

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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Take My Hand.

Lines suggested on reading "Take My Hand" in Review, No. 7.

"TAKE my hand," and lead me gently,
O my Father, lest I stray;
Guide my wayward, erring footsteps,
In the straight and narrow way.

When my foes unseen assail me
With temptation's fiercest blast,
"Take my hand" and lead me safely,
Till the storm be overpast.

When my carnal heart would lead me
From the path my Saviour trod,
"Take my hand," and thus restore me
To my duty, and my God.

Lead me, when by falsehood wounded,
Forced to taste injustice's gall,
To forgive as I'm forgiven,
Feeling Jesus knows it all.

If I may in Jesus' sufferings
Humbly bear a feeble part,
Lay my head upon thy bosom
Sweetly soothe my aching heart.

And should death remove my loved ones,
And afflictions press me sore,
Tell me that the morning cometh
Which my treasures shall restore.

And amid the time of peril
Then, my Father, hold my hand;
Keep me ever, ever near thee,
Till I reach that better land.

Beaver Dam, Wis.

L. M. GATES.

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.

ADVANCES OF GOD'S PEOPLE Under the Messages, and the Dangers of Backsliding.

BY ELD. D. T. BOURDEAU.

TEXT. "Remember Lot's wife." Luke xvii, 32.

THESE words were spoken by our adorable Redeemer, and they come to us in the form of a command. They point us back to Lot's wife. We are thereby commanded to "remember Lot's wife;" and as the Saviour can enforce no duty upon us but what would be conducive to our welfare, it must be important for us to heed the injunction of our text.

In order to see the force and full import of the words which we have selected, let us notice, first, their chronology, and secondly, the history of Lot's wife, and some of the practical instructions that are derived therefrom.

1. The chronology of our text. When does it apply? By reading the connection we learn that it applies, 1. When it is as it was in the days of Noah and in the days of Lot; and 2. In the day, or at the time, when the Son of man is revealed. Thus read verses 26-31: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back." Then follow the words of our text.

The question now arises, Have we reached days like the days of Noah and like the days of Lot? If so, then our text applies at the present time, and we have an additional reason for heeding its injunction. This can be ascertained by comparing the days of Noah and the days of Lot with the present time.

In the description of those days as given by our Saviour, it is said, "They did eat, they drank, they married wives, they were given in marriage." But says the objector, "This is nothing new. They have always done this. How can you, therefore, ascertain by this whether the text applies in our day and age?" To which we reply that our Lord evidently gives the words we have quoted as indicating some of the sins of the age that he is describing, and for which the antediluvians were destroyed. Consequently those who lived immediately before the deluge sinned in eating, drinking, and marrying. It was not wrong for the antediluvians to eat and drink to maintain their existence; and marriage was as sacred and honorable in the days of Noah as it was when God instituted it in Eden. But the great object of the antediluvians was not to promote, in eating, drinking, and marrying, their health, and prolong their lives to glorify God. Their aim was to gratify self, and satisfy their perverted appetites. They went to excess in these things. Their eating improperly, developed their animal propensities unduly, and opened the way for them to give full sway to their passions. Hence it is that Moses, in describing their wickedness, says, "That the sons of God [or descendants of Seth, Gen. iv, 26, see margin] saw the daughters of men that they were fair; and they took them wives of all which they chose." Gen. vi, 2. They made their choice in harmony with the promptings of appetite and passion; and reason and their Maker were not consulted.

And is not the history of the antediluvians, in these respects, acted over by the masses of the present age? Look at the excess in eating and drinking. Look at the late banquetings, and at the almost endless list of unhealthy articles of diet used at feasts and on common occasions. Look at those persons of good health whose exquisite taste accepts only the nicest of food, and often cause much perplexity to those who are called upon to satisfy it. Look at the pains taken, and the

means expended, and worse than thrown away, to suit the taste and palate, as though the great object of life was to eat, and drink, and enjoy the pleasures of the appetites. And the evil does not stop here. As we might expect, unsanctified marriages, with their trail of evils and misery, are the result. Parents and the Creator are not consulted in many of the unions that are formed, and, as a consequence, many are brought together, who, owing to their organizations and characters, should never be united by the marriage ceremony; and the records of eternity alone will reveal all the unhappiness, suffering, and wickedness, consequent upon such marriages.

The same is said in regard to the days of Lot, as far as eating and drinking are concerned; and the Saviour adds, "They bought, they sold, they planted, they builded." The evil here also consisted in going to excess in these things, and overlooking the destruction that was coming; and so it is at the present time. Men buy and sell, plant and build, as though destruction was not coming, and the Lord was not near. Never was there an age when as much eagerness and anxiety in these things was so general as now. Who, that has given this subject serious attention, cannot see truth in the following paragraph from Dr. Griffon:

"The world! the world! the world! This is the object which engrosses every care; this is the supreme deity that is adored. Buy and sell and get gain—out with the thoughts of death—away with the judgment and Heaven—my farms, my merchandise; I will have them, though the earth trembles under my feet, and Heaven weeps blood upon my head!"

And how appropriate is the following caution of Christ to his people now: "And 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." Luke xxi, 3, 4. There certainly would be no need of this caution if people ate and drank right, and were not engrossed with the cares of this life.

In harmony with the Saviour's caution, we read the following extract from 2 Esdras xvi, 35-48, which cannot fail to interest our hearers:

"Hear now these things, and understand them, ye servants of the Lord. Behold, the word of the Lord, receive it; believe not the gods of whom the Lord spake. Behold, the plagues draw nigh, and are not slack. . . . O my people, hear my word; make you ready for the battle, and in those evils be even as pilgrims upon the earth. He that selleth, let him be as he that fleeth away; and he that buyeth, as one that will lose: he that occupieth merchandise, as he that hath no profit by it; and he that buildeth, as he that shall not dwell therein: he that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes. . . . And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, the more will I be angry with them for their sin, saith the Lord." Apocrypha to the Old Testament.

It is evident, from what we have seen, that our text applies to this generation, and comes to us as meat in due season, and that we have reached the days of the Son of man; for the days which Christ compares with the days of Noah, and the days of Lot, are "the day,

or time, when the Son of man is revealed." Having now established the chronology of our text, let us consider,

2. The brief history of Lot's wife, and the practical instructions that are derived therefrom.

The history of Lot's wife naturally divides itself into two parts; first, that part which relates to her experience in leaving the city of Sodom; and second, that part which relates to her experience after she had left the city. When the Lord was about to destroy Sodom, he sent two angels to Lot and his wife, to inform them and theirs of his design, that they might make their escape. And they said unto Lot, "Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place. For we will destroy this place, because the cry of them is waxen great before the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are here, lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto them; and they brought him forth, and set him without the city." Gen. xix, 12-16.

This portion of the history of Lot and his wife, well represents our experience in moving out on the doctrine of Christ's second coming. Destruction was as surely coming when we first heard this doctrine proclaimed, as it was when Lot was first informed of the fate of those who would remain in Sodom. And, doubtless, angels were as literally sent to influence our minds in the right direction, as they were to Lot for the same purpose, though we did not see them. For of unfallen angels we read: "Are they not all ministering spirits, sent forth to minister unto those who shall be heirs of salvation." We do not speak of evil spirits, who come to us purporting to be the spirits of dead men, while their object is to lead away from God and his truth. But we refer to those holy beings who rejoiced when the foundations of the earth were laid, Job xxxviii, 7, who excel in strength, and keep God's commandments, Psa. ciii, 20, and exert their influence and mighty powers in carrying out God's wise plans. And just here we would appeal to your own experiences, beloved hearers. Were not your minds gently and gradually led toward the truth, before you heard it preached, perhaps, on the wickedness of the age, as you read scriptures applying to the present time, or on man's nature, on the tangibility of the saints' reward, and on the perpetual obligation of the true Sabbath. And who that has had this experience can doubt that the angels and Spirit of God were preparing your minds to receive the truth?

Like Lot, and (doubtless) his wife, you invited your relatives, friends, and neighbors, to go with you. Some heeded your invitations, but others did not. Your words seemed to them like idle tales. The world, and its honors, and friends, eclipsed their mental vision, and shut the coming of the Lord, and a preparation for that event, the dreadful wrath of God, and realities of the judgment, from their minds. How could they believe when all these things were between them and the truth? To use the language of Christ, How could they believe when they received honor one of another, and did not receive the honor that comes from God alone? And was it not even difficult for some of us to leave these things behind us, and get loose from our former associations? It was like plucking a right eye, or severing a right arm. And how some of us lingered, querying whether we could not be saved at the coming of the Lord by remaining as we were. We looked tremblingly at the cross, even waiting for the blessing of the Lord to enforce the evidence he had been pleased to give. The Lord was merciful unto us. He met us on our own ground, and showed us the print of the nails in his hands and feet, and the place of the spear in his side; and with his winning and wooing voice, blended with pity and mercy, he said, "Can ye now

believe?" "This is the way, walk therein." We exclaimed, "My Lord and my God! I will believe." Thus we were compelled, by the evidence and Spirit, to move out on the sanctifying truths for these last days. But our work was not then done, and we were not beyond danger, as the second part of the history before us represents.

Verse 17. "And it came to pass, when they had brought them forth abroad, that he said, 'Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountains, lest thou be consumed.' Then Lot asks of the angel the favor of occupying a certain city on his way to the mountains, which is granted unto him, with the earnest exhortation, 'Haste thee, escape thither; for I cannot do anything till thou be come thither.'" "But his wife looked back from behind him, and she became a pillar of salt. Verse 26. Thus ends the history of Lot's wife; and she is left as a monument of the dangers of of backsliding.

Lot and his wife were not safe for having been placed outside of the city. In leaving Sodom behind them, they had only moved thus far toward the place of safety. They must now escape for their lives, and not stop in all the plain. If they remained in the plain, they would as certainly perish, when the burning fires of God's wrath would destroy the cities of the plain, as they would if they were in the cities themselves. They must not then look behind them. In doing this they would also perish. They have no time to lose. Their case is an urgent one. Life or death depends upon the course they now pursue. They are safe only as they hasten toward the mountains.

And how applicable are the words of the angel to us, as we have moved out to meet the Bridegroom and to escape the awful wrath of God, which will soon be the winding-sheet of this present evil world. But our work was not accomplished, neither were we safe in the sense of being fully prepared, when we first moved out and sacrificed in this direction; though some then acted as though their work was done, and would move out no further. We had to still press forward, and make advances in the direction of safety, by walking in the light, which was to shine more and more unto the perfect day. We cannot be justified before God, while remaining on the low grounds of sin. We must, as we often hear it expressed in prayer and social meetings, come up on higher and holier ground. We must escape for our lives, by walking in the path of duty, and overcome every sin, by living out the whole truth, that we may be able to pass through the time of trouble without an intercessor, and be found of Christ without spot and blameless at his coming.

We have no time to look back at the vain things that we have left behind us. If we do, we shall be likely to be attracted by them, and to return to them, and perish with them. "No man," says Christ, "having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke ix, 62. He loses precious time, his mind is divided, if he still wishes to press forward, and his efforts are so weak that he cannot reach the place of safety. We should not be satisfied till we have escaped to the mountain, till we have reached the pinnacle of holiness.

It is the sanctifying truths of the messages by which God has been, and still is, as truly calling us away from sin and danger, as though he spoke to us by an angel from his august presence, and resplendent and ineffable glory, or with his own voice amidst the lightnings and thunders of Sinai; for these truths come to us by inspiration, as if God were speaking to us and calling us now. And though we have not time to examine them in all their minutiae, yet we will call attention to a few of them in some of their leading features, noticing, as we pass along, how that, as we have been called upon to make advances in the development of truth, at every advance step, some, like Lot's wife, have halted and looked behind them, while others, like Lot, have pressed forward.

(Concluded next week.)

If you mind nothing but the body, you lose the body and soul too; if you mind nothing but earth, you lose earth and Heaven too.

Report from Bro. Cornell.

Discussion in Holly.

THE church at Memphis, Michigan, are receiving some tokens of God's favor. We have labored with them in public and from house to house, and prayer and inquiry meetings have been held, with good results. Some that had been almost discouraged have taken hold again with new zeal, and several are seeking the Lord. If those who have a mind to work will persevere, no doubt a greater work will yet be accomplished here. Success does not now depend upon preaching, so much as upon the united effort of the church. That the Lord may greatly revive his work here, should now be the constant and earnest prayer of every one here who loves Zion.

Last week, by request, I went to Holly, on account of a special effort to be made against our cause by an able opponent. The cause at Holly being young, and the speaker being reputed to be a man of more than common ability, it was deemed best to notice the effort. Notice was given that Mr. Melligan would lecture at the M. E. church on "Adventism." The first evening, he discoursed about two hours, to a full house, on the soul question. The second evening, about the same length of time was spent on the Sabbath question and Second Advent. This effort, like most others of the kind, abounded with misrepresentations and unworthy insinuations against a people of whom he knew but very little. The Adventists of the place were generally out to hear what could be said against their faith, and they endured the abuse in a patient and worthy manner. But every one of them, so far as we could learn, was confirmed in the truth. Several of the citizens became disgusted with the speaker's unfairness. Some, who have been halting, are now decided to go with this people and endure the reproach of present truth. On the whole, we feel satisfied that our cause in Holly stands higher than ever before. So it turned out, as saith the scripture, "We can do nothing against the truth, but for the truth." Praise the Lord.

