of "conquering" him which the man Harl immediately commenced, was too severe for so tender a baby, and death relieved him of the charge at the end of four weeks. The day after his introduction to his new home the poor infant was whipped with a "black snake whip," because he did not know his letters. He was scourged with a knotted waggon-whip, beaten with straps, knocked out of his chair for falling asleep, bruised with clubs and bits of board until his flesh was like jelly. One day the brute Harl hanged him by the waist from a hook in the wall, took off his shoes and stockings, and kindled a fire under the soles of his feet. When the flames began to die out, the child's mother, who was present, was compelled, with dreadful threats, to bring fresh coals. This torture lasted nearly half an hour. Then the sufferer was taken down and tied to a bed post. Spent with pain, he fell asleep; for this crime he was locked up half naked for two hours and a half, on a cold February day, in a cellar. At night the executioner dipped his head in a bucket of water and imprisoned him again in the cellar. Then he turned him out of doors in his shirt and trousers. After the burning, said Harl's wife, in her testimony in court, "the child was not able to run around as well as usual." Sometimes, as a variation of the torture, the boy was hanged up by the heels. One day, after he had been whipped as usual, he seemed "very poorly;" he "did not talk any," and at noon he was put to bed. Early in the evening Harl sent his wife to her room. It was very late when he followed her. "We had no conversation that night," says Mrs. Harl; "the child was not there in the morning." Mrs. Hines, the mother, suspected foul play, and applied to a magistrate. A search was made, and the body of the poor boy was found in a trunk at the bottom of a well. Harl made his escape, but has since been captured. The women were both arrested, and tried as accomplices in the murder. They were acquitted, after an examination, which seems to show that the mother, who had done little or nothing to prevent the foul cruelty which had been exercised under her very eyes, was the worst criminal of the three.

"A few days ago a German carpenter was arrested in Chicago on a charge of whipping his daughter to death. The neighbors, alarmed at the horrid outcries of the little sufferer, sent word to the police; when the officers entered the house, the man and his wife were absent, and the child was found dead, lying on her face upon a bed. Her back was a mass of wounds; her garments were saturated with blood; her neck was purple with marks of a clutched hand; the eyes were open, and the face was distorted with agony.

"These things are almost too sickening for comment. We used to believe that the wholesale killing of children by slow torture was a refinement of wickedness in which England led the world; but the records of the last year or two go far to transfer the bad pre-eminence to ourselves. Murder by the lash seems almost to have become an epidemic, and one of the worst features in the case is that women are so often implicated in the unnatural brutality. A state of society in which such horrors can become frequent, such inexcusable crimes be perpetrated by parents on their own offspring, cries out to Heaven for signal punishment, with a cry to which God cannot long be deaf."

The War Cloud in Europe.—The sensitive financial barometer of Europe indicates an outbreak of war. The cable dispatches inform us of a wide-spread distrust among business men of the intentions of the French Emperor, and a decline in securities of all kinds. This uneasiness is not without foundation. The French Emperor has been terribly humiliated by the great Prussian Prime Minister. He has been checkmated at all points. Louis Napoleon has prided himself upon nothing more than his foreign policy. He was regarded as the arbiter of Europe, and as holding the fate of nations in his hands. Frenchmen were taught that the foreign influence and greatness of their country under the auspices of the Emperor more than atoned for the loss of their personal freedom.

But this remarkable prestige and reputation of the French Emperor has been suddenly withered by the genius of Bismark. The latter gains all that the former loses. Every detail is mortifying to French pride. The recent debates in the French Corps Legislatif threw a flood of light upon last year's eventful history. The French Emperor believed that Prussia would be defeated in the recent war with Austria. Perhaps this "wish was father to the thought." At any rate, Austria was left without an ally, and in a week was at the mercy of Prussia. It seemed as though Prussia was going to ruin the Empire of Austria hopelessly, and absorb the

