

ADVENT



REVIEW

And Sabbath Herald.

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

VOL. XXIX.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 26, 1867.

NO. 16.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars and Fifty Cents a Year, in Advance.
Address ELD. JAMES WHITE, Battle Creek, Michigan.
For further Particulars, see Prospectus Inside.

LOOKING FOR THE SAVIOUR.

We are looking for the Saviour,
For he's promised to return,
To restore his sleeping millions,
And to reign upon his throne.
Then the friends we've loved and cherished,
We expect to meet again,
In the beauteous fields of Eden,
Where the saints shall ever reign.

Though the friends that once were with us,
Now are sleeping in the tomb,
All unconscious of the sorrow
That surrounds our vacant home,
When the trump of God is sounded,
Oh, to life again they'll spring,
Shouting, Grave, where is thy victory?
Cruel Death, where is thy sting?

When the books have all been opened,
And probation's day is o'er,
Some will pray to rocks and mountains,
Who have never prayed before;
While the saints in joy are shouting,
They will hear the Saviour say,
Come ye blessed of my Father,
You did choose the better way.

Come, O sinner, now get ready,
Come and walk the narrow way,
Way that leads to life eternal,
To that bright and glorious day,
And when Christ shall take the kingdom,
And be seated on his throne,
Then with all his ransomed children,
You shall find a heavenly home.

HARTLEY GRAY.

East Livermore, Me., March, 5, 1867.

The Sermon.

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

THE TIME MESSAGE.

BY ELD. R. F. COTTRELL.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. x, 5-7.

The prophecy contained in the tenth chapter of Revelation is evidently of great importance to the inhabitants of the earth; and its fulfillment was doubtless intended greatly to benefit those who should live in the time of its accomplishment. If this is correct, it must be understood by believers in the word of God.

The mighty and glorious angel of this chapter is not

to be taken in a literal sense; but it is doubtless a symbol of a proclamation of truth, to be made to the inhabitants of the earth; and as this representation seems to make a break in the account of the sounding of the seven trumpets, being thrown in between the sixth and the seventh, if we can ascertain the time of the close of the sixth trumpet, we can point to the very time when this proclamation, that time shall be no longer, will meet its fulfillment.

In the declaration that there should be time no longer, what time is meant? It is not the end of earthly or probationary time, as some have thought, which the angel affirms with the solemnity of an oath is come to an end; for the seventh angel has not yet begun to sound, when this declaration is made, but is about to sound; and the mystery of God—the gospel, which is "God in Christ reconciling the world to himself"—has not yet accomplished its work of reconciling and saving men, but is to be finished "IN THE DAYS OF THE voice of the seventh angel, when he shall begin to sound." This proves that time as distinguished from eternity does not end here, but that days continue, under the sounding of the seventh angel, and days, too, in which the work of the gospel is being completed. We therefore conclude, with many commentators that have spoken on this point, that the angel testifies to the end of some particular period of time appointed before of God, which was to close before the end of probationary time. But it clearly indicates that the work of human salvation is about to close. A careful study of the prophetic periods, with the appointed events to transpire at their terminations, will convince any one that the great period of 2300 days is the one, the ending of which is the subject of this solemn and thrilling announcement.

It would seem that the solemn asseveration of the angel, concerning the time, is made on the strength or by the authority of something contained in the little book that is open in his hand. And the express statement that the book is open naturally suggests to the reflective mind that before the time of this sudden announcement the book had been closed, so that the opening of the book brought to light the important fact that the time had come for this announcement to be made. What book is intended?

The definite periods of prophetic time relating to the last days, and written before the book of Revelation, are found in the book of Daniel's prophecy. And this book of prophetic times was to be sealed up and not opened till the time of the end. Said the communicating angel to Daniel, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. xii, 4. "And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Verses 9, 10.