As a matter of interest, or curiosity, I will give some of Mr. Melligan's positions, with our replies.

Melligan. Mark those who change the form of sound words, &c.

Reply. Thou art the man. Your frequent use of "Immortal Soul," "Jewish Sabbath," "Christian Sabbath," &c., renders you guilty of the very charge you have falsely made against others.

M. It is difficult to tell what the soul is. I sympathize with Solomon, when he says, "Who knoweth the spirit," &c.

Reply. If it is so difficult to tell what the soul of man is, how can the speaker know it to be immortal? But he was so anxious to make out that man is in possession of immortality, that he applied it to man's nature, to his soul, to his spirit, and to his mind, as if determined to make it stick somewhere.

M. Found his text in Webster's Dictionary: "SOUL. The spiritual, rational, and immortal substance in man, which distinguishes him from brutes," &c.

Reply. Any man of common sense would know that, in order to give importance to his subject, he must take his text in a book of the highest authority. Finding no text in the Bible, he seizes upon the Dictionary, and finds, in Webster's theological definition, language expressive of immortality in man. Of course Webster would give the popular definition of soul. But if the soul is immortal, inspiration could express it in as plain language as Noah Webster. If Webster did not get his position from the Bible, it may not be true; but if he found it in the Bible, we can find it there also.

M. To the question, Why do we not find the term immortality connected with soul in the Bible, we answer, Because, until lately, there were no such fools as those who try to make out that God is like unto sinful man, or four-footed beasts, &c.

Reply. Two false statements in the above. It is not true, as insinuated, that Adventists believe that God is like unto man or beast. We believe that man is in the image of his Maker, not of his prerogatives and attributes, but only of his person. Man may be in the

form of God, and yet be of a far different nature. In Boston stands a statue of Benjamin Franklin—a metallic image; but Franklin was flesh and bones. But there was a class on the earth a long time ago, who were just such fools as above referred to. They are described in Rom. i, 22, 23: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

M. A man may die, and yet the essential part still be active. The soul does not necessarily die with the body. A fork handle may be broken, but the fork tines are still perfect.

Reply. This illustration is fatal to your position. The use of the fork is to pitch hay; but when the handle is broken off, the tines are useless until they are again inserted in the handle. So with man. The object of his organism, soul and body, is to develop thought and render him capable of serving God. But when he dies, his soul is as inactive as the fork tines are useless when out of the handle. In the very day that the handle is broken off, the tines become useless. In like manner David speaks of man's death. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. cxlvi, 4.

M. It is a dreadful thing to attempt to change human opinions, or to revolutionize society.

Reply. If society is wrong, it ought to be revolutionized. And what are human opinions more than traditions of men, unless they are founded upon the word of God? If a society or church is founded on the rock, it will surely stand the test of God's word. No effort of feeble man can prevail against it.

M. To deny the immortality of the soul, is to deny the fundamental doctrine of Christianity.

Reply. Who can believe that a fundamental doctrine of Christianity would not be so much as once named in the Bible? The word soul occurs in the Bible about 1700 times, but it is never once called immortal. Are we left to guess out the fundamentals of Christianity?!

M. That which spirit operates on must be spirit. The Spirit strives with man; he must therefore have an intelligent spirit. And "that which is born of the Spirit is spirit."

Reply. This is a false premise, and the conclusion must therefore be false. We read that God "shall also quicken your mortal bodies by his Spirit," &c., Rom. viii, 11. It is certain, therefore, that spirit can operate upon matter in the most powerful manner.

M. Who are these who have turned the world upside down, that have come hither also? Have they been to college? Have they written dictionaries? Are they not ignorant men?

Reply. If we have, like the disciples of old, earned the reputation of turning the world over, it may be because we preach the same gospel. We thank Mr. Melligan for the compliment. But these men are unlearned and ignorant! This may all be so, and yet we may have the truth. See Acts iv, 13: "Now when they saw the boldness of Peter and John, and perceived that they were *unlearned and ignorant men*, they marvelled; and they took knowledge of them, that they had been with Jesus." "Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world?" 1 Cor. i, 20.

M. The ancient worthies became, after death, the spirits of just men made perfect.

Reply. A little too fast. The apostle, Heb. xi, 40, remarks, "God having provided some better thing for us, that they without us should not be made perfect." Paul positively denies that those worthies are yet made perfect. Who knows best?

In the second discourse, on the Sabbath question, there was but little more than the usual inferences and assumptions, so often refuted and exposed in the Review, and in our books. I aim to give only that which is, in the manner of statement, peculiar to Mr. Melligan.

M. I do not wonder that men who have not mind enough to comprehend the glories of Heaven, will still persist in celebrating the creation of this earth, as if it was to be their final Heaven.

Reply. If we had "immortal minds," we might

better comprehend the glories of Heaven; but, as it is, we confess that we cannot grasp it all, for we are assured that it hath not "entered into the heart of man, the things which God hath prepared for them that love him." Whatever things are prepared for those who love God, there is abundant proof will be enjoyed to all eternity on the earth made new. But we hope to have strength of mind enough to continue to celebrate the old creation, until the new one is brought in, and even then not to set up a memorial of it, unless God shall plainly reveal it as our duty thus to do.

M. God has sent judgments on those who would not regard the Christian Sabbath. The great fire in New York city, a few years since, came because they had just repealed the Sunday law. Also a great fire in Pittsburg, because of Sabbath profanation at one of its principal hotels.

Reply. If we had no better argument in favor of the Bible Sabbath than this, we might offer an abundance of such proof. Last winter we obtained a hall in the city of Portland, Maine, and gave the people opportunity to hear the Bible testimony for the true Sabbath; but the masses rejected it, and the great fire followed. Now shall we conclude that that great fire was a judgment upon that city because they would not receive the light of truth? No; we would blush with shame at the thought of using such an inference. We have never yet been so hard pushed for evidence.

M. I would not assume too much, but will say as did Michael when contending with the Devil, "The Lord rebuke all who hold such views."

Reply. What amazing condescension! How could a man so learned come right down on a level with the Archangel, and be satisfied with the same authority? If we had come as near denying the right of Christ to come in person and raise the dead as did Mr. Melligan, we might almost conclude that perhaps he was delegated with authority to rebuke as above; but, as it is, we repel it as almost a blasphemous assumption.

M. Those who are looking for Christ to come in person, are doomed to a great disappointment. His state is now fixed in Heaven. His body is not adapted to the earth. And if he were on earth, it is not likely that many could ever see him.

Reply. How does Mr. M. know all this? No such thing is revealed in the Bible, but the opposite. "This same Jesus shall so come in like manner," &c. "His feet shall stand at that day upon the mount of Olives." "He shall stand at the latter day upon the earth."

M. It is better that Christ should not come again in person. He himself teaches that the disciples were better off with the Comforter than to have his personal presence.

Reply. It is true that Jesus could not send the Comforter except he went away, but that was not the real object of his going away. See John xiv, 2, 3: "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also." The Comforter was sent to fill the place of Christ, and that the church might the better bear his absence till he should come again.

M. The kingdoms of this world will become Christ's, and he will reign here in the person of his saints before 1868. A rational Christianity will be established.

Reply. This is what Spiritualists teach, only they say Christ has already come spiritually. Moral suasion will not convert the world, so they intend to compel the adoption of orthodoxy by law. This will make the image of the beast. *M. E. CORNELL.*

Memphis, Mich., Feb. 1, 1867.

KEEP YOUR WORD WITH THE CHILDREN.—It is related that the Earl of Chatham had promised that his son should be present at the demolition of a wall about the estate, but through accident it was pulled down in his absence. His Lordship felt the importance of his word being kept sacred, so he ordered the wall to be rebuilt, that his son might be present when it was again demolished, as he had promised. It was not that a child's whim might be humored, but that his faith in his father's word might be unshaken.

Twilight Musings.

I AM musing in the twilight,
Of the past, and bygone years,
Ere I knew the gentle Shepherd,
When his voice I would not hear.

Oh! I know how far he traveled,
After me, a wayward child,
How I sought to hide me from him,
In the tangled copses wild.

How I argued with my own heart,
Telling 'twas so full of sin,
Even if the Saviour found me,
He would never take me in.

How I thought the way so narrow,
Rugged, and so very steep,
That the pilgrims walking in it,
Moaned with weary, bleeding feet.

Then I labored all the harder,
To elude his faithful eye;
And I whispered in my blindness,
Surely he will pass me by.

But at last my Saviour found me;
Drew me to him by his love,
And his smile was so benignant,
That I could not from him rove.

Then he took me in his bosom,
Carried me to Pisgah's height:
Showed me all the land of promise,
Basking in celestial light.

Showed me the "Eternal city,"
With its mirrored, golden streets,
Showed me all its twelve foundations,
And its glistening, pearly gates.

Said if I would keep his precepts,
Keep them faithful every one,
In that bright and glorious city,
I should find at last a home.

Promised to be with me ever,
Through the changing scenes of life,
Promised he would send his angels,
To be with me in each strife,

To defend from Satan's legions,
And to buoy my spirits up;
Said himself had once been tempted,
Drained himself the bitter cup.

Then I knew that I could trust him,
Trust him all the journey through;
And I gave my stained heart to him,
For his love so pure and true.

Then he washed me in a fountain,
That which cleanseth from all sin.
Now my peace is like a river,
All is calm and pure within.

Now when tempests gather round me,
And I shrink from tears and pain,
I but think of that bright vision,
And my heart grows strong again.

And my faith grows firmer, brighter,
As I near the promised rest;
For I soon shall see the "city,"
With its inmates pure and blest.

M. A. W. FOSTER.

Coopersville, Mich.

By the Grace of God.

JOHN NEWTON, in his old age, when his sight had become so dim as to be unable to read, hearing this scripture repeated, "By the grace of God I am what I am," paused for some moments, and then uttered this affecting soliloquy: "I am not what I ought to be. Ah! how imperfect and deficient! I am not what I wish to be. I abhor what is evil, and I would cleave to what is good. I am not what I hope to be. Soon, soon, I shall put off, with mortality, all sin and imperfection. Though I am not what I ought to be, what I wish to be, and what I hope to be, yet I can truly say I am not what I once was, a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, 'By the grace of God I am what I am.'"

WASTE of wealth is sometimes retrieved, waste of health seldom, but waste of time never.

The Commentary.

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

The Scapegoat.

Lev. xvi, 8. "And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat."

THE remarks which J. H. Kurtz, D. D., makes on this passage, as we find them in his *Sacred History*, p. 130, are such as to show that, in his view, the scapegoat cannot be a type of Christ. He says:—

"In accordance with the importance of the occasion, the high priest alone officiated on the great day of Atonement. After he had brought a sin-offering for himself and his house, he cast lots upon two goats, one lot for a sin-offering for the Lord, and the other lot 'for Azazel;' [Lev. xvi, 8, Eng. vers. marg.] The blood of the first goat was carried by him into the holiest of all, on this day (on which alone he was permitted to enter) and sprinkled on the mercy-seat. The sins for which atonement was thus made, were put upon the head of the second goat, which was sent away alive into the wilderness, to Azazel (the evil demon, represented as dwelling in the wilderness), in order that the latter might ascertain all that had been done, and know that he no longer retained power over Israel. This whole transaction expressed the thought that the atonement made on this day was so complete, and so plain and undeniable, that even Satan the Accuser (Job i and ii; Zech. iii; Rev. xii, 10, 11) was compelled to acknowledge it. In the sacrifice of this day, consequently, the sacrifice of Christ is shadowed and typified more clearly than in any other, even as we read in Heb. ix, 12: 'By his own blood he entered in once into the holy place, having obtained eternal redemption for us.'"

Fulfilling the Law.

Matt. v, 17. "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill."

THE moral law was of vital importance, and was given for its own sake, while the ceremonial law and the promises were not given for their own sakes, but for the sake of Him to whom they specially referred. In this distinction between the moral law on the one hand, and the ceremonial law and the promises on the other, the cause is found of the difference in the results when they are respectively fulfilled. When the moral law was fulfilled, its eternal inviolability was established, while the latter ceased to be obligatory when they were fulfilled.

Christ's fulfillment of the law and the prophets consisted both in words and in deeds, and it is precisely this essential union of doctrine and action that constitutes the difference between his labors as a prophet, and those of Moses and the prophets. The moral law which the Pharisees had perverted and divested of its essential contents, was fulfilled by him in his doctrine, inasmuch as he unfolded it in its whole fullness and depth, and traced and exhibited its reference to the inward sentiments of men. It was, at the same time, fulfilled by him in his life, inasmuch as he complied with all its demands in the most perfect manner, both as an archetype (Rom. vi, 18, 19; Gal. iv, 4, 5), and as an example (1 Pet. ii, 21) of the human race. He fulfilled the ceremonial law and the prophetic promises allied to it, in his word and doctrine, inasmuch as he opened and fully set forth the deep and comprehensive meaning of these, either personally (as Luke xxiv, 27, &c.), or otherwise (John xvi, 7-15); he fulfilled both, also, in his life and actions, inasmuch as he actually and really exhibited in his own person all that was prefigured in the former and foretold in the latter. The ceremonial law was a shadow and type; Christianity brought the very image of good things (Heb. x, 1); hence, the type necessarily lost its significance and validity.—*Kurtz' Sacred Hist.*, p. 296.