whole of Germany. But here Louis Napoleon interposed. He warned Bismark that if he pursued his conquests, France would enter the field in defence of Austria. Still more, he whispered that inasmuch as Prussia had already gained an enormous accession of territory, it was only fair that it should divide the spoils, and yield that "little rectification of frontier" to the Rhine. It is just here that Bismark displays the ascendancy of his genius. He made peace with Austria on such conditions as we know of, and then turned the French Emperor's greed of territory to account. It so happened that parts of this territory covered by France belonged to Baden and to Bavaria, which had espoused the Austrian side of the quarrel in the Germanic Confederation. But Bismark converted these hostile States into friends by revealing to their rulers that the French Emperor wanted to despoil them. The King of Bavaria and the Grand Duke of Baden were naturally indignant, and readily fell in with Bismark's plan of an alliance with Prussia, which would guarantee them their independence upon condition of placing their country and military forces at the disposal of Prussia in case of war.

The treaties between Prussia and Bavaria and Baden were kept profoundly secret, until they were contemptuously revealed by Bismark in the North German Parliament, in response to certain indiscreet boasts of M. Rouher, the French Prime Minister, in the Corps Legislatif. The effect was prodigious. It was seen at a glance that Bismark had completely outwitted Louis Napoleon, and had virtually effected the unity of Germany. By his skill in war and peace, he was in a position to confront Europe with forty millions of united Germans, drilled in the most effective manner in the world, and armed with the terrible "needle guns." United Germany had always been regarded as a match for both Russia and France, and it is obvious that the latter can effect very little single-handed against any policy Bismark may choose to adopt. Louis Napoleon may precipitate a war in order to cover up the mortifications to which he has been exposed abroad, and to avoid still greater danger from the growing discontent of Frenchmen. A few days will determine whether he will resort to this desperate alternative. But it now looks as if his proper course would be to attend to his great Exhibition, and content himself with amusing Europe while Bismark governs it.—*N. Y. Commercial Advertiser.*

Child Murder in New York.—HORRIBLE REVELATIONS.—The New York Board of Health has knowledge of more than thirty houses in that city wherein the sole business is the procuring of abortions. Four deaths of infants having been reported in one house, in a single day, Registrar Harris ordered an investigation, and the inspector found the mansion full of young and middle-aged women from all parts of the country, all either far advanced in pregnancy or suffering from operations which had but recently been performed. Here are the rules of the house, as posted in every lodging room:

1. Ladies entering this institution for confinement are not allowed below the parlor stairs.
2. No visitors, male or female, allowed in the rooms.
3. Each occupant is expected to keep her room in order, excepting when disabled by sickness; such notice to be sent to the Madame.
4. All persons leaving children at this institution can have no further claim upon them, and must never trouble the Madame for said children as to their whereabouts.

The board of Health is seeking power to break up such establishments, which it does not now possess. It is said that the abortionists, being unable to obtain burial permits for the infants which they slaughter, now burn the remains in furnaces.

—A society for carrying on systematically the business of stealing and secreting, and selling stolen goods, has just been unearthed and broken up at Norwalk, Conn. It was regularly organized, with President, Secretary and Treasurer, and was composed mainly of clerks in all branches of trade. A strict account was kept of the stealings of each member, and the value accredited to him on the society book. Profit enough had been, already secured to enable two families connected with it to visit the Paris Exposition.

—Newbern (N. C.) imports twelve hundred barrels of Scotch snuff annually from a single firm in New York. It supplies all the North Carolina "dippers."

—The morality of running street cars on Sunday is being discussed by Baltimore clergymen in their pulpits.

—The general agent at New York for the Southern Famine Relief Commission states that the cash receipts up to the present time are \$165,000. Of this sum California sends in gold \$31,000, or increased to currency, \$40,000; New York \$1,300, and the country West and East \$74,000. The distress is authoritatively stated to be urgent; the increasing relief through the Freedmen's Bureau, under the recent act of Congress, is inadequate. An appeal is made for increased contributions.

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. Treat.

BRO. SMITH: Through the goodness and mercy of God I am yet alive; and for the benefit of friends abroad desire to give some particulars of the death of my son, Ezra F. Treat, who died Apr. 2d, after a very long and painful disease of Brouchial Consumption, aged 27 years. He had not spoken above a whisper since last Sept. It has been quite a trial to me because I could not talk with him, I being dull of hearing. One evening a few weeks previous to his death he wrote to me on the slate as follows.