The end here spoken of is what is called in the New Testament "the end of the world." It is the close of probationary time. The time of the end is a short period beginning a little before, and reaching to, the end. The book was to be sealed till this time should commence. Then it is a fair inference that in that

little period, called "the time of the end," the sealed book should be unsealed and opened. And to confirm this inference and remove all doubt, it is immediately added, "Knowledge shall be increased;" and "The wise shall understand." This knowledge and understanding is evidently concerning that which was to be hidden in the sealed book until the time of the end, and then unsealed or brought to light. And this is the prophecy that contains, as we said, the definite periods which were before appointed, and which only could serve as the basis of the proclamation of the angel from the open book.

This angel has a message of time, the fulfillment of a period which will bring us to the sounding of the seventh and last trumpet, and the closing work of the mystery of God, the gospel. The idea is, that the specified time has expired, and there shall be no longer delay; the seventh angel is about to sound, and the closing work of the gospel dispensation will immediately follow, and that work will be completed in a few days or years, when he shall begin to sound.

We inquire now, Are the prophetic periods unsealed and understood? or, Have we reached the period called the time of the end? If we answer one of these questions affirmatively, the other must be answered so for if we have reached the time of the end, the seal is no longer upon the prophetic periods; and if these are unsealed so as to be understood, we are certainly in the time of the end.

It is evident that the "time, times and a half," allotted to the reign of the Papacy, must reach to the time of the end. For we are taught in Dan. xi, 35, that "some of them of understanding"—the people of God—should fall by this persecuting power, "even to the time of the end." The period of the reign of the Papacy is so well defined and understood that it is unnecessary to say much upon it here. The position that it begun in A. D. 538, and ended in 1798, is susceptible of the clearest proof. But waiving that, it is still clear that the persecution of Christians to death by that power ended before the close of the eighteenth century, that is, before A. D. 1800. Now as some were to fall by that power till the time of the end, and as they have permanently ceased thus to fall, we conclude that we are now in the period called the time of the end, and consequently should have an understanding of prophetic time.

On the other hand, if it can be proved that the prophetic periods are already understood, the time of the end has arrived; for if they were sealed up till the time of the end, they could not be understood before that time. We proceed then to prove that an accurate understanding of the prophetic periods has been given; hence the sealed book is opened; and hence it is already time for the thrilling announcement that time should be no longer.

As we have before observed, the time message is thrown into the account of the sounding of the seven trumpets, as it were parenthetically, between the sixth and seventh trumpets. From this it is evident that this message is to be given at the close of the sounding of the sixth trumpet; and this view is confirmed by the fact that the angel delivering the time message speaks of the beginning of the sounding of the seventh trumpet as about to ensue. "That time should be no longer."

ger; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished."

The sounding of the fifth and sixth trumpets is bounded each by a definite period of time. Rev. ix. To the fifth trumpet are given "five months." Reckoning thirty days to the month, it amounts to one hundred and fifty days; which is literally one hundred and fifty years. The sixth trumpet sounds for "an hour and a day and a month and a year." This reduced to literal time, taking each day for a year, is three hundred and ninety-one years and fifteen days. Thus a year is 360 years, a month, 30, a day, 1 year, and an hour—one twenty-fourth of a year—15 days; amounting to 391 years and 15 days. Add to this the 150 years of the fifth trumpet, and we have 541 years and fifteen days, the whole time of the sounding of the fifth and sixth trumpets.

Commentators are well agreed that the locusts from the smoke of the pit, under the sounding of the fifth trumpet, represent the hosts of rapacious, fanatical warriors proceeding from the darkening doctrines of the pit of Mohammedan errors. Their tormenting men five months without killing them represents their long continued wars against the Eastern, Roman, or Greek, empire without subduing it, or destroying its political life. History has preserved to us the exact date of their first invasion of this empire, July 27, 1299. The infidel Gibbon particularly notices this date, because that but few exact dates of that period of the world's history have been preserved. God's providence preserved it as the date of a prophetic period. From this date to the submission of the empire, in 1449, to the Mohammedan, Turkish, power, there were just one hundred and fifty years. Here a new emperor coming to the throne dared not assume the government till he had sent ambassadors to the Turkish Sultan and asked his permission. Taking these facts for data, and calculating the hour, day, month, and year of the sixth trumpet, Eld. Josiah Litch predicted that the Turkish power would in like manner pass away at the close of this period, which would terminate in August 1840. Taking the first date July 27, 1299, and adding to it the sum of the two periods connected with the fifth and sixth trumpets, which is 541 years and 15 days, and it brings us to Aug. 11, 1840. This calculation was published in 1838, two years before the termination of the latter period. Those who read this calculation, were ready to admit that if it proved true, they would acknowledge that the Adventists had the key to the prophetic periods, and consequently were right in proclaiming the definite time of the ending of the 2300 days.

