

ADVENT REVIEW



And Sabbath Herald.

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

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Fear Not.

CHILD of God, oppressed and weary,
Tho' the way be dark and dreary,
While you linger 'mid the gloom
Of earth's fast approaching doom,
When God's vengeance will be hurled
On a sinful, guilty world,
Fear not; press on, God in power,
Will defend you in that hour.

Tho' the road be rough and long,
Pressing through the giddy throng,
Scorned by friends, by foes reviled,
Oft by Satan's arts beguiled,
Struggling 'gainst the world's cold pride,
Who thy hopes fain would deride,
Fear not; press on, Christ is near,
Soon his voice thy heart will cheer.

Fear not, then, though storm and strife
On every side assail thy life;
Jesus, our king, is at the helm,
He will the wily foe o'erwhelm,
He'll rescue all who God obey,
Who keep the strait and narrow way;
Ere long in glory bright he'll come,
And take them to their deathless home.

M. E. GUILFORD.

St. Charles, Mich.

A Few Thoughts on the Covenants.

THE chief error with which we have to contend here in the West is Antinomianism. Our opponents who advocate the abolition of the law, contend that the ten commandments are a part of the old covenant; that they ceased at the cross; and that the new covenant was to be made *not* according to the covenant made with the children of Israel, when the Lord took them by the hand to lead them out of the land of Egypt. Jer. xxxi, 32. I shall try to present a few thoughts showing that the arguments referred to are at variance with the general tenor of the Scriptures. We do not believe that the ten commandments are the old covenant, for this reason: The first covenant was faulty. Heb. viii, 7. The law of the Lord is perfect. Psa. xix, 7. The first covenant decayeth, waxeth old, and is ready to vanish away. Heb. viii, 13. But heaven and earth must pass before one tittle of the law fails. Luke xvi, 17. Isa. li, 6.

But, says the objector, the old covenant was made with the children of Israel, in the day that the Lord took them by the hand to lead them out of the land of Egypt; and this, surely is the ten commandments. See 1 Kings viii, 21. But was there not another covenant made with them in the day that he took them by the hand to lead them out of the land of Egypt? Certainly there was. For proof see Jer. vii, 22, 23. "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices." He

next tells what he did command them. But this thing commanded I them, saying, *Obey my voice* and I will be your God and ye shall be my people, and walk ye in all the ways that I have commanded you that it may be well unto you. Here direct reference is made to the covenant brought to view in Ex. xix, 5-9. And this, we think, is unmistakably the old covenant. God here makes an agreement or covenant with the children of Israel, that if they will obey his voice and keep his covenant they shall be a treasure to him above all people; and they agreed to do all that the Lord had spoken, thereby signifying their willingness to fulfill their part of the covenant. But they transgressed the covenant. They obeyed not the voice of the Lord neither walked in his law. Jer. xxxii, 23.

The first covenant was faulty in that it could not take away sin. The children of Israel had violated the terms of the first covenant which God made with them through Moses, and also God's covenant which he commanded them forever and spoke with his own voice. Deut. v, 24. This they promised to keep in their assent to the first covenant. Therefore a law was added because of transgression. A typical system was instituted pointing to Christ, that the penitent sinner might receive pardon by expressing faith in Christ the coming Messiah.

But it may be asked how the new covenant is better than the old. Simply because it was established upon better promises. Heb. viii, 6. The old covenant could not take away sin; but in making the new, God adds this promise: I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. Heb. viii, 12.

The ten commandments are God's covenant. Deut. iv, 13. They are the conditions both of the old and new covenants. And this fact will explain the allusion to them in 1 Kings viii, 21. In the old covenant Israel were required to keep God's covenant or law. Ex. xix, 5. In the new covenant God's law is to be written upon their hearts. Heb. viii, 10. How beautifully appropriate is the language of the apostle, "For if our hearts condemn us God is greater than our hearts and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence toward God." 1 John iii, 20, 21. Who will dare to desecrate the Sabbath if the law of God is imprinted upon the tablets of his heart? and if the words "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work," are written in his thoughts?

In Deut. iv, 13, we read, And he declared unto you his covenant which he commanded you to perform even ten commandments. In this text there are two points worthy of notice: First, that God calls the ten commandments his covenant, and second, that it is a covenant commanded. We wish these facts borne in mind. We shall refer to them again. Will the reader now turn with me to Psa. cv, 8, 9, 10: "He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." What covenant is here spoken of? God calls it his covenant, and also the word which he commanded. Verse 8. Deut. iv, 13, clearly shows that it is the ten commandments. Verse 9 states that he made the covenant with Abraham.

This agrees perfectly with Gen. xxvi, 5, where God declares to Isaac that Abraham kept his commandments. It will be seen that in verse 8 God tells what he has remembered. In verse 9 he adds, "and his oath unto Isaac." He has remembered that also. Our Antinomian friends contend that the covenant here spoken of is the promise to Abraham. But by reading carefully, the following fact will be apparent: The same covenant that is remembered forever, that is commanded to a thousand generations, that is made with Abraham, is confirmed to Jacob for a law, and to Israel for an everlasting covenant. It is absurd to say that the promise to Abraham was confirmed to Jacob for a law; for what were the requirements of that promise? What were its prohibitions? How could Jacob obey that promise as he would have to do if it was confirmed to him for a law? When God had confirmed the covenant to Israel for an everlasting covenant, he said, Unto thee will I give the land of Canaan, the lot of your inheritance. He brought them into the land of Canaan that they might keep his covenant. Verse 45. It was confirmed to Israel at mount Sinai, and how natural that the covenant that David declares perfect, Psa. xix, 7, and that is a holy covenant, Dan. ix, 30, should be everlasting.

But if we should admit all that our opponents claim, what would they gain? Simply nothing. They are not content to leave the human family entirely without law, and so tell us that whatever is brought into the New Testament is binding on us. This being the case, it is not difficult to find the Sabbath in the Christian dispensation. After the crucifixion, the holy women rested on the Sabbath-day according to the commandment. Luke xiii, 56. Those who had received the teachings of Christ had yet to learn that the Sabbath commandment was abrogated. Christ taught the perpetuity of the Sabbath. Mark ii, 27, 28. What hope can those have who trample under foot the commandments of God? who reject the testimony of Jesus, and the teachings of the apostles? May the Lord have mercy upon them, and may his Holy Spirit plead with them to repent before he that is unjust must so remain.

But to return. When the ark of the covenant is spoken of, the ark containing the ten commandments is always meant. 1 Kings viii, 6, 9. John, when receiving the Revelation, looked forward with prophetic vision to the closing of probation, and the destruction of the wicked. He looked into the most holy apartment of the heavenly sanctuary, and declared that there was seen in his temple the ark of his testament [covenant]. Rev. xi, 19. The ark of the covenant was beneath the mercy-seat in the most holy place of the earthly sanctuary. Ex. xxvi, 34. The earthly sanctuary was a true pattern of the heavenly. Heb. ix, 23. This we consider positive proof that the ark containing the ten commandments occupies a place under the mercy-seat in the holiest of all in the heavenly sanctuary. In Heb. viii, 4 and 5, we learn that priests offered gifts or sacrifices according to the example and shadow of heavenly things; and by reading carefully the duties of the priests under the old covenant, we may understand the work of our great High Priest who is consecrated forevermore. He offers his own blood as an atonement for the sins of his people; for their violation of the law contained in the ark.

I will refer to but one more scripture. *Psa. lxxxix. 27.* "Also I will make him, my first born, higher than the kings of the earth." This, all will understand to be Christ. *Verse 28.* "My mercy will I keep for him forevermore, and my covenant shall stand fast with him." *Verse 30.* "If his children [Christians] forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes." *Verse 34.* "My covenant will I not break, nor alter the thing that is gone out of my lips."

If by these few thoughts on the covenants, any one shall be led to see that God's covenant is still in force, my object is attained.

L. D. SANTEE.

Gridley, Ill.

Sunday Keeping.

Do not some who profess to keep the commandments of God—the whole law—by observing the Sabbath, break them by observing with equal sacredness the first-day of the week? Can we regard Sunday as a regular holy-day and keep the commandments perfect? "*Six days shalt thou labor and do all thy work; but the seventh-day is the Sabbath of the Lord thy God.*"

God wrote nothing amiss when he deigned to inscribe for man his law with his own finger. Every word is essential in the law, "it is perfect converting the soul," "and in keeping of them there is great reward." *Psa. xix.*

The power of habit is very strong; and those who have been accustomed to regard Sunday as the Sabbath up to an advanced age, certainly will experience a strange feeling in discarding this papal imposture for the true Sabbath. But with all this strangeness, strength of habit and prevailing unpopularity, if Sabbath-keepers have not the love of the truth established deep enough within their hearts to keep the fourth commandment, free from traditional jurisdiction, and a sufficient quantity of moral courage to face error and unpopularity with a firm will and steady purpose, I fear they have not sufficient strength of character to stand the final test of God's people, or to hold fast that faith, without which no man shall see the Lord.

God may have blessed his people in Sunday keeping but not for it during the days of "Gentile ignorance." Now the times of restitution and refreshing are at hand, and he commandeth his law to be known. In the fullness of time Christ died for the ungodly and the "time of reformation" was ushered in. All God designed at that time to make known to man was declared. Pharisaical tradition was sternly reproofed, evils were condemned, but the law and the Sabbath needed no re-enacting. When the days of degeneracy came, making void the law; when the son of perdition exalted himself above all that is called God, trampling the truth to the ground and persecuting the faith; when the long night of darkness enshrouded the world till it was replete with abomination, making desolate the "heritage of Jacob," the fullness of time was come. *Dan. viii. 12.* These things were to be, but deliverance came. God's hand was in the work. He raised up a Luther, a Melancthon, a Zwingli, with their cotemporaries, to carry out his grand designs.