Vanity of Vanities.

"Vanity of vanities, saith the Preacher; vanity of vanities; all is vanity." *Ecc. i, 2.*

THE finest comment on this aphorism, *vanity of van-*

ities, &c., a man of the world, the celebrated Earl of Chesterfield, has unintentionally furnished, in the volume of his *Letters* published by Dr. Maty, in one of which, written not long before his death, he thus complains:—

"I have run the silly round of *business and pleasure*, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low; whereas those that have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare; but I have been behind the scenes: I have seen all the coarse pullies and dirty ropes which exhibit and move the gaudy machine: I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant audience. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry, and bustle, and pleasure of the world had any reality; but I look upon all that has passed, as one of those romantic dreams, which *opium* commonly occasions, and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream.

"Shall I tell you that I bear this *melancholy* situation with that *meritorious* constancy and resignation which most people boast of? No; for I really cannot help it; I bear it because I *must* bear it, whether I will or no: I think of nothing but of *killing time* the best I can, now that he is become *mine enemy*. It is my resolution to *sleep in the carriage* during the remainder of the journey." *Horne's Sermons*, Vol. IV, p. 34.

What a frightful picture does the gloomy conclusion exhibit, of a dying libertine, whose *god was this world*, its fashions, its follies, its principles, and its practices; whom he served so zealously in his youth, but who deserted him in his old age! If he looked forward to *future*, and backward to that *time which he murdered*, and which, therefore, was become his *enemy*; he must have had little disposition to *sleep* in his carriage. How bitterly must he have regretted that he had not *feared God, and kept his commandments*! If he believed a *future judgment*, must he not have "*trembled*," like another *Felix*, for the violation of the duties of *righteousness and temperance*? How different the cheering conclusion of the *apostolic* preacher to all true believers:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, *I have kept the faith*. Henceforth, there is laid up for me a *crown of righteousness*, which THE LORD, THE RIGHTEOUS JUDGE, will give me at *that day*; and not to me only, but unto all them also that love his appearing." [at his second advent in glory]. 2 Tim. iv, 6-8.—*Dr. Hales.*

Yoking Unequally.

"THE case was different where Christianity found a union already existing, which it could only sanctify, and not dissolve, from that where a Christian, of either sex, voluntarily engaged in a connection, which was sure to bring with it many distractions and heart-burnings in the inward life, and many trials; it was one thing where a man found himself in a condition full of trial by a train of circumstances coming immediately from God, and therefore, walking quietly in the path prescribed to him by God, might expect his protection in these trials, and his deliverance from them; and quite another, when a man, of his own accord, threw himself into temptations. For the first, there was the express command of the Lord, who permitted divorce only in one case, and the consideration of this very matter by St. Paul. Tertullian says, therefore, 'The case is different with those who, when they were brought to believe, were already married to heathens: since such a marriage is valid in the sight of God, why should it not also continue full of blessings, so that it should continue to be spared many afflictions, distractions, and stains, forasmuch as it has on *one side* the protection of God's grace? It is quite a different thing to enter into forbidden connections, voluntarily and uncalled.'—*Neander.*

THE PATH THAT LEADS TO HEAVEN.

THINK'ST thou 'mid flowery fields it lies,
The path thine eager spirit tries,
Where faith and hope have striven?
Think'st thou the skies are always clear,
That love and joy are always near,
The path that leads to Heaven?

And sweetly in that narrow way,
Will dear ones greet thee day by day?
Ah, no! by tempest driven,
The storm-cloud hovers o'er thy path,
Which seems to thee the way of wrath,
The path that leads to Heaven.

And graves are there, and sighs and tears,
And sickness with its train of fears,
And hearts with anguish riven,
And martyrs' blood and dying groans;
And, dark with woes, the world disowns
The path that leads to Heaven.

Yes, 'tis the way, the way to God,
The way the ancient worthies trod,
Where they have fought and striven,
The way Christ opened when he died,
And shall we fear the path he tried,
The path that leads to Heaven?

No, weary pilgrims, hasten on,
The day of toil is almost gone;
Yon western clouds are given
With gold and purple on their breast,
As emblems of the morrow's rest,
The calm sweet rest of Heaven.

M. J. CLARKE.

Knox Co., Ohio.

Dress.

FROM the dawn of present truth until the present time, a great deal has been said upon the subject of dress. It has seemingly needed a constant warfare to keep down a worldly spirit in this direction, among Seventh-day Adventists.

There are, and ever have been, those who, not caring as they should which way their influence goes, it is evident, have needed all that has been said, to reprove pride, and yet are not much better off, but fashion and what "*they wear*" is the ruling power. To be one year behind in style of dress, to wear a hat or bonnet pressed on last year's block, or a dress or cloak cut from last year's pattern, would be almost disgraceful. In fact, if you want to find the new fashions at once, it can be easily done without going outside of the church. Just as near like the world and retaining a name among God's people, has been the aim of some, none can deny. Others have felt the dangers to which they were exposed, and tried to contend against them, while another class have sought an opposite extreme, and avoided anything like the world, good, bad, or indifferent.

Thus the battle has gone on until now, and still we are not much nearer the right than before. With the world, fashion is terrible. The whole class of woman kind are drunk with it (with perhaps now and then an exception). It seems to be woman's business, in this age of the world, to dress, chat, and gossip.

Mankind are not in such a sad dilemma. Men go about their business. They dress as they please, and nobody finds fault (are they not to be envied?). But women have not much else to do but to think how they are to look and appear at church, sociables, festivals, &c., make morning calls, and sit at afternoon tea-parties. Health and modesty are become obsolete, and should a lady appear at one of these public gatherings attired in a modest, healthful dress, she would doubtless have to bear the curling lip of scorn, and haughty, indignant airs from those of her own sex, no better than herself, simply because she is not in fashion.

But how is it with God's people? Should they follow in the wake? The Bible teaches that they should be peculiar, that is, unlike the world around them, even separate and distinct from them. Thus it was anciently. They were not permitted to mingle with other nations, lest they became like them. And whenever they did imbibe their customs and ways, God forsook them till they returned to the laws and precepts he had given them.

Christ's life was also a pattern here. It is said that

he wore a plain, seamless coat. Should people now-a-days choose to dress so, some, who would stare should you question their Christianity, would cry out, Oh! that will hurt your influence. Did Christ fear it? No! His study was to save his fellow-men. For them he gave his life.

But how may we aim at the mark and press toward it. There is one surely. The Bible is very minute on all points. It does not stop with giving us the ten moral precepts—God's holy law—but branches off into all the little by-paths where a transgression of that law would lead us. To help us here, Paul gives to Timothy a rule so simple that a child may understand it. If it were good then, it surely will serve us now, for dress is far more the rage now than when Paul lived.

"In like manner, also, that women adorn themselves with modest apparel, with shamefacedness and sobriety, not with broided hair, or gold or pearls, or costly array. But, which becometh women professing godliness, with good works." A simple rule in mathematics could not be plainer than this.

It teaches us modesty, even to bashfulness; to be sober, economical, and to adorn our lives with good works, not merely laboring for ourselves, but seeking to benefit our fellow-men.

What need we more? Surely here is a rule, which, if followed, will lead us from all the snares in which fashion and pride would catch us. Had it been followed by Seventh-day Adventists, far less labor would have been needed to save us from these snares, and the principles of reform would have much more weight upon our minds at the present time. But it is not too late now. We can adopt it here with safety. First, modesty and simplicity, second, sobriety, or not gaudy colors, third, economy, or not extravagant clothing, fourth, to let our adorning be our good works, and not a life of selfishness.

Dear sisters, here is a standard around which we may with safety rally. But I would not be misunderstood. An untidy dress is a dishonor to any one. An ill-fitting garment, unnecessary, without defacing the forms God has given us. Any man with a manly heart in him, respects his wife and children more if neatly attired than otherwise.

The apostle Paul gives another exhortation to the Philippians which it might be well to apply here.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, or any praise, think on these things." This might apply on the point of dress, or, at least, we might say without mutilating the word of God, Whatsoever things are modest, sober, tidy, prudent, economical, and healthful, let us give attention to these things.

Very often, we, in Battle Creek, hear very criticizing remarks made about us, by our brethren and sisters abroad, on the subject of dress. To speak plainly, it has seemed that there was no better standard for people generally than the Battle Creek church. Well, we will not accuse any one of this, but would recommend Paul's standard as far better. We do not wish to speak boastfully, but there are those even in the Battle Creek church who feel the importance of setting a good and right example. I trust, sooner than exert an influence on the wrong side, they would sacrifice a right hand, or a right eye. Such seek to realize the importance of the work of present truth. With such, the Testimonies of the spirit of God, have, and ever have had, a saving influence, it is hoped, and they seek to have their consciences gauged by the word of God, and not by the example of imperfect, erring mortals.

But it is not denied that there are those in Battle Creek whose example has shown that "dame fashion" has ruled them, and although some efforts have indicated a desire to go with God's people, yet it has too often been evident that a place was sought for pride also. The adorning has not been as the apostle says, good works, but to appear well, look well, dress well, &c. But these things do not pass unheeded in Battle Creek. Those who seek to find something by which to criticise their sisters here, know not how much labor is be-

stowed upon those who are not as they should be, patterns of piety, or examples of holiness to others, but rather stumbling-blocks in their way.

Dear brethren and sisters, we realize that Battle Creek is where Providence has seen fit to establish the present truth. Here is the center of the work.

We are willing to have others look for us to be Christ-like in all things. We expect this, and it should be so. But while this is claimed, it is hoped that those who have not much else to care for, will remember not to watch for something to make it a subject of remarks.

We rather need, and solicit the prayers of all to aid us in honoring in our lives what we trust we hold dearer than life itself, the cause of truth. Certainly this is our aim, yea, our vehement desire.

We do not seek for rest here. It is not to be found. We do not ask for a life free from care, while our brethren and sisters are toiling by our side. Few know but little of the responsibility those feel whose lot is cast at the head of the work; fearing that some misstep may mislead one soul. Such need the prayers of God's people. Like Aaron and Hur should they hold up their hands that Israel may prevail, and may Heaven aid them in the work.

We wonder not that the Psalmist's inspired pen could write, "Oh! that I had wings like a dove, for then would I fly away and be at rest. I would hasten my escape from the windy storm and tempest." But hope whispers that rest from toil and care is near, yes, sweet rest in Heaven. The city of God will soon unfold its gates to the overcomers, and only such. Should those whose purpose it is here to find fault in their brethren and sisters, be permitted to enter there, they would, perhaps, find some fault in the city of God! But no, all is purity and love, and such must be our character if we would make sure of that home.

It is near, and may I, and may all, be so happy as to share in the rest that remains for the people of God.

M. D. AMADON.

Battle Creek, Mich.

Draw Nigh unto God.

"Draw nigh unto God, and he will draw nigh unto you." James iv, 8. Paul, in his letter to the Hebrews, says, "Let us draw near to God with a true heart, in full assurance of faith."

This is a sincere and hearty invitation, coming from God through his chosen servants, and, to those who are striving for eternal life, it is a precious invitation.

Had some earthly potentate seen fit to invite the poor sinner to partake with him of a sumptuous repast, how joyfully would the invitation have been accepted! Shall the Lord of Heaven and earth meet with a cold repulse when he so gently invites?

It is an invitation with a promise. He who draws near to God cannot fail to realize the promise. Let him be ever so desirous of the presence of his Saviour, the Lord has been more desirous to save, more prompt to fulfill his promise, and more ready to meet the repentant sinner.

God, in the person of his Son, has been first in this matter; and yet he condescends to address the sinner, as though his act in this matter would move him to go to his rescue, when he might have justly reproached the sinner for his blindness and ingratitude. But does he do this? No; but nobly passing over the sin of neglect and coldness in his erring child, he promises to forget all, and take the offender to his bosom if he will but draw nigh to him; and more than this, he will meet the erring one, and help him to draw near.

Do we realize the heavenly privilege of drawing near to God? Can we value this privilege as we desire? That is, have we any capacity or measure wherewith to set a value upon it? Might we not as easily value eternal life? Our minds falter at the thought. Oh! the priceless, the infinite gift—to hold sweet communion with our heavenly Father!

Draw near to God. Are you sordid? it will elevate you. Are you weak? it will strengthen you. Are you poor? it will lift you from the sting of poverty. Are you in sorrow? it will comfort you. Are you ignorant? it will enlighten you. Are you be-

wildered with care and weariness? it will strengthen, settle, and clear your troubled mind. Is your conscience troubled with the fearful shadows of past sins? it will bring balm and healing to your wounded spirit. Are you fearful? it will give you courage.

