

ADVENT REVIEW



And Sabbath Herald.

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

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REIGNING WITH CHRIST.

TUNE: "Song of a Thousand Years."*

LIFT up your eyes, desponding Christian!
Fling to the winds your needless fears!
He who unfurls your glorious banner,
Says it shall wave a thousand years!

CHORUS.

A thousand years in Jesus' kingdom!
The glorious day so long foretold!
The dazzling morn whose early twilight
Gladdened the prophets' hearts of old.

What if the grave, one little moment,
Hide the blue sky ere morn appears—
Soon the bright sun, in cloudless glory,
Will rise to shine a thousand years! &c.

Tell the great world the blessed tidings!
Yes, and be sure the sinner hears;
That the beginning of life immortal,
Is reigning with Christ a thousand years! &c.

Bend now your knees, ye dying mortals!
Bedew the earth with contrite tears,
Ere the bright light of his matchless glory,
Shortens your lives a thousand years! &c.

Rebels to Jesus! hide your faces—
Call for the rocks to calm your fears;
You cannot stay his glorious Advent,
Though you should strive a thousand years. &c.

Joy for the coming of that morning,
That cheered the hearts of ancient seers!
And strengthens the faith of his dear people,
In reigning with Christ a thousand years! &c.

A thousand years of matchless glory,
Rolling along mid the chiming spheres!
Will be but the prelude to that blest story,
That ushers us in to the endless years! &c.

*Altered from the original, for the Review, by G. COLLINS.

The Sermon.

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

PRINCIPLE AND PASSION;

OR
How to Establish the Heart.

BY ELD. E. GOODRICH.

(Concluded.)

In treating upon *passion*, it may be noticed that many of its properties are negative. *Passion* is blind, *passion* deceives, *passion* is partial, acting only in one direction, without the power of reaction. There are no regulating forces, no self-sustaining powers in *passion*, but like the burning of a lamp it consumes both its possessor and its victim. *Passion* stands related to

principle as creature objects to creative power, as circumstances to settled truth. The former may cease, but not the latter. This thought is expressed by our Saviour, Matt. xxiv, 35. "Heaven and earth shall pass away, but my word shall not pass away." And as an additional thought, it may be interesting to state that all the preaching and teachings of Jesus are but embodiments of principle applied to practical life.

From the above argument, it is manifest that *passion* is temporal. And how any one of sane mind could have conceived the idea that sin in any form, or against any just and sovereign law, can be immortal, or originate from an immortal cause, is quite unaccountable. The argument in form would be, any action that admits of criticism, any action not having the power of reaction, and any action opposed by a superior force, must cease; therefore sin must cease. But notwithstanding the argument may be regarded as sound, yet before it can be claimed in any given case, it may be necessary to show that the law transgressed is superior to the transgression. As an instance in which the superiority of law over an opposing force is demonstrated, we may take one of those monster cannons used for the purpose of sinking large ships, demolishing forts, or bombarding cities at a great distance. The gun, after it is placed upon its framework of timber, loaded, and elevated at a proper angle to reach the object sought, is discharged. The effect upon the by-stander is appalling. He is nearly thrown from his standing. The earth is made to rock and tremble as though the thunders of heaven had broken forth, and every sense is benumbed and horrified by the terribleness of the scene. And as he thus stands listening to the unearthly screeching and screaming of the ball as it passes through the air, it seems as though nothing could stand before so tremendous a power; but as he watches with the eye, or glass, or in his mind contemplates, a circle is described by this ball in mid-air, and only a few seconds elapse before this missile of death and destruction is seen pitching headlong to the earth and rolls along the ground a harmless and inert thing. Why is this? It is because the law of attraction, the attraction of gravitation, holds complete, universal, and sovereign jurisdiction over every action of matter, whether at rest or in motion, whether animate or inanimate; and it is superior to all opposing forces.

And this great question of sin and misery in our earth has ever perplexed and puzzled the human mind, and the question is often asked, Why is it, if there is a God, a God of mercy and goodness, who rules and reigns in righteousness and truth, and who will render to every man according to his deeds, Why is it that our world is filled with oppression, iniquity, and crime, blood oftentimes touching blood, while the innocent are made to suffer instead of the guilty? The declaration is sometimes made, "Whatever is, is right." Others conclude there is no such God as represented in the Scriptures, a God whose eyes are everywhere, beholding the evil and the good, and whose law is spiritual, taking cognizance of, and weighing every mental as well as overt action. The only correct solution of the problem is, that God rules and reigns, and sin is temporal. It is just as easy to demonstrate the existence of *moral* principles as to show

the existence of any other kind of principles; and it is just as reasonable to argue and conclude that there will be a harvest of *moral* action, as that there will be any other kind of harvest. To deny this, would be to deny the whole question of man's moral existence; for where there is animated existence there is action, and where there is action there must be result, whether the result is marked by failure or success.

Perhaps a simple and appropriate illustration of the workings and properties of a principle, may be had by a reference to "the old family clock." There it stands in the kitchen corner, with its long dark case, just as it has stood for twenty years or more, ticking, ticking, ticking, and keeping time. It is a kind of heir-loom, having descended from father to son, through several generations, yet it is the same faithful friend, never stopping, never weary or discouraged, but through cold and heat, through days, weeks, and even years, through evil report as well as good report, for friend and foe, for the gentle housewife, for old dog Tray, for the crickets in the hearth, and even when there is none to hear, it keeps on ticking, ticking, ticking, measuring time, and with faithful finger marking every event from the cradle to the grave. It shows the joyous moment when the first infant wailing breaks upon the ear; it points to the happy moment when loving hearts are joined in life-long union, as they stand surrounded with friends, and just in front of the mirror, all wreathed with flowers and evergreens, and it also marks with solemn, measured strokes, the hour when the good man dies. And was it not for the mere circumstance of wear and winding, the old clock would keep on ticking, ticking, ticking, forever. This is but the work of a principle, the attraction of gravitation that always acts in a certain direction, and with the same velocity and power.

In this example we have demonstrated an established action, an action that is self-sustaining, and right, beyond criticism. And in our contemplations of this interesting and sublime theme, we should never lose sight of the principle in the object through which the power manifests itself. The old clock is but an instrument. It may be perfect or imperfect, or it may be annihilated, yet the principle remains the same. By this we learn the important lesson—the sum of all lessons, that the instrument should be made with reference to the principle,—the creature must act with the Creator, or cease. But the history of the world is, that man has ever sought to reverse this order, by bending the truth to his own crooked, selfish purposes, and he worship and serve the creature instead of the Creator. And in matters of religion, as well as in social or political life, (as there are always more or less mean men in every party) one is painfully and constantly annoyed by personal thrusts against opposite parties, or disgusted with the homage that the multitude pay to their own particular party, or its representatives. It is true that good deeds are always connected with good persons, neither can crime be punished while the criminal goes free, yet we should follow the person only as he follows the principle, and every question should be discussed upon its own merits, and not made to depend upon the consistency or hypocrisy of its advocates. This rule is strictly observed in the scientific world, and it should be in the religious. It may

be proper to observe at this point of remark that truth does not always exist in the form of principles, but is frequently found in the form of events and objects, which events and objects may possess a certain amount of interest or value; yet in all these cases the good thus derived is temporary. A handful of grain, inasmuch as it represents the principle of organized vegetable life, bearing the impress of the Creator, and having the power of repeating itself, possesses infinite value. But if the same grain is ground into flour or meal, although it has value as a means of sustaining life, yet it has no value as a principle, for it cannot be repeated or increased. Again these wonderful events narrated in novels or romantic tales, may be true as facts, but they are not true as a rule. They are true only as an exception to the rule, for in the overwhelming majority of instances no such events occur, and they whose opinion of real life is founded on such representations are destined to disappointment.

And again, as man is possessed of the sentiments of faith and hope, and the heart cannot be established if these be neglected, it is proper to notice that events of incalculable interest may exist in the form of certainties, warranted by principle, while they do not exist as facts. The death of our Saviour, as a fact, occurred less than two thousand years ago; yet, as a verity, it existed, was preached and believed, ages before. Hence the mind in all its searchings after knowledge, in all its anticipations and pursuits after happiness, should be trained to apprehend principles.

But I shall weary you. I must hasten to close. And in making a practical application of the foregoing argument to the subject, and in briefly referring to a few lessons (in some of which we find the absence, and in others the presence, of moral principles) the question may be asked, How can the heart be established? Can passion establish the heart? Can passion in any or in every form yield that perfect and perpetual happiness which the mind of man so intuitively and earnestly craves? The answer is, No! it never can. The only way in which the heart can find that rest and peace for which it ever pants, is by obedience to those sovereign and divine principles that govern us in all our relations to God, to our fellows, and to ourselves. The first great commandment that reads "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," Deut. vi, 5, contains but a principle. The Golden Rule, which says, "And as ye would that men should do to you, do ye also to them," likewise is only a principle expressed. And how beautiful the principle. It binds one man to another. As it binds the latter to the former, like the vibrations of the pendulum, the action is this way, and that way; this way, and that way; as far this way as that way; and it keeps on ticking, ticking, ticking, having God as the great law of universal attraction. Again we have exhibited to view the principle upon which God forgives our sins. We have it in the language, "And forgive us our debts, as we forgive our debtors," Matt. vi, 12. But the time would fail to speak of all those holy and just principles that underlie and that are woven into the system of Christianity. Let us for a few moments consider unprincipled action. The man who prays for mercy for himself but will not grant it to others, and the man who votes for liberty for himself and party, yet is unwilling that others should enjoy the same priceless boon, is in both these cases selfish and unprincipled; it is not *this* way, and *that* way, it is only *this* way.

All creature worship is unprincipled action. Every profane and idle word, every envious and malicious thought, and every proud and covetous feeling, is an example of unprincipled action. And when the final reckoning day, that sitting, shaking time, shall come, when all things will be shaken that can be shaken, and only that remain that cannot be shaken—when the kingdom of God (not simply a kingdom of principles, but a kingdom established on principles) shall come, then shall all works and workers of iniquity cease forever. But there is no need of waiting until the judgment of the great day to know whether sin is or is not hateful, or whether the heart can or cannot be established by unprincipled action. We may know

now, for God has implanted in every human breast, in the mind of every rational and moral agent, a sense of right and wrong, and wherever there is a capacity to know and enjoy, there is a like capacity to suffer; and every person, whether covetous, proud, blasphemous, or otherwise, who violates his own convictions of truth and duty, whether living in heathen lands, or under the blazing light of divine revelation, will find his own life but a living demonstration both of the utter emptiness of all earthly joys, and the truth, that "there is no peace to the wicked saith my God."

And as the ungodly man approaches the river of death, and that long dark night of despair "that has no morn beyond it and no star," a horror settles down upon him; and when near and sympathizing friends gather around his dying bed, to comfort and inquire how he feels, as he takes the proffered hand with solemn words and look, and in a tone which no one can imitate he says, "Oh! it is all wrong! It is all wrong! My life has all been wrong!"

These are no fancy sketches, but pictures of real life. And we have even in this world a foretaste of that which is to come, a foretaste both of the joys that await the blessed, and of that blackness, and darkness, and death—the doom of the ungodly forever. Oh! how solemn the reflection that we are in a world ruled by sovereign and inflexible law; and as we sow so must we reap. Oh! how important that we dig deep and build upon a sure foundation.

But the subject is endless, and I must close, praying that the God of all grace may establish our hearts. Amen.

Report from Bro. White. No. 3.

Our last report reached to Jan. 6, forenoon meeting. Mrs. W. had written fifty-one pages of testimony for certain ones in this church, which was thought best to be read to the church, and then be deposited with the Elder of the church. So we requested the church only to assemble in the afternoon, to hear the testimony read. Those reproved were of course surprised to hear their condition described, and were thrown into great trial. Mrs. W. spoke to the brethren Tuesday and Friday evenings following with much freedom.

Sabbath morning, Jan. 11, we opened the meeting at the usual hour, and spoke to the church one hour upon the testimony to the Laodiceans. We stated,

1. That this address revealed the terrible deception and spiritual blindness of the last church just prior to the second advent. Here it is in plain language: "And because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked."

2. That those thus addressed, although they were not what they professed to be, were honest. The proof of their honesty is in the brief clause quoted above, "and knowest not." They say that they are "rich," &c., because they honestly think they abound in spiritual wealth, when poverty, wretchedness, and spiritual blindness is their true condition.

3. That the existence of this self-deceived condition with many who stand just before the realities of the last day, and who profess to be looking for the coming of the Just One, made it the most solemn duty of ministers to speak the truth, and to warn the church with scriptural plainness; that this was the only safe course for both minister and people; and that the church was only safe in cherishing a love, not for smooth things, but for pointed testimony.

4. We then introduced instances of great deception and spiritual blindness, which had been upon the people of God in past time, which led them to rebellion.

First, the children of Israel, who saw the plagues of Egypt and the opening before them of the Red Sea, and the drowning of the Egyptians, in the absence of Moses only forty days, fell under the direct power of the Devil, doubted the hand of God in their deliverance, and rebelled, and persuaded Aaron to make a senseless god of gold in the form of a brute, around which they danced, and to which they bowed in blind adoration,

and ascribed their miraculous deliverance from slavery. What a case of religious insanity!

The Devil makes men insane when they yield to him, and they act like mad men. The sad history of the past plainly shows that God has never been able to make anything very good or great of the fallen race. Only two were found so holy as to be taken to Heaven without seeing corruption. Even Moses could not enter the Land of Promise before entering the grave; and the very few that will finally be saved, will find the ceaseless rounds of eternal ages none too long to praise God and the Lamb for eternal redemption.