They were godlike, holy men. They had a host of errors to combat, and if God did not enlighten them upon his broken law they could not see the breach. They lived out all the perfection of holiness they in the providence of God could attain to, and were blessed. We are not slow to acknowledge the work of God in all religious movements, and know he is at work now.

The labors of the Wesleys, the zeal of Lady Huntingdon and all her friends, the devoted Clark and Fletcher, all were instruments of a higher power in establishing the great ecclesiastical revolution of the fifteenth and sixteenth centuries. And God still blessed them in Sunday keeping, though not for it. The time of his truth was not wholly revealed and he suffered it to be. Every work must have its appointed time; for as God has spoken through his holy prophets, so must it be fulfilled.

The time for his law and sanctuary to be revealed, at last came. *Dan. viii. 14. Rev. xiv. 12.* In the

last days truth must be known. With what force the poet declares,

"Truth crushed to earth will rise again;
The eternal years of God are hers."

Yes, God's truth is eternal. It cannot be crushed out by mortal man. The "breach" will be restored, the "gaps" built up, and commandment-keepers alone will inherit the "everlasting possessions." *Isa. lviii. 12. Rev. xxii. 14.* Commandment-keepers were not mentioned during the apostasy, they are not mentioned in the "times of Reformation," nowhere but in the "last days" have they a place in sacred history as God's people. *Rev. xii. 17.*

The fullness of time is come when "truth" is to plant her foot upon the earth. Each epoch has received its truth and this is present truth with us. Shall we heed it? or shall the power of fatal apostasy mark us for its own. *Rev. xiii. 16.* We cannot serve two masters. God will have the whole heart or none. He will not accept that service which unites truth with error, the love of this world's applause with the true merits of Jesus, or carnal mindedness with the commandments. *1 Jno. v. 2-3.* His jewels must be genuine. Therefore "establish your hearts for the coming of the Lord draweth nigh." E. BOOTH.

Overcomers and Their Reward.

Who of us cannot say that we sincerely desire to overcome? An exceeding great reward is held out to overcomers. We think, talk, and pray, much about it. We feel that it is a great work, a work which must be speedily performed or it will be too late.

But what is it to overcome? To subdue, conquer, or become victorious. See Webster. Next arises the question, What must we overcome? We are told to overcome evil. Our hearts are by a fallen nature "deceitful and desperately wicked." Yet we are exhorted, yea commanded, to be perfect and holy. Jesus is our perfect pattern,—we can do nothing without him. He entreats us in persuasive words to learn of him, for he is meek and lowly in heart; and he can be touched with the feelings of our infirmities, for he was tempted in all points like as we are, yet without sin. Do we ask how we shall overcome? If we study carefully the word of God, which is as a lamp to our feet, and a light to our path, we shall find instruction. Yet, for all this, how often have we found ourselves doing those things which we would not. In spite of our best resolutions, how often when we would do good, evil is present with us. And when at evening we review the events of the day, how often we are stung with self-reproach and remorse, as we remember the careless and trifling words, or the impatient and hasty words, or perchance the murmuring and complaining words, which have escaped our lips. Alas! we have been overcome! Our hearts condemn us, and our confidence toward God is diminished; and with sighs and bitter tears we exclaim, oh, how shall I ever overcome?

This has been my experience, and I doubt not that of others. But the Lord is merciful, slow to anger and of great kindness, not willing that any should perish. To the little remnant who are preparing for translation, he condescends to give through the gifts of the Spirit, and the leaders in the church, special light on the great work of overcoming. Shall we suffer our hearts to rise up against it, because it crosses a perverted appetite and makes us peculiar? or shall we not rather accept it thankfully, and hail it as a beacon preparing the way for our deliverance? Oh, yes! I mean by the help of the Lord to faithfully walk in the light, and make it a matter of principle and of conscience to obey the physical, as well as the moral, laws of God. Blessed be his holy name for the light that shines upon our pathway. God is faithful. His arm is not shortened that it cannot save, nor his ear heavy that it cannot hear. Who ever trusted in him and was confounded? No one. Mark that deeply bereaved sister who has been so suddenly deprived of those dear ones who seemed necessary to her own existence. She is sustained. She has testimony for the Lord, and has a stronger hold on the immortal inheritance. She feels that she has a great interest in the resurrection morn, and that is not far distant.

Whatever be our lot, whether lonely, persecuted, afflicted, or bereaved, if we are patient and submissive, casting not away our confidence in God, grace will be given to enable us to bear the trial, so long as it will be for our good, and deliverance will be ours at last. We have the sweet promise that "our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." And this is the overcomer's reward.

Our heavenly Father hath chosen us in the furnace of affliction; and when he can see reflected in us his own lovely image, then we shall have overcome. I fully believe that God is leading this people on to certain victory. Let me share in their sorrows and at last be partaker with them in their joys when Jesus comes, and I ask no more. Oh, let us take courage! Our Captain has gone before. He saith, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And he will help us also. And to him that overcometh he will grant to sit down with him in his throne.

SARAH E. LINDSLEY.

Mexico, N. Y.

Watch.

ABRAHAM set an example worthy of the imitation of every Christian. It was night, and God called him forth to count the stars, telling him that so should his seed be. And Abraham believed God, and he counted it unto him for righteousness. And God said unto him, "I am the Lord which brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And God said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not." "And when the fowls came down upon the carcasses, Abram drove them away."

A little further on we read, "When the sun went down and it was dark, behold a smoking furnace, and a burning lamp passed between these pieces;" and we know that the sacrifice was accepted.

It is a plain story briefly told; but like all stories from the same source, it contains a great and good moral. Christian, do you see the application? God has told us, that, if we obey him in all his requirements, we shall be greatly rewarded; and in order to seal to us that reward, he calls upon us for a full and perfect sacrifice. Every one who earnestly desires an inheritance with the children of God, willingly complies thus far, and lays all upon the altar. But it must be faithfully guarded; for there are fowls—Satan, the allurements of the world, and the evil propensities of our own carnal hearts—that are hovering near, ready to pounce upon and destroy it. Ah! here too many fail of obtaining the prize. Growing weary of the arduous task of watching, they fold their hands quietly, and rest while the ravenous vultures are constantly engaged in picking at, and carrying off, particles of the sacrifice. Piece after piece is taken. Less and less grows the accumulated mass, until by and by when God is ready to receive it, the sacrifice is gone. The day is far spent, the sun is fast setting in the west, and the night shadows will soon gather around us. What we do must be done quickly; for we have only a little time to work. Let us each guard well our own individual sacrifice, keeping all those fowls away, and waiting patiently for God to receive it. Watching until the Bridegroom cometh, that we may then receive our everlasting inheritance.

EMILY L. CANRIGHT.

Coldwater, Mich.

RE-CONVERSION OF CHARLES HEMANS.—Mr. Charles J. Hemans, son of the celebrated Mrs. Hemans, joined the Church of Rome some twelve years ago, but has lately returned—or become a "revert," as it is now called. He has spent ten years in Rome itself, devoting himself to the careful study of the antiquities of the Christian church in and about that city, especially the catacombs, supposing that this would strengthen and confirm his faith in modern Romanism; but the result has been just the opposite.

An Interesting Letter.

BRO. WHITE: While attending the French School at the Grand Lign Mission Institute, in Canada East, fifteen years ago, I became acquainted with Mr. I. R. Lamoureux, a French Baptist, who was a student in the Institution at that time. After I left school I did not see Mr. L., till about one year ago, when he came and spent a few days at my house in West Enosburg, Vt. During his stay with us, he attended several of our meetings, and heard our views for the first time. I have recently received the following letter from him, which shows the impressions he received during his visit with us, and how his mind is being exercised in regard to our position.

A. C. BOURDEAU.

I. R. Lamoureux to his friend A. C. Bourdeau.

DEAR FRIEND:

I ought to have written to you long ago; and I meant to do it many, many a time. But since I left you I have been so unsettled both in body and in mind, that I have neglected my best friend. I crave your pardon for this long neglect; whilst I should certainly have said, at least, a few words of acknowledgment and thanks for your hearty welcome, and all the attention and kindness you showed me during my stay with you. Nevertheless I can say that I was very sensitive to all those tokens of brotherly love and Christian charity, and assure you of my gratitude and good feeling for you all. Whatever may be the difference of our views in certain respects, I entertain the highest regard for your moral character, and the fullest confidence in the sincerity of your religious profession.

I do not wish to flatter you by any means; but I must say that I found among you more practical and living religion than in all other denominations put together. Most Christians, so-called, can hardly be known in daily life, from people of the world. Their ways and conversation do not differ materially from those of the world. But with you, religion seems to be the main topic of conversation, and you speak of the promises of God as something real, and that will soon be accomplished. Moreover, your manners and habits are certainly a beautiful example of reason, temperance, and simplicity, to this present, perverse, and foolish generation. I say this because I was struck with the vast difference between you and other denominations.