Time proved this calculation correct. The independence of the Turkish empire came to its end in the following manner: Mehemet Ali, Pacha of Egypt, had rebelled against his master, the Turkish Sultan, had defeated his army and captured his fleet; and the empire was in imminent danger, inasmuch that the great powers of Europe felt called upon to offer their intervention for the settling of the difficulty and the preservation of the tranquility of Europe, which was endangered by the ambitious spirit of the Pacha. Accordingly England, France, Austria and Prussia held a conference at London, by their representatives, to agree upon the measures to be taken for the settlement of this difficulty. The terms of settlement that were to be dictated to the Pacha were agreed upon, and it was left with the Sultan to transmit them to the Pacha. Now, when these terms were transmitted, it was out of the Sultan's power to recall his acceptance of the intervention of the Christian powers to settle his difficulty for him, so that, the Pacha refusing submission, they were bound to compel him; and in this event the Sultan's independence is gone, and the Christian powers control the destinies of the old Mohammedan empire. The terms of the Christian powers were transmitted and placed in the power of the Pacha on the eleventh of August, 1840; and thus the independence of the Turkish empire came to an end. (For particulars, see "The Sounding of the Seven Trumpets," published at the Review office, and "The Restoration," by J. Litch.)

Thus it was demonstrated that the prophetic numbers were understood and could be correctly computed.

This gave a new impetus to the preaching of time. It was justly concluded that if one of those periods could be so exactly computed, and that one as difficult and obscure as any other, by the same rule the others might be. And, as a consequence, confidence increased in the teaching that the 2300 days would end in 1843. This demonstration made it certain that "the time of the end," to which the prophetic numbers were closed up and sealed, had come, and that "knowledge" on this subject was "increased," and that "the wise" were beginning to "understand." It was seen that the sixth trumpet had sounded its full time and ceased, and consequently the seventh trumpet was about to "begin to sound." Here, then, was the very point of time for the fulfillment of the message of Rev. x, announcing the termination of the great period of 2300 days, which would bring us to the cleansing of the sanctuary, or, in other words, to the "days of the voice of the seventh angel," in the beginning of which "the mystery of God should be finished."

This brings us to consider the fulfillment of the time message. The mighty angel of chapter x, doubtless symbolizes a new development of divine truth to be manifested at this very time, that is, between the close of the sixth and the beginning of the seventh trumpets. The proclamation of the ending of the last and longest prophetic period, the 2300 days, by the people called Adventists, we consider an evident fulfillment of this message, since it answers precisely the specifications of the prophecy, and occurred at the right time. Light had been gradually arising on the subject of the prophetic periods for some years previous to 1840. But at this date these calculations were demonstrated, as we have shown, by the fall of the Turkish power, which had maintained its independence from the time of the subjugation of the Greeks, in 1449, until now, a period of 391 years. Here this time message, which synchronizes with that of Rev. xiv, 6, 7, began to be proclaimed with "a loud voice," or, as expressed in this chapter, "as when a lion roareth." And as the earth trembles and the beasts of the forest quake at the roaring of the "king of beasts," so the people were moved by this solemn proclamation of the close proximity of the judgment. At first the proclamation was not so distinct and definite. It was thought that the 2300 days would end sometime during the year 1843. But when this year had ended, it was discovered that a mistake had been made in the computation, purely arithmetical, which had been equally hidden from both the friends and foes of the Advent doctrine. From the same date of commencement, by making allowance for that part of the year *n. c.* 457 which was already past when the commandment went forth from which the time should be reckoned, it was now clear that the period would terminate in the fall of 1844. The clear and definite light that now shone upon the subject gave a confidence to believers most fitly symbolized by the solemn oath of the angel that "there should be time no longer," and enabled them distinctly to enunciate, in fulfillment of a corresponding portion of this prophecy, "The hour of his judgment is come." It was most assuredly the right time for this announcement to be made, as we have shown, and here was a most accurate and vivid fulfillment of it. The word of God was thus verified, and the world will never hear the like again.