How rapidly did the fire of rebellion kindle in the camp of Israel! Only forty days, and with the people who rent the air with their shouts of triumphant deliverance, the spirit of rebellion was rife. Such a revolution in the politics of nations, or in science, cannot be brought about in forty years as was accomplished in Israel in forty days. And had it not been that God was in the work, where the salvation of men and women was at stake, forty centuries would not have been long enough to make one of them believe that the golden calf had power to open and shut the Red Sea, unless it were some unfortunate, credulous novice, that will have no accounts to settle at the bar of God.

It is the power of Satan that makes men fools in spiritual things. And many in these times of peril act as though he had so far passed into dotage as to lose the art of deception, so that they are comparatively safe, and can find their way to the kingdom without the help of the Lord. In this lies their dreadful deception, which will ruin them, unless they are fully aroused and keep awake to the wiles of the Devil. He who could make men of past ages, who were not degenerated physically and mentally as the present generation is, guilty of the folly above described, has not lost the power of deception, but has had six thousand years since he repeated the first falsehood to Eve, to become skilled. See his success in the presence of that first woman as she stood in sinless purity in Eden. She could talk with God, and Christ, and angels, face to face, and her intellect was the perfection of clearness and strength. But, oh! she was overcome. And do the women of this beclouded generation, who are, as it were, but the feeble relics of the race, think they are stronger than Eve? Behold Adam, in all the strength of his manhood, with the terrible experience of Eve so recently acted before him! He rashly and basely flung himself into the arms of the Devil. Do the men of this generation think they are firmer than he was, and possess more wisdom than he had? Eve was a medium for Satan. They may be assured that this arch-deceiver has his mediums now, women not excepted.

Second, we referred to the rebellion of Korah, Dathan, and Abiram, and two hundred and fifty princes famous in the congregation, men of renown. They declared that all the congregation were holy, every one of them, and that Moses and Aaron took too much upon themselves. This shows the very nature of that great rebellion. Moses and Aaron saw the sins of the people, and were laboring to remove them by plainly declaring them in their ears. This disturbed the rebellious trio, who soon saw two hundred and fifty of the mighty standing by their side. Could the rebellion now be cured? Convert the first great rebel against the government of God, and then you may hope to cure rebellion. The word says, "Rebellion is as the sin of witchcraft." Can you convert a witch? or a Spiritualist? Some honest souls may be led by others to dabble with Spiritualism in its mildest forms, and be rescued; but such make a narrow and wonderful escape. But the settled and determined medium, who resists the light of Heaven sent to save him, can no more be cleansed than Satan could be cleansed from the spirit of rebellion, and again be received back into Heaven to take his place at the head of the pure, angelic host.

Can even the Southern rebellion be cured? Hundreds of thousands of lives, and millions of property, have been offered up as a sacrifice, and the condition of things is no better to-day than when Abraham Lincoln first called for seventy-five thousand soldiers.

Who should be blamed? Northern copperheads, and Northern copperhead papers, such as the "New York Herald," and "World," and "Detroit Free Press," may blame the government, and charge the rebellion upon the antislavery men of this country. He who reads such papers from choice is, so far, though it may be ignorantly, sipping at the deceitful cup of rebellion. It is a living disgrace for any Seventh-day Adventist to have such papers in their houses with their names upon them as willing subscribers.

How similar was the great rebellion of Korah and his fellows! (1.) The whole blame was wickedly charged upon Moses, who was the most innocent man in all the camp. (2.) That rebellion could not be cured. (3.) Those who had the least sympathy with it were in danger of sure destruction.

A separation was called for. The cry was raised, Who will be on the Lord's side? And there was a separation. Those who did not dare to remain with Korah came and stood by Moses, and saw the earth open, and the fire from the Lord destroy and consume those who dared to risk the rebellion. But was it cured? No; there still remained some of the spirit of rebellion with those who took sides with Moses. They were not fully decided, but thought it safest to leave Korah. But when they saw the earth open, and the fire from the Lord, we should suppose, if they had one lingering doubt, those miraculous demonstrations were sufficient to remove them. But, no, the spirit of rebellion, which still clung to some, kindled into a flame, and the next morning the people came to Moses and Aaron, saying, "Ye have killed the people of the Lord." In this, the most wicked rebels are called the Lord's martyrs, and the most holy are declared murderers. And so incurable is rebellion, that an experience of forty years, marked all the way with demonstrations of God's power in love to those who were right, and in wrath to those in the wrong, could not cure it, and but two of that mighty host of adults entered Canaan.

These instances of deception should be a warning to the people of God in this evil time. They well illustrate that described by the true Witness to the Laodiceans. "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

5. We then spoke of the affectionate appeal of the dear Saviour to his people, and his sweet promise to be their counselor here, and finally seat them upon his glorious throne. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten. Be zealous, therefore, and repent. Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." What matchless love and mercy! Notice the following points:

First. Christ offers to be to the erring their counselor. In a case of law, men prize good counsel. But here is a case where life eternal is at stake, and the counsel offered is no less than that of the Prince of Life, possessing all wisdom.

Second. He stands at the door, knocking, waiting, entreating and saying, Open the door of thy heart, and let me in, that I may clean it; then thou shalt enjoy sweet communion with me. Here is a promise of no small blessing.

Third. It is those he loves that he rebukes and chastens, whether it be by the cutting testimony of the word of God, or by a corresponding testimony, pointing out their errors and spiritual blindness. Let those, then, thus reprov'd, rejoice, instead of being discouraged. It is the best of evidence that their salvation is possible.

Fourth. The reward offered. Language would fail to describe it. We may say it is of infinite value, and that the reward will be all over glorious, which will continue eternally. But we cannot describe it, cannot measure it, cannot weigh it. None can do better than Paul, who calls it "an eternal weight of glory."

6. We called attention to the testimony which Mrs. W. had read, which pointed out the wrongs of certain ones in the church, which wrongs they could not see. They could not reject and denounce the testimony, as some have, but could not see how it was possible that they were as wrong as the testimony represented. We stated that they occupied the only position honest men could. That had they been ready, on hearing the testimony, to say at once, This is my condition, and I have known it for some time, we should have to regard them as hypocrites. They were wrong, and knew it, and had known it while in the wrong! We repeat it, such must be hypocrites. Honest men will be sincere in error and wrong and not know it; and when they are reprov'd, and their wrongs corrected, it will be directly opposed to their judgment. And if they pursue an honest course, they will come out all right.

We brought as an illustration, the cases of two of the brethren in the Battle Creek church. Some years since, these good brethren were reprov'd. They could not at first receive the testimony, and the result was that the majority of the church sympathized with them, because they were men of good judgment and piety. That was the darkest hour we ever saw in that church. But the above position opened clearly to us, and we stated it to them, and they saw its consistency. The result was that they, and the entire church also, came out on the right side.

But here is the cross, to waive private judgment and take the testimony coming from another. The American people are a nation of lords, and pride themselves on their right to think, speak, and act independently. But hold! Have you acknowledged that the testimony came from High Heaven? Then be careful. Yes, you have said they were of God,

First. Because the prophet of God declared that in the last days there should be visions.

Second. They are scriptural and true, because true prophets reprove and point out the sins of the people, while false prophets have ever cried peace.

Third. They are true, because they reprove sin and teach holiness. They exalt God and lead people to keep his commandments.

Fourth. While they correct the erring, and are a matter of trouble to sinners in Zion, they are a comfort to the desponding. In almost all the Eastern, Middle, and Western States, can be found persons who have been delivered from conditions of perfect despair by them. The last work of Mrs. W., before she left on the present tour, was to write a testimony to our dear Bro. H., of Indiana, who was in despair. The result was that the last we heard from him he was delivered, and freed from the snare of the Devil, and was happy in the love of God.

Fifth. They are the work of God, because of their harmony. For more than twenty years has the humble instrument stood the fiercest opposition from almost every quarter, yet has borne an unchanging testimony, regardless of friend or foe. She has been exercised the same all this time, and there is perfect harmony in all of them. They represent sin and holiness the same as twenty years since. They represented the reward of sin, and that of righteousness, the same then as now.

Internal evidence, is the very strongest proof of the truthfulness of the Sacred Scriptures. Different prophets, in different countries, in different circumstances, and of different temperaments, wrote the Scriptures, all the way for thousands of years; yet they all represent God, holiness, and Heaven, the same. Blessed be God! His Spirit in Moses, David, Isaiah, Jeremiah, Daniel, and Malachi, is the same as in after time, when it spoke through James, Paul, Peter, and John, making our blessed Bible a unit. So will we bless God for these testimonies, which, because of their harmony, are a unit. And,

Sixth. These brethren at Battle Creek were acquainted with Mrs. W., had seen her in vision, had heard her talk with power, had been baptized with the same Spirit, and had said that the evidence was enough. We appealed to them to put it in one scale, and their private judgment in the other, and they would find one of ponderous weight, and the other but a feather. Overwhelming evidence of the voice of God in one, and the

blinded judgment of a mortal in the other. Taking this view of the subject, the humble Christian soon sees his way clearing before him.

The result of the foregoing positions in this church is most cheering. The work seems to be moving well. The testimony is fully received by every member, as will be seen by the following resolution:

Resolved, That we, the church in Wright, believe that the testimony sister White has read to us is a faithful description of our true condition, and that we receive every part of it to us, as from the Lord; and, by his grace assisting, we will obey all that it requires of us.

Mrs. W. then followed with remarks for half an hour, and spoke again in the afternoon for an hour. She spoke with great freedom, comparing earthly treasures with the value of eternal life.

Sunday, Jan. 13th, we opened the meeting, and spoke an hour upon the subject of confessions. We stated that many in error and wrongs withheld confessions, fearing they would lose influence; but if they had wronged their family, or the church, or the world, and still maintained the Christian profession, their influence was already gone, and the only way to gain lost influence was to fully and humbly, without sparing self, let the confession come, covering fully the wrongs committed. Such evidence of sincerity will give all injured parties more confidence in them than they ever before had. Thank God, that it is his plan to heal and restore those who confess. He that humbly himself shall be exalted, while he that exalteth himself shall be abased, saith Jesus.

Mrs. W. then followed for an hour, upon the same subject, with freedom.

Monday, Jan. 14th, at 10 A.M., the church only assembled, and we led a business meeting for two hours, which was not very encouraging. The truth was evidently sinking, and there were demonstrations which set a poor example to the weak and youth in the church. The condition of things was afterward clearly illustrated to us in a dream of a fishing excursion, which we expect to see fulfilled, of which we design to speak in our next report. The state of things is brightening.

Bro. Smith, you see how large a report I have written at this time with mine own hand. I would say to the Editor, the type-setter, and proof-reader, Be patient with our imperfect scribbling. And to the reader we would say, May God bless our scattered thoughts, in these reports, and make them a blessing.

JAMES WHITE.

Wright, Mich., Jan. 20, 1867.

Joking Ministers.

You speak of wit and humor, of jokes and anecdotes among ministers. Alas! I cannot dwell here. If there be not a speedy end to them, the church is *marred* if not *undone*. I can only say, keep away from these joking ministers, or get them converted to God.

Swearing and joking are somewhat different, and the former is reputed more profane; but as to religion, after much experience and observation, I have no doubt that they are equally sure to kill religion out of their souls, make the heart, so far as spiritual graces are concerned, a desert waste. A friend suggests a thought, namely: "When I was young, Methodist ministers were so solemn in all their words and actions, that sinners trembled in their presence. But now the most worldly and wicked can meet some of our preachers and play off their jokes on them, as if sure of being received in the spirit of 'Hail fellow, well met.'"

Is it not too true? O, my brother, let us *die* rather than contribute one syllable or glance to perpetuate those practices, which are breaking Zion with breach upon breach, and threaten her with a fearful overthrow! Let us watch and pray, lest we enter into temptation.—*Bishop Hamline*.

A YEAR'S TROUBLE.—Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of faggots far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles, and gives us first one stick, which we are able to carry to-morrow, and so on. This we might easily manage, if we only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's troubles over again to-day, and adding to-morrow's burden to our load before we are required to bear it.

The Commentary.

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

The Law and the Gospel.

"THE law discovers the path of duty, points out the perfection of righteousness which God requires; convinces us of sin, and opens the corruption and deceitfulness of our hearts. The Gospel holds forth Jesus the Sun of righteousness; reveals the grace, mercy, and love of God manifested to sinners in their Redeemer; points to Him, the way, the truth, and the life; and shows us how by faith to walk in him so as to reach at last the eternal kingdom!"—*Reflections on the 119th Psalm, by Dr. Coke.*

Selah.

To every reader of the Psalms the question frequently arises, What is the meaning of the word "selah" which occurs so frequently in that book. The following from Benjamin Davies, D. D. is probably the best light that can be given on the subject:

Selah is found seventy-three times in the Psalms, generally at the end of a sentence or paragraph; but in Ps. lv, 19, and lvii, 3, it stands in the middle of the verse. While most authors have agreed in considering this word as somehow relating to the music, their conjectures about its precise meaning have varied greatly. But at present these two opinions chiefly obtain. Some, including Herder, De Wette, and Ewald, understand a raising of the voice or music; others, after Gesenius, in *Thesaurus*, understand a pause in the singing. So Rosenmüller, Hengstenberg, and Tholuck. Probably *selah* was used to direct the singer to be silent, or to pause a little, while the instruments played an interlude or symphony. In Ps. ix, 16, it occurs in the expression *higgaion selah*, which Gesenius, with much probability, renders *instrumental music, pause, i. e. let the instruments strike up a symphony, and let the singer pause.* By Tholuck and Hengstenberg, however, the two words are rendered *meditation, pause, i. e. let the singer meditate or reflect while the music stops.*

The Song of the Saved.