I have a sort of idea, or feeling, that when the Lord cometh, I would feel safer with you than with any other sect, if I may use that word. For you long after his coming with such eagerness and assurance. You talk of the dear Redeemer and his kingdom as no fictitious things; while other Christians (except the Adventists), speak of them almost as fables. How cold, how cheerless, their sermons are! The second advent of Christ seems to them far off still, and how few seem to realize it! Christ is coming to deliver his children, and finally to renovate this earth which is now polluted with sin. What sweet consolation such an idea is calculated to afford to every true and sincere believer! And still Christians remain cold, indifferent, as though they were quite unconcerned with that great event! Is that religion? Is that the way we should accept the word of God? Oh, no, no, no!

I must confess that I am myself too cold, and not engaged directly enough in the great cause. Still I can say that religion is something sweet to my heart, and that now, in my present circumstances, it is my best and only consolation. The subject of religion has greatly occupied my mind since I left you. I have read with interest several of the works you gave me on the Sabbath, and although I am not fully convinced, I agree with you on several points. That a day of rest is necessary to our moral and physical economy, I am fully convinced. All the question lies with me now, whether we should strictly observe a particular day, and that day the seventh still.

The question whether the church of Rome had any right to substitute the first day for the seventh is too contemptible to have any weight in my mind. The fact that the keeping of Sunday was a Romish institution would be a sufficient reason for me to abandon altogether its observance. I have such an abhorrence of anything that is Romish, such a contempt for the

"mother of harlots," that as soon as I am fully convinced that Sunday keeping is one of her laws, I shall forsake it altogether as a day of sacred repose.

But I want more light on the subject, and I mean to study it too. I am, you know, of a studious turn of mind, and I want to be fully convinced before admitting anything. I should like very much to have the pleasure of remaining some time with you, in order to examine further your views, and study those great questions pertaining to the everlasting kingdom. I sincerely wish to have an opportunity of seeing you again.

Will you be so kind as to write to me about your family. Where is Daniel? What is he doing, etc.? My best regards to you and yours; also to your parents and sister.

I. R. LAMOREUX.

Equality or Trouble.

[BRO. WHITE: The following I clip from the Maine State Press, thinking perhaps that it may be of interest to the readers of the Review.

L. D. S.]

We find in the oration of Rev. Alonzo H. Quint, at New Bedford, the truth forcibly expressed of the great principle which must and will prevail in the great struggle now entered upon, to restore to their old domination in political power the traitors who sought to crush out our nationality:

Our flag, when it rustles in the wind, sweet music, says nothing about race, nothing about color, nothing about property. It never complained because an Irishman bore it with the gallantry of that fiery race, nor because a sturdy German kept step to its march. It never blushed because a black man carried it at Wagner. The ring of our muskets was never sullen because a black man fired one. Our bullets never stopped to ask who bit off the cartridge. Our bayonets never lost their temper because a black man obeyed the "charge!" Our nationality, like the fire of our guns, means perfect equality before the law, and the ballot is the bullet.

To this great principle we must come. Before the clear light of truth all differences must be swept away. There are to be yet, in the eye of the law, no black men, no white men, but only men; not freedmen, but freemen. Unless this is done it needs no prophet to see that trouble is yet to come.

Manners of the Mother Mould the Child.

THERE is no disputing this fact; it shines in the face of every little child. The coarse, bawling, scolding woman will have her coarse, vicious, bawling, fighting children. She who cries on every occasion "I'll box your ears—I'll slap your jaws—I'll break your neck," is known as thoroughly through her children as if her unwomanly manners were openly displayed in the public streets.

These remarks were suggested by the conversation in an omnibus—that great institution for the students of men and manners—between a friend and a school master. Our teacher was caustic, mirthful and sharp. His wit flashed like the polished edge of a diamond, and kept the "bus" in a "roar."

The entire community of insiders—and whoever is intimate with these conveyances can form a pretty good idea of our numbers, inclusive of the "one more" so well known to the fraternity—turned their heads, eyes and ears one way, and finally our teacher said:

I can always tell the mother by the boy. The urchin who draws back, with doubled fist and lunges at his playmate if he looks at him askance, has a very questionable mother. She may feed him and clothe him, cram him with sweetmeats, coax him with promises, but if she gets mad she fights.

She will pull him by the jacket; she will give him a knock in the back; she will drag him by the hair; she will call him all sorts of wicked names, while passion plays over her red face in lambent flames that curl and writhe out at the corners of her eyes.

And we never see the courteous little fellow with smooth locks and gentle manners—in whom delicacy does not detract from courage or manliness—but we say that boy's mother is a true lady. Her words and ways are soft, loving and quiet. If she reproves, her

language is "my son"—not "you little wretch—you plague of my life—you torment—you scamp!"

She hovers before him a pillar of light before the wandering Israelites, and her beams are reflected in his face. To him the word mother is synonymous with every thing pure, sweet and beautiful. Is he an artist? In after life that which with holy radiance shines on his canvas, will be the mother's face. Whoever flits across his path with sunny smiles and soft, low voice, will bring "mother's image" freshly to his heart. "She is like my mother," will be the highest meed of his praise. Not even when the hair turns silver and the eye grows dim, will the majesty of that life and presence desert him.

"But the ruffian mother—alas, that there are such—will form the ruffian character of the man. He in turn will become a merciless tyrant, with a tongue sharper than a two-edged sword, and remembering the brawling and cuffing, seek some meek, gentle victim for the sacrifice, and make her his wife, with the condition that he shall be master. And the master he is for a few sad years, when he wears a widower's weed till he finds victim 'number two.'

We wonder not that there are so many awkward, ungainly men in society—they have been trained by women who knew not nor cared for the holy nature of their trust. They have been made bitter to the heart's core, and that bitterness will find lodgment somewhere. Strike the infant in anger, and he will, if he cannot reach you, vent his passion by beating the door, the chair, or any inanimate thing within reach. Strike him repeatedly, and by the time he wears shoes he will have become a bully, with hands that double for fight as naturally as if especial pains had been taken to teach him the art of boxing.

Mothers, remember that your manners mould the child. Who will not say that mothers ought to be thoroughly educated, whether our sons are or not?

Slang Phrases.

THE other morning while reading our morning lesson, I was led to dwell upon and ponder over the words in 1 Pet. i, 18: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers." We often hear good, and well-meaning brethren catch up the vain and vulgar by-words and slang phrases which roll from the tongues of the children of this world, and which emanate from the lowest of sources, and use them in their writings and conversation. The following may be mentioned as a few of the most common: "I'll bet," "in a horn," "over the left," "played out," "that's what's the matter," "be blowed," &c., &c. Is not this the vain conversation received by tradition from the fathers? These by-words are taught by the fathers, and learned by the children. If we were to get into conversation with a horse-jockey or sporting man of any kind, we should expect to hear more or less of this kind of language; but in the true Christian, and those, too, enlightened by the blazing light of "present truth," we do look for such idle words to be laid aside.

It seems as though they are all wrong, and especially when coming from those who are looked to for an example. We have been redeemed from all such vain conversation. Then let us no more turn back to such things which are not convenient. These are a few of the thoughts that suggest themselves to the writer on this text. Much more might be said, and much more scripture produced against this manner of using the tongue. Reformers only desire to know the truth, to obey.

E. G. RUST.

Winfield, Mich.

Love begets love. 'Tis a flame that communicates itself. They that have much forgiven them, much done for them, much laid out for them, and much laid up for them, will love much.

This life is a middle state; we must soon go higher or lower, where we must spend upon the treasure we here lay up whether of wrath or glory.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 11, 1866.

URIAH SMITH, EDITOR.

A Great Fact Accomplished.

The Western Health Reform Institute was opened for the reception of patients and boarders, at the time appointed, Sept. 5. The occasion was one of encouragement and good cheer. All felt that the Institution was and would be a complete success. The prospect for patients is all that could be asked. The greatest fear that the managers now have, is, that they will not be able to accommodate all who may wish to come. Let those who contemplate coming by all means first correspond in relation to the matter. All the conveniences contemplated are not yet completed, but the work will be carried forward, and the capacities of the Institution enlarged as fast as possible.

We have only to look back to our Conference in May last, less than four short months ago, for the time when this matter first begun to take practical shape among our people. Now we behold an elegant site secured, buildings ready for operation, a competent corps of assistants on the ground, two numbers of a Health Journal already issued, with a subscription list that has doubled within the past few weeks, a sum bordering on eleven thousand dollars already subscribed for stock in the enterprise, and the Institute opened and operations actually commenced. In no enterprise ever undertaken by this people, has the hand of the Lord been more evidently manifested than in this thing. And we here enter our record of gratitude for the great fact accomplished, the great step taken in the right direction.

But in this, as in other branches of this work, we may expect that the enemy will try with all his power to bring reverses, create hindrances, and block the wheels to its onward progress. But the Lord, whose the work is, is mightier than all his foes. And if we all so live that he can work with us, he will carry it through. We must consecrate ourselves to him as never before. In a few years at most, our work will be finished. The overcomer will reach his reward. The victory, the crown, the sweet rest after the weary toil, will be given to the faithful.

The Napoleon Bubble.