That which follows in the chapter is a lucid description of our great disappointment at the close of the 2300 days, and the revelation of the fact that we have still a work to do, namely, to proclaim the last message—that of the "third angel." Rev. xiv, 9-12. John, the receiver of the Revelation from Jesus Christ, is a representative of the church or people of God to whom the Revelation is made; and in this chapter he must, of course, represent that portion of them who should hear and believe this special proclamation. The eating of the little book, which was so sweet to his taste, represents the relish with which believers feasted on the contents of that book of prophetic numbers, which had been sealed up, but now was opened. The preaching of definite time gave the greatest offense to unbelievers; but it was our food and drink. The expectation of the Lord's coming at the end of the period made it most sweet to our taste. But the period closed and brought a bitter disappointment—as soon as we had eaten it all up, our stomach was bitter.

That which was our sweetest morsel before, "sweeter than honey or the honeycomb," now was the cause of our greatest bitterness. Oh! had we not been so positive on definite time! But we had; and God's word was verified by it, though it made us sad. Many apostatized whose hearts were not deep enough in the work, and our sadness increased. It seemed for a while that there was nothing more that we could do, only to wait for the coming of the Lord; but soon a faithful few began to hear a voice saying, "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

What means this? Your work is not done. The 2300 days do not reach to the coming of the Lord, but to the commencement of the work of cleansing the sanctuary by the heavenly High Priest, a work to be done prior to his leaving his mediatorial office before the throne, and coming to earth to reward his people. The hour of his judgment is indeed come; and this judgment is the solemn and important work of blotting out the sins of the people of God, which is their acquittal, a work which must be consummated between the Father and the Son in the most holy place of the "temple of God in Heaven"—"the true sanctuary"—before the latter lays aside his priestly attire, clothes himself with the "garments of vengeance," and is "revealed from heaven in flaming fire, taking vengeance on them that know not God."

The cleansing of the sanctuary is the blotting out of sins—bearing them out of the sanctuary—as is evident from the type in the former dispensation. Lev. xvi. This is the work of a priest; and the priesthood of Jesus is wholly fulfilled in Heaven. Heb. viii, 4. What is sin? The transgression of the law. What law? That law which is beneath the mercy-seat in the ark of the covenant or testament, in the most holy place of the sanctuary—the ten commandments. "The temple of God in Heaven" now began to be opened to our faith, "and there was seen in his temple the ark of his testament." Rev. xii, 19.

The ten commandments as written by the finger of God, are beneath the throne of his glory in Heaven; and his people are not keeping them! The Sabbath of that law is trodden under foot from week to week! Here is the rule of judgment; and what will be the decision of our cases in the hour of judgment? Will our sins be blotted out while we knowingly retain them? What is to be done? "Prophecy again." Here is the third angel's message, relating to those very "commandments of God." The papal beast has thought to change them, Dan. vii, 25, and the people professing godliness are not keeping them, but are following the tradition of the papal apostasy. Now is the time for this message; for it must be given after the time message, and before the coming of the Lord; or the word of God would fail. It has not failed in respect to the giving of the time message and the proclamation of the fall of Babylon; it will not fail in this. Prophecy again, that is, *once more*. Here is one and only one more message to be given. Prophecy again, and at the end of this prophesying the Lord will surely come; this message will not end in disappointment and bitterness. There will be bitterness in the fiery trial, the persecution against the commandment-keepers in the time of trouble; but it will not come unexpectedly, and it will end in glory.

Prophetic time has run out, and the days of the voice of the seventh angel are here. How is the mystery of God to be finished?