"And they sing a new song, saying: Thou art worthy to take the book, and to open the seals of it; for thou wert slain, and redeemed us to God by thy blood, out of every tribe, and tongue, and people, and nation, and thou madest us unto our God, kings and priests, and we shall reign on the earth." Rev. v. 9, 10. (Revised text.)

SOME people tell us that it is quite too low and coarse a thing to think of the earth in connection with the final bliss of the saints. They preach that we do but degrade and pervert the exalted things of Holy Scripture, when we hint the declaration of the wise man, that "the earth endureth forever," and that over it the glorious and everlasting kingdom of Christ and his saints, is to be established in literal reality. But if the ransomed in Heaven, with golden crowns upon their brows, kneeling at the feet of the Lamb, before the very throne of God, and with the prayers of all saints, and the predictions of all prophets in their hands, could sing of it as one of the elements of their loftiest hopes and joys, I beg to turn a deaf ear to the surly cry of "carnal"—"sensual"—"unspiritual"—with which some would turn me from the "blessed hope." Shall the saints in glory shout, "We shall reign on the earth," and we be accounted heretics for believing that they knew what they were saying? Is it come to this, that to be orthodox we must believe that these approved and crowned ones kneel before the throne of God with a lie upon their lips? Shall they, from thrones in Heaven, point to earth as the future theatre of their administrations, and give adoring thanks and praises to the Lamb for it, and we be stigmatized as fanatics and Judaizers, for undertaking to pronounce the blessed fact in mortal hearing? Oh! I wonder, I wonder, how the dear God above us can endure the unbelief with which some men deal with his Holy Word.

Shall we then keep silence on the subject? When the Living ones and Elders fail to sing about it in Heaven; when inspired apostles no longer admit the subject into their holy writings; then, but not till then, let it be dropped from the discourses of our sanctuaries, and from the inculcations of them that fear God. And woe, woe, to that man who is convinced of its truth, but, for the sake of place or friendship, refrains from confessing it! Well has it been said of him: "He bartereth away his kingdom for the applause of men. He eclipseth the glory of Christ to enhance his own." He stultifieth the adoring songs of celestial Kings, that he may win a little empty favor by base pandering to the pleasures of an ignorant, unbelieving, and godless world.—*Seiss' Lectures on the Apoc., pp. 291-2.*

The Week and the Days of the Week.

IN Dr. Hale's Chronology, Vol. i, pp. 18-20, we find testimony which throws light on this division of time, which is purely a Bible one, and on the numbering of the days of the week as mentioned in the Sacred Record.

"This primæval measure of time, instituted as a memorial of the work of creation in six days, and of the ensuing Sabbath, or day of 'rest,' Gen. ii, 2, 3, was used by the Creator himself, in his denunciation of the deluge, Gen. vii, 8. It was twice employed by Noah in the ark, Gen. viii, 10-12; and Jacob's marriage-feast lasted a week, Gen. xxix, 7.

"It was therefore universally observed by Noah's descendants during the prevalence of the Patriarchal religion; but when mankind degenerated, and sunk into idolatry, the primitive institution was neglected, and at length lost. And the days of the week were dedicated by the Egyptians, Chaldeans, Syrians, &c., to the heavenly host, the sun, moon, and planets.

"Some astronomers and chronologers have imagined that the week was a natural measure of time, furnished by the four principal phases or quarters of the moon, which last each about a week; but it was unquestionably derived from the divine institution at the creation, handed down by primitive tradition. This is evident from the word *Sabbat*, or *Sabbata*, denoting a week among the Syrians, Arabians, Christian Persians, and Ethiopians; as in the following ancient Syriac calendar, expressed in the Chaldee alphabet:

"One of the Sabbath, or Week [Sunday], Two of the Sabbath [Monday], Three of the Sabbath [Tuesday], Four of the Sabbath [Wednesday], Five of the Sabbath [Thursday], Eve of the Sabbath [Friday], The Sabbath [Saturday].

"This calendar is taken from *Michaelis's Introduction to the New Testament*, translated by Marsh, Vol. I, p. 136. The high antiquity of this calendar is evinced by the use of the cardinal numbers, one, two, three, &c., instead of the ordinals, first, second, third, &c., following the Hebrew idiom; as in the account of the creation, where we read in the original, "One day," which the Septuagint retains, calling it, *ἡμερα μια*. It is remarkable that all the evangelists follow the Syriac calendar, both in the word *σαββατα*, used for "a week," and also in retaining the cardinal number *μια σαββατον*, "one of the week," to express the day of the resurrection. Matt. xxviii, 1, Mark xvi, 2, Luke xxiv, 1, John xx, 1. Afterward Mark adopts the usual phrase, *πρωτη σαββατον*, "the first of the week," Mark xvi, 9; where he uses the singular *σαββατον* for a week; and so does Luke, as *ἡγερεω δια τον σαββατον*, "I fast twice in the week." Luke xviii, 12.

"The first three evangelists also use the plural *σαββατα*, to denote the Sabbath-day; Matt. xii, 5-11, Mark i, 21, and ii, 23, Luke iv, 16, &c. Whereas John, to avoid ambiguity, appropriates the singular *σαββατον* to the Sabbath-day, and the plural *σαββατα* to the week; John v, 9-16, vii, 22, &c., xx, 1."

MANY a true heart that, like a dove to the ark, would have come back after its first transgression, has been frightened beyond recall by the angry look and menace of an unforgiving spirit.

"He that defers his charity till he is dead, is, if a man weighs it rightly, rather liberal of another man's than of his own.

Contentment.

THE meaning of this word is satisfaction, as causing the mind to rest without anxiety or fretfulness, let surrounding circumstances be as they may. But how few of us are really contented! How few of us submit to our lot without a murmur! Especially if adversity be our lot, and, even if fortune favor, we are too apt to complain, wishing it was a little different. There are various kinds of contentment. A man may settle down and make himself believe he is contented in the ways of sin; he may make himself feel satisfied, when he is going in direct opposition to the teachings of the word of God, having his conscience seared with a hot iron. The gambler may feel a secret satisfaction as he sweeps from the table his ill-gotten gains. The man who deals out death by drams at ten cents per dose, may make himself believe that he has done nothing wrong, and feel satisfied as he counts his riches, which will "eat as doth a canker," while he says to himself, "I may as well do it as any one; for if I do not, some one else will." The man of the world, who has risked his all on a speculation, and lost, may be of that turn of mind that he may be satisfied, and again go at it, and make up for that which was lost. The man of pleasure, as he revels in the halls of mirth, feels a momentary satisfaction—momentary, did I say? Yes. The satisfaction that these all feel is not lasting; it is fleeting as the morning dew. But come, I will tell of a contentment that is real satisfaction. The godly man is satisfied with nothing but a perfect conformity to the will of Heaven; he sees his errors, watches for his defects, and tries to overcome them; when he sees some idol-god he had not before noticed, he casts it behind his back, and presses on; all is consecrated to God, all is laid on the altar. To be sure, he does not forsake this world, or become isolated from society; but he uses "this world as not abusing it," tries to be faithful in what is committed to him here, that by and by he may have true riches. He is not over-anxious about the things of this life, but still labors on as though he believed that man should earn his bread by the sweat of his brow, and tries to give to him that needeth, and especially to him who "labors in word and doctrine." If things go wrong, he does not fret; he never finds fault because the wind blows from the wrong quarter, because it is too hot or too cold, too wet or too dry; he never borrows trouble for fear the bugs will destroy his crops, or something else go wrong. Oh! no. In fact, he seems to remember these few sensible words:


"Never trouble trouble, till trouble troubles you,
For trouble seldom troubles those who never troubles
brew."

"But godliness with contentment is great gain." 1 Tim. vi, 6. "And having food and raiment, let us be therewith content." 8th verse. But this is not real contentment, for there is still a void. As I said, the godly man is satisfied with nothing but perfect conformity to the will of Heaven. The righteous man, leaving every thing of an earthly nature, will let fortune frown and adversity take her place; for, strip from him all the comforts of life, even take most of the seeming necessities, let death, in her pale mantle take his nearest, dearest, and most useful friends, and lay them out of sight, and he will still say, "Thy will be done." He is satisfied that all will be for his good; but really he is not satisfied. David says, "I shall be satisfied when I awake with thy likeness." Ah! yes; this is perfect satisfaction, to "awake in thy likeness," or to be "changed in a moment, in the twinkling of an eye." Reader, shall you and I be there? Let us strive.

HENRY F. PHILIPS.

USE OF AFFLICTIONS.—Afflictions are the same to the soul as the plough to the fallow ground, the pruning knife to the vine, and the furnace to the gold.—*Jay.*

THERE are only two genuine remedies for sorrow—prayer and work.—Trust in Heaven and keep doing, is the best recipe for every human care.—There are no wounds of the spirit it will not heal.

 Fear God.

Christian Life.

THE Christian life is called a warfare. Satan and his agencies war against good, while Jesus, the angels, and the people of God war against evil. Satan feels at liberty to use every wicked and subtle art, to carry out his designs, while Jesus Christ, his angels, and people strive lawfully against evil.

In order to gain a footing in this world, Satan condescended to low dissimulation and deceit, not with any good will to man, but with malice and hatred to ward God; not because God had done him harm, but because God had so highly honored him that he thought himself almost equal with God; and because God denied him this last honor, he endeavored to pledge all Heaven in his own behalf, for which crime he fell, and falling he became wholly alien from God.

More especially did his malice show itself when he caused our first parents to sin, thus establishing a precedent in this earth, then a Paradise, in favor of himself and his wicked rebellion. Thus did he gain a host of subjects and sympathizers, who should for a season be a solace and a comfort to his wounded spirit.

All this time Heaven looked on him rather with pity; and nowhere is God's forbearance more manifest than in his sparing this fallen angel for a time, and those who fell with him, to manifest to the universe his own forbearance and long-suffering, while at the same time Jehovah had an undoubted right to put an end to all the lives of those who rebelled, with the mighty Apostate himself who bound his followers by an oath to remain in his interest.

Having established a precedent in causing our first parents to sin, Satan proceeds to cause their posterity to depart from God, and so successful has he been, that nothing so enrages him now as to find one who denies his authority, and to subvert such, he uses every art and device.

Arrayed against the Archapostate, we behold the same Michael, whose glittering sword once drove the rebel angels from their then happy home—still a happy home, but for the good and true, and not for those who swore fealty to the ambitious Azazel. Still we see the noble defender of Heaven's rights and laws, on the seat of justice. Once his sword fell mightily upon the rebel ranks, and his countenance was more terrible than the lightning to the hosts of Satan; now that countenance beams with benevolence and love. But is it because he hates rebellion less? No, he waits the time when the harvest of the earth is fully ripe; then will he appear as terrible to the wicked as when he led the armies of Heaven to victory over Satan's confederate rebellious hosts; and that countenance, so fearful in war against evil, will be ineffably lovely to those who have sympathized with him in the contest.

The people of God have a part to act in the great controversy which has been going on for six thousand years. Those in the past have acted their part, and, aided by the holy angels, they have fought the good fight; sometimes active in labors and good works, or passive in forbearance under insult, calumny, imprisonment, and painful sufferings, they have testified that they were the subjects of the true God, by obedience, love, truth, and faith.

The wicked are asleep to the fact, that by every act of disobedience to God, and of complaisance to Satan, they are furnishing Satan with fetters to bind them to his car, as his subjects. They do not realize that Satan claims them as his, because they do his works; no, Satan carefully blinds their eyes to this fact; and while he disputes for them as his, because of their acts, he charges his agents to quiet their minds from fear of evil, and for this he uses the influence of the world around, and the lusts of the flesh, to benumb and stupify the minds of those whom he aims to destroy.

But these he holds fast, and has no fears lest they escape his grasp; but the good man he detests because he cannot subvert him.

Satan never truly repented; consequently, he is experimentally ignorant of this exercise of the mind. A good man is an enigma and an abomination in his sight; for while he reads the heart of the wicked, he cannot do so with the righteous, unless they, by yielding to Satan's devices, give him an advantage, and thus give place to the Devil.

The Christian who once yields to the enemy in a single point, is at once beset by a host of evil spirits encouraged by his slackness to make a desperate attempt for his soul; while he who steadfastly keeps himself, body and soul in subjection, at once defeats those fiends who, like wolves, lean with hunger, and, fired by a taste of blood, pursue the careless and the straying.

JOS. CLARKE.

Self-Denial.

OUR Saviour says, "If any man will come after me, let him deny himself, and take up his cross and follow, me." Again he says, "I am the way, the truth, and the life."

Without the way which Jesus has opened, we could never be redeemed from the curse of sin; and lost Paradise could never be restored. Without the truth, which he has communicated to us through the Gospel, we could not know the way. Without the Comforter, which the Father sends in Jesus' name, we could not obey the truth. Jesus is the perfect way, the unfailing truth, and in him is anchored the Christian's blessed hope of immortality. Jesus says, "Follow me." He is the way we must go, the truth we must believe, and if we follow him, he will give us eternal life, and we shall never perish. But, in order to follow our self-denying and crucified Redeemer, we must deny ourselves. We must sell all, before we can go and purchase the field containing the richest treasure. We must subject ourselves cheerfully to the will of God. We must turn away from our own wills, restrain the appetites of the flesh, and use the things pertaining unto this life with moderation. Nature must be sustained. The law of nature demands plain, wholesome food, and comfortable clothing. With the comforts of life we should be content. When we seek flesh-pleasing modes of life, which do not minister to our real wants, we rebel against the Spirit of God, and are not following Jesus in the true way. Jesus says, "If ye continue in my word, then are ye my disciples indeed." His word commands us to crucify the flesh with its affections and lusts. But our Lord does not expect us to do this in a single day. Long-formed evil habits are opposed to newly-formed habits of holiness.