It is well known that there are some who, making mince-meat of the prophecies generally, are strenuously endeavoring to set up Napoleon III, as the great fulfillment of many of the ancient prophetic records, the Antichrist, the eighth head of the beast, the dictator of nations, the destined monarch of the world, the all in all of political objects now before mankind. It is apparent that all these illusions must vanish into thin air, whenever he ceases to have a controlling influence in European affairs. His prestige as the "destined monarch of the world," is gone so soon as he meets with a power which dictates to him, instead of being dictated by him. And it seems that even now such an event has occurred. According to the following article which we clip from the Independent, he made a demand of Prussia, which was snubbed with an immediate and emphatic No; and in this unexpected emergency, he found himself not in a position to enforce his claims. The event is caricatured in Harper's Weekly more forcibly than it can be described in words. Count Bismark, the Prussian prime minister, and Napoleon, are represented as on the precipitous bank of a river, fishing. Bismark has a pole of goodly dimensions, and a line of suitable length, with which he has procured a noble string of fish. Napoleon appears not only fishless, but with less than half a line, which will not anywhere near

reach the water. Napoleon hereupon says to Bismark, "My line will not reach the river; give me some of yours." Bismark immediately replies, "Not a bit of it!" "Ah! well, then," responds Napoleon, "keep it yourself," and pockets the refusal, and goes without his fish with whatever grace he can. Haven't those who have written so much about Napoleon, all the while meant Bismark? Who knows?

But to the article, a careful perusal of which we commend to the aforesaid Napoleonites in general, and "Rev. Mr. Baxter" in particular. Under the heading of "New Europe," the Independent says:

The spoiled children of this world are used to have all they ask for; and Napoleon III, that minion of fortune, has been so spoiled that, when he asked of Prussia a frontier on the Rhine, there were those who thought that through either war or peace, he was sure to get it. It has proved otherwise. The demand was carried to Berlin, and, without receiving the grace of respectful delay and consideration, was answered in a day with a prompt, decided, and emphatic negative; meaning not only that the Prussians would not voluntarily yield a foot of German soil, but would resist encroachment with all of the gigantic power they have lately manifested. With this baffled attempt at territorial extortion, the new lines created by the war are defined; and we are enabled to re-draw the European maps of last year, now a century or more out of date. For the war of a fortnight, did the work of an age. Italy is extended from the Alps to the Apennines. The boundaries of Prussia are enlarged so as to give it a compact roundness between the Rhine, the Main, the Baltic, and Poland. Austria loses Venetia, and such claims as she had to Holstein. The king of Hanover, and some of the minor magnates of Northern Germany, surrender their dominions to Prussia. There is to be for the moment a confederation of Southern German States, patronized by Bavaria; but presently to be absorbed by the union at the north, and made Prussian. Such are the geographical re-arrangements that may be regarded as already settled.

But it is in politics that the most radical change has been made. At the helm of European affairs is a new pilot; one without nobility of race or noteworthy antecedents, and who, when Louis Napoleon was planning his canvass for the presidency of the new French Republic, had just emerged from the obscurity of a small landholder and farmer, and tried his unpracticed hand at the internal politics of Prussia. Bismark, in a score of years, has placed Prussia at the van of the first-class powers; has accomplished for Italy what Napoleon III undertook, but failed to do; has expelled Austria from the German Empire, and destroyed her importance in continental politics; has established the supremacy of his government in a military point of view; added vast areas and much-needed seaports to the Prussian territory; and checked the territorial greed of the French. In thus elevating and benefiting his country, the new statesman has raised himself; so that hereafter, he, rather than the French emperor, must be considered the arbiter of European public law. This is the most conspicuous result of the war; and all-important, because it involves all others. It is Prussia who shall henceforth rule in the councils of the Great Powers. England indeed has abdicated all authority on the continent; Austria is prostrate; Italy feeble; Russia not fairly recovered from the consequences of the Crimean war and emancipation; and France deprived of the prestige left it by the war of 1859. In the novelty of these conditions, political forecast is set at naught; and we have to watch the course of events with much the same unenlightened interest as that of the astronomer, across whose object-glass a new and mighty planet has floated. For an explanation of the phenomena, we must wait upon time.

Many a man shifts his sins as men do their clothes: they put off one, to put on another. This is but waiting upon the Devil in a new livery.

The scorner's seat stands next to hell's gate.

The Papacy.

THE man of Sin is trembling within the Vatican. The great mother of harlots who has so long committed fornication with the kings of the earth, is beginning to experience the truthfulness of the prophecy that her power should be taken away, and that those who once supported her, should hate her and make her naked and desolate. More than two thousand years ago the word went forth that the dominion of this power should at a certain time be taken away to be consumed and destroyed unto the end, Dan. vii, 26, and that as its end drew near, it should plant the tabernacles of its palace between the seas in the glorious holy mountain, Dan. xi, 45. The crisis of the papacy is evidently rapidly approaching; and if when compelled to move, the Pope should take up his residence in Jerusalem, where it is reported that a palace is already being built for him, would it not be a fulfillment of the prophecy last named, and afford us the surest index of the immediate coming of the great time of trouble such as never was, spoken of in the very next verse?

We shall watch events with interest; and time will soon determine this matter.

A writer from Rome to the London Herald, Aug. 3d, says:—

"The reports current in Rome, if not absolutely alarming, are such as to create considerable uneasiness. A letter is said to have reached the Pope within the last few days from the Emperor Napoleon, stating that in consequence of the progress of the revolution both at home and abroad, he should no longer be able to provide for the maintenance of the temporal power, and that the Pope must now prepare for the execution of the convention in December. The Pope received the intimation, it is said, with the greatest calmness, and said that he had long ceased to rely on the aid of man, and committed his cause and that of the church to God. Gen. Rufus King, the minister of the United States, subsequently waited on his holiness, and offered him the escort, if necessary, of the American squadron now cruising in the Mediterranean. The Pope declined the offer, with a strong expression of thanks, saying he had no intention of deserting his post, save in case of the most urgent necessity, or that the freedom of the church's action was coerced."

Another says:—The crisis on the Roman question is near at hand. Napoleon has notified the Pope that the French troops will positively be withdrawn September 15th, and that consequently the Holy See will have to come to an understanding with the Italian government. That understanding will have to be reached when the Pope renounces his temporal power and Rome passes, as it will ere long, under the government of Victor Emanuel."

A Boston paper has the following on the same subject:—THE DECLINE OF THE PAPAL POWER.—It is idle to suppose that the recent brief but decisive war in Europe will confine its results to the political condition of the nations which have engaged in it. While France has lost her dictatorship and sunk into one of the many co-ordinate powers, while Austria loses her influence in the west, and Russia suddenly finds a powerful nation between her and the rest of Europe, none of these has lost so much as the Papal power, which has suffered the greatest disaster of all. Not a single Catholic nation in Europe can be pointed out as a firm ally of the Pope. France, we have already shown in former articles, cares nothing for his temporal, and believes to-day more in the philosophy of Voltaire than the religion of St. Peter. Spain is orthodox, but the government is weak, and is governed by men who detest war for an abstract principle. Austria has lost her power on the Peninsular, and the sentiments of her Hungarian population will not allow her to exercise a temporal influence in spiritual matters; meanwhile the poor priests at Rome are left to depend on Heaven and Napoleon as their only protectors, while the former gives victory to the "infidels," and the latter refuses to intervene and save the faith-

ful. In the future disposition of Italian affairs the voice of Prussia will be quite as potent as that of France has been. She will not forget the service which Italy has rendered her in absorbing the attention of a large part of the Austrian army, and it is not too much to expect that the Italians will be left to choose such a form of government as they may prefer. What then will become of the Pope and his temporal power? Italy can no longer contain him, for the recollection of Cardinal Antonelli and his despotic conduct is still fresh in the minds of that people, and there is no other part of Europe where the Pope, as a temporal potentate, would hardly be received, even as an exile. The only alternative for the Papal power is to ally itself with the democracy, and exist as it does in the United States. Then it will have nothing to hope or fear from kings, and it will have to depend on its own merits for support.

The latest correspondence from Europe informs us that the long expected crisis in the papal affairs is at hand. M. Drouyn de l'Huys has, it is said, addressed a dispatch to the Roman Government, informing them that the 15th of September was the date irrevocably fixed for the withdrawing of the troops from Rome, and that the Holy See would have to come to an understanding with the Italian Government on financial affairs and on the political situation; and the last foreign dispatches state that the negotiation is now going on.

Report from Bro. Loughborough.

At the close of my last report I was in Battle Creek, where I spent some two weeks very pleasantly, although much busied with cares during the time. Found the brethren here carrying out the words of the Lord to be diligent in business, as well as being fervent in spirit. The former seems to be a matter of necessity there just at present in order to be prepared to open the Health Institute at the time appointed. The Health Institute is a much larger enterprise than many of our brethren are aware. First, in addition to the buildings already on the eight acres purchased, a building had to be erected 20x36, two stories high. This building is arranged for packing room, bath room, dressing room, and a room to contain a tank of sufficient capacity to hold two hundred barrels of water. A tank had also to be constructed sufficient to contain twenty-five barrels of water with heating apparatus. This water is all forced 124 rods through an iron pipe by a force pump, carried by wind power, from one of the largest and purest wells of soft water in all Michigan. By chemical analysis this water is shown to be decidedly preferable to the purest filtered rain water, being softer, and more free from foreign substances. To prepare means to carry this water, first to the Institute from the well, 124 rods, and thence to carry off the surplus, and waste water from the Institute through a 6-inch cement pipe some 30 rods in length, and to place both of these some four feet in depth, so as to be secure from frost, is no small matter of labor. But, in addition to all this, preparing beds, bedding, and fixtures for the house itself, all make a great amount of labor. But with the blessing of God, and his prospering hand, the work goes bravely and rapidly on.