In this world, everything is valued at a price; but God's favor is free on conditions of obedience. Although so free, how few value it. All the commodities of earth, perishable and transitory though they be, are eagerly sought after, no matter how great the cost; yet the favor of God, to be possessed by the simple act of obedience to his Word, is spurned and despised; still God condescends to invite, and annexes a promise. Let us draw near to God; for he will then draw near to us.

J. CLARKE.

Earth's Closing Hours.

WE live in years into each of which is crowded the work of centuries. A day brings forth now more than a century brought forth in former times. Time rushes more rapidly as it nears its final fall. The future approaches us like a rising tide, and destinies solemn as the soul, Heaven, and hell, stretch out before us. Are we not called upon to ascertain clearly our relative position? What matters it that a Millennium comes, if we shall have no share in it? What avails it that its music shall be so sweet, its air so holy, its people so happy, and its translucency with glory so bright, if we shall have no part in it? There remaineth indeed a rest; but it is for the people of God. Is this our class? Do we belong to that consecrated family? Are we Christ's? This is the question of questions. Our whole interest is compressed in this. Oh, leave it not unsolved and unsettled. "Believe in the Lord Jesus Christ, and thou shalt be saved." "Look unto me, all ye ends of the earth, and be ye saved." "Behold the Lamb of God that taketh away the sin of the world." "Lord Jesus, to whom can we go but unto thee; thou hast the words of everlasting life."

Let me ask, therefore, when Christ shall come upon the lightning's wing or upon the eddying air, if you feel that you are prepared to meet him? to welcome him? to reign with him? Near, his advent is—all chronology, and prophecy, and history prove it—it is time, therefore, that we should set our house in order, and have our loins girt, and our lamps burning. Were I told that the end of this dispensation would come tomorrow, I would not say to the tradesman, leave your shop, or to the statesman, leave your cabinet, or to the lawyer, abandon your desk; but I would say to each and all, sit loose to all that is worldly; mingle not your affections with the transitory elements of earth; let your hand be here, but let your heart be in Heaven; let your treasure be beyond the skies, and your hope in glory. Like the eagle, touch the earth only to eat and sleep, and rise again as quickly as possible, and soar perpetually toward brighter realms, riveting your eye on a yet more glorious Sun. There is no obstruction to the upward flight of him who has Christ, the password of the universe. All things shall aid you, for God is with you; and when the gray wing of time shall have winnowed away things now seen, your eye, purified and strengthened, will gaze upon a universe clear with light and pure with Deity, no more to wane in age or woe—the Sabbath of the world's long week—the reign of the church's long-absent Lord.—*Cummings.*

A Personal Devil.

"THE next chief point in the doctrine of John, is his belief in an evil being, the personality of wickedness, and the relation between him and bad men. There have been, from the early centuries, keen disputes on the question whether this apostle uses the terms Devil and evil one with literal belief or with figurative accommodation. We have not a doubt that the former is the true view. The popular denial of the existence of evil spirits, with an arch-demon over them, is the birth of a philosophy much later than the apostolic age. The use of the term 'Devil' merely as the poetic or ethical personification of the seductive influences of the world is the fruit of theological speculation, neither originated nor adopted by the Jewish prophets or by the Christian apostles."—*Alger.*

The Review and Herald.

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

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

URIAH SMITH, EDITOR.

The Chosen of the Lord.

MANY are called, but few are chosen. We would suggest that the chosen of the Lord are the sealed and saved ones. Many are brought under the influence of the gospel call, but few stand the trials and tests of the way, so as to finally be among the chosen. Now, who are finally chosen? "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?" James ii, 5.

Many of these chosen ones when called were wealthy; but mark this, when they are chosen they are poor; they have obeyed the plain and direct requirements of Christ and the apostles in reference to disposing of this world's goods. The words of Christ to one who came to him are also to the point. "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?"

On the above quotation we would remark as follows: 1. It is an utter impossibility for a camel to enter the eye of a needle, and it is just as impossible for a rich man to enter the kingdom of heaven. 2. Yet it is possible for the rich to be saved. How is this? Answer, By becoming poor, the rich can find their places with the heirs of salvation. Then it will be true of them, that God has chosen, sealed and saved the poor of this world. Those who are now depriving themselves of many of the means of grace, and of proper rest of mind and body, to add to their wealth, are laboring hard to be lost; and if they are ever saved, they must undo all that they now toil to accomplish. Will they stop and reflect, and turn their course? Or will they blindly rush on to the rich man's perdition?

JAMES WHITE

The Health Institute.

It was my privilege some weeks since to visit our excellent Health Institute located at Battle Creek. I then designed to speak my thoughts concerning it in a very few days, but a continued press of other duties has filled up all my time, and occupied all my thoughts. I take this comparatively late hour, therefore, to say a few words.

It gives me much pleasure to bear my testimony to the excellence of this Institution for the benefit of the sick. Though as yet in its infancy, it gives the best evidence that it is in excellent hands, and that those who seek treatment, instruction, and rest, may find all these in so pleasant and agreeable a combination as to secure the restoration of health. I cannot doubt that the hand of God has been directly concerned in the establishment of this Institute.

I have some knowledge of the difficulties under which those have had to labor who have brought it to its present prosperous condition. I think there are many

things in its brief history that indicate the providential care of the Most High. Under a strong, abiding, conviction that the wisdom of God has called our people to this undertaking, I cherish the most lively interest in its success, and bear my testimony to its present worth as an Institution of health.

The Health Reform engages the attention of our people as it does that of no other denomination of which I have any knowledge. How fitting, then, that such a people should establish an institution where the principles of health shall be inculcated, and where the sick may find relief by conforming to the laws of their being. We have no occasion, and no wish to disparage other health Institutions. Some of us are, in the providence of God, much indebted to them for the recovery of our own health or that of our friends. But none of them occupy exactly such ground as we wish to stand upon, and without rivalry, or contention, or any evil motive, we wish to do what we deem our duty in this great work, leaving others to do theirs.

To me, therefore, with the interest that I feel in the Health Reform, and the intimate connection that it has in my mind with the reform in Bible truth in the work of the third angel, it is a matter of devout thanksgiving that such an Institution has been successfully established, and that physicians competent to conduct it, and who fear God and love his truth, are placed at its head.

And now, brethren, we appeal to you for one more effort in behalf of the Health Institute. You have responded nobly to the calls for means with which to lay its foundation. We ask you to aid its immediate enlargement. We do not ask you to give one cent, but we invite you to invest your money in an institution where it may be the means of great good to others, while at the same time it shall yield a fair return of income to yourselves. The entire income will belong to the stockholders, and to no one else. If, therefore, any of you fear a speculation, you will see that the proceeds of it come into your pockets, and not out of them; and if any of you desire to receive nothing as a return, you can have your part of the income devoted to the relief of such patients as can pay nothing.

But there is no spirit of speculation in this matter. A far nobler motive governs the action of our people in this enterprise. We mean to honor God by an institution that shall instruct the ignorant, relieve the distressed, and bless the despairing, by showing how that the sick may recover health, and by teaching those who have health how to avoid wasting and destroying it. We are satisfied that this may be done without burdening any of our people. Nay, we believe that even the poor among us could, as a matter of economy, make no better investment of their savings, than by taking, at least, a single share. With proper effort, some who are now saving nothing of their earnings could lay by a sum sufficient to take one share, and could thus aid in a noble enterprise, while they at the same time make a small investment that shall yield them a fair return. We invite all our people to act in this matter. Some can do largely: all can do something. Shall it be said of us, "They have done what they could?"

J. N. ANDREWS.

Manchester, N. H., Feb. 3, 1867.

No Guile.

Of those who shall be redeemed from among men and have a part in the song that none others can sing, it is said that in their lips was found no guile. They are said to be faultless. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. No higher commendation could possibly be given to a mortal man, than that given to Nathanael,—"Behold an Israelite, indeed, in whom there is no guile." Such commendation coming from the lips of the Son of God, who did no sin, neither was guile found in his mouth, infinitely heightens it. Some claim that it is impossible for man to attain to Christian perfection; but those who believe our Lord Jesus Christ, must admit that Nathanael had reached that point. He was a perfectly honest man. Of Zacharias and Elizabeth it was also testified that they were both righteous, walking in all the commandments and ordinances of the Lord blameless. What has been done by the favor of God, may again be done. One thing seems certain, that

is, if one take the ground that none can attain to perfection, he will not be likely to strive for it; and he who aims at any thing short of perfection, will not attain to it; for he will not be likely to attain to a higher state of perfection than he is striving for. It seems, then, that there is no danger of setting our mark too high, but great danger of setting it too low.

The promises are to the overcomers; and overcoming means something. Think a little what it means. Is it any thing short of perfect victory? Then let us not lay a foundation for repentance, but go on to perfection. Jesus is our example; we should walk in his steps, "who did no guile." We are not mocked in that we are required to walk in his steps. It does not become us to say we cannot obey the teachings and requirements of God. It is better to make the attempt, and trust the promise of Him who has said he would help. We can do all things through Christ strengthening us. Paul said he could, and why not we? He did not count himself sufficient to do any thing of himself. With the same all-powerful aid, can we not do as well as he? To say we cannot is to limit the power of Him who wrought with Paul. Let us take courage then. Let us not say we cannot attain to that guileless state that is required of us. Let us not thus dishonor God and limit his power; but let us gird ourselves for the work trusting in divine aid, not doubting that if we do all we can in this manner, we shall succeed in pleasing God, and shall finally hear the approving sentence, "Well done." Let us not undervalue the high state to which we are called, lower down the standard and fancy we are doing well, till we are weighed in the balance and found wanting.

R. F. COTTELL.

Report from Bro. White.

We left our dear brethren in Wright, Jan. 29, and in company with Bro. Wm. Wilson, journeyed to this place a distance of forty miles. It was a severe day, the coldest of this Winter. We were glad to find a comfortable shelter from the cold and storm at Bro. Maynard's. This kind family do all in their power to make us comfortable and happy.

One might suppose that Montcalm Co. was a very new, log-house country, it being seventy-five miles north of Calhoun Co. But this is the most beautiful portion of the State. The farmers are generally independent, many of them rich, with large, splendid houses, large, fertile farms, and beautiful orchards.

One traveling through this country passes a variety of scenery peculiar to Michigan, namely, rolling, oak openings, and plains covered with heavy maple and beech, and lofty pines. Then before he is aware of it he comes upon a fine farm with buildings equal in size and style to the dwellings in our small cities.

Sabbath, Feb. 2, we went to Orleans, a distance of ten miles, and found the brethren of that church, and most of the Fairplains church, assembled with them in the house of prayer, and our venerable Bro. Bates in their midst. This house of worship is built on a liberal plan, and large enough to accommodate the community. We opened the meeting and spoke an hour, and was followed by Mrs. W. who spoke with usual liberty for half an hour. In the afternoon Mrs. W. spoke to the deeply interested audience for nearly two hours. Then we rode back to our head-quarters at Bro. Maynard's.

We noticed that it has become a custom among the brethren in this vicinity to postpone the second meal of the day till after the afternoon meeting, throwing the two meals nine hours apart. The strong may not feel this, while it is the testimony of many feeble ones that the afternoon meeting is lost to them on account of faintness, and the following night they are great sufferers from nervous headache. If the two meals are taken six hours apart, both these evils will be remedied.

First-day morning we again returned to Orleans, and at the usual hour for worship found a good congregation assembled, and Bro. Bates speaking to them. The brethren had been enjoying a social meeting. After a short intermission, Bro. B. opened the meeting, and we spoke an hour. Then Mrs. W. spoke half an

hour. In the afternoon she spoke two hours. Prejudice broke way before the plain truth spoken.

Feb. 9 and 10 we met the two churches at the house of prayer just across the way from our head-quarters. As Mrs. W. had important writing on hand, she proposed that we conduct the morning service and she would the afternoon. So we spoke to the people an hour and three quarters each day, and Mrs. W. spoke each afternoon two hours.

The word is more readily received here than it was in Wright, and the health-reform, dress not excepted, is received generally. While these things are new to the people, at the same time they acknowledge their truthfulness. Some of the best citizens are deeply interested, and often are heard to exclaim with emphasis, "That is truth!"

Monday, the 12th, we went to Orleans, and spent two hours with that church and gave them all the assistance we could on the subject of Systematic Benevolence. This church have been coming up nearly to the figures, which were raised only about \$27.00. They had about \$32.00 in the treasury of last year's funds which they liberally voted to us. We feel that we have no claims on the brethren for our feeble labors, yet they seem determined to do all in their power for our comfort and support.

The sleighing has been excellent for the last two months, and the weather, generally, comparatively mild and fine. Our family team has been a great blessing, as we have rode nearly every day from five to forty miles since we left Battle Creek. But while we write, there is a heavy rain without, and the snow is melting before it. We are sealed up in the house to-day. Such are gloomy days. But we hope for better, and trust God for the future. We hope to visit many of our brethren, but it may be prudence to move rather slowly during the bleak and changeable months of February and March. At present we shall be happy to hear from our friends at Greenville, Montcalm Co., Mich.

JAMES WHITE.

Report from Bro. Andrews.