We have a conflict to encounter, a warfare to engage in. The flesh will murmur and rebel against the Spirit. Satan will deceive and tempt us to revolt. We are never secure from his attacks. We need continually to have on the "whole armor of God." If we would reign with Jesus, we must take up our cross and suffer with him. It is only through great tribulation that we can enter into the kingdom of God. We must patiently endure whatever falls to our lot in life. In these last days, we must prepare our hearts for great and sore trials, labor, anxiety, poverty, pain, humiliation, and persecution. And even if we should be called to sacrifice our lives for the truth, we must do it cheerfully, for the promise of our Saviour is sure, "He that loseth his life for my sake shall find it."

As the precious light of present truth is now shining upon our pathway, is it not our duty to walk in the light? Let us leave all, though it should be crossing to human nature, and even separate us from home and sever every kindred tie. Jesus will not forsake us;

"He'll be our strength and our support,
Our Captain and our Guide,
Until our little bark is moored
On Jordan's peaceful side."

THIRZA M. FOSTER.

Vienna, Wis.

Delays.

How dangerous it is to delay. Even in the smallest matters, it seems hazardous. When we view the works of nature, we see no delay; all move in perfect order; all the celestial bodies move in their proper sphere; all are prompt to move in their appointed time, and without the least delay. So, also, with every part of the human system; each moves with promptness when not crippled by disease. Whenever anything of a poisonous nature appears in the system, then

each organ immediately goes to work to remove it; but if nature was as careless about removing impurities from our systems as we are about removing our imperfections, and turning away from our wrongs, how soon would we fall victims to the spoiler, death! When any thing foreign to the true principles of nature's laws is found in the system, nature commences immediately to throw off the burden which is so loathsome to her governing principles. Nature may be crippled and rendered unable to act in this renovating work, but she never voluntarily refuses to act with dispatch.

Alas! how different is man! how liable to change! how apt to neglect present duties! how apt to do that which is contrary to the true principles of right! How much sooner might we arrive to a state of perfection, where free from sin we might rejoice in the love of God, if we were as punctual and faithful to perform every duty as is each organ of our body. When we see our imperfections, and the poisonous habits with which we are beset, we are too slow to move out, correct, and cast away those things so baneful to us; which if we would do, we might enjoy that freedom which God in his wisdom has intended we should. How apt are we to say that we must overcome, and even say that we will by the grace of God assisting, yet remain just where we were.

Many depend too much on the grace of God to do the work, while they make no effort on their part. Such should realize that grace is merely favor, and that God has only promised grace sufficient for our day, or enough that we may overcome; in this he intends that we should make an effort on our own part. Not that we are to be molded into a new organization, but merely become by the pardon of our sins a new creature in Christ.

It is much owing to our many delays that we are diseased both physically and spiritually. They who delay to correct those habits which are injurious to their physical nature are very sure to neglect those that injure their spiritual growth and structure. It is utterly impossible for any one to be a perfect Christian, and knowingly indulge in any pernicious habit, even if it be of a physical nature. Hence the necessity of dispatch, that we may set immediately about the work of reform in every respect. When we get a clear view of the true way in which we are to overcome, we can then see, that just as it would be dangerous for nature to delay to throw off the poisons from our systems, so, also, it would be dangerous for us to neglect to leave off every thing that is detrimental to our spiritual progress. If nature should neglect to perform her duties in this respect, she would by each delay become weaker, until death would finally ensue. So, also, if we neglect to leave our wrongs, we shall become weaker and weaker until we shall be unable to resist; then spiritual death must be the consequence.

It is good to trust in God for assistance; but, if we depend on him to do all the work of reform, we shall be like one standing under a falling tree, saying, Lord have mercy and save, yet making no effort on his part. The Lord will not save us in sloth, idleness, carelessness, or neglect; for he requires us to assist ourselves as far as possible.

R. J. FOSTER.

Coopersville, Mich.

EFFECT OF RIDICULE.—A pious lady of the city of Richmond, Va., once left a church in company with her husband, who was an impenitent man. She was a woman of unusual vivacity, with a keen perception of the ludicrous, and often playfully sarcastic. As they walked along toward their dwelling, she began to make some amusing and spicy comments on the sermon, which a stranger, a man of very ordinary talents and awkward manners had preached that morning in the absence of the pastor. After running on in this vein of sportive criticism for some time, surprised at the profound silence of her husband, she turned and looked upon his face. He was in tears. That sermon had sent an arrow of conviction to his heart! What must have been the anguish of the conscience-stricken wife, thus arrested in the act of ridiculing a discourse which had been the means of awakening the anxiety of her unrenewed husband.—*Religious Herald*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 29, 1867.

URIAH SMITH, EDITOR.

The Fall of Babylon.

THE World's Crisis is offering some indirect comments upon Babylon and her fall, upon which we cannot forbear offering a word of criticism. As noticed in our issue of Jan. 15, the Crisis makes Babylon to mean the "church at Rome." Then those who are to be called out of Babylon, are the people of God (?) in the "church at Rome." An angel is sent with a special message to call them out. What this angel is, and who the people of God are who are to be called from the church at Rome, the Crisis makes known in the following, which we clip from its issue of Jan. 16.

"COME OUT OF HER."

"A little while before the fall of Babylon, or the harlot 'woman' on the 'seven hills' at Rome, those who do not sympathize with her, are to be called 'out of her,' in order that they 'be not partakers of her sins,' and that they 'receive not of her plagues.' We think that time is drawing near. Travelers begin to shun an entrance into Rome. A late telegram from Italy says:—

"Foreigners have nearly deserted the city of Rome, apparently from fear of civil disorder. There are few persons at the hotels, and many are suffering from the stagnation of trade."

"There is no room for doubt that the end of the Papal power is at hand; and consequently we must be near the end of the present dispensation."

There are some shocking conclusions, which, as it looks to us, necessarily attach themselves to this language, of the legitimacy of which we shall leave the reader to judge for himself. As the events mentioned in the extract are given as a fulfillment of the call, "Come out of her," we inquire what, according to this view, is the angel that is calling people out of Babylon? Answer, "Fear of civil discord." This is what is driving people out of Rome; and hence, the angel flying through the midst of heaven with a special message, saying, Come out of her my people, is reduced to the simple idea of fear of civil discord existing in the minds of sojourners at Rome!

And who are those who, in response to the "voice from Heaven," to "Come out of her my people," leave Rome? Answer, "Foreigners!" It is, no doubt, very liberal—to the foreigners! to rank them all in indiscriminately as the people of God; but what connection have they with the church at Rome, out of which, according to the view before us, the people of God are to be called? None at all. So there is an absolute and fatal break in the exposition, be as lenient to it as we will.

The fall of Babylon is here set forth as "the end of the Papal power." The widest latitude we can give to this is to let it mean as expressed by D. T. Taylor, in the same paper, the stripping of the papacy of temporal power and support; or as he describes it in other words, the change in her condition, from a woman seated upon a beast, to a woman seated in the dust. But as we look at the prophecy, we see that the people of God are called out lest they be partakers of her sins; that is, Babylon after her fall, and as the result of her fall becomes exceedingly corrupt and sinful. But how can the papal church become more corrupt by being deprived of temporal power? How can it become any more corrupt than it has been during its long career of darkness, blood, and crime? It cannot. This fall, therefore, which leads to a state of moral filth and pollution, does not and cannot apply in any sense to the papal church.

Adventism once commended itself to candid people for its careful and judicious interpretations of the prophecies. But what shall be said of the great mass of that which goes under that name to-day? On the principle involved in the extract introduced above, if there is any principle in it, what inconsistency may we not indulge in! What groundless and illogical conclusions

may we not draw! What degrading of the sublime into the ridiculous, have we not full license for! Again we ask, What Adventist can be satisfied with such an exposition?

The Health Reform Institute.

WE call especial attention to the item in another column in relation to this Institute. Are there not one thousand persons in our ranks who can take one share each and pay \$25? We put this in the form of a question, though there is no question about it. It can easily be done. The one thousand persons or their equivalents can and should be forth-coming. What we mean by equivalents, is, that persons of larger means may represent more than one person, say two three four, or any number, and take that number of shares, until a thousand shares are subscribed. Seventh-day Adventists have not proved themselves thus far to be a people who put their hand to the plough, and then look back. A large new building is essential to the future success of this Institute, and now is the time to be getting the materials for the same. Hence the necessity of immediate action. About enough has been subscribed to meet the outlays thus far incurred; and now the managers of the enterprise, in whose behalf we speak, strike for one thousand new shares, and wish a response at once from all who will take one or more, on this call.

Some may cry, Speculation; but who we ask are the speculators, if any? You whom we invite to take shares; not the physicians. They work for stipulated wages, just like the employees of the Publishing Association; and they are satisfied with a very moderate salary, much less than their arduous responsibilities deserve. None of the income of the Institution, from examination fees or any other source, goes into their pockets above the regular pay they receive for their labor. The providence of God has wonderfully favored the Institution in raising up a competent corps of Physicians. Bro. H. S. Lay, M. D., J. F. Byington, M. D., and sister Dr. Lamson, are persons who enjoy, collectively and individually, the fullest confidence and esteem of this church and community, as worthy individuals, earnest and consistent Christians, and competent physicians.

A field in which to do incalculable good is now fully open before this Institute, if the brethren will take hold of it as they should. To have called for the amount necessary to be invested, that is from twenty-five to fifty thousand dollars, in the form of donations, would have been to impose upon the liberality of this people. Hence it is put on such a basis that those who are dependent on their means for a livelihood, can secure a fair return for the use of the same.

The Institute, now not yet five months old, is literally running over. And while patients could to some extent find rooms outside, it still remains that more dining, kitchen, cooking, parlor, and bath, room is needed in the Institute itself. A lecture room is also needed.

Dr. Lay inquired in No. 5, What shall be done? There is but one thing that can be done; and that is to erect a commodious building at the earliest possible date. This must be done; and to let the enterprise fail, or even to drag, for want of means, is to be recreant to our duty and the light we have received.

We wait for a response? Who takes one new share? Who two? Who five? Who ten? Who twenty or more?

A LADY in Louisville, Ky., who has examined all the latest fashion-reports, and visited all the principal milliners' stores, to pick out a winter bonnet, reports, as the result of her examinations, that there are eighty-six different styles of bonnets, all fashionable; but there is not one of them that a sensible lady, who wishes to guard herself against cold weather and neuralgia, would wish to wear.

To render good for evil is god-like; to render good for good is man-like to render evil for evil is beast-like; to render evil for good is devil-like.

Making Excuses.

WHEN the guests were called to the supper it is said, "They all with one consent began to make excuse." Two things in the record are worthy of special notice: First, these excuses took the form of reasons, and were no doubt considered good and sufficient in the minds of those who gave them; but the Lord called them excuses. Second, the servants were not sent back to persuade them of the insufficiency of their excuses; they were left to their own way. Gratification stood before duty with them, and they were gratified by being left to themselves; and others were called who were more worthy. Let us all take warning. We have wondered at the blindness and temerity of many who are ever ready with reasons or excuses for not keeping the Sabbath of the Lord; and many of us stand on the same dangerous ground in regard to the temperance, or health question, like the Israelites, who well might have wondered at the blindness and hardness of Pharaoh in resisting the power of God as manifested in the plagues, and who were brought safely through the Red Sea, and saw the glory of God at Sinai, and were fed with bread from heaven day by day, yet lusted for the "flesh pots of Egypt," and fell by thousands under the displeasure of the Lord. By this we learn that "patient continuance in well doing," "growing in grace and in knowledge," are necessary in order to receive the reward; and that God never had a people so dear to him that he would not punish them for disobedience or neglect of his word.

A good-intentioned sister says she "dare not quit drinking tea for fear of the neuralgia." To understand whether this is an excuse or a valid reason, we must inquire, "What is neuralgia? and, What is the effect of tea? The first question is easily answered; it is a painful affection of the nerves. The second may be easily answered also, but not in so few words. The following, mostly from Dr. Alcott's works on the effects of tea, give a sufficient answer.

"Among the indications that the system is suffering from the sedative, depressing, or secondary effects of tea, are headache, wakefulness, palpitation of the heart; trembling; loss of appetite; indigestion; nervous prostration; great susceptibility to fatigue; and chronic affections of the vital organs, accompanied often by emaciation, sallowness of the skin," &c.

Dr. Graham said, "As early as 1767, Dr. Smith of Edinburgh, demonstrated by a system of careful experiments, that an infusion of green tea has the same effect as henbane, tobacco, cicuta, &c., on the living tissues of the animal body; in all cases first diminishing and finally destroying their vital properties. In 1772 Dr. Lettsom, of Ireland, made a series of similar experiments, with similar results. And still later, Dr. Beddoes, of England, by a series of experiments several times repeated, completely demonstrated that tea is as powerfully destructive to life as laural water, opium, or digitalis. . . . Dr. Beddoes applied a strong decoction of tea to hearts just taken from living frogs, which extinguished their vitality almost instantly."

Dr. Combe, in his work on Digestion and Dietetics, says: "It not only ruins the stomach, but very seriously deranges the health of the brain and nervous system."

The Catechism of Health, attributed to Dr. Bell, says: "Tea, when drank strong and in large quantity, impairs the powers of the stomach, produces various nervous symptoms," &c.

Prof. Sweetser, of N. Y. on Digestion and its Disorders, says, "It is stimulant to the nervous system."

Dr. Hooper, in his Medical Dictionary, says, "When taken too copiously, it is apt to occasion weakness, tremor, palsies, and various other symptoms arising from narcotic plants."