Right here I would say a word in response to the objections of some to the Institute. Says one, I should judge that your great object in starting this Institute is to make money. You greatly err here. If any money is to be made by it, as you claim, it is made by those who put in their means for shares, and not by any one person, or persons. As already set forth, the whole matters of the Institute are to be regulated by certain by-laws to be adopted by the vote of the shareholders. The managing physician and his corps of helpers will of course have such pay for their services, as will be adequate to their labors, responsibilities, and arduous cares; but even this will be decided from time to time by the vote of the yearly meetings of the corporation.

But, says one, your prices are enormous, from \$8.00 to \$14.00 per week. You will find, when you ascertain what is given at our Institute for \$8.00, and compare it with the higher prices, and fare of other In-

stitutions, that we do not charge a high price. But, you say, some are so poor they cannot afford to pay even your smallest price. Well, we shall do the best we can for them; but there is, as you see, no means to carry on the work of the Institute, except what is received for the cure of patients. The shares are to be invested in the real estate, furniture, and fixtures with which to operate the Institute.

At present, of course, while the financial management of the Institute is in the hands of Bro. Aldrich, Kellogg, and the General Conference Committee, it is not our province to take very great liberties with the means of share-holders; but we will do the best we can to satisfy the share-holders, and the wants of the really and worthy poor. Of course more could be done in that direction, if the Institute had been in operation longer. If it should be found, at the time of organizing the Corporation, that there are those who wish to have whatever dividend may accumulate on their shares, to remain in the hands of the Trustees of the Institute, as a sort of indigent fund to be used in treating those who are worthy poor, and really in want, it of course will be their privilege to leave it there for such purpose. But there are others, as before stated, who put their means into the Institute, who need at least a good interest on their means, to help them in supporting themselves and families. It is our design now, to so frame the by-laws of the Institute, that those wishing to contribute their dividend in the manner above specified, can do it. All will be left at their own option however, from year to year, to do as they please with their dividend.

Some are hesitating, I find, about taking stock, because they do not see how they could get their money again, should they get into cramped circumstances. We would say to such, that shares in the Institute can be sold the same as rail-road or bank stock, and when the Corporation stock is all taken up, others still will wish to invest means, and will gladly buy the shares of any who may then wish to sell. We confidently expect the blessing of God to follow this enterprise, for we believe it to be a part of the work of God incumbent upon us as a people. We view God's laws established in our being as of equal importance for us to observe, as his moral law of ten commandments, and expect his blessing to attend efforts made to honor his righteous laws.

Aug. 27, I left Battle Creek for the Convocation Meeting in Iowa, and arrived on the ground on the morning of the 29th, where the work of preparing for the meeting was going on. The large fifty-foot tent was pitched for meetings, and in the course of the afternoon ten other tents were pitched in the adjacent grove; one of these was twenty-four feet in diameter, and sufficient to accommodate several families. Other tents were of various sizes, sheltering from one to three families. These tents, together with the meeting-house, and a school-house near by, afforded sufficient room for several hundred brethren and sisters, who came with their children to enjoy this holy convocation. As those who came, brought provisions for themselves, they, with the church here, had naught to do but to enjoy this feast.

This Convocation Meeting, the first of the kind ever held among Seventh-day Adventists, has been a good one, and a meeting of great profit to the people and cause of God in Iowa. Twelve discourses, mostly of a close, practical character have been given, as this was thought most proper, in order that the advertised object of this meeting might be attained; namely the mutual religious improvement of God's people. The discourses seemed to sink with due weight into all hearts, both of those in the church and out, and a good religious interest is manifest here. The servants of God present all felt the importance of the occasion, and their duty to feed the flock. The Lord blessed greatly in preaching the truth. The preaching was divided as nearly as practicable, between Bro. Robert Andrews of Ill., the Bro. Bourdeau, and myself.

But the preaching was not the only interesting feature of the meeting. As this was not a meeting of business or a time of hurry, there was ample time for social meetings each day, till Sabbath, from nine till twelve o'clock A. M., and from five till six P. M. Seven social meetings in all were held. These meetings were characterized by deep feeling, hearty confessions, sobs

and tears. On Sabbath and first-day there were three discourses each day, and social meetings besides. Such was the eagerness of the brethren and sisters to speak in these meetings that most of the time two and three were on their feet at once, wishing to speak and be refreshed. In this solemn assembly, the hearts of fathers were turned toward their children, several of whom made a start for the kingdom, and found the blessing of the Lord.

We feel and believe that this has been indeed a feast of fat things, and a good time to the Lord's people, not simply because of a happy flight of feeling, but because of the close, searching truths which were here brought out, and settled with weight on our hearts, and because the people seemed to go from the meeting with new resolutions for duty, and new determinations to live more consecrated to God. We trust this effort was not without effect, even upon those outside the church, many of whom were present, and manifested deep interest in the meeting, especially on first-day. A unanimous vote was passed to have the Advent Review enlarged, as proposed in No. 12 of the present volume. And not only did the brethren vote, but came forward to confirm their vote by raising their subscription to \$2.50, and \$3.00 per year.

The parting scene at the close of the meeting was truly refreshing and affecting, many even sobbing aloud, which showed that hearts were knit together as never before in this State. May the dear people of the Lord in Iowa, ever remember this precious convocation meeting. May we all be diligent in carrying out the resolutions formed here, and may we share in that more glorious meeting on Mount Zion at last. Amen.

J. N. LOUGHBOROUGH.

Pilot Grove, Iowa, Sept. 3, 1886.

From the Ohio Tent.

SINCE our last report, we have removed our tent from Bellville to Fredericktown, a distance of about ten miles. We left the cause in Bellville in a very good condition, though the work was not as clearly developed as we have seen it in other places. But we are so near by, that our work where we are now, is adding strength to the cause there. One of us attend their meeting every Sabbath, which is a great help to them. They have now a Sabbath School and Bible Class arranged, by which they are learning the truth quite readily.

A few days before we left Bellville, we received a challenge from Eld. Bulger, a United Brethren minister, who had been solicited by some of his friends to do so, to debate the following question: "Resolved, that the ten commandments, as given upon Mount Sinai, are binding upon Christians in the gospel dispensation." After carefully considering what ought to be done, we concluded it would be far better for the cause of truth to enter into a discussion, than to refuse. We therefore sent word to the elder, that we were ready to meet him at any time he might set. Accordingly arrangements were made, and Wednesday evening, Aug. 22d, the debate commenced, and lasted till Friday evening, during which time we gave fifteen half-hour speeches apiece. I need not give the arguments that were brought forward to sustain the affirmative or negative of this question, for they are familiar to all the readers of the Review. Suffice it to say, that the elder admitted nine-tenths of the question, i. e., that nine of the commandments were binding, before the discussion closed, and then labored hard to prove by the teachings of men, that the first day of the week was the Christian Sabbath, which was not to the question; for if he had proved the first day to be the Christian Sabbath, it would not disprove the fourth commandment binding, hence it will be easy to see how the discussion closed.

The result of this debate was far better than we had anticipated; for some who were partly convinced before of their duty, came out and took a firm stand on the side of truth. A good impression was left on the minds of the unprejudiced, which leaves the way open for the truth to do its work in their hearts, that may induce them to begin sooner or later, to keep all the commandments of God. When I learned that the man I was to meet in discussion was an experienced

hand at it, and the one who had met Bro. Cornell in Portage some years ago, I had some fear as to the result. But the Lord helped, and we have good reasons to believe that much good was done, therefore the name of the Lord shall have all the praise.

Our meetings here in Fredericktown are prospering to the good of many. The truth is taking effect, and many are much interested. Yesterday, Sunday, was a good day with us. We had large congregations, and as we pointed out to them the testimony on the Mark of the Beast and Seal of God, and other subjects, we could plainly see that it was having the designed effect in the hearts of many. Pray for us that a good work may be done here in the name of the Lord.

I. D. VAN HORN.
R. J. LAWRENCE.

Fredericktown, O.

The River of Death.

AIR: "Bury me not in the deep, deep sea."

THE "mystic river" with wavelets cold,
Is dashing still on a mortal shore;
While far o'er the stream, 'mid sands of gold,
It kisses the flowers that fade no more.
Though many have sunk in the dashing tide,
And we felt them glide from our powerless hand,
Yet we know they'll rise on the other side,
And gather the flowers of that fadeless strand.

Oh hush thy murmurs! thou greedy wave,
Thy depths are wreath'd with our choicest gems;
Our mothers dear, 'mid tears we gave,
From our household bands to thy chilling arms;
They passed away, and were seen no more;
But a vision of beauty we may not tell,
We saw o'er the wave on the starry shore,
As we looked by faith through the misty rail.

And when the soft winds of evening sigh,
Bringing memories of other days,
A whispered hymn on the breeze floats by;
We list, and yearn for those solemn lays.
Oh, a hollow world is this world of pain,
When mothers pray by the couch no more;
And our hearts can never be green again,
'Till we greet them safe on the other shore.

And gray-haired fathers, with cold, blanched cheek,
Have calmly entered thy lethean wave,
A smile clinging long to the dying lip,
We bowed in grief, but we could not save.
And darling sisters, with jetty curls,
Bright stars of our circle, and brothers fair,
And little ones too, with laughing eyes
And golden locks, they are all, all there.

VESTA N. CUDWORTH.

Springfield, Mass.