1. Jesus, our great High Priest, the Mediator of the new and everlasting covenant, is to close his intercessions in the presence of God, in the most holy place within the "second veil," where he entered on the tenth day of the seventh month, Bible time, in 1844. The word of God which said, "Then shall the sanctuary be cleansed," did not fail; but the work commenced at the appointed time. When he ceases to plead before the mercy-seat covering the ark of the ten commandments, the mystery of God will be finished. Then no more rebels will be pardoned; but he that is filthy will remain filthy still, and the Saviour will come quickly with his rewards. Rev. xxii, 11, 12.

2. A corresponding work will, at the same time, be going forward upon the earth. While Jesus is before

the ark and mercy-seat in Heaven, pleading his blood for the remission of the sins of his people, which are neither more nor less than their violations of that law contained within the ark, a proclamation, calling the attention of all to those "commandments of God and the faith of Jesus," who still pleads, will go forth and gather out the loyal people of God from all their human creeds and doctrines of men, and prepare them for the close of probation. When the work of this last merciful warning is completed, Jesus will cease to plead, having blotted out the sins of his servants and sealed them in their foreheads with "the seal of the living God"—"his Father's name"—then will the work of pardon and reconciliation be ended—the mystery of God be finished! The preparations all being completed, and the time having fully expired, the car of salvation will not wait for another passenger. Oh, sinner, secure a passage now!

A few reflections and we close.

How beautifully harmonious and definitely exact is the prophetic word of God! How strange it is that with such evidences as prophecy and history afford, men should be infidels! men too of giant mind—of towering intellect! The fault is not in the word nor faithfulness of God, but in themselves, and in the false, perverse and inconsistent creeds—the doctrines of men and devils—that have been heaped upon the word of God and obscured its light.

Nothing is more certain to the consistent believer of prophecy, than the solemn truth that the time is come and God is now sending forth the last warning to mankind, and is thus preparing his people for the glorious appearing of the Son of God, which is near, even at the doors. This is the most overwhelmingly-solemn, and transcendently-important truth conceivable. It is time it were received and acted upon by all who hope to be found of Him in peace.

Brethren, if we believe these things, it is of the utmost importance that we live and act accordingly. Our influence is telling for or against the truth. How solemn the thought! The salvation of our friends and neighbors is depending upon their reception or rejection of the truth; and our influence is to tell one way or the other in respect to them. The truth will prove our condemnation, unless we live it out in our daily life.

Are we, brethren and sisters, ready for the mystery of God to be finished? Are we ready for our Jesus to cease his pleading before the throne of mercy? Oh! let us earnestly implore the refreshing from the presence of the Lord, while we have an Advocate in the temple of God in Heaven.

"Now in Heaven he's interceding
For dying men:
Soon he'll finish all his pleading,
And come again."

How much hangs upon a short and swiftly fleeting period of time! If overcomers, eternal life and blessedness will be our everlasting reward; if not, all is lost forever; and our time, in which we might have secured the priceless gift of eternal life, has been thrown away. Oh! let us strive to overcome; and may God accept our efforts through Jesus Christ, and grant us the aid of the Holy Spirit. Amen.

A THOUGHT For Those Who are Passing Through Much Tribulation.

"In the world ye shall have tribulation. What I do thou knowest not now, but thou shalt know hereafter.

Trench, in his interesting work on the use of words, exhibits the hidden beauty of the word *tribulation*. Its ordinary signification is, affliction, anguish, sorrow. Men pray against it, as if it were a positive evil. But its meaning is calculated to calm the unrest of the tried heart. It is derived from *tribulum*, the Roman name of the threshing instrument or roller, whereby the husbandman was wont to separate the corn from the husks, and *tribulatio* signifies the act of separation. Tribulation, therefore, is nothing but the threshing of the inner man, whereby it is separated from the husks and chaff, which would unfit it for the garner of Heaven.

What, then, are our afflictions but acts of holy and faithful love? Our heavenly Father loveth us; and because he loveth, he taketh away our precious things. He deals with us somewhat after the manner of an ancient painter with his pupil. The young artist had genius, and produced a picture of much merit which was greatly admired by all. His young heart then swelled with vanity. He laid aside his palette and pencil and sat daily before his easel admiring the offspring of his own genius.