Dr. Burdell, of N. Y. says, "Not a case of sick headache has ever occurred within my knowledge except with the drinkers of narcotic drinks, and not a case has failed of cure on the entire renunciation of these drinks."

Dr. Alcott says, "Dyspepsia, nervous or sick headache, heart disease, palsy, and sometimes epilepsy—in truth, every form of nervousness and nervous dis-

case which can be named, may be, at times, the legitimate and certain fruit of tea drinking. In particular does tea drinking tend to paralytic affections and to nervous headache."

In addition to such testimonies, many cases are cited in Dr. Alcott's work of severe nervous diseases being entirely cured by abstinence from tea.

An article which I recently read entitled, "Early History of Tea," says, "One per cent. of volatile oil, an ingredient of which the original leaf shows no trace, is imparted by the process of drying and roasting, and this oil is so potent, that the Chinese dare not use tea for a year after the leaf has been prepared, while the packers and unpackers of tea suffer much from paralysis in consequence of their inhaling this subtle element." Again, "An ounce of good tea contains about ten grains of theine—an amount sufficient to produce a peculiar intoxication and many unpleasant symptoms, if taken in one day. From three to four grains of theine is a healthy amount for a day, so that three ounces of really good tea is more than an ordinary person should take in a week."

The above article favors the use of tea, yet it gives severe testimony for a favorable witness. To take of a "healthy amount" for daily use of an article which produces "intoxication and many unpleasant symptoms," great nervous derangement, &c., sounds strangely to those who do not believe in subsisting on poisons.

From this it is evident, without even the chance of a doubt, that tea causes neuralgia, as well as heart disease, &c., hence, to offer the fear of neuralgia as a reason for the use of tea, is a mere excuse for an abuse of the nervous system. But it is asked, If tea is so injurious, why do we feel so bad from abstaining, but feel no bad effect from its use? Answer. Because of its sedative or narcotic influence, it keeps the system stimulated to that point where its secondary effect is not realized; and so with dram-drinking. I was once in that condition in which I could not abstain from the use of tobacco twelve hours without the most disagreeable, and I may say, distressing sensations; but these sensations, though only felt when deprived of tobacco, were all induced by its use, for since freeing my system entirely from its influence, I have abstained more than twelve years without any recurrence of such sensations. True, self-denial is required to get the system free from such poisons; but who thinks to live a Christian life without self-denial? Who will be so self-deceived as to live a life of self-gratification, and expect the *overcomer's* reward.

J. H. WAGGONER.

The Two-Horned Beast of Iowa.

I HAVE been much interested and pleased with the review of the Iowa position on the two-horned beast of Rev. xiii. I have, of course, been somewhat acquainted with the opinions of commentators on that chapter, formed before the rise of the Advent messages and the developments of the present generation. No one acquainted with the Advent cause can deny that much light has arisen on the fulfillment of prophecy since the commencement of the labors of William Miller; and the remarkable spread of Spiritualism, with its falsities and wonders has greatly aided in fixing the location of some most interesting portions of the book of Revelation. Opinions formed before the rise of this light on the fulfillment of prophecy and of these manifestations of modern Necromancy, could only be conjectural, while with these before us we may reduce our views to a certainty.

It is worthy of continual note that the first and second messages of Rev. xiv, refer to no fact connected with the miracles of chap. xiii, but the third message is based upon these very facts; showing that whatever these miracles are or were, they have their rise after the two first messages, and during the third. But it is also a fact that the "fire of wrath" (!) came on the defenseless Christians mostly before it is claimed the two first messages were given; and after the Reformation fairly commenced, this singularly miraculous "fire of wrath" speedily abated.

With our views of the two-horned beast, there is a remarkable harmony between all parts of the prophe-

cy and its fulfillment, so far as it is fulfilled or being fulfilled. The Adventists professed to give the message of Rev. xiv, 6, 7; they claimed that scripture as the "leading advent proclamation," and the "main branch of our [their] specific work." After the passing of the time, on which this message was based, the second was given, and soon arose the miraculous wonders of Spiritualism to which the present message stands related.

Without any thought of adding to the argument of the review, I refer to these facts as the ground of my surprise that any Advent believer should, at this day, re-vamp these old conjectures and pass them off for light on the prophecies! I greatly fear that prejudice has had more to do with the establishment of that theory in Iowa, than reason.

J. H. WAGGONER.

Laziness.

MAN was not made for idleness, but for activity. In his sinless state he had employment given him; but when he had sinned, it seemed necessary to put upon him a more laborious task of physical labor, than to dress the delightful garden and to keep it. It now became necessary for him to eat his bread by the sweat of his face. Labor was in harmony with his constitution at the first; and now, though cursed with toil under a load of mortality, still it was the wisest and best arrangement for him, in order to his recovery from sin. And when the Son of God undertook to redeem and save us, he voluntarily took our nature, and cheerfully bore the toils of mortal life.

Not to submit with cheerfulness to this wise arrangement of our Creator, is rebellion against God, and an unwillingness to follow in the footsteps of our Saviour. Since our sustenance is the fruit of labor, honesty toward our fellows requires that each should contribute his share for the general good. To shirk our portion of the labor, is to defraud our fellow men. All should be engaged in something of real benefit to our race. Each one should add a share to the stock of good. It is not necessary for each one to produce corn and wheat; but something as good and necessary to our race in this world, or to secure the world to come, should be contributed by the labor of each.

Those who say, "The world owes me a living," greatly err. Such are dishonest persons. Instead of honestly laboring for a livelihood, they contrive to get it by fraud and robbery. They owe as much to the world as the world does to them. Paul was not of that class. He acknowledged himself a debtor to all classes of men; and was willing to do all he could to benefit them. Said he, "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

Viewing the obligation to labor in this light, we see that common honesty requires it. And if Christianity requires honesty, it requires a due amount of labor from those who profess it. Lorenzo Dow was not so far out of the way, when he said, "A lazy Christian is as great a solecism as an honest thief, a sober drunkard, a chaste harlot, or a holy devil." Certainly those who justly view our fallen, lost estate, and engage in the great work of human salvation, as Christians profess to do, should be the most perseveringly industrious people in the world.

Then let all avoid laziness, and work while the day lasts. If we are "constitutionally tired," or in other words, naturally lazy, let us break the silken cords of ease and go to work in earnest for the good of ourselves and others. Let no one enjoying a tolerable degree of health, be willing to be a burden to others. The exercise of labor benefits the health. It is selfish, too, not to consider that others feel the ills of life, as well as ourselves.

But it is difficult to speak on this subject as well as others where there are two extremes. Some labor too much. They need no exhortation to labor. But others are willing that the laboring ones should carry them along, without an effort to sustain themselves. Those that are willing to be carried without an effort

to walk, are the ones I want to hit. If, on examination, you find yourself willing to let others do that for you which you can as well do for yourself, I mean you. And I want to exhort you to change your course, and be willing to help yourself and others that need help. An apostle commanded that if any would not work, they should not eat. He also exhorts, "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." We learn from this that honesty requires labor. Then as we would be honest, let us willingly labor. Then, having engaged in the labor, we may talk of the coming rest, at the close of the day.

R. F. COTTRELL.

Report from Ohio.

On Thursday, Dec. 27, I left Cleveland for Geneva. On arriving there I found things, as far as the present truth is concerned, in a distracted condition. A spirit of debate and strife exists among those who profess to keep the commandments of God. A kind of Sabbath-keeping-Mormonism is the leading principle among them which is not current among Seventh-day Adventists. There are four or five who are sincerely trying to carry out present truth. I gave five discourses to the edification of those who love the truth, but it was not so well received by the Mormon element.

We left them about as we found them, not being able in the limited time we had to effect much change. We would say to those who love the truth, to continue faithful in your efforts to serve the Lord, that you may pass safely through the perils of the last days, and at last receive eternal life.

Tuesday, Jan. 1, I went to Orwell. Here I found the state of things entirely different, though they were not free from trouble, and Bro. Hutchinson, their elder, having moved to Geneva, left them in an unsettled condition. I labored here nearly a week, giving them ten discourses. All their wrongs were righted, and Bro. Chipnock was unanimously elected, and ordained elder.

When harmony was restored, the blessing of the Lord came upon us, and we all felt strengthened to persevere in the narrow way to life. On the Sabbath we had a free and happy time in presenting the Bible view of health to this church, and they resolved to take a new step in the way of reform. They have made some progress in this direction already, and they see that the Lord has blessed their efforts thus far. Truly the hand of the Lord is in the work of reform among us as a people. This step must be taken by all lovers of present truth, in order that they may successfully pass through the dangers of the last days.

I left Orwell Jan. 9, and came to Cleveland where I staid over night with Bro. Sweet. His wife had recovered from her sickness, and was able to do her own work. I found them cheerful and happy in the Lord.

Last Sabbath I was with our friends at Bellville. I was glad to find them still progressing in the truth, and have hopes that they will prove faithful till the Lord comes.

Last Sunday I enjoyed a free time at Fredericktown. A few here still love the truth, and they are trying to make sure work for the Kingdom. I joined with Bro. Lawrence in his meeting in this place last Monday. We found a good interest to hear the truth manifested by the people. May the Lord bless the effort that is being made here to the salvation of many. Pray for us, that we may be prospered in the work of the Lord.

I. D. VAN HORN.

Appleton, O., Jan. 17, 1867.

Report from Bro. Matteson.

At Burr Oak I stayed four weeks and held thirty-one meetings. The interest to hear has been good all through. The Lord blessed such as desired to be blessed, and sealed truth on their hearts.

But when souls awakened from their slumber, and began to prepare to meet the coming Saviour, the enemy also, aroused. A noted Spiritualist doctor came to meeting, and challenged for discussion. We knew

him not, but soon understood by his speech who he was. He hated Moses, and the God of Moses he despised. We thought there was no call for a discussion and declined. But he was persevering in his efforts. A few evenings after he sent word and gave out appointments for lectures to begin as soon as my appointments ran out. The community called for reply, and we concluded this was duty.

Doctor Minor is a man of considerable ability. He has been a public lecturer for many years. He has great physical and mental power, and an easy flow of language. His wife is a Medium (he has abandoned his former wife, having greater affinity for this one), and some said that he was also. We do not doubt that evil spirits tried their best to assist him. He is very bold, and knows no blush. He also seemed to be well versed in bringing all the influence of the mind to bear on other minds, and he could easily move a congregation. The first evening he spoke two hours with great freedom, throwing out all the infidel objections against the Bible that he could get room for. I sat in a corner taking notes. The house was very much crowded. Sometimes he would appeal to me personally. I never answered him a word, but kept perfectly quiet. We came to the meeting, and so did the brethren and sisters, praying that Israel's God would stand by us.

When he got through he gave opportunity for remarks, and again tried to draw me into a discussion. I got up and gave notice that I would review him next day. For about fifteen minutes he tried hard to draw me out. He would rub his brains, stand up, talk, sit down again, flatter and deceive, but all in vain. I told him my word was a word.

Next day I reviewed him, and answered every one of his objections; also disclosed his miserable theories, which he called pure and consistent. How he railed and mocked at the Bible, and blasphemed the God of Israel! But he showed where his affinity was, for he called the Canaanites a peaceable people, and God cruel because he would destroy them. We showed from Lev. xviii, 20-24, and Dent. xviii, 9-12, what kind of people the doctor called good. Also his many misrepresentations of the Bible. We told him to bring the Bible next time and tell us where such things could be found, and not appear before the people as a miserable slanderer. He tried his tricks and mesmerism in vain. We never for a moment felt his influence, but had perfect freedom; while he felt the crushing weight of public opinion turning against him. He hung down his head and tried in vain to take notes.

At his second lecture he brought a Bible. He made a feeble effort to meet a few of my statements, but seemed to have no influence on the congregation. He would excuse himself, flatter, and try to get up a little steam again; but I never saw a man more bewildered than was the doctor that evening. He tried to talk for two hours and a half, but he would wander from one thing to another, and never carry a point. He would take up ideas and before he was half through he would forget what he was talking about. He could not find a single text in the Bible, although he had turned down the corners and had notes besides. He often said he would talk on such a subject, but before he got round to it he would change his mind. No one in the congregation knew what he made out. He, of course, tried to show that man had an immortal soul. His strongest proof on this point seemed to be an experiment he once made with a cabbagehead. Boiling it down and cooking it up carefully it turned into maggots. This proved that there was life in everything, which could not be extinguished. Truly, good angels helped the people of God and shielded them against the enemy.

Next evening we had a complete victory, and his influence with the moral part of the community is destroyed. We showed in his two lectures five untruths, fourteen blunders, and sixteen false statements. Goliath appeared before the congregation like a little school-boy that had not half learned his lesson. But if he had had the power in his hands I doubt not that he would have taken my life. Our trust is in God. He will keep us to the end. The truth looks good. It stands firm. Blessed be God for the light that shines on our pathway.

The next day we had a good meeting as we took our leave of the brethren. Eleven determined to keep the commandments of God and the faith of Jesus, and go with the remnant to the kingdom. A Bible Class and weekly prayer-meeting were started. May God bless his children here, and help them to live up to every known duty; then more light will shine on our pathway until we shall meet in the kingdom of God and be with Jesus forever.

May the Lord also bless the dear brethren who live in that vicinity. Be not weary in well doing. God has heard your prayers and answered in some measure. He also will continue to lead on in the good work begun. Continue to plead with God, especially in behalf of your children. Try to get into full union and harmony with all who love the message. Remove difficulties from among yourselves, and the love of God will prevail, and you will experience more of the blessing of God at home and in meeting. I heartily thank you for your kindness to me, and for your prayers in my behalf.