Meetings in Midland Co., Mich.

We decided not to pitch the tent at Midland City, for two reasons: 1st. On account of the sickness prevailing there; and 2d. We found that those who had called for help in Midland County, and whose papers were sent to Midland City, lived twenty-two miles north, that being their nearest Post Office. After due consultation, it was agreed that Bro. Waggoner and Gnilford should take the tent to Holly, and commence meetings there, and that I should search out those who were taking the Review in Midland Co., and had called for help. Accordingly I took passage on a loaded lumber wagon, this being my only chance to ride in that direction. The roads were prodigiously bad, and it seemed as though I never could endure to get through. I was jolted and bruised over the rough roads, until I was so nearly exhausted that I had but little power to hold on. In this condition I was suddenly thrown off the wagon, between the wheels, into the mud and water. By the help of the driver I succeeded in re-mounting the load, and thus, chilled, bruised, and in great pain, I rode over four miles. At last I came to the hospitable home of Bro. and sister Marsh, where I was kindly cared for. And now, after one week, I have nearly recovered from the accident, and that long-to-be-remembered journey through the hemlock woods.

I found here a little company of ten keeping the Sabbath, not one of whom had ever heard a sermon on the subject. They had read books and papers, and believed. I was with them five days, and held

eight meetings. Five started in the service of the Lord, and ten were baptized. On the last evening more than half the audience voted for the Sabbath, and only one for the first-day, and he was a Catholic. I asked him if he had any scripture for it; and he explained that he only voted that it was Sunday. The question of more lectures came up, and the call for a course of lectures was sustained by a unanimous vote. Others here contemplate baptism. They request to be organized, and taken under the watch-care of the Conference. The brethren were ready to look after my expenses in a liberal manner, and brought me on my way forty-four miles to Saginaw, where I took the cars to this place, arriving last evening. Here I was glad to find the tent pitched, and a good interest commenced. The weather is unfavorable, but we hope for a change, and that our labors here will be crowned with success. We hope for the prayers of the faithful.

M. E. CORNELL.

Holly, Mich., Aug. 29, 1866.

Monthly Meeting in N. Y.

DEAR BRETHREN AND SISTERS: Our Monthly Meeting which has just closed, was one of interest, and I trust, profit, to the church here and at Mannsville. Bro. Fuller was with us according to appointment, and we were glad to hear from his lips the words of life. Sabbath morning he gave a discourse from 2 Kings, x. 15. The Spirit of the Lord accompanied his words, and we felt to tremble as the question came to us, "Is thy heart right? We felt that we had given up everything gladly for the truth's sake, and had followed Jesus with a willing heart; yet as we looked into its depths, we feared there was much there that was not right in the sight of a pure and holy God, and in agony we cried, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." And as we gave ourselves anew to God, we felt the sweet assurance that the blood of Jesus would cleanse us from all sin, and that we should stand at last pure and white before our Father's throne.

In the afternoon, we listened to an excellent sermon from 2 Tim. i. 7. "For God hath not given us the spirit of fear; but of power and of love, and of a sound mind." Our hearts were stirred within us, as we followed the speaker, and we felt more determined than ever to reach out the hand of faith and grasp the blessings God is so willing to bestow. He "hath not given us the spirit of fear." Ah no, for "fear hath torment." Then let us cast it from us, and wrestle before God until we have "power" to prevail with him as did his people anciently, and until our hearts are filled to overflowing with such "love" as angels feel. In addition to these rich blessings, God wants us to have "a sound mind;" and how can we possess it without a sound body? And how can we have a healthy body, while we are continually transgressing the laws that govern our being? Bro. F. dwelt largely at this point, on the necessity of the health reform, and our hearts were made to rejoice as we listened to him. We are always glad to hear anything on this subject that will show our brethren its great importance, and encourage them to take hold of it with zeal and earnestness. We feel deeply on this subject, and would that all might see the important part God designs it to act in preparing us for translation. The reform is very dear to me, for I feel that it has saved me from an untimely grave; and instead of rapidly descending the steps to the dark tomb, as I formerly was, I am now "going up the hill," and feel that I am daily taking hold of life with a stronger, firmer grasp. No wonder, then, that with a grateful heart I can exclaim, Thank God for the health reform.

In the evening, we enjoyed a sweet, solemn season, while celebrating the ordinances of the Lord's house. And as we followed Bro. Fuller in prayer, our minds were carried back to that sad night in which the Lord of life and glory drank the cup of anguish for our sakes. So vividly were his sufferings portrayed, that we almost seemed to behold him with the natural eye, as he bowed beneath the weight of woe, "in sad Gethsemane." We seemed to hear the groans, and the sad, mournful cry, "Oh my Father, if it be possi-

ble let this cup pass from me." We seemed to behold the tears, and the great drops of blood as they fell from his holy brow, and bedewed the ground on which he knelt. We followed him in imagination to the judgment-hall, and saw the crown of thorns as it was placed upon his sacred head, and heard the scourge, and cruel mockings; and as we followed him up Calvary's rugged heights, and by faith saw him expire there, we could but exclaim, while feelings of mingled agony and love filled our souls,

"Were all the realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my heart, my life, my all."

Sunday morning, we listened to an interesting discourse from those sweet, beautiful words, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." This is a favorite theme, and our hearts grew warm as we contemplated the love and care which the good Shepherd bestows upon his weary, afflicted flock. But let us remember that 'tis not those who hear his voice, but those alone who follow him, that at last will receive the priceless boon of eternal life. Oh let us ever heed that sweet voice which so gently calls us, patiently walk in the path that is pointed out to us, and thus, keeping close by the side of our gentle Shepherd, we shall be led through "this dreary, tangled, wild," into green pastures, "where peaceful waters ever glide," and where naught can ever harm or annoy.

In our social meetings many testimonies were given, in which the brethren and sisters expressed a determination to gird the armor more closely about them, and stand bravely upon the field of battle, until our enemies are all vanquished, and "victory turns on Zion's side." We trust that the holy, solemn influence of the meetings will linger around our hearts till Jesus comes; and that the precious seed sown has not fallen on stony ground, but that it will spring forth and bear fruit unto eternal life.

Dear brethren and sisters, do we realize the high, exalted character we must possess, the holiness of heart, and strong faith that must be ours, if we are prepared to stand in the time of trouble, and are ready for translation at Jesus' appearing? Some of us do, I know, and are earnestly pleading for "clean hands and a pure heart." But for others I fear. Oh careless brother, sister, awake and see where you are standing. You are surely on dangerous ground. Would to God that I could say something to arouse you. I feel deeply for you, and my heart aches as I think of the possibility of your being lost. You, perhaps, have sacrificed for the truth's sake, and at times have caught a glimpse of the joys that await the faithful. And now can you bear the thought of longer grieving the lovely Jesus, who follows you by night and by day, and patiently knocks at the door of your heart? Will you still refuse to listen to that sweet voice which so tenderly pleads, "Open to me my beloved; for my head is filled with dew, and my locks with the drops of the night." Oh, I beseech of you to heed that dear voice, and from this hour resolve that you will put every idol from your hearts, cut loose from worldly influences, and love God with all your heart. Let not the things of time longer attract you.

"Stay not, oh stay not for earth's vain allurements;
See how its glory is passing away,
Break the strong fetters the foe hath bound o'er thee,
Heir of the Kingdom, turn, turn thee away."

Oh, these are fearful times; times of peculiar trial and temptation. And shall we still slumber on all unconscious of our true condition? We have lulled ourselves too long already with the soothing song, "I am rich, and increased with goods, and have need of nothing." We may make ourselves believe this, but we cannot deceive the faithful Witness, for he knows our works, and declares that we are poor, miserable, blind, and naked. And unless we heed his counsel, and buy of him gold, white raiment, and eye-salve, we shall surely be lost. But do you ask, How am I to obtain love that will stand the test of fire, righteousness that will cover me in the day of the Lord's fierce anger, and the Holy Spirit which shall illumine my heart with light divine? These precious pearls of

heavenly hue are won by faith and prayer—by deep repentance, constant watchfulness, and untiring efforts to please God in all our words, thoughts, and actions. And let us not be discouraged, if, after earnest and continued effort, we do not have all the light, joy, and peace we could wish; but let us remember that every strain of heavenly music which is wafted o'er the troubled waters of life to our sad hearts, every ray of light that steals through the deepening gloom, every pang of godly sorrow, and every tear of penitential grief, are all bright evidences that our names are engraven on the breastplate of our great High Priest, and that we are not forgotten before our Father's throne.

I fear we do not love one another as we should. If we did, all the little trials and dissensions which angels blush to view, would be forever banished from our midst, and we should esteem our brethren better than ourselves, and willingly yield our wishes to theirs. We are commanded to love one another with a pure heart, fervently, even as Christ has loved us. Oh, can we comprehend the heights and depths of this wondrous love? May the blessed Jesus help us to realize it, in a measure at least. And may this crowning grace of the Christian character rule supreme in our hearts, bringing all into subjection to its mild sway. Let us strive more earnestly to cultivate this flower of heavenly birth, of which only the tender bud may now appear in our souls. And let us remember that it cannot grow amid the rank weeds of pride, selfishness, covetousness, and worldly-mindedness. Ah, no! These must all be rooted out, and our hearts kept moist with tears of godly sorrow, and warm, by prayer and faith. If we thus nourish it, we shall see the tiny bud expanding into a beautiful flower, which angels shall ere long pluck to adorn the paradise of God. Yours in love,

MARY F. MAXSON.