"Dear Father: I thought as we are unable to converse with each other, I would write a few thoughts on the slate. I expect if we are both faithful we shall soon meet to part no more in a land where there will be no more feeble voices, nor dullness of hearing; for we shall be immortal never more to decay. Oh, dear father, what a blissful hope this is to contemplate while I lie here suffering; unable to speak. How this hope cheers me! It seems that the Lord will save me if I continue faithful unto the end. I want to be at peace with God and all men.

"I do not expect to be able to talk much more with any one, for my strength in that respect is failing. I have thought much since lying here of the Sabbath. I have felt more than two thirds convinced for some time that I ought to keep it. Even when opposing you the hardest I sometimes thought you were right; and I now very much regret such opposition, and ask you to forgive me. I think if I had my life to live over again, I should try and obey the commandments of God. But still I feel at times as though I was the Lord's. Pray for me that I may be patient in all my sufferings."

Thanks be to God, he was patient, and although young, he went down to the grave as a shock of corn ripe for the harvest. Since sitting down to write this letter, another son who never made a profession of religion has been in and said that his dying brother's earnest entreaties had harrassed him day and night, and he had resolved to live for the Lord in the future. He has commenced to pray in his family, and wished us to pray for him. So in the midst of trials I am exceeding joyful, and hope to meet in the morning of the resurrection my dear departed friends and unite my voice with theirs in ascribing glory and honor to God and the Lamb forever.

I am highly pleased with the Review since its enlargement and hope it will still be enlarged. I am willing to pay three dollars a year as long as the Lord provides the means. I think that time is short, and it becomes us to give all diligence to make our calling and election sure. I wish we could have some preaching here on the present truth. There seems to be a spirit of inquiry among the people after the truth in this community. In hope of eternal life.

SAMUEL TREAT.

Searsport, Me.

From Sister Snyder.

DEAR BRETHREN AND SISTERS: I am glad to say there are a few here trying to keep the commandments of God and practice truth as fast as we learn it. We sometimes feel almost discouraged by seeing so few interested in the cause of God, but when we read letters from brethren and sisters scattered abroad who are trying to make their way through to Mount Zion alone, it makes us thankful that there are enough believers here to meet together and claim the promise.

I can truly say the Lord has been good to me. A little over two years ago I was thrown on a bed of affliction and there lay, a subject of God's mercy, to go down to the grave, or be raised by his power. Here our faith was tried. But thanks be to God, in immediate answer to earnest prayer I was enabled to rise up and join in singing two hymns of praise, whereas I had not been able to speak above a whisper for several hours previous. From that hour I improved fast, and was soon going about. I then decided to stop drugging, and the next spring laid aside pork, and began gradually to grow into the Health Reform. But last fall after hearing Bro. Bourdeau's lectures on health and seeing their consistent example, some of us resolved to take a more decided stand. Others here cannot yet see the necessity or importance of it, but we hope they will soon. The more strictly I carry out the Health Reform, the better I feel, and the clearer the light shines.

NANCY A. SNYDER.

Davies Co., Mo.

SISTER S. T. McALISTER writes from Passadumkeag, Me.: I praise the Lord for the light I have received on his precious word, through his dear people. Truly the Lord has been very gracious to me. Last July I was in ignorance of God's holy Sabbath, but through his good providence, sister Davis came to this place and was made an instrument of conveying light to my dark mind. She gave me some of your excellent tracts which shed so much light on the Bible that I could but see it a duty enjoined on all, to keep all of the ten commandments; and although it has been very crossing to me to come out and keep a day of rest different from my friends and neighbors around me, yet I have been blessed in so doing. I feel that it is honoring God to rest upon the same day that he rested, and honoring his Son to rest on that day of which he declared himself the Lord.