January 5 and 6 we attended Quarterly Meeting at Poy Sippi. A number went with us from Burr Oak. We had good meetings there. Two joined the church, three were baptized, and several started to serve the Lord. The last social meeting they said was the best meeting they ever had. The power of God was felt and moved upon the hearts. May the dear brethren and sisters here ever be found united, watching and praying, till the bridegroom appears.

I am now at home once more after an absence of about three months. I bless the Lord for his kind preservation. My health is such that I cannot attend to the many urging calls that come from all sides. I must rest awhile; hence I hope my brethren will excuse me. I intend now to labor on a Danish work on immortality. When that is done, the Lord willing, I will try to be ready to again enter the field.

Yours in hope.

JOHN MATTESON.

Ft. Atkinson, Wis., Jan. 15, 1867.

News and Miscellany.

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

—By the devastations of the rinderpest in the Netherlands, 50,000 animals died and 21,500 had to be killed. Exportation to other countries has entirely ceased.

—In the impeachment matter the Judiciary Committee is moving with great caution, and there are no indications yet of their reporting any bill on the subject.

—Some of the Christians of Washington sadly need reconstructing. At a Sabbath-school meeting in the Fourth Presbyterian church, Sunday evening, Samuel McKee, member of Congress from Kentucky, was speaking to the school and the teachers, and made an incidental allusion of a kind nature to the colored Sabbath-school of the Fifteenth street Presbyterian church, of which Rev. Highland Garnett was lately pastor. A storm of coughs, sneezes and hisses immediately broke out, and was continued until Col. McKee left the pulpit.

In his New Year's speech to the Diplomatic Corps, Louis Napoleon expressed the hope that "we are entering upon a new era of peace and conciliation." The disappointment of the Imperial hopes in Italy, Mexico, Germany, and elsewhere, has, of late, considerably diminished the importance which used to be attached to Napoleon's sayings on New Year's day, and people are troubling themselves less about the apparent, the hidden, and the real meaning of his words.

The English papers give accounts from all parts of the country, of great storms, floods, shipwrecks and deaths from cold and starvation.

The Assassination Mania.—It has been often remarked that a crime of unusual portent, especially when aimed at some very prominent individual, is sure to find numerous imitators. Thus the assassination of President Lincoln was followed by a somewhat similar attack upon the Czar of Russia; more recently, President Prado of Peru was the recipient of an infernal machine which, had it exploded as was intended, would have ended his life; and President Mosquera, of Columbia, has sent in his resignation, on the ground that while he is in office his life is in constant danger; and now we have to add the reported attempt to assassinate the emperor of the French.

Out of Work.—The New York Post says, "Of ship-masters, ship-black-smiths, ship-plumbers, ship-joiners, ship-painters, riggers, caulkers, spar-makers, sail-makers, boat-builders, marine-machinists, boiler-makers, we have ascertained that not less than fifteen thousand men are out of steady work." The New York Times states that more than 20,000 girls and women in that city are also out of employ. Much suffering is anticipated.

A very active movement has been recently set on foot in England, in favor of allowing the laboring classes an opportunity to enjoy themselves at cricket and other athletic sports on Sunday afternoon, after the morning has been spent at church. The movement is headed by Archdeacon Dennison, and supported by a goodly number of people of religious standing.

Interesting European Statistics.

MACMILLAN & Co., the London publishers, in announcing the "Statesman's Year Book" for 1867, make an interesting comparison of the state of Europe in 1817 and in 1867:—The half century has extinguished three kingdoms, one grand duchy, eight duchies, four principalities, one electorate, and four republics. Three new kingdoms have arisen, and one kingdom has been transformed into an empire. There are now forty-one states in Europe, against fifty-nine which existed in 1817. It may be remarked that the nineteen grand dukes and dukes and princes of 1867 will be much less ducal and princely (thanks to one Bismark) than the thirty-two who ruled in 1817. Not less remarkable is the territorial extension of the superior states of the world. Russia has annexed 567,364 square miles; the United States, 1,968,009; France, 4,620; Prussia, 29,781. Sardinia, expanding into Italy, has increased by 83,041. The Indian Empire has been augmented by 431,616. The principal states that have lost territory are Turkey, Mexico, Austria, Denmark, and the Netherlands.

A Dark Picture.

THE apostle Paul, prophetically describing "the last days," assures us that men will be "without natural affection," and "without self-control," or "incontinent." 2 Tim. iii, 1-3. The following picture, drawn by the *N. Y. Express*, of the moral condition of one of the great cities of Christendom, has some striking points of resemblance to the prophecy. Read and ponder.—*Advent Herald*.

Divorces are getting frightfully common in this country; and in order to add to their numbers, a bill making habitual drunkenness for two years a sufficient cause of divorce, has passed the Vermont Legislature. The decrees for divorce within a few days, in this city, make an aggregate of seventeen absolute divorces, on the ground of unfaithfulness, and four judgments of separation from bed and board, on account of cruelty, inhuman treatment, neglect, &c., on the part of the husbands. The number of similar cases pending in the different courts of this city at the present time, is between seven and eight hundred. Facts like these tell terribly upon the condition of society, and especially against very early marriages, which are often the fruits of mutual dissatisfaction and disgust, and end in separation and divorce. To separate by law, for life, man and wife for drunkenness, when a woman deliberately takes a drunken man for her husband, is but paying a high premium for crime, and adding to the original offence.

The State of Europe.

THE two great questions which are at present engaging the attention of the European statesmen are slowly but steadily approaching their final solution. In Turkey, the resistance of the Christian population to the brutish despotism of the Turks, has, since the beginning of the new year, largely gained in dimension and strength. It is no longer Crete alone which is in arms. The smaller islands in the Mediterranean have followed the example set by their larger sister, and united to chase the Turks from the sea. The province of Thessaly, which borders upon Greece, is likewise in full insurrection, and furnishes a convenient rendezvous for the great number of Greek youth who can no longer restrain their warlike patriotism. In Greece, the people, with an astonishing unanimity, are bringing an irresistible pressure to bear upon the Government in behalf of an open support of their kindred and co-religionists in the Turkish provinces. The schemes of the Servians in Northern Turkey, who

are the most warlike of all the Christian tribes, and who constitute the bulk of the population in the Provinces of Servia, Croatia, Bosnia, Herzegovina, and Montenegro, are still more ominous than the movement of the Greeks in the South, and the impending outbreak in Bosnia, may, therefore, give to the Turks, in a few weeks, more trouble than the Cretan insurrection has done during the past eight months. Russia is quietly but firmly maturing her policy for the rapidly-approaching crisis, while England and France irresolutely confine themselves to a declaration that they will not interfere as long as Russia remains neutral. A European Conference, which is now much talked of, would be no more successful than was the late London Conference for the settlement of the Schleswig-Holstein difficulty. According to present appearances, the establishment of one or two Christian empires upon the ruins of the Mohammedan power in European Turkey is an event not far remote.

In Rome, the people are quietly awaiting the call of the "Committee of Action." That this call will ere long be issued, and that it will be complied with by nearly the whole population of the Papal dominions, cannot be doubted. The Papal Government, in the meanwhile, by new acts of intolerance against the foreign Protestant residents, and by its obstinate refusal to manifest a conciliatory spirit toward the Government of Italy, notwithstanding all the advances made by the latter, seems to be anxious to destroy the last remainder of sympathy that may yet be felt with it as a temporal power.

Germany is preparing for the meeting of the first North German Parliament. We have, as yet, no official accounts of the proceedings of the Plenipotentiaries assembled in Berlin. What has become known of the Prussian draft of a new German Constitution, meets with considerable opposition, but at the same time the conviction prevails generally that more or less unpopular provisions will hardly weaken the impulse which the meeting of a Parliament, elected by universal suffrage, will give to the national unity movement. The idea of a South German Confederation has been altogether abandoned, and with Baden and Bavaria looking avowedly toward a confederative re-union with Prussia, Württemberg alone can not stay out.

The embarrassments of the Austrian Government are in nowise lessened. The Hungarian Diet, has, by an almost unanimous vote, adopted a declaration against the new military law of Austria, and the breach between Hungary and Austria is therefore as wide as ever. The new *Reichsrath*, which the Government has ordered to be elected and to be convoked within a few weeks, will only tend to make the conflict more apparent, for the differences between the several nationalities are still greater than those between the Government of Austria and the Magyars. Though trouble may not be so imminent as in Turkey and Rome, it is fully as sure to come at the proper time.

France has sent out the last vessel of the squadron that is to bring back the expeditionary force from Mexico. It appears to be certain that the Government will so far yield to the popular dissatisfaction with the new plan for re-organizing the army as to introduce important modifications. There is a strong current of popular opinion that the military force of France is ample for defensive purposes, and that it cannot be made sufficiently powerful for aggression.

The Fenian movement in Ireland is for the present entirely suppressed. The reform agitation in England, on the other hand, is gaining strength, though it appears doubtful whether it will soon lead to any practical result.—*N. Y. Tribune.*

"Wars and Rumors of Wars."

All Europe Likely Soon to Become Involved in the "Eastern Question"—Progress of Popular Freedom—Threatened Destruction of Turkey.

THE cable announcement that the Turks have made a levy of 150,000 troops to suppress the Greek revolt, confirms the previous news that the insurrection of the Greek subjects of Turkey, which began in Crete, was spreading, and had broken out in several of the insular dependencies in the Archipelago, as well as in Thessaly. In fact the whole of the Greek subjects of the Sultan, as well as the population of the Greek kingdom itself, are thoroughly excited and aroused by their sympathy with the struggling Cretans, and it seems impossible to restrain them longer from taking part in the war against the Turk.

But it is not only in the Greek portions of the Turkish Empire that the spirit of revolution is rife. We have a dispatch that an insurrection is on the point of breaking out in the Province of Bosnia; and we learn by the latest mails from Europe that Roumania and Servia are preparing for the opportunity—which the

present insurrectionary movements will give them—to shake off the last shadow of allegiance to the power that rules at Constantinople. In fact, in every part of European Turkey, and among all its Christian peoples, Slavonian as well as Hellenic, there is an agitation which is too profound, and has already gone too far, and covers too much surface, to have any other ending than in such a war as will break down and smash up the tottering Turkish Empire. It is assuredly a critical time for the Turk—the most critical he has seen during all the centuries of his encampment in Europe.

The vital question, however, in the whole matter, is as to the action of the great European Powers. England and France have long been trying to stave off and postpone this terrible and intricate "Eastern Question," which is ever looming up ominously and ever threatening to come to a crisis, and which they declare is certain to involve Europe in a general war. The Crimea settled nothing. It was merely a war of postponement. The issue is now assuming a form which will not much longer permit of this style of treatment.

Turkey has broken off diplomatic relations with the kingdom of Greece, and the ambassador has been recalled from Athens. The Greeks, on their part, are actively continuing their assistance to their revolutionary brethren in Crete, and the Cretans are reported to have received from Greece large numbers of military reinforcements, with fresh supplies of arms. This rupture, which, unless prevented by outside force, will result in open hostilities between the two governments, necessitates the interference of the Great Powers. Neither Greece nor Turkey have been permitted to exist for their own convenience, but for the convenience of Western Europe; and the fundamental condition of their existence is, that they maintain the peace between themselves. If they fail to do this—if they create an opportunity for Russian aggrandizement—they fail in the purpose for which one was called into existence and the other protected. The next thing is for their masters to take them in charge.

The Russian feeling, the Russian interest, and the Russian designs, in regard to this Eastern question, never have been, and are not now, in any way concealed. We learn by the cable that the Czar and the Imperial family have just given their countenance and their presence at a ball, in aid of the suffering families of the insurrectionary Cretans, and this is an incident which will not be without effect upon the revolt itself, and will be construed as of the utmost significance throughout Europe. It has been the common accusation in the Journals of England and France, since the beginning of the present Cretan difficulties, that they were stimulated by Russian emissaries, in the interest of Russia; and the Czar was only waiting the opportune moment in the progress of this affair, when the condition of Turkey should be such that he could at last carry out his designs upon Constantinople. He will not have to wait long for a pretext, if in addition to the Greeks the Slavonic population in the North has also risen in arms against their Turkish masters.

The sympathies of the Liberals of Continental Europe, and also of England, are with the Greeks. Representative men, like Mazzini and Victor Hugo, have spoken eloquently in their behalf, and it is reported that Garibaldi has carried out the purpose which he had previously announced of going to aid the people of Candia.

It is impossible yet to foresee the precise course of the Governments of England and France. Of course, should Russia prematurely take a hand in the affair, the policy of the Governments just mentioned will very soon be apparent. They will, from necessity, combine to restrain the ambitious designs of the Czar, as they did twelve years ago; and both Russia and the Western powers will attempt to form the best combinations possible with Austria and Prussia; for in the present condition of European affairs, the Turkish question cannot be settled without the active interference of these two Governments. Austria has purposes of her own to accomplish on the Danube, and Prussia has ends to serve, for which this would be her best opportunity.

But if, as is likely, England and France have the first word in this matter between Turkey and Greece, they will doubtless make the most strenuous efforts to secure peace, and once more postpone the Eastern question. Upon any principle other than that of temporary expediency—which is no principle at all—it is certainly impossible to see how these Powers can take any further steps for supporting this wretched farce and wretched despotism, the Turkish empire. They know it is doomed, and they might as well make preparations at once for the new order of things—the new arrangement of nationalities that must follow it. Bitterly opposed as they are to Russian aggrandizement, it goes altogether against the Christianity of England to support the Mahometan power over a great Christian population; and it is impossible to see how France, which, with Napoleon at its head, supports so strongly the doctrine of "united nationalities," can take part in suppressing the aspirations of the Greeks.

The English press is calling for a European Conference to settle the question.—*N. Y. Times.*

Conference Department.