Adams' Center, N. Y., Aug. 17, 1866.

Report from Bro. Bates.

BRO. WHITE: My last report left me with the church in Woodhull, Shi. Co., Mich. From July 31 to Aug. 9, I held two meetings with them. About two-thirds of their members have moved away. Some families came several miles to the meeting and manifested some interest to hear our position.

Aug. 2d., Bro. Burlingham's team brought me to Locke, where I continued five days visiting the sick and feeble, and held eight meetings with the church. On first day quite a number of their friends and neighbors came in and listened attentively. By request we celebrated the ordinances at Bro. Brown's whose companion had been very sick. She was very much revived and strengthened, as were the church, also.

Aug. 7, Bro. M. Avery brought me twenty-six miles to South Genoa, Liv. Co. I held five meetings with the church here, and baptized Bro. and Sr. Carpenter in a large lake on their own premises. Two others wished to go forward, but were unable for want of suitable arrangements. The brethren here were deeply interested to bring up their s. n. to the Bible standard, and receive the promised blessing. Mal. iii, 10. Our series of meetings closed with the celebration of the ordinances of the Lord's house, and the blessing of the Lord.

Aug. 14, Bro. Carpenter and Poss aided me on my way to Leslie to spend a few days with several families of Seventh-day Adventists in that place. Here I was attacked with the fever and ague for a few days, which prevented my attending my last appointment at Bunkerhill the 18th and 19th inst., some seven miles distant. After the Sabbath some of the brethren came to Leslie. They said that after some feeling over their disappointment they had a good, encouraging meeting. A number of the brethren and sisters on their way through Leslie to the Bunkerhill meeting stopped at Bro. A. J. Richmond's, where I was staying. Arrangements were soon made, and we had two good meetings with them in L. on the Sabbath.

I would here express my gratitude to God, for regarding the prayers of his people, and blessing the simple means used to break my fever; and also to Bro. and Sr. Richmond for the deep interest and kind care

they had for me, and to Bro. J. E. Titus for the successful water treatment he gave me.

Monday, Aug. 21, on my way to Monterey, I stopped over night at Battle Creek. Here I learned that Bro. White and family had moved about one-quarter of a mile north from their former residence, more retired from the stir and business of the city, where we hope he will improve and overcome all his infirmities, and again resume his position in the good work of the Lord.

The church in Battle Creek continue to move forward in the great work of reform, looking for the blessed hope.

The brethren and sisters in the employ of the Publishing Association were all cheerfully working at their posts, sending forth the Review and Herald, Youth's Instructor, Health Reformer, books and pamphlets, all to aid, instruct, and enlighten the honest-hearted everywhere, who love the straight testimony of the Holy Bible, and its divine Author, and the soon-coming of our Lord and Saviour Jesus Christ.

About three minutes' walk directly north from the Publishing Office, is the "Western Health-Reform Institute," situated on one of the most desirable and pleasant heights of all the surrounding country. In front of the buildings is a beautiful grove of second growth oak and hickory trees, for shady walks and resting places. Back of these are the fruit trees and gardens.

The Trustees, with Dr. Lay, and the mechanics and laborers were all cheerfully engaged in erecting and furnishing the necessary additional buildings to accommodate patients at the time set forth in the Review.

Sabbath, August 25, with the church at Monterey. How pleasant and gratifying to meet our brethren and sisters again, with whom we had covenanted to keep the commandments of God, and the testimony of Jesus Christ. Our meetings were free and cheering. Praise the Lord.

Next morning, the 26th, some fourteen wagon loads of Sabbath-School youth and children, with their parents, in procession left Monterey for Allegan, a distance of five miles. Other teams from Watson and Otsego met with us at A., where we had an exhibition of the Allegan Co. Sabbath Schools, superintended by Bro. H. Kenyon of M. with superintendents of the other schools. The quiet and manly behavior of these children; the good report of their progress in their classes, their united, outspoken, and correct answers to Bible questions by their superintendent, their united rehearsal of the names of all the books in the Bible, from Genesis to Revelation, and back to Genesis again, number of chapters and verses, books of Moses, definitions, &c., &c., were all deeply interesting.

A brother who has recently commenced keeping the Sabbath in A., uniting with others in addressing the children, said he was not only highly gratified at what he had witnessed, but was astonished to learn how they could remember so much, and repeat and answer so correctly.

Their singing under Bro. C. Russel, was harmonious and cheering. First altogether, then at intervals, three, four, and five sang before the audience. While four were singing the last select hymn, a citizen listening on the outside (as I was told), said that was the best thing he ever heard in all his life! The closing hymn by all united, was stirring and melodious. God bless the children who are trying to learn from the holy Bible the way of salvation and eternal life.

JOSEPH BATES.

Monterey, Mich.

P. S. The church in Monterey invite Bro. Loughborough to visit and hold meetings with them at his earliest convenience.

J. B.

Report from Bro. Byington.

BRO. WHITE: Sabbath, Aug. 4, I spent with the churches of Jackson, Tompkins, Hanover, and brethren from Leslie, at their Monthly Meeting in Jackson. I believe all felt that this was no time to give place to the enemy, and if we had done it, speedily to get free. We had the ordinances, and I trust all felt benefited by this meeting.

Meeting the 5th, at Leslie, where we exhorted them to press together and be of one mind in the Lord. The 8th and 9th I was with the church at Greenbush. One youth was baptized. May he prove faithful. Here, three years ago, I baptized six youth and children; and all are proving faithful.

The 11th and 12th, I had three meetings with the church at Ithaca. I had never met with them before. They were led to embrace the present truth by the labors of Bro. Van Horn, Lawrence, and Canright, two years since. They now have a neat, plain house of worship, and I believe are laboring on all points to be a people of reform.

The 15th and 16th I had three meetings with the church at Seville. Their numbers are small; but they give evidence of love for the truth. The elder of this church has had a hard battle to fight with tobacco, but is a conqueror. He has not used it since Bro. Van Horn's visit with them last spring. May others do likewise.

The 18th and 19th, I had five meetings with the church at Alma. Their place of meeting is a large hall, owned by Bro. Gargett, merchant. Our meetings were well attended, and a lively interest was felt in the truth.

We met again with the church at Ithaca the evening of the 19th. The 20th, met with the church at Greenbush, and attended the ordinances. The 21st, visited Bro. in Matherton. Sickness prevented our meeting. Staid with the family of Bro. Perry, at Portland. The 22d, visited the sick, and put up with Bro. Dubois, at Oneida. Sickness prevented our meeting. The 24th and 25th, had three meetings with the churches of Oneida, Windsor, and Charlotte at their Monthly Meeting at the school-house, near Bro. Carmau's. Our meeting was one of interest. I think all felt that it was time to rise and put forth united effort. I hope it will not be long before they will erect a house of worship. Arrived home the 26th, in comfortable health.

J. BYINGTON.

Ceresco, Mich.

"Behold, I Come Quickly" Rev. xxii, 12.

"It is a very awful and solemn thought, that every one of us must stand before the judgment-seat of Christ. And yet how very apt are we all to forget it. The scoffer says, 'Where is the promise of his coming?' and we justly condemn him, but practically we too often act as if he were not coming—as if the Lord Jesus Christ had gone, never to return, never to come again to judge the quick and dead! Yet, 'The Lord is not slack concerning His promise.' He has promised, and he has not forgotten his promise, as some men think he has forgotten it: he is simply long-suffering to us-ward, not willing that any should perish."

Female Drunkenness.

THE Round Table publishes a startling article upon drunkenness among women. It says the vice is prevalent among fashionable ladies, and that some of the most elegant of them will pass the summer, not at Saratoga or Newport as usual, but at an asylum for inebriates. The writer intimates that the vice of fashionable drinking is now more prevalent among the ladies than among the gentlemen of this country; that certain dressmakers make it a point to furnish their customers with drink, while in some stores bottles of wine are also kept on hand for lady shoppers, and in others, merchants allow their boys to go to the nearest bar-room for liquor when ladies desire it. Whisky and brandy are the favorite drinks of these ladies, and as some of the saloons they frequent do not have these liquors on the bill of fare, a neat little sign—"If you do not see what you want, ask for it," gives the hint to the initiated. In dressmakers' bills the significant item "small trimmings" often covers up the expense of liquors which the lady has ordered through the modiste who panders to her vitiated taste, while at the watering places a bribe to the waiter procures a secret supply of liquor, which, by the connivance of the landlord, is charged as "extra luncheons." It is asserted that girls of 18, daughters of most respectable New York merchants, have been seen grossly intoxicated in Broadway stages and upon the public streets, and that no superiority of intellect or social position is sufficient to guard a lady against this vice.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 11, 1866

Read the cheering report from Bro. Loughborough of the good Convocation Meeting in Iowa. Thank God for all the tokens of his favor.

Bro. Andrews and Canright wish us to say that their appointment for Topsham, Me., Sept. 22 and 23, is withdrawn. They will meet with the brethren in Portland, at that time.

The Atlantic Cable.