MANY urgent duties detained me in the State of New York till Wednesday, Jan. 30. I then started for Boston, which I reached the following morning. Spent a few hours in calling on Bro. Rice of South Boston, and in the afternoon took the cars for Manchester, remaining over the Sabbath. I had a profitable interview with Brn. A. W. Smith and Wm. C. Gage. I trust Bro. Gage will yet be of service in the work of God. I think he realizes as never before the proper spirit of those who count not their lives dear unto themselves.

From Manchester I came to Portland and was glad to find that our brethren were much encouraged by recent tokens of good. Especially did they seem cheered by the Monthly Meetings which have recently been established. From Portland I came to Norridgewock, and have been made to rejoice by the evident progress of the good work in this place. Nearly every one that began to observe the Sabbath still remains steadfast; and since I was here before some eighteen have been added to their number. A large proportion of those who began to keep the Sabbath, who were not professors of religion, are now soundly converted to God. Between thirty and forty take an active part in the evening prayer-meetings, and many others would do this were they not so far away. The Sabbath and first-day meetings are attended by quite a congregation. Many more seem ready to obey the truth. Tobacco which was largely used among those who now keep the Sabbath is now banished from the ranks. The meeting-house is now wholly paid for. Systematic Benevolence in this church for the coming year, amounts to \$325.00. This is doing nobly for a church which has just erected so goodly a house of worship. And still the work is evidently unfinished in this place.

Last Sabbath and first-day, being my first in the State, I spent at the Monthly Meeting in Cornville. It was in many respects an excellent meeting. There was a good representation from Norridgewock, Skowhegan, Madison, Athens, Canaan, Hartland, and some other towns. The testimonies of these brethren, many

of whom had recently started to observe the Sabbath, were very cheering to me.

Yesterday we had a business meeting of such as labor in the cause a portion or all of their time. Brn. Stratton, Canright, Blaisdell, Barnes and Putnam were present. I trust the prosperity of the work will be promoted by the interview.

I design to spend the coming Sabbath in this place, and one Sabbath in Oxford County. I think that with this my labors in the State of Maine will for the present be concluded. I have, from a conviction that it was best to do so, devoted all my labor in New England to this State alone. If the Lord wills, I will now in a few days join Bro. Rodman and labor in his part of the field, or wherever the providence of God shall direct. I hope to find Bro. Howard in R. I. or Mass., and to have his assistance in the work.

In leaving this State, I desire to express my high esteem and regard for those who are here striving to obey the commandments of God. Also for those ministers who have thrown themselves into the work. Brethren Howard and Stratton have taken hold nobly in the cause of present truth. I wish, in particular, to bear testimony to the zealous, devoted, and faithful labors of Bro. Canright. God has greatly blessed his efforts, and much good has been accomplished by his ministry. I think that the work in this State should have the benefit of his labors the coming season. I think, also, that there is reason now to expect greater results in the future than we have witnessed in the past, if those who carry forward the work do not forget their dependence upon God. Let this word of serious admonition be kept in mind, both by preachers and people.

J. N. ANDREWS.

Norridgewock, Me., Feb. 12, 1867.

Report from Bro. Loughborough.

FROM the evening of Jan. 7 to Jan. 9, I spoke four times in the Oakland meeting-house. My stay there was necessarily short, as it was simply an appointment thrown in after my other arrangements for the trip were made. I tried to fit my subjects as nearly as possible to the condition of the people, but their true condition, in every respect, I did not exactly know. I found by inquiry that there had been some doubting in the minds of some, relative to this cause, whether the hand of God was really manifest in leading out this people with the third angel's message, or whether the message might not be true, and the gift of prophecy as manifested with the message be false. The extent of doubting on this subject, however, I did not learn till the meetings were over. But, had I known precisely their condition, I don't know as I could have made any better selection of subjects to fit their condition than those to which the Spirit of the Lord seemed to guide me.

I can see no way in my own mind to separate the gifts of the Spirit of God from the work of the third angel's message. But, as presented in Isaiah's prophecy, those in the last days who will not hear the law of the Lord, say "to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us smooth things," &c., Isa. xxx, 10. Paul, in his address to the people who are not in the dark concerning the coming of Christ, says: "Quench not the Spirit, despise not prophesyings, prove all things, hold fast that which is good." 1 Thess. v, 19-21. Greek critics tell us that the word which is here rendered prophesyings, literally signifies "exercising of the gift of prophecy." Then there is to be in the last days an exercising of the gift of prophecy that is good: people will be in danger of letting go of it—despising it. So we are exhorted to hold fast to it. Where shall we look for true manifestations of this gift in these last days, if not with that people who have the light of the law of the Lord? a people who are trying to keep that law? trying to get nearer, and still nearer to the Lord? trying, instead of quenching the Spirit, to cherish it, love its fruits, and regard its teachings? trying in their lives to exemplify the true principle of that law, in loving God and our fellow-men? These two things in these prophecies of the last days are

connected together: the law of God, and the gift of prophecy. Here is a people proclaiming these truths of the last days; and in their work they have pressed steadily on the last fifteen years; why, is this not the work of God?

Somewhat on this wise we tried to exhort the wavering ones, and encourage the faithful ones at Oakland. We trust our effort was not in vain there. We enjoyed some freedom in speaking, and the church, for the most part, seemed to feed on the word. There was a good representation from those without, at our meetings. We are glad to learn that there is an increasing interest to hear the truth, and some are embracing it. If the church gets into good, working order, undoubtedly a number might be gathered into the truth there.

We also introduced the Health Reform. This, with the other topics, met with a good reception. In all places on this trip we have given this topic some prominence in our remarks. The church are gradually coming up to the work of reform; but how few realize, or, as yet, have entered fully into the real spirit of the Health Reform. We want to make this a matter of conscience. It is a means to help us on in the great work of preparing to go and dwell with holy angels.

May the Lord arouse us all to a sense of the greatness and holiness of the work in which we are engaged. May we be enabled to press together, to press on with the body of God's people, be found in our place to bear our part of the burdens and responsibilities of the work, that finally, like a perfectly-organized and drilled body of soldiers, we may move on in unison and strength to the last conflict, be among the victors, and share a victor's crown.

J. N. LOUGHBOROUGH.

Battle Creek, Feb. 1867.

Report from Iowa.

SABBATH and first-day, Jan. 26 and 27, we held meetings with the church at Anamosa according to appointment, and, among other things, dwelt upon the proper observance of the Sabbath, the right use of the tongue, and the proper course to pursue in order to meet our Systematic Benevolence pledges. In treating these subjects, the following thoughts rested with weight upon our mind:

While we bear the name Seventh-day Adventists, because we believe in the seventh-day Sabbath and advent near, how important it is for us to come up to our faith by keeping the Sabbath-day according to the commandment, that we may enjoy the blessings of those who do God's commandments, and exert a better influence than we should by talking the theory of the Sabbath without living it out. It is as sinful to use the first hour of the Sabbath for our own purposes, as it would be to use an hour in the midst of that holy day. Sabbath-keepers would feel condemned if they were overtaken in the act of working for themselves an hour between the meetings on the Sabbath. Uneasiness would arise from the fact that others saw them. But this is not worse in the sight of God, as far as its being a sin in *his sight* is concerned, than it would be if you were to work in the dark part of the day. For "all things are naked and opened unto the eyes of Him with whom we have to do." Mistakes arise on this point from worldly-mindedness, and a want of planning with reference to meeting the Sabbath when it comes. And our sisters who have to prepare three meals a day, must necessarily work on the Sabbath. For the third meal is either taken near the commencement of the Sabbath, or after it has commenced, making it necessary for them to crowd their work into the Sabbath. Brethren, if our wives are in this dilemma they have not an equal chance with us. Should we not love them as we love ourselves? These difficulties and the one of preparing an additional meal on the Sabbath, are removed by the two-meal-a-day system, which gives our sisters a chance to get their work out of the way before the Sabbath, and relieves them from burdens on that day. Thank God for the Health Reform.

In order to meet our s. b. pledges, we should plan with reference to them; make them a matter of conscience between ourselves and God, and attend to our

duty in regard to them first,—before attending to our own interests. If these points are borne in mind, there will be no trouble in rendering unto God what is his due in this matter. It is in overlooking these points that some fail to come up to duty with regard to s. b. First, they do not plan to meet their indebtedness to God, as they do to pay what they owe to men. This shows that God is not first in their affections, to say the least. If he were, they would remember to begin by rendering unto God what belongs to him, in harmony with the apostolic injunction: "Upon the first day of the week, let every one of you lay by him in store, as the Lord hath prospered him." In doing this they would give unto God the first fruits of their thoughts and labors. Having enjoyed themselves in the contemplation of his exalted perfections in resting the seventh day according to the commandment, they would feel to attend first to the duties they owe to God at the commencement of another week.

If Christ were literally to come to our doors each first-day of the week, and knock, saying, Give me my due, to help advance my cause, who of us would fail to be ready to say, in our plans, if not literally, I have remembered thee, and have laid aside what is thine? Yet Christ as truly comes to us by his word, as if he were literally to come to our doors. It is with God that we have to do in this matter, not simply with man. It is when this principle is overlooked that there is negligence, and a feeling that whatsoever is paid on s. b. is simply paid to man, and is the same as lost.

Our social meeting was excellent. In these meetings we were favored with the presence and assistance of Bro. Geo. I Butler.

Last Sabbath and first-day we had four profitable meetings at Lisbon. There was a large gathering from the churches of Lisbon, Marion and Anamosa, and from other parts of the State. The Lord gave especial liberty and strength in preaching on self-examination, the wiles of the Devil, etc. and particularly in dwelling on the duties of the Conference Committee, and how that they, owing to their judgment, experience, and well-balanced minds, which are, under the blessing of God, adapted to take a calm, general, and comprehensive view of intricate matters, should be consulted in all important matters with which the cause is connected in the State.

These were important meetings to the cause in Iowa. About fifty spoke in our social meeting, and at our business meeting, clogs and hindrances were removed, three united with the church, and one was received as a candidate for baptism.

D. T. BOURDEAU.

Lisbon, Iowa, Feb. 7, 1867.

The Work in Vermont.

THE first Sabbath in this month I spent at Sutton, and spoke to the brethren as the Lord gave strength. The next Sabbath I was at Charleston, where I had the pleasing privilege of speaking to, and hearing from, a goodly number of the brethren and sisters. The following Sabbath I was at Irasburgh where we expected a gathering of the brethren from different towns, but a very severe blow and blocking up of the roads, prevented this.

A good and commendable stand is being taken by a portion of the brethren and sisters in these churches on the Health Reform. Others need to feel more on this interesting point, and take a stand where their light can shine. In love we ask, Can any Sabbath-keeper, and especially those who have been long in the truth, eat pork and drink tea to the glory of God? If not, why use them?

We have not felt to press or drive any on these nor any other points of truth; but we affectionately invite all to enter into the work of reform, spiritually and physically, let us correct our wrong habits, appetites and desires, let us form such principles as are health and life-giving, lay hold of the whole truth, walk in the light, that we may ultimately be found with the overcomers, and gain the unspeakable reward of life eternal.

A. S. HUTCHINS.

Quarterly Meeting in N. Y.

OUR Quarterly Meetings in Rochester and Olcott, in January, were interesting and, I trust, profitable. Bro. Andrews was present at the former and Bro. Fuller at the latter, to aid in the good work by their faithful testimonies. Although it is to be feared that some fail to appreciate the testimony of the servants of God, yet we trust the work is advancing in many hearts, and we hope that all may come up to their duty and privilege. We had a season of deep interest in celebrating the Lord's supper at Olcott,—a season of refreshing such as has seldom been enjoyed by us. Bro. Fuller remained to labor through the week, while I returned to my home appointment at Shelby Basin. Here we had a meeting of considerable interest. In these meetings the Health Reform was not passed by

in silence, but received especial attention. It is an important part of the work of fitting ourselves for the abode of the Spirit, and for passing through the great time of trouble that is just before us. We need to know how to live physically and spiritually in order to glorify God in our bodies and spirits which are his; and in order to be sanctified wholly and preserved blameless to the coming of our Lord Jesus Christ. May we prove faithful in every part of the good work of reform.

R. F. COTTELL.

Quarterly Meeting in Wisconsin.

OUR Quarterly Meeting held Jan. 19 and 20, was well attended by the brethren and citizens of this place. A few brethren came in from other parts. Bro. R. F. Andrews was with us to preach the word. The Lord gave him good liberty in presenting the truth.

Meetings commenced with the Sabbath, opened with prayer by Bro. Gilding of Dell Prairie, followed by a few others, after which Bro. Andrews made some general remarks pertaining to the duty of Christians.

Sabbath forenoon he spoke to us from the parable of the "Ten Virgins," showing its application to the Advent people in the past, and its connection with other scriptures, thus showing the fulfillment of prophecy in the history of God's people. This was indeed meat in due season. We felt much strengthened in faith, and more fully determined to see the end of the Christian race.

Met again in the afternoon to commemorate the death and sufferings of the dear Saviour. In the evening, I, by the urgent request of Bro. A., and a desire to give him rest, spoke to a full house on the subject of "Health Reform;" and although intending to speak only a short time, before I was fully aware of how time was passing, an hour and forty minutes had elapsed. I felt obliged to close, leaving the people still anxious to hear.