One morning he found his beautiful creation expunged from the canvass. He wept bitterly. His master appeared and said, "I have done this for your benefit; the picture was ruining you."

"How so?" demanded his pupil.

"Because in the admiration of your own talent, you were losing your love of the art itself. Take your pencil and try again."

The youth dried his tears; he seized his pencil and produced a masterpiece; which, but for this severe trial, he would, in all probability, have never executed. And thus, when we are vain and haughty in prosperity, when we worship the gift and forget the Giver, when earthly affections like husks on grain, enclose our hearts, God in pure love applies the flail of tribulation. He submits us to temporary pain that he may save us from everlasting ruin. Oh, this is true love indeed! and blessed are they who permit their trials to accomplish this loving purpose. They, and they only, shall gain a place among that noble multitude revealed in the glorious vision of the Revelator, of whom the elder said, "These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The above is copied from a little work entitled, "Lessons from the lips of Jesus," and since we have a clear understanding of the meaning of the word tribulation, I hope it may comfort us in trial, and help us to "kiss the rod" since it is applied in love. The writer after some further remarks, adds:

"In life's long sickness evermore
Our thoughts are tossing to and fro.
We change our posture o'er and o'er,
But cannot rest, nor cheat our woe.

"Were it not better to lie still,
Let him strike home, and bless the rod?
Never so safe as when our will
Yields undiscerned by all but God."

May this little extract bring comfort to some stricken heart, as it also has been a solace to my own, is the prayer of your sister.

SARAH J. WAKELING.

Memphis, Mich.

DISTRICT LABOR IN MICH.

My last report of meetings was from Orleans, Ionia Co. From thence, Bro. S. King took us in his sleigh eleven miles to Ionia. From thence, we came to Wright, Feb. 5, where we remained five days, visiting the members of the church. On Sabbath and first-day we held five interesting meetings, and celebrated the ordinances. Since their late series of meetings held by Bro. and sister White and Bro. Loughborough, many are deciding to take a higher stand. Their decision in coming up to the figures in s. n. has increased their courage and strengthened their hope. In so doing, they have decided to no longer rob God, but prove him, and wait for his promised blessing. See Mal. iii, 8-10. May all of his dear people flee from this soul-destroying, burning sin of robbing the Author of their life and being, and seek forgiveness, and claim the promised refreshing from Heaven. If, like the great apostle to the Gentiles, we have sinned "ignorantly in unbelief," we can find acceptance and mercy in and through the same Saviour. See 1 Tim. i, 13-16.

Feb. 11, as Bro. J. Wilson and sister J. Cramer were going to Battle Creek to receive treatment at the Health Reform Institute, we were invited by Bro. W. to ride with them some thirty-five miles to Bowne, Kent Co. Here we held three encouraging meetings with a few families that were still striving to sustain their Sabbath and weekly meetings. More than half their numbers have recently changed their location.

The 14th, Bro. Wilson's team returning from Battle Creek took me on to my next appointment in Caledonia. The larger portion of the members of this church live in the adjoining town, Gaines, where they now hold their meetings. Sabbath and first-day, 16 and 17, I held four meetings with them, and enjoyed some freedom in praying with them in their families. I hope they will heed the counsel of the faithful and true Witness, and buy of him, and become rich and faithful heirs of his kingdom. At the close of the meetings, Bro. Pierce took me about ten miles on my way to his quiet home on the plank road. From this I started for Otsego. Bro. G. Leighton met me on the way and took me to Otsego, where I was happy to meet my companion, from whom I had been separated since the last of December. Here we spent a week visiting the members of the church, enjoyed some good praying seasons with the sick, and hope others were strengthened in the Lord.

On Sabbath and first-day, 23 and 24, we held four interesting meetings with the church and some of their neighbors. One was particularly interested. We enjoyed a good season in celebrating the ordinances.

During the last tour of over two months, with the fourteen churches I have visited, I have endeavored among other things to press home the importance of heeding the faithful and true Witness in the Laodicean message, and coming up to the figures on Systematic Benevolence, and living up to the light on health and dress reform, all of which I think, must be regarded as necessary to qualify those who will be esteemed worthy to carry out the loud cry of the third angel's message. In this I am happy to say that most all who hear are convicted of duty. I am also happy to say that a goodly number are endeavoring to learn how to live and be ready. I hope their good example will be followed by all of God's dear children who love and keep his commandments.