It is astonishing that men will overlook startling fulfillments of prophecy in our own time, which are as consistent as the rules of mathematics, and as plain as the alphabet, and then strain themselves to find prophetic fulfillment, in a manner so distressing as the following:—

"SCRIPTURAL PROPHECY OF THE ATLANTIC CABLE. Rev. Tresham Dawes Gregg, Chaplain of Nicholas Within, Dublin, Ireland, has made an original translation of the Prayer of Habakkuk, in which he finds Scriptural prophecy concerning the Atlantic Telegraph, according to his version of the third chapter of Habakkuk, which differs in essential particulars from the accepted version. The ninth verse reads as follows: 'Thou didst make thy bow quite naked, seven rods each, spoke Selah; thou didst cleave the earth with flowings.' The explanation is, 'Here the cable is the bow, composed of seven compartments (or wires), or seven may stand for a sufficiency. The oracle is marvelous in its accuracy.' 11th verse, 'The sun and the moon stood still in their habitation. For enlightenment thine arrows went for illumination, the lightning of thy spear.' Comment: 'Through telegraphic rapidity, the element of time seems illuminated as though heavenly bodies were stationary.'"

"The Visions, Objections Answered."

DEAR BRETHREN: I have read with deep interest, the articles entitled "The Visions, Objections Answered." There has been no subject in all the Advent message, that I have been so slow to believe as I have the visions. My mind at first was much prejudiced against them, and every advance step was taken with great caution, every point had to be weighed; and I am a believer in them, because the evidence is so clear and conclusive that I cannot doubt them. I do not wish to reject any truth, neither do my brethren. I would say to them, Read up, and inform your minds on this important point of truth. There is no occasion to be wavering and doubting. You may know for yourselves, having the evidence within you that they are of the Lord. Those men that have raised objections against them, are as capable as any of doing so. They have been in our ranks. They have believed them, or at least professed to. I consider that Bro. Smith has answered every objection, as clearly and plainly, as they could the objections of the Infidel against the Bible. I say again, Read up. Now is the time. Let them be a subject for the Bible Class. Let them have a thorough examination. Truth will stand. Many of those same objections have perhaps troubled you. Read the answers. Read twice, yea thrice, and even more, till you can see the point, and light and peace will be the reward of your labor.

C. O. TAYLOR.

Farmington, Pa., Aug. 24, 1866.

The Health Institute at Battle Creek.

I DESIRE to call the attention of our friends still further to this important enterprise. Its merits have been well set forth by others, and with what has been said I heartily agree. As a people, we have undertaken to do what no other religious denomination, to my knowledge, has ever attempted. We have taken in hand the idea of Christian temperance as set forth in the Bible and endeavored to make it a practical matter

throughout our whole body. Considering the difficulties of the undertaking, we have met with great success.

That this great idea of "ceasing to do evil and learning to do well," is the grand secret of restoring and preserving health, is now clearly understood. But how shall we secure the accomplishment of this object?

We answer that this is to be effected to a large extent by the proposed Health Institute. Here we mean to have not only the best facilities for the treatment of disease, but the best of instructions by means of lectures, that everything may be fully understood by those who shall attend. All indeed will not be able to visit the Institute; but some from every quarter will do it, and thus practical instruction will be diffused throughout our ranks on the preservation of health, and on the treatment of disease.

We therefore appeal to our friends everywhere, to aid in this important enterprise, by taking shares in the Health Institute. We mean that it shall be managed with prudence and integrity, and we believe that it will yield a fair per cent. upon the money invested. We therefore ask those who appreciate this enterprise, to invest their means therein, believing that they may help forward a noble object, and at the same time secure a fair return to themselves.

J. N. ANDREWS.

Quarterly Meeting in Ill.

BRO. WHITE: Our Quarterly Meeting has just closed. We trust the church has been benefited, and good been done by this meeting.

Bro. Blanchard was with us and spoke three times. We missed those of our brethren and sisters, who have formerly met with us on such occasions, but were absent at this meeting. We trust they will be true to their profession, and faithfully do the Master's will.

We were made glad by seeing two of our Sabbath-School scholars go forward in the ordinance of baptism. May the Lord help us to work and pray more earnestly for the prosperity of Zion, that the honest-hearted may be brought to a saving knowledge of the truth.

B. F. MERRITT.

To Correspondents.

J. SAWYER. Bro. Loughborough, no providence preventing, will visit Wright, on his tour in this State, after the N. Y. Conference.

ARTICLES DECLINED. "Thoughts on the Care of God at the Close of Day:" contains too much that is thrown in simply to form rhyme. In poetry, equally with prose, the train of thought, and the connection and dependence of ideas should be preserved inviolate; and the rhyme should come in without any apparent effort.

ARTICLES ACCEPTED. Missionary Longings,—The Two Crowns,—Looking Beyond,—Praise and Prayer,—Strangers and Pilgrims,—The Weapons of Our Warfare,—The Third Angel's Message.

Notice.

THOSE coming to the State conference at Roosevelt, can reach Fulton at 4 p. m. They will please do so, as there will be no teams there at a later hour.

C. O. TAYLOR.

Wellsville, N. Y., Aug. 13, 1866.

Appointments.

PROVIDENCE permitting, I will meet with the churches in the Southern district of Michigan, and Northern Indiana as follows:

Burlington,	Sept. 15, 16.
Tompkins,	" 18, 19.
Jackson,	" 20.
Hanover,	" 22, 23.
Ransom Center,	" 29, 30.
Hillsdale,	Oct. 6, 7.
Colon,	" 9, 10.
Salem Center, Ind.,	" 13, 14.
South Bend, "	" 17, 18.
North Liberty, "	" 20, 21.

Meetings on the Sabbath commence at 10, A. M. Appointments for the other churches in the Southern district following in order.

Will one of the brethren in Burlington meet me at

1, p. m., in Marshall, at the depot, Friday, Sept. 14, 1866.

JOSEPH BATES.

We design to hold meetings as follows:

Sabbath and first-day, Sept. 15 and 16, D. M. C. will hold meetings in Cornville; J. N. A. will hold meetings in Eddington.

The following week, J. N. A. will attend the N. Y. State Conference.

After these appointments are fulfilled, we hope to labor mainly in the other New England States.

J. N. ANDREWS.

D. M. CANRIGHT.

PROVIDENCE permitting Eld. J. H. Waggoner will attend the Monthly Meeting at Orange, Sept. 29 and 30.

Also Eld. J. Byington will meet with the church at Vassar, Tuscola Co., Sept. 29 and 30, and with the church at Watrousville, the Sabbath and first-day following. He will then be prepared to bestow further labor in the county, if circumstances demand it.

MICH. CONF. COM.

THE next Quarterly Meeting of the Waukon, West Union, and Elgin churches, will be held at West Union, Iowa, commencing Sabbath, Sept. 29, 1866.

It is hoped the Bro. Bourdeau will be present.

GEORGE I. BUTLER.

PROVIDENCE permitting, Eld. M. E. Cornell will meet with the church in Oneida, Mich., Sabbath, Sept. 29, and preach the funeral sermon of Bro. Cole's daughter on first-day, the 30th. Meetings to be held as the brethren in Oneida may arrange. The churches of Charlotte and Windsor, are invited to consider this their Monthly Meeting, and meet with them.

MICH. CONF. COM.

Business Department.

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 due time acknowledged, immediate notice of the omission should then be given.

J F Upham 31-1, N H Ordway 30-15, Sarah Irons 30-15, R J Brokaw 30-15, W F Crous 29-4, W S Foote 29-1, M A Holt 29-1, Mary Paul 30-1, Jane Lambert 29-1, D Parker 29-6, J A Cook 30-14, S G Dunscomb 29-6, A H Babcock 29-15, J G Brown 29-19, F Taylor 29-19, A Greene-29 15, R Ralph 28-9, J Kemp 30-1, each \$1.00.

L Ross 30-14, M Castle 30-1, J Leland 30-8, Mary Woodward 32-1, M Wolfe 29-1, M A Mills 30-14, A Fife 31-1, A R Morse 30-1, A C Hendrick 30-15, L Darling 30-12, P A Gammon 30-9, L C Patten 29-1, J S Van Deusen 30-14, Mrs A Clough 28-19, Louisa Day 28-18, Mrs Betsy Judd 30-11, J F Troxel 30-8, John Belden 30-13, D W Randall 30-13, T B Dewing 29-10, G W Titus 30-15, W Van Giesen 30-14, each \$2.00.

S R Smith \$3.00, 30-1, M J Clarke \$1.50, 30-15, W McFadden \$1.50, 30-15, J W Wolfe \$3.00, 30-13, A Chase 50c, 30-1, J W Blake \$2.79, 30-9, W N Brown \$3.00, 31-6.

Subscriptions at the Rate of \$3.00 per year.

J B Lamson \$3.00, 30-14, D A Wetmore \$3.00, 30-10, S Rogers \$3.00, 30-20.

Books Sent By Mail.

A C Bourdeau \$2.50, A Sherburne \$2.00, J C North 12c, J Leland \$1.20, F Hoofman 12c, B Kimball 12c, J W Wolfe \$1.00, A Johnson 50c, Mrs C Paul \$1.12, A Chase 70c, J W Blake \$2.21, R Bisbee \$1.12, J C Gregory 5c, J Kemp 27c.

Books Sent By Express.

D Smouse, Washington, Iowa, \$8.00.

Cash Received on Account.

M A Howard 40c, S B Gowell \$25.00, A S Johnson \$2.35.

For the Western Health-Reform Institute.

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

S A McPherson \$50.00, O Davis \$25.00, E Lobdell \$25.00, John Kemp \$25.00.

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

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

J M Lindsay \$75.00, S A McPherson \$50.00, S Rogers \$25.00, E Lobdell \$25.00.