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

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

From Bro. Bartholomew.

DEAR BRETHREN AND SISTERS: We are commanded to exhort one another, and so much the more as we see the day approaching; and just as fast as that day approaches, so the time hastens when he that is holy will be so, and he that is filthy, or unholy, will so remain. Now brethren and sisters, when I see so many of you slow to take hold of the Health Reform, and try to present your bodies holy and acceptable unto the Lord, I fear that many of you will be found a little behind when intercession is over. O brethren, take heed to yourselves, that you be not "overcharged with surfeiting and the cares of this life," so that that day will overtake you unawares.

I feel astonished that there are so many that take the Review who have not yet subscribed for the Health Reformer. If we all could realize the benefit to be derived from reading that paper, we should not delay another moment to subscribe for it.

Please bear with my exhortation, and let me say a word in regard to my experience. For two years past I have tried as best I could to live in accordance with the method of living as recommended in the Review. As soon as the first No. of "How to Live" was printed, I sent for it; and in reading that series of tracts, and trying to put in practice the instructions which our leaders have set before us, I would not be deprived to-day of the small amount of knowledge I have gained by so doing, for \$1,000. Now brethren and sisters, why not have more confidence in this work? You say you do, perhaps. Then why not send and get How to Live, and the Reformer, and post up on the Health Reform, so as to be prepared to make proper changes from error to the true mode of living.

In conclusion let me say, if we want the Lord to help us, we must help ourselves to such means as he has placed in our reach. If this work is of the Lord, and doubtless we all believe it is, we should not be content with a good theory of present truth, but also have a true knowledge of ourselves, and how to live, and take care of our bodies, that we may be prepared to live out present truth, and purify our hearts by obeying it.

In much love, yours striving for the whole truth.

L. BARTHOLOMEW.

Pleasant Grove, Minn.

From Bro. Brown.

BRO. SMITH: I wish to contribute my testimony in favor of the great truths that are gathering out a people who are united in keeping the commandments of God and having the faith of Jesus.

About sixteen years ago, while living East, through the labors of first-day Adventists, I and my companion were led to give our hearts to the Lord, and to wait for his Son from Heaven. Since that time the Lord has led us in a way we knew not of. We came West some thirteen years ago, and not having any of like faith to worship with, we tried to avail ourselves of such means of grace as we could find in the nominal churches, together with the Bible, the Advent Herald, and kindred publications. The Lord led us through many trials, enabling us during the time to cherish the blessed hope to cheer us on our earthly pilgrimage.

God, in goodness, some nine years ago, permitted us to hear a few discourses on the Sabbath and kindred truths, from Bro. Ingraham and Sanborn, which caused in us an inquiry on those subjects. And five years ago, Bro. Ingraham came to our place and delivered a course of lectures, which were, through the blessing of God, the means of bringing us out to embrace the glorious truths of the third angel's message. I have found by the experience of these five years, that these are just what we want to prepare us for the perils of the last days, and fit us up for translation into the kingdom of God's dear Son.

In conclusion I would say to those of like precious faith, Cheer up; and also, Wake up. Let us come behind in none of the Christian graces, ever remembering that we have a personal work to do.

THOMAS BROWN.

McConnel's Grove, Ill.

From Bro. Barnes.

I HAVE just returned from Clinton, Maine, where I have been holding a few meetings. I came to this place Jan. 21, and have stopped about twenty days. Have given fifteen lectures and had four social meetings. A good work has been going on notwithstanding the opposition that has been arrayed against the truth. The Spirit of God has convicted the honest in

heart, and they feel that these solemn truths must be obeyed. Five have come out and embraced the Sabbath of the Lord. A number more say they are convinced that they ought to keep it, but are waiting for more strength. There are now ten Sabbath-keepers here. They have established a regular Sabbath meeting, &c. I got three subscribers for the Instructor.

I closed the meetings in this place with a good degree of satisfaction. I hope to see all the honest in heart join the commandment keepers and go to the city of God.

ABRAM BARNES.

From Sister Doud.

BRO. SMITH: The lovers of present truth in Tuscola county are having a rare good season waiting upon the Lord. Bro. Waggoner has been faithfully teaching us of God out of his word, and though suffering extremely himself, has been striving hard to teach us how to correct our habits, and live out the Health Reform. May the Lord bless him and his labors in this. How dearly we prize his labors, and that of the brethren who have preceded him, we shall show by our lives henceforth.

The friends have made some little progress in the Health Reform. Most have discarded swine's flesh entirely, with tobacco, tea, &c., and are using graham to some extent, yet there are some who take an occasional cup of tea for their stomach's sake, and often infirmities; and I am very sorry to confess that I am one of that class; but as an open confession is good for the soul, I think this will be good for me. I pray God, and hope in his strength, to be able next time I write, to record a perfect victory over tea. I feel that through his strength I have gained many victories over self and Satan, and am striving earnestly to get on the whole armor, that I may be able to stand. Pray for me that I may add to knowledge temperance.

Yours striving to overcome.

S. A. DOUD.

Vassar, Mich.

From Bro. Nicola.

DEAR BRETHREN AND SISTERS: As God has enjoined it upon us "to speak often to each other," and as I have not the privilege of meeting with those of like faith, and as there is a part of the Review designed for that purpose, I will improve my privilege. When we left our brethren in Iowa, whom we love, for New York, we thought it a good opportunity to visit the brethren in Battle Creek. Here we found the brethren zealously at work for the promotion of the cause of God, at home and elsewhere. What we saw there did not make us feel like drawing back, as some in Iowa have said, but it made us feel like saying that this is the people of God, and by the help of God we will go through with them to the kingdom. We also visited the Health Institution, where our faith was again strengthened from the friendly and courteous manner of the managers and assistants, and the efforts put forth to make all happy and comfortable without any respect of persons. We were led to believe that the Lord has his guiding hand over that Institution. Since that visit, now about three months, we have had but few privileges of meeting with those of like faith. We met with the brethren at Lancaster, in their Quarterly Meeting, where our faith was again strengthened to find a people raised up in different countries, and under different influences, to see them all of one faith and one hope, and to see those that are strangers in the flesh joined together with such love and affection.

If we keep awake to the signs of the times, and the teachings of the Scriptures, we shall see things occurring around us every day that are calculated to strengthen our faith. When we are among the churches of the present day, and see their cold and formal manner of worship, and the pains they take to exalt themselves before men, I am more confirmed that we are living in the last days. Paul says: "In the last days men shall be lovers of their own selves," &c. Paul gives some of the reasons why the last days are to be perilous, and we brethren are in danger as well as others. If Satan can get us to have too exalted an opinion of ourselves, or to let some of the pleasures of this world have too prominent a place in our hearts, just enough to shut us out of the kingdom, he has gained his object. This is a point that will bear a very close investigation. Let us therefore always keep the love of God and his truth uppermost in our hearts.

Again, when I look into the world at large, and see all of the sins spoken of by Paul in 2 Tim. iii, 1-5, and hear the name of God blasphemed, from the old gray-headed man down to the little child just learning to lip the name of God, and think that this is a fulfillment of what the apostle said would be in the last days, my faith is again strengthened. In view of these things, and the many other evidences we have, I feel like saying, We are on the right road; we have the truth. And when I read the cheering letters in the Review, it encourages me, and I feel like covenanting with you, that I will, by the help of the Lord, try to live out

these truths which the Lord in his mercy has given us. I thank God for his goodness and mercy toward us, and that he is willing to meet with us though we are alone and have not the society of brethren. I would say to the lonely one, Courage brother or sister. The Lord is a present help in time of need, and he will see us safe through; never fear. Pray for us.

Your brother striving for the kingdom.

Z. NICOLA.

East Rush, N. Y.

From Sister Lawton.

DEAR BRETHREN AND SISTERS: Do we realize as we ought the time in which we live, the position we occupy in the church, and the fearful responsibility that rests upon us as a people? As light increases, our responsibility increases in proportion. Fearful thought! The more light we receive, if not lived out, the greater our condemnation. Our faith, if lived out, would constitute us the peculiar people which God is to redeem from all iniquity, and purify unto himself. But is the spirit of entire consecration to God resting upon us? Are we living to please and glorify God in all things? or are we living to please self, to gratify a perverted appetite, seeking for pleasure in the things of this world? and when we offer a sacrifice, is it reluctantly? Such God will not accept. Are we not living in a time when Luke xxi, 34, applies to us? "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

But where is that hungering and thirsting after righteousness, that burden of soul for purity of heart, that panting after God "as the heart pants after the water brooks?" Where is that living, acting faith that takes God at his word, and brings down his blessing, and a full salvation? Will God accept our formal prayers, or exhortations, or our good resolves, unless he sees we have fully decided to live them out, let it cost what it may? Never was there a time when we needed decision of character more than now; a fixed purpose to serve God with all the heart, let the consequences be what they may. I never saw the time since I came into the truth when I felt there was so much need of earnest efforts to be put forth by the church, to resist the influence which Satan is casting over us as now. It is truly alarming to see what a lukewarm state we are in! neither cold nor hot. How offensive in the sight of God! He says, "I would that ye were either cold or hot, but because ye are neither cold nor hot, I will spue thee out of my mouth." I fear God will not bear with us much longer if we do not exert ourselves to get out of this state. The cause of God, is it not calling loudly unto us for our sympathy and faith? Is it not time we humbled ourselves with fasting and prayer before God? Should not the minister of God weep between the porch and the altar, and cry, Spare thy people, O Lord, and give not thy heritage to reproach: wherefore should they say among the people, where is their God? May God baptize his servants afresh with his Holy Spirit, that they may give the trumpet a certain sound, cry aloud and spare not, that their testimony to the church may be pure, straight, and attended with the Spirit and power of God.

I believe we are in the shaking time, and all that will not give heed to the straight testimony I fear will be shaken out. Will any be so unwise as to lose eternal life, rather than deny self, and walk in the narrow way? How much better to give all for Christ, and escape the second death, receive the gift of immortality, and have an inheritance on the New Earth. This is my choice, and through divine aid I hope will be my portion.

C. LAWTON.

Adams' Center, N. Y.

BRO. A. SMITH writes from Blendon, Ottawa Co., Mich.: We have just organized a weekly prayer-meeting in this place, and are about organizing a Sabbath School. There are now three families here who keep the Sabbath; and others to move in before spring, when we shall number nine, to which perhaps we might add three or four others who keep the Sabbath, but do not openly profess faith in Christ.

Myself and wife are awaiting baptism by immersion, which we believe to be the only scriptural mode. We have asked the Lord to send us a messenger, that we may be organized into a church. Can we not receive help before spring?

BRO. S. D. SMITH writes from Blue Earth City, Minn.: I love present truth, and feel to thank the Lord for granting me its light. It has been a little over two years since I fully determined to keep all God's commandments, and the faith of Jesus, and I never have had any desire to turn back. Myself and wife are determined to overcome all our sins, and live up to the light of present truth.

The Review and Health Reform we prize very highly. I often wonder how any Sabbath-keeper can live without the paper, as it brings such cheering reports and testimonies from the brethren and sisters. May God

speed the good work. I was once a miserable despicable. But by living up to the Health Reform, the result is a sounder body and clearer mind. The Lord be praised. There is a little company of eight Sabbath-keepers here, trying to press together and heed the counsel of the faithful and true Witness.

SISTER L. HAYNER writes from Winnebago Co., Ill.: With a heart of gratitude to God for his goodness, I can say that I still love the cause; and my prayer is that the truth may spread through the length and breadth of the land. The first preaching I ever heard was in 1861. Since that time I have been trying to live out the truth by keeping the commandments of God and the testimony of Jesus, and I mean to prove faithful to the end.

BRO. R. COCHRAN writes from South Vineland, N. J.: We moved to this place in October last, resolved that we would live the truth of the Bible. It is quite thickly settled, and our observance of the Sabbath attracts attention. We arranged to have a meeting at my house one evening at the commencement of the Sabbath. A goodly number came to the meeting. I read the Bible, talked and prayed; and the Lord was with us by his Holy Spirit to help; for tears flowed freely from the eyes of old professors, and the unconverted. We have had meetings once a week since, and as the result, one has come out to go with us; and we have no doubts but others will. I have distributed all the books that I brought, and the Lord is at work impressing this truth on the hearts of some. Bless his holy name.

A friend subscribing for the Review from Madison Co., Ohio, says: I have never had an opportunity of reading your paper to any amount, but I have several pamphlets published at your Office, and am favorably struck with the seeming propriety of the doctrines. I have discussed the doctrine of the mortality of man with several who have made it their business to preach the natural immortality of the soul, and I have found that one can successfully withstand a thousand of them, and two can put ten thousand to flight.

SISTER P. J. MERIKLE writes from Blue Earth Co., Minn.: When I first heard on present truth, with the Holy Bible and Sabbath History my constant companions, for I could do nothing else for the time but examine this subject, I was enabled to say, Amen, to what I had heard, and that I, no matter who was opposed, must keep the holy Sabbath of the Lord. I kept two days three weeks. Then, as a kind Father corrects his children, our heavenly Father laid the heavy hand of affliction upon my husband. To all appearance, the quick consumption was doing its most rapid work. When a mere shadow, with no prospect but the grave, he resolved before the Lord, whom he had tried to obey over thirty years, that if he would spare him, he would keep his Sabbath, and bring the family so to do. From that hour he changed for the better. His cough left him. In a few days he was able to sit up, and in a short time he was a well man, and has remained so now almost two years. And we thank God that we have been enabled to keep our good resolutions. We want to live up to what light we have, and to all that may hereafter be given. We claim it to be a privilege and honor to be Seventh-day-Adventists.