What a theme the Health Reform presents! How full of interest to all! Yet many still cling to their idols and prejudices, professing to see the hand of God in all other moves his people have made, but do not quite see it in this. Is it not because their god is their appetite, and their senses so benumbed and appetites so perverted from a normal standard, that they cannot see how anything can be good, or health and strength preserving, unless containing a mixture in some way of hog's lard, or some equivalent, and made strong with salt, pepper, and similar ingredients? Such know not the natural taste of the many good things God has given them; they stand in the way, they will neither go in themselves nor suffer others to enter.

Sunday forenoon and in the evening, Bro. Andrews spoke with much freedom to a full and attentive house, on the evidences in favor of the Sabbath, contrasting them with evidences for the first-day as a Sabbath. We think much prejudice was removed, and all were left without excuse. None but the willfully blind could help seeing how very forcibly it is enjoined on all who would enter life, to keep the commandments of God, which emphatically enjoin the observance of the seventh day. Notwithstanding we had heard and read much on this subject, it never seemed so clear before, and the assumed evidences for Sunday looked absurd in the extreme. We think all truth will look clearer as we merge further and further into the glorious light now shining forth both from the laws of nature, which are also the laws of God, and from the Scriptures of truth, concerning our spiritual and temporal, or physical good. May we all become fully cleansed, purified and sanctified, soul, body and spirit through obedience to the whole truth, is my prayer.

WILLIAM RUSSELL.

Mauston, Wis.

Monthly Meeting in Vassar, Mich.

THE Monthly Meeting for Tuscola Co., Mich., was held at Vassar according to appointment. A goodly number of friends came from Watrousville and Tuscola, and we were glad to meet with them. We hoped to have the presence of a messenger to teach us, but as Providence had otherwise ordered, we did the very best we could by ourselves. Our elder read for our benefit several texts out of the Word, and gave his mind on the same, after which we had a social meeting, nearly every one taking part. We believe that all were satisfied and felt that it was good to wait before the Lord, judging from the expression of a brother who was invited to have some refreshments before he went home, who said, "No, I am full; I have had a whole loaf." It was our secret prayer that none might go empty away while there was enough for all and to spare.

We feel to thank God that through his goodness, Bro. Waggoner came this way. He did us much good.

Our hearts are yet warm with the good feeling he created among us, and our prayer is that God will bless him and restore his health and strength, that he may do other churches the same good.

We feel more than ever to thank God for the light of present truth, and it is our determination by his assisting grace to be more faithful in the future, and live nearer to him.

Continue to pray for us all.
Vassar, Mich., Feb. 7, 1867.

S. A. DOUD.

News and Miscellany.

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

Twenty-Seven Hundred Murders in a Year.

THE following paragraph is floating in the papers, like a frightful corpse on a gay and busy stream:

"Senator Roberts, of Texas, paints a horrible picture of affairs in that state. He says that twenty-seven hundred freedmen have been murdered within a year, and the persecution of the unfortunate blacks is so fearful that they are praying for a restoration of slavery as a protection against the murderous hate of the reconstructed white rebels."

Who has paused as he read this item to reflect on the state of things which it suggests? Texas had a population at the last census of 420,000; Connecticut of 450,000. Supposing then, instead of Senator Roberts, of Texas, it read that Senator Dixon, of Connecticut, says that twenty-seven hundred Irish laborers have been murdered in his state within the year. We could then faintly conceive of the horror of horrors that overwhelmed that state. * * * On this same ratio Massachusetts should report three times that number murdered in a single year, or over eight thousand of her poor, peaceful, and industrious citizens. New York should report nine times, or twenty-five thousand persons murdered! What horror would freeze every soul at such an announcement. Well might the people, thus driven as sheep to the slaughter, pray for bondage as a protection against such merciless massacre.

Think, too, of the harmless conduct of these slaughtered ones. It is another Massacre of the Innocents. They open not their mouths. They give no provocation. They were taken thither by their masters, who now turn upon them and butcher them. They are faithful, affectionate, laborious, attentive to all the impious demands of the dominant and tyrannizing race, doing all in their power to ward off the terrible fate that hangs over them.

Think, too, of the Herods who order or allow this massacre! These white men and women surpass the ancient murderer in hate and cruelty. He ordered but one execution, and that of babes, and for a day. These rage in devilish malice against babe and mother, especially against the fathers and husbands and brothers, by whom their scanty pittance of food is secured. They pursue them not in a single city and for a single day, but from town to town, from plantation to plantation, day and night, year after year.

Who can tell the agonies that have rent those victims' hearts; the cries and tears that have gone up to God from these his bleeding and dying children? Who can imagine the shuddering with which they lie down at night or go out at day? Every bush is a murderer. Every eye burns coldly and hellishly upon them. Every step they take is into destruction. Twenty-seven hundred bodies reft of life by open assassination in a single State, in the circuit of this year of grace—the year which many believed, and yet believe, to be prophesied by Daniel and John as the dawn of the millennium. * * * The voice of our brothers' blood cries to us from the ground; how multitudinous, how awful that wail! Will the nation hear it, and obey the will of God in putting its power into hands that will decree life and liberty to all its inhabitants? "How long, O Lord, how long?" these perishing millions of our brethren cry. Shall we answer, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate?" If that is his vision and declaration, be assured this nation will not escape his just and terrible displeasure. As for their thousands annually perishing before the war, we atoned by our tens of thousands slain during the war, so this multitude, daily destroyed by the permission, and therefore by the very power of the government that the North, thus chastised, has erected and allows to exist, will bring upon us further and more dreadful tokens of His judgment. Take heed, O America! for with what judgment ye judge these murderers ye shall be judged, and what measure ye mete to these victims and their slaughterers shall be measured to you again! —Independent.

Condition of the Papal Treasury.—A Rome correspondent of the Boston *Post* writes: The Papal Treasury is now bankrupt and has been so for a long time. With increased demands upon it, ruin cannot be long deferred at farthest. The "main nerves," not of war merely, but of every thing else nowadays, are iron and gold. During the twenty-one years of Pius Ninth's pontificate the debt of the States of the Church has increased from sixteen millions of scudi (a scudi is one dollar in gold) to one hundred and twenty millions. This is gigantic for a population of seven hundred thousand souls to bear, and in fact it could not be borne were it not for the charitable aid that the Pope receives from without. With the departure of the French and the increase of papal forces rendered necessary by that event for the maintenance of temporal power this debt will be of course enormously increased and cannot be long supported. When Napoleon's troops were here, Pius Ninth paid no part of their expenses, and did not contribute a *sous* for their benefit, except providing the men with barracks in old disused monasteries and other localities which cost him nothing. He did not even furnish the officers with lodgings, but they were obliged to pay for them out of their own pockets. The French government defrayed all the expenses of these ten or fifteen thousand soldiers for seventeen years, and it will thus be seen how great was the devotion of that nation and its Emperor to the church. Now these troops are gone and the Pope is suddenly called upon to prepare for the payment of nearly ten thousand new troops. How this is to be done it is hard to understand. If in spite of this giant aid from France, this assumption on its part of so large a share of the annual expenses of the Papal government, the Roman debt has increased to 120 millions of dollars, how long will it take to double this debt now that the yearly expenses are so vastly augmented?

Another Meteor.—On Tuesday night about half-past ten o'clock another meteor was visible from this city, which was of uncommon brilliancy. It made its appearance suddenly in the northern sky, and lighted up the horizon very brightly and entirely eclipsing the rays of the gas lamps, which, of course, is not saying a great deal. The light emitted was of a bluish tinge, and by its vibratory character only differed from that of a powerful reflection.—*Detroit Tribune*.

Poverty and Destitution Abroad.—Short crops and dullness in trade are making the winter a hard one for the poor in England. The Liverpool papers state that 20,000 persons are receiving parish relief in that city, and there are fears of a bread riot. In East London 130,000 workmen are out of employment, have sold and pawned their last available property, and are cowering in cold and hunger, or getting a meager dole of parish relief. The deaths in London in a single week from cold and hunger were over four hundred, according to official reports. In the manufacturing districts there is great suffering. In Italy the poor are starving. At Venice, 30,000, out of a population of 110,000, are dependent on charity. In the Island of Sardinia the peasants are reduced to eat herbs and roots, like wild beasts. An Italian paper says, "Italy is hungry from the Alps to the Adriatic." With tens of thousands at home and millions abroad begging for bread, we may realize more than ever before the truth of the Master's admonition, "The poor ye have with you always, and whensoever ye will ye may do them good."

Papal Intolerance.

Suppression of Protestant Worship in Rome—Threats of the Inquisition.

DR. PRIME, editor of the N. Y. *Observer*, writes to that paper from Rome the following account of the action which preceded the removal of the American Chapel outside the walls of Rome:

Rome, Jan. 4.

For six years and more, the Scotch Presbyterians have had a station here. Indeed, they have two; one the Free Church, the other the Church of Scotland. The chaplains have held service every Sabbath, in their own apartments, with a few of their countrymen, rarely more than thirty or forty being present. These services disturb no one, and the authorities do not notice them. They affect to ignore their existence altogether.

On Saturday, Dec. 29, 1866, the chaplains of these two missions were served with the following warning, issued by the British Consul. I copy it *verbatim* from the original, now before me:

BRITISH CONSULATE AT ROME, DEC. 21, 1866.

Sir: It is my official duty to inform you that Monsignore Randi, Governor of Rome, has just communicated to me that you are holding illegal religious

meetings in your house, which you must know are prohibited by the Roman law, and that you have thus placed yourself in the power of the inquisition, both for arrest and imprisonment.

But as the Monsignore permits me to give you this notice, I would seriously advise that you at once put an end to these innovations, and that you visit Monsignore Randi at Monte Citorio, and assure him that you will never again repeat these illegal acts. I hope in this way you may possibly suspend your exile, which is now hanging over you.

I am, sir, your obedient servant,
(signed) JOSEPH SEVERN.
To REV. JAS. LEWIS. British Consul.

One of them, Rev. Mr. Williamson, was also informed by the woman whose apartments he had hired, that she would not allow the people to come into the house for public worship any more, and, of course, he had to submit to the woman power and close his chapel.

The other minister, Mr. Lewis, called upon the Duke of Argyle, Mr. Caldwell, Mr. Gladstone, Mr. Odo Russell, and other distinguished British gentlemen here, and took counsel of them, but it was not prudent for them to interfere. He then went directly to the Governor of Rome, in whose hands this matter would lie, and laid the case before him. The result was that Mr. Lewis became satisfied that the Roman government would rather not know anything of his movements, and he might preach and pray in his own house as much as he liked, if he did not make a noise about it. He returned home, and the next day held his usual service; and I had the pleasure of hearing him preach from the words, "And Paul dwelt two whole years in his own hired house (in Rome,) and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii, 30.

If Mr. Lewis gets into the hands of the Inquisition, I will let you know. He has asked me to preach for him next Sunday; and if these letters suddenly come to a close, you may guess what's the matter.

SATURDAY, JANUARY 5, 1867.

Worse than our worst fears—the blow has been struck, and Presbyterians are ordered to desist from public worship in all the Papal dominions.

Yesterday, Mr. O. Russell, as the acting representative of the British Government, had an interview with Cardinal Antonelli, the Prime Minister of the Pope. Mr. Russell expressed his surprise, on being informed that an order had been issued requiring the Scotch Presbyterians to desist from the worship they had been holding in the private houses of their pastors. He asked the Cardinal if he was aware that these meetings had been held for six years past, without objection being made by any one, and if there were any special reason why they were now so summarily suppressed. The Cardinal intimated, in reply, that the Government had for many years past been under restraint; but now that foreign protection was removed, they would administer it according to their own views of duty; that one English chapel was open, and that was enough for the English in Rome.

Mr. Russell said the Cardinal must be aware that the suppression of Presbyterian worship would produce a great excitement in Britain, and the action of the Pontifical government would be loudly condemned. This suggestion, however, produced no effect, and Mr. Russell remarked that the Americans are allowed to have a place of worship. To this the Cardinal answered that the government would attend to that also. Finding argument and remonstrance vain, Mr. Russell retired and reported the result of his interview. The two places of worship are, therefore, peremptorily closed. There is, therefore, no place in Rome, or in the Papal dominions, where Presbyterians are admitted for divine worship.

Paul could preach two whole years in his own hired house, in Pagan Rome. But Papal Rome forbids the Protestant follower of the Apostle to worship God with his friends in his own hired house. Pagan Rome was more tolerant in Paul's day than Papal Rome in ours.

The Indians.