I commenced keeping the Sabbath last August. Sister Davis and I were alone at that time, but we have one more added to our number now, and expect more still if we are faithful. I think there is a considerable feeling here on the Sabbath question. We have had no preaching yet, but we are praying for the Lord to send some of his messengers this way. We believe they will come in his own time. We need instruction very much. We get a great deal in the Review, for which we feel very thankful, but want to see some one that we can talk with that we may understand the way more perfectly. We feel that we are far behind the brethren and sisters in the last message, but are trying to live up to all the light we have.

It seems strange to us that ministers who profess to preach the gospel, should be so hard against us for keeping the commandments of God, but so it is. They are the hardest ones we have to contend with.

BRO. WM. PENNIMAN writes from Macoupin Co., Ill: I wish to say a word in regard to the enlargement of the Review. I think none can so much desire or need a further enlargement, as the scattered and lonely ones. We are now among that number, and more than ever do we prize its weekly visits. It has grown more and more interesting, and now that we are blessed with the weekly sermons, we can not well do without them. What a consolation it is, that if we can not listen to the verbal teachings of the messengers, we can read their writings.

It was hard for us to leave those of like precious faith, and go as it were into the wilderness, but we trust that we acted in the fear of the Lord. The Lord is good to his people, to those who put their trust in him. We want to do all that we do to his honor and glory.

How true it is that God's people must take the step of temperance before they can take that of patience. We are trying to take it with them, and to rise with the message, that at last we may be among the overcomers.

SISTER L. H. WINSLOW writes from Boone Co., Iowa: For the last four years my lot has been far from Sabbath-keepers, but my trust is yet in my Heavenly Father, and I can to-day rejoice for the light which is leading the remnant people of God.

I often feel disconsolate and think what a privilege it would be to meet in conference meeting with some of like precious faith, but when the Review and Health Reformer come, it is then I have a feast of fat things.

SISTER H. J. WESCOTT writes: I see the hand of God in every advance move leading us step by step, just as fast as we are able to move forward.

The Health Reform has done much for me, though I do not understand it as well as some others, consequently do not receive as much benefit from it as I otherwise might. I am fully determined to go forward although it may cut off a right arm or pluck out a right eye. I love the appearing of my Saviour as I never did before, having been called to lay a child in the dusty tomb to wait until the Life giver comes. It is a severe chastisement, but I deserved it, and feel to bless God that he has taken the one that was fully prepared, to warn the rest. I feel lonely but not forsaken. I am determined to be a perfect overcomer that I may be prepared to meet my child in that kingdom where sorrow and death are not known.

BRO. S. A. BRAGG writes from Cambridge Wis.: Please put me on the list of your three dollar paying subscribers; and I will make money at that, for before the enlargement of the Review, I had to take the Independent to gain a kind of information, the Review did not contain; and if its second enlargement adds as much as its first has, it will be cheap enough at four dollars a year. I believe it to be the best paper printed.

HOME AGAIN.

To my sisters in Tuscola Co., and especially those who knew that I was going to the Health Institute, at Battle Creek, and wished me to see for them, I would address these lines. I should be glad to visit you all, and tell you what I saw and learned that might be of use to you, but the bad going makes that an impossibility. I found the Institute all that it claims to be, and much more. I think the queen's expression after beholding the wisdom of Solomon would apply, that is, "the half was not told." Although my stay was short, this I learned; that the Physicians are kind, and considerate, having the welfare of their patients at heart, and that they practice all they preach. Some of us have thought that a good deal was said upon the subject of Health Reform, diet, and dress reform, and wondered whether they lived it out themselves or not, and how they did it, as nearly every thing we had to eat was unwholesome. It seemed to us that the bill of fare consisted of graham bread, potatoes, applesauce and water, and these must be used very temperately, or sparingly; and one would expect to see a half starved set of beings. In this I was happily disappointed. Webster defines diet thus, "to supply with food," and thus they practice. The patients sit down to well filled tables of good, warm food, and eat with gladness. I say good because I could eat all I wished without being inconvenienced afterward; but let an individual sit down to eat, having a perverted appetite, and he would look in vain for dainties, and think the food was tasteless stuff; and while he was looking, and thinking, the rest having a will, would eat a hearty meal.