Cruel people are the greatest lovers of mercy; avacious people of generosity; and proud people of humility—in others.

Obituary Notices.

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

DIED, in Lexington, Mo., Dec. 31, 1866, my brother, John Ferree, aged 54 years 11 months and 19 days. The cause of his death was a broken leg. He was a devoted Christian, and strong in the present truth. He leaves a wife, brother, and sister to mourn their loss; but we have a hope that when Jesus, the Life-giver, comes, he will be raised to life and immortality.
M. B. FERREE.

DIED, in Deerfield, Mecosta Co., Mich., on the 12th inst., of quick consumption, James W., eldest son of Lewis and Charlotte E. Swarhout, aged 11 years. We trust and pray that this heavy blow may draw the afflicted parents into a nearer relation with God and his people, that in the resurrection morn they may meet their loved one never more to part. Words of comfort, by the writer, from Jer. xxxi, 15-17.
E. G. RUST.

Publication Department.

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

The Publishing Association.

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

The Advent Review and Sabbath Herald

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

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

The Youth's Instructor

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

The Health Reformer.

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

The Sabbath Question

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

The Second Advent.

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

Our Book List.

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

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

33. THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 10c., 2 oz.
34. THE END OF THE WICKED. 5c., 1 oz.
35. MATTHEW XXIV: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.
36. MARK OF THE BEAST, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.
37. THE SABBATIC INSTITUTION, and Two Laws; showing when the Sabbath was instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.
38. BIBLE STUDENT'S ASSISTANT: A Compend of Scripture References on Important Subjects. 5c., 1 oz.
39. AN APPEAL for the Restoration of the Sabbath: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.
40. REVIEW OF FILLIO, on the Sabbath Question. 5c., 1 oz.
41. MILTON on the State of the Dead. 5c., 1 oz.
42. EXPERIENCE of F. G. Brown on Second Advent. 5c., 1 oz.
43. SYSTEMATIC BENEVOLENCE, An Address, &c. 10c., 1 oz.
44. THE SECOND ADVENT: Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

Tracts in Other Languages.

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

One-Cent Tracts.

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

Two-Cent Tracts.

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

Three-Cent Tracts.

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

Charts.

72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
73. THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers varnished and mounted, \$2.00. The two Charts with Key, \$1.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rulers, by mail, postpaid, \$2.75.
74. SMALL CHART. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 26 inches. Price 15c. by mail, postpaid.

Postage.

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

Address.

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

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 29, 1867.

REMEMBER! Specimen copies of the Review free. Of most of the numbers of the present volume, we have more copies on hand than will probably be wanted for new subscribers. It would be better to have these in circulation among the people, than lying idle here in the Office. These we are ready to send out free to any whose names our brethren will furnish us, where they think there is a prospect of doing good. Let them see a copy of the Review. It may awaken in them an interest to see and read more. How many of our readers have friends to whom we shall send a specimen copy of the Review?

NEW PRESS. Owing to the increase of business in our Office, we have long felt the need of a job power-press for small work, such as book covers, circulars, bill heads, cards, envelopes, &c. Especially has this been the case since the establishment of the Health Institute, with the addition it has made to our printing business. The trustees have accordingly purchased a half-medium Gordon press, at a cost of \$625, and it is now attached to our steam power, and in successful operation. It is a beauty in form and finish and works in the most charming manner. It can easily be run up to fifteen hundred impressions per hour.

TURNED OUT OF THE SYNAGOGUE.—A correspondent writing from Chateaugay, N. Y., mentions the case of an aged lady in that place, past three score years and ten, who has been an acceptable member of the M. E. Church for over forty years, turned out of that church for her devotion to the Sabbath truth. This shows what the church would do, if it had the power. A crime that excludes a person from the church, deserves of course to be suppressed by every other available means. We congratulate our sister on the stand she has been enabled to take, and trust she will have strength to endure, till she reaches the fulfillment of the words of the prophet, "Your brethren that hated you, that cast you out for my name's sake, said, Le, the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. lxvi, 5.

"COMING UP." Rev. xiii, 11. During the last half century (see article Interesting European Statistics), the United States have annexed over fourteen hundred thousand more square miles of territory than any other power on the globe!

Literary Notices.

The Christian.

This is the title of a large double sheet, monthly paper, issued by H. L. Hastings, 19 Lindall St. Boston, Mass. No articles of a denominational or controversial nature, no politics nor advertisements are admitted into its columns. But it contains such sermons, criticisms, narratives, stories, poetry, &c., as are adapted to circulate among all classes. Terms 60c, for 12 numbers. Volume ii, commenced Jan. 1867.

The Prophetic Watchman.

This paper was started during the great advent movement of 1840-44, in Rochester, N. Y., by Eld. J. V. Himes, under the title of The Voice of Truth, and the editorship given to Joseph Marsh. After the passing of the time, it espoused the doctrine of the Age to Come, and Eld. Marsh, having got it into his hands, continued its publication under the title of The Advent Harbinger. Wishing to discard the term Advent, its name was changed to The Prophetic Expositor, and then to The Millennial Harbinger, and Prophetic Expositor. It was subsequently sold to T. G. Newman, and, under the title of The Millennial Harbinger and Bible Expositor, was published by him first in Seneca Falls, N. Y., then in Detroit, Mich., and finally in Harvard, Ill. He had just advertised a removal to Albion, Mich., when he sold the paper to J. M. Stephenson and H. V. Reed, who continued its publication in Harvard, Ill., under the name of Prophetic Watch-

man and Herald of the Kingdom. Issuing it as a new periodical, they published about two volumes when H. V. Reed retired from an interest in the paper, and J. M. Stephenson has since been making efforts for the formation of an Association for its continuance. It is now moved to Indianapolis, Ind., and, though the name remains unchanged, is again commenced as a new publication, numbered as Vol. i, No. 1, J. M. Stephenson, Editor. It is a small-sized quarto, containing, perhaps, half as much matter as the Review. Terms \$3.00 per annum in advance.

To Correspondents.

B. CLARKE. Your communication in reference to the scape goat has been handed to us. We should be glad if we had time to notice it immediately. But as we have not, the best we can promise, is to give it attention at our earliest opportunity.

I. SANBORN, and E. GOODRICH. Manuscript received. Thank you.

ARTICLES ACCEPTED. Dress.—The Burning of the Earth.—An Elegant Extract.—The Great and Terrible Day.—A Question for Sunday-keepers.—Meetings at Canaan, Me.—Skowhegan.—Geology and the Bible.—The Second Advent.—Draw Nigh to God.—Sincere Are You?—Your Evenings.—Have You Read It?—Reputation.

Others we have not yet had time to examine.

ARTICLES DECLINED. "No more." Faulty in measure and accent.—"Essay on the Sabbath and First Day of the Week." This is signed simply "Bible Student," while our rules require, not necessarily for publication, but for our own benefit, the writer's real name. As to the matter of this Essay, there is nothing objectionable. It shows that the writer has a very good idea of the chain of argument by which the Sabbath is supported. But an article on points so familiar to all the readers of the Review, should either throw some new light on the subject, or possess some special excellence of style, to be of general interest.—"The Devil's Weed." Would have to be re-written, for which we have not time.

What Shall Be Done?

DEAR BRETHREN: Did you notice that piece from Dr. H. S. Lay, in No. 5 of present Vol. of the Review, headed, What shall be done? Suffer me to ask you to read it again. And may God forbid that means shall be wanted to fully carry out the Health-Reform movement. It is too good a cause to lack for means. I was at the Institute four days, and can truly say that it never has been extolled too highly. It was cheering to see the sick recovering so rapidly, and wearing such happy, buoyant faces. I was loth to leave the place. I think there are one thousand persons who can spare twenty-five dollars each, and take one share, just as well as not. I cannot; but still I will be one of one thousand to raise the \$25,000.

Yours for the Health Reform.

L. BARTHOLOMEW.

NOTE. On the receipt of this letter, which was just before the paper was to go to press, a few of the brethren here, who could be seen most readily, were consulted in relation to the enterprise, and we are able to present the following names and amounts, to set the ball in motion:

J. P. Kellogg, \$50.00. Jones & Lunt \$100.00. H. S. Lay, J. F. Byington, G. W. Amadon, J. M. Aldrich, U. Smith, E. S. Walker, Ira Abbey, S. H. Lane, J. W. Bachellor, D. Carpenter, C. Smith, A. C. Smith, S. Rogers, each \$25.00.

Appointments.

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

Notice.

ACCORDING to appointment of Bro. R. F. Andrews, the next Quarterly Meeting of the church of Monroe, Green Co., Wis., will be held, Sabbath and first-day, Feb. 9, 10. All the members of the church living distant from the place are requested to be present at this meeting, or to represent themselves by letter, that the church may know their standing.

By order of the church.

I. F. FRAUENFELDER, Clerk

Monroe, Wis., Jan. 25, 1867.

PROVIDENCE permitting, we will meet with the churches in the Western District of Michigan as follows:

Orleans, Sabbath and Sunday,	Feb. 2, 3.
Wright,	" 9, 10.
Bowne,	" 12, 13.
Caledonia,	" 16, 17.
Otsego,	" 23, 24.
Monterey,	March 2.
Allegan,	" 9.

JOSEPH BATES.

As I design to be at home at the time, I will take the liberty to say that the next Monthly Meeting for Calhoun Co., Mich., will be at Newton, Sabbath, Feb. 9.

JOHN BYINGTON.

THE next Quarterly Meeting for the churches of Monroe and McConnell's Grove, will be held at Monroe, Wis., Feb. 9, 10.

The next Quarterly Meeting for the churches of Avon, Rockton, and Crane's Grove, will be held at Rockton, Ill., Feb. 16, 17.

The Elk Horn and Clyde Quarterly Meeting will be held at Clyde, Feb. 23, 24.

A general invitation is given to all who are interested to come to these meetings, for we desire to see every brother and sister present. Those who cannot attend will please report themselves by letter, not forgetting their Systematic dues.

R. F. ANDREWS.

ISAAC SANBORN.

PROVIDENCE permitting, I will hold Quarterly Meetings in Ohio as follows:

Gilboa, Tuesday and Wednesday,	Feb. 12, 13.
Lovett's Grove, Sabbath and Sunday,	" 16, 17.
West Townsend, Tuesday and Wednesday,	" 19, 20.
East Townsend, Sabbath and Sunday,	" 23, 24.
Strongsville, Tuesday, and Wednesday,	" 26, 27.
Orwell, Sabbath and Sunday,	March 2, 3.
Wayne, Tuesday to Sunday,	" 5-10.

Let those brethren living where Sabbath meetings are appointed, make calculations to commence meetings at the beginning of the Sabbath; while those, living where meetings will be held in the week time, make arrangements to begin Tuesday evening. The scattered brethren and sisters are all invited to attend these meetings where they can.

I. D. VAN HORN.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

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.

\$1.00 each. C Fenderson 30-1, Mrs M E Crumh 30-1, Orris Karson 30-1, S A Whalen 30-1, S Crosby 30-1, Mrs H Hitchcock 31-1, James Matthews 30-1, J T Freeman 30-1.
\$1.25 each. Mrs John Slack 30-1, Mrs Almira Abbey 30-1, E B Webster 30-1, S Sturman 30-1, N Ward 30-5, D Upson 30-1, J B Slaton 30-1, John Lindsay 30-1, Wm F Crous 30-4, I D Cramer 30-1, B F Hicks 30-21, S L Campbell 30-1.
\$2.00 each. S A Cole 30-22, W R Green 30-14, Nelson Horns 31-1.
\$2.50 each. A Butler 30-1, S D Hall 31-1, Emma A Wilcox 31-7, Geo Booth 31-1, S Bruce 31-1, M W Rathbun 31-1, A Thomas 29-14, L McCormick 30-1, M B Greenman 30-1, Jacob Hare 31-9, Philip Kadabaugh 31-1, S D Salisbury 31-12.
Miscellaneous. L W Jones \$1.50, 31-20, E Rice 50c, 29-1, A Johnson \$1.50, 29-20, J Marvin 20c, 30-1, H Bowen \$1.90, 31-7, Mary Olmstead 75c, 30-2, H W Kellogg 75c, 31-1; Mrs M Sinclair 75c, 29-17, Mrs A Austin 75c, 31-1, Mrs M Phest \$1.50, 28-1, C Carpenter \$1.50, 29-1.

Subscriptions at the Rate of \$3.00 per year.

John Q Foy \$3.00, 32-1, Emily Lawton \$3.00, 34-14, Isabel Cramer \$3.00, 31-1, Melvin Martin \$1.50, 30-1, Mrs E French \$3.00, 33-1.

For Review to the Poor.

Horace Bowen \$2.50.

Donations to Publishing Association.

H D Cory 50c, Mrs G W Pierce \$1.00, I D Cramer (s b) \$3.00.

Books Sent By Mail.

Wm Worters 50c, A Edwards 55c, Wm W Gordon 70c, Daniel Baker 25c, Chas Lea \$1.36, H Bowen 60c, A H Babcock, \$1.37, John W Andrews \$1.20, D W Johnson \$1.00, S D Salisbury 25c, S L Campbell 8c, A L Ellis 65c, A Bigelow \$2.00.

Cash Received on Account.

Thomas Brown \$1.00, J H Waggoner \$2.20, J B Locke \$1.00, R F Andrews \$1.75, Jacob Hare \$2.50.

Michigan Conference Fund.

Received from Churches. Church at Memphis \$25.00, Oakland \$61.00, Onida \$7.40.

For the Western Health-Reform Institute.

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

Ira Abbey \$400.00.

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

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

Joseph Clark for Jane Stacy \$25.00, H C Miller \$75.00, Viletta Kerr \$25.00.