A scout who has just arrived at Junction City, Kansas, from the West, reports the Cheyennes and Arapahoes Indians, to the number of 1,200 warriors, now on the war path. . . . Late Omaha papers mention the murder by Indians of a number of settlers at the Lawrence Rancho, about 50 miles north-west of Julesburg. The *Montana Gazette* of the 5th ult. reports that Mr. Rassiel, his wife and two children, and Joseph McKnight, sutler at Camp Cooke, and an Indian guide, were attacked by Indians at Eagle Creek; the latter was killed and Mr. Rassiel was severely wounded. Mrs. Rassiel, who is a squaw, and her two children were taken prisoners, and a waggon, four mules and a saddle-horse were carried off by the Indians. McKnight

and Rassiel escaped. . . . Another massacre by the Cheyennes is reported near the head of Smoky Hill River a few days since, under the following circumstances: Wallace's train, with sixty men, were in camp, when a party of fourteen Indians came begging of the teamsters, who refused to give them anything. The Indians then fired upon them without any effect; the teamsters returning the fire, killed eight of the aggressors. About eight o'clock that night the camp was surrounded by some 200 Indians, who massacred 69 out of 68 men. The man who brought the news had an arrow through his shoulder, and was wounded in the hip. He claims to be one of the four men who escaped. A party of Omahas and Kaws subsequently made a raid on the Cheyennes and captured several head of their stock. One Kaw was killed. . . . A letter received from a soldier at Fort Phil Kearney says the Indians are still hostile and very threatening in that vicinity. It was with difficulty that the bodies of the victims of the late massacre could be buried, owing to the presence in the immediate neighborhood of bands of savages. . . . A San Francisco telegram says that Gen. Crook is actively carrying on war against the Indians in Idaho. It confirms the report of the capture of 100 Indians and a large number of horses.

A Methodist View of the Present State of the World.

THE alarming increase of immorality and crime of every description, in all parts of the land, drew from the Detroit Annual Conference of the M. E. church held in the fall of 1866, the following resolutions:

"Whereas, The late war has most disastrous influences upon the public morality, particularly in increasing intemperance, diminishing regard for law and the sense of the sanctity of human life, which are the foundations of social and personal security; and

"Whereas, Crimes of every kind and murders of the most atrocious character are greatly on the increase; therefore,

"Resolved, That it is the judgment of the Detroit Annual Conference of the M. E. church, that the only scriptural and reasonable safeguard against premeditated murder, is the capital punishment of the perpetrator.

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. Ells.

BRO. SMITH: Having been a reader of the Review for the last five years, and a firm believer in the sacred truths it advocates, I deem it my duty to add my testimony with those of like precious faith, scattered abroad, in favor of present truth. There is, in this place, a little company of seven; and we deem it our first duty to try to get ready for the soon coming of our dear Saviour; and to this end we are striving by grace divine, to keep all the commandments of God and the faith of Jesus. We heartily adopt, and are trying to live out the Health Reform, believing it to be the means which God has appointed to prepare the saints to stand through the time of trouble that is just before us.

We have prayer-meeting and Bible Class every Sabbath, and feel that the Lord meets with us. The Review is nearly all the preaching we have, and we hail its weekly visits with joy. Oh how thankful I am that I have had the privilege of hearing the third angel's message, and have a disposition to live so that I can claim the promise to the overcomer.

Yours striving for the kingdom.

LEWIS H. ELLS.

Kenyon, Minn., Feb. 3, 1867.

Sister N. D. Richmond writes from Windham Co., Vt.: Although my pathway thus far, since embracing the truths of the third angel's message, has been marked with trials and afflictions, yet I can say to-day that I thank my heavenly Father for the trials. I have not had one too many. While they have had a tendency to lead me to search my heart and confess my wrongs, they have led me to look up to the great Source of strength for comfort and support. The Lord has given me an experience with his dear people, which I trust I shall never forget. The truths of the third angel's message, all of them, never seemed so precious to me before. And I would say of the Health Reform, as I am trying to live it out in all its bearings, that I see new beauties in it almost every day. How good is the Lord to his people in giving us this

precious light as a defense to us through the time of trouble which is just before us. I would heartily unite with others, and say, "God bless the Health Reform." It seems as though the Lord was about to work for his people in mighty power. I would say to the lonely and afflicted ones, Take courage, there is light ahead. And to those dear brethren and sisters who have for a long time been living up to all the light of this precious truth, there is everything to encourage and comfort your hearts. The captivity of God's dear people is soon to be turned. His chosen Israel are soon to triumph over the great power of the enemy. The loud cry will soon be heard. We shall soon wear the crown and bear the palm of victory.

"There we'll meet all our loved ones in our Eden home,
Sweet songs of redemption we'll sing.
From the North, from the South, all the ransomed
shall come,
And worship our heavenly King."

Bro. D. Huganin writes from Hamilton Co., Iowa: I praise the Lord for the light of the third angel's message, and a disposition to heed the truth. I am trying to keep the commandments of God and the faith of Jesus. The Review is my only preaching, and I love to read its cheering testimonies. I want an inheritance in the earth made new, with all the saints, where we can meet from one new moon to another, and from one Sabbath to another, to praise the Lord. I am firm in the faith that Jesus will soon come to take his ransomed children home. Let us be faithful, that when He who is our life shall appear, we can say, "Lo this is our God, and he will save us."

Sister A. O. Thompson writes from Rennselaer Falls, N. Y.: I often feel, when I am cheered by the testimonies through the Review, that I must respond and tell how good the Lord is to me. I have been trying for the last four months to live out the reform, and my health is improved so that it is better than it has been for years. But I never took a step that has caused more talk than living the reform. It is not from the world but from those that profess to look for the Lord. I feel like pressing my way on, let friends or foes unite against me. Bro. Whitney met with us two weeks ago, and spoke from the words, "Let your moderation be known; . . . for the Lord is at hand." It was meat in due season. May the Lord bless all his waiting saints is my prayer.

Bro. E. Macomber writes from Ashaway, R. I.: I do rejoice in the Lord and praise his adorable name for the manifold blessings bestowed upon his people, for the light that emanates from his Holy Word, and for the gifts of the Spirit which bring to light the encumbrances that are in the way of the speedy progress of the good work of the Lord. My prayer is that the refining work may go on, and that I may be led to see every obstacle removed that may be hanging about me that hinders my advancement in the spiritual race.

Paul refers us to this matter in 1 Cor. ix, 24: "Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. Verse 25: And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." Again, Paul says in verse 27: But I keep under my body and bring it into subjection, &c. This I understand to be instruction in this day to me, and to all who expect a crown of life in the world to come.

Then again he says, in 1 Cor. x: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud [which betokens the presence of God], and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. And did all drink the same spiritual drink. (For they drank of that spiritual Rock which followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples to the intent we should not lust after evil things as they also lusted."

Then he concludes this part of the lesson as found in the 11th and 12th verses: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Therefore let him that thinketh he standeth take heed lest he fall."

Truly we are in the days of peril. I have thought that I had myself strongly fortified against the powers of darkness, but Satan finds now and then a weak place where he gets the advantage.

I was in conversation not long since with a Seventh-day Baptist. He claimed that there were no Christians in this day. I told him I professed to be one and would like to have him show me wherein I was not; and if he could, I would refrain from the course at once. He replied, Christ did not joke in conversation. I felt somewhat condemned, and thought to myself, This weak place must be doubly fortified. Oh! for grace to help in this time of need.

Bro. W. Caviness, jr., writes from Richmond, Iowa: Allow me to say that present truth is still dear to my heart, and that I am still trying to live it out. I love the Health Reform, and believe that it is in the order of Providence, that his people should live out its teachings at this present time, and thus prepare their bodies for the indwelling of the Holy Spirit and for the latter rain which the Lord will soon pour out on his people. May the Lord help us to live out all the light shining on our pathway, and so be prepared to stand through all the perils of these last days, till Jesus comes. My prayer is that the Lord will bless all the means put forth for the advancement of his truth.

Sister L. A. Bown writes from Gratiot Co., Mich.: I am a lonely one, but after reading the Review, I feel almost as if I had been to a good meeting. There are no Sabbath-keepers near me, except a daughter living over two miles away. Our nearest meeting is Ithaca, fourteen miles distant. But whether in the wilderness or in the city, in company or alone, we can praise God and thank him for his loving kindness. We have the promise of God, "Though our sins be as scarlet they shall be made white as snow." That is all the hope I have, as I look over my past life. I am trying to keep the commandments of God and the faith of Jesus, and hope at last to gain Mt. Zion.

Bro. D. Upson writes from Genoa, N. Y.: I feel grateful to God that my ears have been saluted with the doctrine of the second coming of our Lord and Saviour Jesus Christ. I want to be found blameless at his coming. I am striving to grow in grace and in the knowledge of the truth as it is in Jesus. I am trying to overcome, that I may with God's people inherit all things. Trials and temptations are before us, but we have the promise that, if we seek the patience of the saints, Jesus will keep us in the hour of temptation that is coming on all the world to try them. I believe the Advent movement to be the work of God. The longer time lasts the greater will be the guilt of those who abuse the mercies of God and reject the last invitation of the gospel, and the more glorious will be the triumph of the righteous.

Bro. J. Dorcas writes from Tipton, Iowa: As it respects my experience and prospects, I can say in truth, that, after carefully considering the matter, no desire is more prominent in my mind, than to be better, to be good in the sense of scripture; in other words, to be sanctified soul, body, and spirit. Yet I must acknowledge it is a conflict—a great work. I believe the Lord will bring his people out of Egypt, and over the Red Sea.

Sister S. A. Snyder writes from Dallas, Pa.: The sermons written out for the Review by our faithful brethren, are to me, as well as others, meat in due season. They are specially comforting to the lonely ones; and I hope they will be continued weekly. I am praying the Lord of the harvest to raise up more laborers for his vineyard. I think great good could be accomplished here, if a preacher could be spared to come here. I am happy to say that I have now one child who has decided to keep the Sabbath with me.

The Closet.

NEGLECT not your closet. Love it as your life. Flee to it as your safeguard, your joy, your hope. The promises are precious, more beautiful to the Christian heart than fruit of gold. Your Saviour will always meet you there; the Holy Spirit will bless you, and visit you with the salvation of God. Wives and mothers, do you believe this? Fathers and husbands, do you? Mark well that parent just from the closet, with a face shining with holiness as did that of Moses after his interview with God. What purer protection? what nobler breastwork can be thrown around the prison-house of mortal dust? Clothed upon by the spirit of humility and the Christian graces, love, joy, peace, long suffering, gentleness, goodness, faith, what trial can disarm? or what foe perplex? The vaunting of the wicked findeth no lodgment there. The soul is hedged about with righteousness, and the peace of our Lord Jesus Christ giveth wisdom and understanding which the world knoweth not of. Brother, sister, do you understand this? Do you know the necessity of regular, stated seasons for closet work? Adhere to it strictly, let no earthly care deprive you of its blessings.

E. BOOTH.

FIFTY years ago not one boy in 1,000 was allowed to run at large at night. Fifty years ago not one girl in 1,000 made a waiting woman of her mother!

Good Resolutions.

A BROTHER from Allegan, Mich., recently showed us a copy of the following resolutions unanimously passed by that church at their last special meeting, whereupon we begged the privilege of giving them an insertion in the Review for the benefit of our readers at large.

Whereas, We hold the advancement of the cause of present truth to be paramount in importance to everything else, and

Whereas, This is rapid or slow, accordingly as those who are engaged in presenting it to the people are consistent or inconsistent in their lives, therefore

Resolved, First, That we will make an earnest, persistent, and prayerful effort to the end that our daily walk shall at all times and under all circumstances be characterized by that meekness in deportment, that patience and forbearance under difficulties and annoyances, that integrity in matters of deal, that sobriety, sincerity, and chastity in conversation, which are always essential qualities of the Christian character, but which are peculiarly so at the present time.

Second, That we have witnessed with regret a growing disposition on the part of some Seventh-day Adventists to adopt certain fashions, and indulge in practices which are emphatically condemned in the Testimonies, and against which we are, as a people, fully committed, both by our publications and the oft-repeated declarations of our preachers.

Third, That this conformity to the world and disregard of the opinions and usages of the church will inevitably, if persisted in, bring reproach upon the message.

Fourth, That we do, therefore, hold it to be the duty of all those who have been engaged in these innovations to desist therefrom, even though such a step should require a surrender of their individual opinions and preferences. For it were far better that this should be done than that they should continue in their present course, and thereby furnish the enemy with the much-coveted opportunity of representing the body as tolerating in their midst that which they have publicly and unqualifiedly denounced as being absurd and sinful.

Fifth, That in our opinion, prayer and conference meetings, both on the Sabbath and on week-day evenings, are essential helps to growth in grace. And that it is a duty which we owe to the Lord, to ourselves, and to the cause, to see to it that we are not prevented from attending them by obstacles which we have it in our power to remove.

Sixth, That as the perils of the last days thicken around us, and the attacks of the enemy upon the remnant become more fierce, frequent, and protracted than ever before, we can find security only in a corresponding increase of efforts on our part for higher attainments in godliness. And that, as a means for the accomplishment of this end, we, the church in Allegan, deem it advisable to hold two evening prayer-meetings a week instead of one as heretofore.

NEVER be afraid of doing little because you cannot do much. Take the first duty that comes before you, and put your heart into it and it will lead you to a second. Try to put a spirit into old ways before you chalk out new ones. Never let your conscience be troubled by the claim of duties that do not belong to you.

THINK little of yourself, and you will not be injured when others think little of you.