Another thing I learned was that Hygiene means more than baths, and graham bread; that air, rest and good nature are constituents, and as Webster has it, "that department of medicine that treats of the preservation of health." So it is. The sick ones recover, and the well ones keep well. Their motto is, "Our Physician, Nature. Obey and live." The reform dress has a Bloomerish look at first sight that is not pleasing, but when I observed how warm and comfortable the ladies were, and how easily they could get around with nothing to impede their locomotion, I forgot all about the Bloomerites, and thought the reform dress was the dress, and could adopt the sentiment of a gentleman at one of the health conventions while I was there; "To the Ladies: May their shadow never grow less, excepting that made by their dress."

I will add in conclusion that as many as may desire patterns, I will try to accommodate, and will also give what information I can to help, expecting that those who are sick, and are trying to live hygienically, will adopt the reformed dress to help them get well, and those who are well will wear it to keep so. Those who do not take the Reformer are not aware how much valuable information they are losing. May it soon find its way into the home of every lover of present truth.

S. A. DODD.

Tuscola Co., Mich.

PRAYER AGAINST TEMPTATION.

"WATCH and pray, that ye enter not into temptation," was the command given by our blessed Lord as he was about to go away. And the prayer taught his disciples was, "Lead us not into temptation." "Pray that ye enter not into temptation," Into temptation; there is where the stress lies.

After offering the above prayer, can a candid soul go forth to life and enter thoughtlessly into the very evils he has prayed to be delivered from? Can he enter the whiskey saloon and take a social glass without being conscious that he is entering into temptation? Can he enter the ball-room even to witness the recreation of others without knowing he is in the way of temptation? Can he sit down to chat over his brother's faults, or take a solitary chew of tobacco, or a cup of tea, without the same consciousness? I think not. Then let us act with consistency. Let us carry the effect of this prayer into our daily actions and we shall not be guilty of so many violations of the law of God.

MARGARET M. STRINGER.

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."

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.

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.

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.

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.

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.

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.

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 Hebraic Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.
2. FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth 75c., 6 oz.
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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.
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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, 5c., 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 likeness, 1c., 2 oz.
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13. THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.
14. THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.
15.-WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.
16. MODERN SPIRITUALISM: Its Nature and Tenacity. The Heresy condemned from the mouths of its own advocates. Third Edition, revised and enlarged. 10c., 5 oz.
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70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

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- 72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
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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 23, 1867.

If those who have promised Sermons for the Review, can send them on immediately, they will greatly oblige.

THE papers are just now teeming with warlike news from Europe. The whole continent is likened to a powder magazine, to any part of which if the torch is applied, the flames will communicate to the whole. "Distress of nations with perplexity," "wars and rumors of wars," and the manifold manifestations of the "anger of the nations," are now the order of the day. Very soon it can be said, "Thy wrath is come." Rev. xi, 18. The seven last plagues in which "is filled up the wrath of God," are to follow this state of things. Some items on the state of Europe we give in this number, but would be glad to give more had we space. A condensed article on "Affairs in Europe," from a Chicago paper, is for this reason laid over till next week.

A Good Way to Express Yourself.

A SUBSCRIBER speaking of the proposed further enlargement of the Review says:—

"I am so glad to hear of another enlargement of the Review, that I hardly know how to express myself; but I hasten to send the money to pay my extra subscription," &c.

This is the right kind of expression, always in order, and always appreciated. There are, doubtless, many other friends of the enlargement, hastening to do likewise. We predict that the Review in its enlarged form, though involving a heavy additional expense, will be better sustained than it has ever been before. What do you say, brethren? shall this prediction be verified?

To Correspondents.

ISAAC SANBORN: We sent for a copy of the tract you mention, and agree with you that it must shame the father of all lies and misrepresentations.

QUESTION. Soon after I embraced present truth, I found in a former Vol of the Review a "Synopsis of Present Truth." I became deeply interested in it, when, to my disappointment, I found only a part had been preserved. Has it never been printed in pamphlet form? P. L. CORNELL

ANSWER. The above work has never been published in pamphlet form. It can be found entire with the exception of a few numbers in Vol. xi of Review.