A POOR prisoner, being confined in a dark dungeon, had no light, except for a few moments when his food was brought him; he used to take his Bible and read a chapter, saying he could find his mouth in the dark when he could not read.

Obituary Notices.

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

DIED, in Eden, Vt., Dec. 8, 1866, sister Lucy Clark, wife of Bro. J. Clark, in the 28th year of her age.

Sister Lucy suffered much in her last sickness, which she is said to have borne with patience and resignation; and to have been supported in her dying hour by the blessed hope of life and immortality, when Jesus comes. As she bade her friends an affectionate adieu, the earnest desire of her heart was, that they all might be prepared to meet her in the morning of the resurrection. May her prayers and exhortations be remembered and heeded.

A. S. HUTCHINS.

Publication Department.

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

The Publishing Association.

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

The Advent Review and Sabbath Herald

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

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

The Youth's Instructor

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

The Health Reformer.

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

The Sabbath Question

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

The Second Advent.

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

Our Book List.

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

exposition of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 10z.

33. THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 5c., 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. 5c., 1 oz.
44. THE SECOND ADVENT: Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

Tracts in Other Languages.

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

One-Cent Tracts.

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

Two-Cent Tracts.

55. SUNDAY-KEEPING. The reasons for it examined and refuted.
56. THE SABBATH: The time of its Institution.
57. THE SABBATH: A stirring Argument by 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. JUDSON'S LETTER ON DRESS: An appeal to the female members of the Christian churches of the United States.
68. SCRIPTURE REFERENCES. Same as B. S. Assistant without cover.
69. MARK of the Beast, and Seal of the Living God.
70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

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

Postage.

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

Address.

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

The Review and Herald.

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

✉ We mail Testimony No. 11 this week. It has been unavoidably delayed till this time. Those who have been waiting till the notice of its issue should appear, may now send in their orders.

✉ CORRECTION. Bro. Jones informs us that the statement made in last week's Review, in reference to himself and the school board of this city, is not correct. His figures were lower than those of any others employed by the board to figure on the building.

✉ THE World's Crisis will be obliged to modify its views of the second angel's message as applying at the present time to the city of Rome. In our issue of Jan. 29, we called attention to the fact that the Crisis found a fulfillment of the message, "Babylon is fallen, come out of her my people," in the fact that foreigners were leaving Rome for fear of civil disorder. But W. W. Paton, D. D. writing to the Independent from that city, Jan. 14, 1867, states that no revolutionary attempt was made, owing probably to the pacific counsels of the Italian government; and that "now Rome overflows with tourists, among whom Americans predominate." So the Crisis must look for some other "second angel" by whom the "Lord's people," shall be called out of Rome.

✉ The Christian, by H. L. Hastings, comes to us this week reduced in size, but improved in form. It now appears as a quarto of eight pages, about the size and shape in which the Advent Herald was formerly published. This is an improvement over the large folio form, which is not so neat in appearance, nor convenient to handle while reading, and is almost beyond reach of preservation by being bound.

✉ It has been observed that those who use tea to cure the headache, always have a headache to cure. If they "occasionally" use it for their "often infirmities," their infirmities will be no less often. A liquor drinker once said, he always liked to have a little liquor in the house, so as to take a little when he did not feel very well; and, "in fact," said he, "I never do feel very well as long as it lasts." R. F. C.

We Like the Plan.

BRO. WM. LAWTON of West Winfield, N. Y., after saying that he was pleased to read the call for one thousand shares for the Health Institute, says further that he should be pleased to read a call for one thousand brethren and sisters to take an extra copy each, of the Review, and find persons to read the same. He thinks this would be a good work, and says if we like the plan, we may enter his name for an extra copy.

We are happy to inform Bro. Lawton that "we like the plan," and accordingly place his name on our list for the extra copy.

And we say to our brethren, here is a good chance to do a good work. All who wish to join with Bro. Lawton in thus circulating the Review, can have extra copies for such purpose at \$2.00 per year. J. M. A.

"Waiting for Strength."

IN reading the communications in a recent Review, I was struck with these words: "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." What a thought! Continue in disobedience, to gain strength! Is not this the way to lose strength? They that wait on the Lord renew their strength. When convinced of duty, to delay is to lose strength, and make obedience more difficult. Better follow the example of David. "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." Let all who wish to gain strength do likewise. R. F. COTTRELL.

The Review.

I DESIRE to express my sincere gratification at the great improvement which the Review exhibits. If the enlargement were the only matter of congratulation, I could speak in warm commendation of the Review; for it has ever been filled with excellent matter. But its enlargement brings us a much greater

variety, and what was before excellent, seems still better now. I am grateful to God that such a paper is published. It shines with a steady light, and speaks with no uncertain voice.

The cares, labors, and responsibilities of the editor are not small. How many of the readers of the Review think to pray for him? I trust many do this daily. I am sure that no paper has fewer fault-finders among its readers. The Review is not perfect; no uninspired production can be. Yet it is in the highest degree worthy of the confidence and support of that people who strive to keep the commandments of God and the faith of Jesus. We can all do something for the Review.

1. Some can write for its columns articles calculated to enlighten and instruct in the doctrines of the Bible. Others can bear testimony to the sanctifying effect of these truths upon their hearts. Both these classes can do good with their pens. It is very wrong that such should neglect the gift that is in them. But all who write for the Review should have a large measure of the grace of God. Those who write thus will be likely to do good; and should any of their articles be declined by the editor, for he cannot insert everything, they will not become angry with him.

2. Many can give of their means to sustain the Review, or to send it to those who are too poor to take it, or who from ignorance of its value would decline to subscribe for it. No better way can be found to make money the means of preaching the gospel of Christ.

3. All can recommend the Review to their friends, and make them acquainted with its excellent teachings. And all can pray for the blessing of God to rest upon those who prepare the paper, and upon the paper as it goes out on its mission of mercy to sinful men.

J. N. ANDREWS.

Note from Bro. Cornell.

WE can report a good prospect here in Lapeer. The new brick meeting-house is well filled with attentive listeners, and the interest is increasing every day. The church, generally, are encouraged and hopeful of better days for the cause here. As soon as I can leave this work, I expect to go to Midland County, where there are loud calls for lectures in several places. I cannot occupy half the openings before me this winter. May the Lord of the harvest grant wisdom in deciding which way to go first. Brethren pray for us.

M. E. CORNELL.

Lapeer, Mich., Feb. 14, 1867.

A Request.

AT a monthly meeting held Feb. 2, 1867, for Oneida, Windsor, and Charlotte churches, at Windsor, said churches unanimously voted a request that Bro. and sister White have a meeting with them at the Potter school-house, as soon as consistent with other duties.

JOHN BYINGTON.

Notice.

A SHAWL was left at Bro. Demarest's, Clarkson, at the time of our Monthly Meeting there in May last. The owner is requested to address me at Ridgeway, Orleans Co., N. Y., describing the shawl, and directing whether I shall send it, and how, or retain it till called for.

R. F. COTTRELL.

Appointments.

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

PROVIDENCE permitting, we will hold meetings as follows:

Curtis Corner, R. I., Sabbath and first-day, Feb. 16 and 17. Exeter, Feb. 18 and 19. Washington school-house, Feb. 20. Greenhill, Feb. 21st, and over first-day. New Shoreham, March 1st, and onward. Abington, Ct., March 8, and over first-day. Kensington, Ct., March 15, and over first-day.

L. L. HOWARD,
P. C. RODMAN.

THE next Monthly Meeting of the South Genoa and Milford churches will be held in Milford, Mich., at the house of Bro. Graham, on the first Sabbath in March, at eleven o'clock A. M.

ALEX. CARPENTER.

MONTHLY Meeting at Olcott, Niagara Co., N. Y., on the second Sabbath in March. A general invitation is given. Let all come to work.

R. F. COTTRELL.

THE Monthly Meeting for Oswego Co., N. Y., will be in West Monroe the first Sabbath and first-day in March, the 2nd and 3d.

The next Quarterly Meeting for Oswego Co. will be in Roosevelt.
C. O. TAYLOR.

PROVIDENCE permitting, I will hold meetings in Vermont as follows:

At Wolcott, commencing March 8, 1867, at 11 o'clock, A. M., and continuing over Sabbath and first-day.
Stowe, on Wednesday, at 10 A. M., March 13.
Roxbury, " 16, 17.
Andover, " 23, 24.
Jamaica, " 30, 31.
Vernon, April 6, 7.
Cannot Bro. R. Pierce be at Ludlow, Vt., April 4th, prepared to take me to Andover?

It is expected that the brethren and sisters will spare no pains in attending these meetings, and may God bless all who shall attend.

A. C. BOURDEAU.

PROVIDENCE permitting, the next Monthly Meeting of the churches at Cornville, Hartland, &c., will be held at Norridgewock, Me., March 16, 17. Meetings will begin Sabbath evening at 6½ o'clock, and Sabbath morning at 9. As there will be no Monthly Meeting in April, we hope to see a general gathering at this meeting.

D. M. CANRIGHT.

THE Monthly Meetings of the churches of Tuscola County for the first Sabbath in March 1867, will be as follows, viz.:

The Watrousville and Centerville churches will meet at Tuscola Center.

The Vassar and Tuscola churches will meet at Tuscola village.

A. N. FISHER. CH. Clerk.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

MRS. TREMBLY: DUE 30c.

MRS. CLARA BRYANT: Stopped Review to Miss Sherman, 235 Grove St., and took pay for same out of the money you sent, and the balance applied on Review sent to her at 515 Sycamore St.

JACOB BUTCHER: We did not receive the \$2.00, but have given you credit for the same, and now send the paper.

M. KITTLE: The Instructor has been sent regularly to Flora M. Beck, Fremont, Ohio.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Phebe French 30-11, H Lockwood 30-9, H C Watkins 29-1, E L Lane 30-11, H Baker 30-8, V V Lake 30-8, Thomas Whitte 30-8, Sarah Bowers 30-8, R Lockwood 29-6, Alex Carpenter for E C Roberts 30-1, Isaac Walker 30-11, J Richardson 29-1, D Vail 30-11, B P Sanborn 30-4, M Kittle 29-1.

\$1.25 each. Abba Brewster 30-1, A M DeGraw 29-9, P A Carlisle 32-1, Seth Jennings 30-1, A H Robinson 30-1, T Coburn 31-1.

\$2.00 each. George Crous 31-8, G A Gilbert 31-6, E Butler 30-5, Jane E Burr 29-18.

\$2.50 each. R Rathbun 31-10, Abby Rathbun 31-10, I N Pike 31-1, S H Macroft 31-1, Mrs E Sherman 31-1, E J Connet 31-1, Mrs P Green 31-11, N T Preston 31-7, Wm G Kendall 31-1, J H Mitchell 31-11, L Wiswell 31-13, G H Matthews 31-1, Z Wilbur 31-1, L M Fresto 31-1, N Rubio 31-1, Wm James 31-1.

Miscellaneous. J W Barker \$3.50, 31-1, Frank Johnson \$2.25, 30-1, O Davis \$1.75, 30-1, D C Bronson \$4.50, 31-1, J G Brown 25c, 30-1, J F Troxel 25c, 30-8, H S Stickle \$1.50, 29-1, O Clark \$2.25, 30-1, R Babcock \$3.00, 31-1, T Smith \$3.00, 32-1.

Subscriptions at the Rate of \$3.00 per year.

S D Barr \$2.00, 30-18, A D Love \$3.00, 31-1, B F Bradbury \$3.00, 32-1, G M Stickle \$3.00, 31-8, B G Jones 75c, 31-13.

For Review to the Poor.

I N Pike \$10.00, Mrs E M Butler 50c.

Shares in Publishing Association.

S W Hastings \$10.00.

Donations to Publishing Association.

J E Hool \$1.25, R Hool 60c, W F Hool 30c, P Bates 60c, J Claxton 1.25, Jane Claxton 60c, A Loveland 1.00, H Page 50c, E Colby 5.00, C Colby 1.00, H W Barrows 1.00, S R Barrows 1.00, S N Smith 1.00, G W Mitchell (s n) 10.00.

Cash Received on Account.

Eld I D Van Horn \$2.50, C O Taylor 1.00.

Books Sent By Mail.

S O Winslow \$2.00, B G Jones 1.85, Wm James 1.50, Daniel Mead 13c, L Wiswell 50c, T H Risinger 15c, Niles Hanson 1.15, W Cottrell 50c, W James 1.50, D Chase 20c, Mary I Fisher 12c, T Martin 13c.

Michigan Conference Fund.

Received from Churches. Ch at Charlotte \$15.00, Watrousville 22.50, Parma 10.52, Orleans 25.00.

General Conference Missionary Fund.

Wm Merry \$5.00 (Paid last July), Ch at Newport N H (s n) 50.00.

For the Western Health-Reform Institute.

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

Wm Lawton \$25.00, Nahum Orcutt 100.00, L K Orcutt 100.00, W F Hool 25.00, O A Olson 25.00, A Olson 25.00, L Bean 25.00, J Barrows 25.00.

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

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

S W Hastings \$20.00, T M Steward 50.00, W F Hool 25.00, G W Amador 25.00.

For Battle Creek Meeting House.

Vermont Conference \$50.00.