H. C. DOCKHAM. The poem, "Father, take my hand," was published in Review, Vol. xxiii, No. 20.

A CORRESPONDENT calls our attention to the fact that the poetry entitled, "The Path that Leads to Heaven," and published as original in Review, No. 11, present volume, is found word for word in Review, Vol. xxv, No. 2, signed M. A. W. C., and copied from the American Messenger. We thank our correspondent for the correction. We attribute no intentional wrong to the person who last sent it in; but plagiarism, we cannot knowingly countenance.

A CORRESPONDENT inquires: Please inform me how I can keep the Sabbath according to the commandment when my husband does not keep it, and wants his three meals a day, and coffee or tea every meal. My mother who lives with me wants the same. Also, how am I to bring up my family according to the Health Reform when they see meat, coffee, and tea, daily set on the table before them? Last night my husband came home with a large ham, his favorite dish. For my self I have given up meat, tea and coffee; it is for my family that I fear in that respect.

ANSWER. 1. Provide cheerfully all that your husband requires, refraining, of course, from all avoidable labor on the Sabbath. 2. Firmly adhere yourself to a correct mode of living. 3. Gently and steadily labor to instill right principles into the minds of your children. 4. Trust in God.

OUR brethren will please notice our heading for receipts on *advance credits*, at the rate of \$2.50 a year for Vol. 29, and \$3.00 a year from and after the commencement of Vol. 30. J. M. A.

Help Wanted for Conference.

NEARLY or quite every family of the Battle Creek church would esteem it a privilege to obtain one or more young, able-bodied, sisters, for about two weeks at Conference time.

This church expects to have the privilege of entertaining a larger gathering of Sabbath-keepers at the forth-coming Conference than ever convened on any former occasion; and consequently it becomes a matter of necessity that our sisters here should have extra help to perform the labor that must be done at that time.

If, therefore, twenty-five or thirty *working* sisters from other localities, will make the sacrifice of the expense to and from this place, we would esteem it a privilege to give them liberal pay for the two weeks' labor, commencing about the middle of the week previous to the Conference week, or about the 7th or 8th of May.

All who feel disposed to take such stock in the coming Conference, or, in other words, all who are willing to come and labor as above indicated, and also enjoy more or less the privileges of the meetings, are requested to respond by letter immediately to the undersigned, and report in person at the time above specified.

J. M. ALDRICH.

The General Conference.

THE approaching session of Conference should be the subject of earnest prayer, that God may bless and guide in all its proceedings, and send prosperity to his cause in every part of the field. The people of God must arise. We must be converted anew. The cause which has been stayed must move forward. We need a new baptism into the work. And God is ready to pour out his Spirit and bless the efforts of his people, as soon as we are prepared to receive the refreshing from His presence.

There must be unanimity and earnestness in striving to get a preparation for the work of the Lord. The Lord's work will not fail; his word of promise will be fulfilled. But who will share in the blessing? It will be those whose vessels are in sanctification, ready to receive it.

This conference is a very important meeting. Let us pray for its signal success, while at the same time, we ask for a preparation of heart to receive great blessings from the Lord, and for the general advancement of the interests of the cause. Is it not high time to awake out of sleep? We shall see the cause advance, when we are entirely consecrated to the work. Let us seek the Lord with all the heart.

R. F. COTTRELL.

Meetings in Saginaw Co. Mich.

I HAVE just finished my lectures at this place—had fourteen meetings in all. The interest, though not as general as at my last place of meeting, was yet encouraging. On the last evening a vote was called to know how many were decided to keep the Sabbath, and twenty-five stood up. Among them was a supervisor of an adjoining town, who had heard only one discourse. A deep interest is manifested by several who are yet undecided. A good supply of books are taken and the investigation is going forward.

On returning to my last place of meeting, I find that all are standing firm, and some new ones are decided. The books have arrived, and are going like the dew. Some ladies attend every evening, traveling three and a half miles over the bad roads. There does not appear to be any excitement, but a deep and abiding interest. I am more and more convinced that an important field is opening before us here. But I shall not be able to finish the work here before Conference. I am nearly worn out with constant care and labor, and must have a little rest.

M. E. CORNELL.

Saginaw Co., Mich.

Good Reasons.

ELD. I. D. VAN HORN writes: I am decidedly in favor of another enlargement of the Review for the following reasons; 1st. The interest created by its recent enlargement among its readers as far as I have seen, has been nearly double, and, judging from the past, we may expect a similar result if it be enlarged again. 2d. Ministers and people have more than doubled their diligence in furnishing reading matter for its columns. This will be increased by another enlargement. 3d. The brethren and sisters where I have been, are calling loudly for it, and express their willingness to sustain it, since they have read the intimation of its being enlarged again.

For my own part, I will pledge myself to stand by it, and do all in my power to sustain it. I highly appreciate the past enlargement, and think the adding of four pages more will be a step in the right direction. I have asked God's blessing upon it in the past and shall continue to do so in the future.

Yes, let it go forth to its subscribers laden with rich food and a plenty of it, to feed the remnant, that they may be better prepared to meet the coming storms of the last days.

Notice.

I WOULD like to obtain the services of six Sabbath-keepers to work in a brick yard, commencing the first of May next. Any one wishing employment at this business will write immediately to Wm S Higley, Jr., Lapeer, Mich. WM. S. HIGLEY, JR.

Appointments.

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

PROVIDENCE permitting, the next meeting of the churches in Tuscola Co, will be at Vassar, May 4th and 5th. Cannot a messenger be with us?

D. MALIN, Clerk.

Quarterly Meetings in Minn.

THE next series of Quarterly Meetings in Minn., will be holden as follows:

Pleasant Grove,	May 4, 5.
Greenwood Prairie,	" 11, 12.
Orinoco,	" 18, 19.
Deerfield,	" 25, 26.
Bass Lake,	June 1, 2.
Brush Creek,	" 8, 9.

We design that some messenger attend the above appointments.

Will Bro. Ingraham attend the first three appointments?

For the Committee,

STEPHEN PIERCE.

Business Department.

Not faithful in Business. Rom. xii 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

JOHN BELDEN: You request your paper changed to North Blanford, M ss. *Where from?*

MARION BUZZELL: Where does your Review now go?

SARAH R. POWERS: Unfortunately for us we are not personally acquainted with all our subscribers and consequently cannot always guess where their papers are being sent when requested to "Send my Review to Burboon," or anywhere else. Always give us the Post Office to be changed from, as well as that to be changed to, and the change will be made promptly.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. J F Stillman 30-18, Samuel Sumner 30-18, Arba Smith 31-17, Mrs P D Lawrence 31-1, E E Sturgis 31-18, Mary A Carter 30-18, L H Culver 30-1.

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To Make up Advance Credits
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For Review to the Poor.

E S Griggs \$2.00.

Donations to Publishing Association.

Alfred Hurlbutt \$5.00, A Friend 5.00.

Books Sent By Mail.

Thos Stephens 50c, H H Bramhall \$1.04, J C North 12c, Palmer D Iro s 56c, Hattie Nelson 25c, I N Pike 25c, O H ffer 75c, L R Reynolds 25c, J Edgerton 1.00, F A D Foster 1.36, W Lindsay 12c, W T Hinon 25c, J W Kunkle 50c.

Michigan Conference Fund,

A Friend \$5.00.

For Danish Tract.

B Osgood \$1.0, E P Osgood 1.00, B M Osgood 50c.

For the Western Health-Reform Institute.

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

O E Wetmore \$50.00, H S Guilford 50.00, D A Wetmore 25.00, M A Wetmore 25.00, E S Griggs 25.00, M Griggs 2.00, Sarah J Hunt 25.00, Chas E Hunt 25.00, M W Rathbun 25.00, C M Rathbun 25.00, Mariah West 25.00, A R Knight 25.00, B F Merritt 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.

Mrs R O Saunders \$25.00, Ed Wick 100.00, Mariah West 10.00, A R Knight 25.00, B F Merritt 25.00, B McCormick 25.00, Harmon Lindsay 125.00.