Bro. G. Leighton brought me to my next appointment in Allegan, where we held two free meetings, and celebrated the ordinances the evening after the Sabbath. These were the best meetings we have enjoyed in Allegan for many months. The church have increased their numbers nearly one half within the last year. Brethren from other churches have been locating in and around the county seat. Bro. W. H. Littlejohn, an old resident here, who has recently decided to observe the Sabbath of the Lord, is deeply interested in the work. His testimonies in the social meetings are good and very encouraging. In conversation after meeting he said that in consequence of too close application to his studies while in college, he had been deeply afflicted, and so far deprived of the privilege of seeing that he had not read a page in any book for the last ten years. I asked how it was that he was so familiar with the Scriptures? He answered that it was by having some one read to him. Said he, "I was glad I accepted your invitation to attend the ordinances this evening. I have been instructed and deeply interested in observing the order in washing feet. I was not aware that there was so much Bible testimony for the ordinance. Your people have been grossly misrepresented in this matter, but I see nothing here but what is in harmony with the Scriptures."

Sabbath, March 9th, we were home again, and enjoyed a refreshing season with the church in Monterey. With these dear brethren and sisters we entered into a solemn covenant to keep the commandments of God and the faith of Jesus. May we ever have it in remembrance.

They were much refreshed and encouraged by the visit of Bro. Loughborough the first week in Feb. last. Many then came up to the figures on s. n. We are hoping that all the church will follow in this good work. This is the seventeenth church we have visited since we left here Dec. 25, 1866. We are glad to say that there is an increasing desire among them to have all who love the precious work of the third angel's message bring all their tithes into the store-house, and prove the Lord that the promised blessing may come.

JOSEPH BATES.

Monterey, March 12, 1867.

In matters of conscience, first thoughts are best; in matters of prudence, last thoughts are best.

The Commentary.

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

The Bible Cubits.

"I saw also the height of the house round about: the foundations of the side-chambers were a full reed of six great cubits." Ezek. xli, 8.

WHILE a mass of teachers at the present day, through modern Spiritualism, are teaching that mankind are constantly progressing in stature, strength and intellect, facts are constantly brought to light showing that the race is gradually decreasing in stature and strength. Man's stature formerly must have been much greater than at the present day. Bones are frequently exhumed from the earth which must have belonged to persons twice as large as the present race.

In this short article I propose to present a Bible fact on ancient and modern measurement, which will tend to prove that men were once much larger than at present.

All our readers have read of the *cubit*, and may be aware of the fact that there are two kinds of cubits mentioned in the Bible. One of these cubits was twenty-two inches, and the other was eighteen inches. With some, perhaps, the query has arisen, when reading of the measure of a cubit in the Bible, whether it is the greater or lesser cubit which is meant, and why it is that two cubits are thus introduced. With a little care, we think, it can all be made plain, so that there will be no more difficulty in telling which cubit is referred to in certain texts, than there would be with one reading in history of an event which happened on a certain day of the month whether it was to be reckoned Old Style or New.

The careful reader would say, "If the event happened in any place previous to 1582 it must be reckoned by the Old Style. If in any Catholic country this side that date, it must be according to the New Style. In any country, this side of that date, which had not adopted the New Style, events, happening before they adopted the New Style must be reckoned by the Old Style; but if after those countries had adopted the New Style, those dates must be according to the New Style. In the time when the transition was being made from the Old Style to the New, we find events recorded in both Old and New Style."

So in the measure of a cubit. In early times the cubit was twenty-two inches, but the more modern cubit is only eighteen inches, and in the transition from one to the other, which seems to be in the days of Ezekiel's prophecy, both cubits are mentioned in recording measurement. In Chap. xli, 8, he says, "The foundations of the side-chambers were a full reed of six great cubits." A great cubit would of course imply a small one, and the manner in which it is mentioned here, would also imply that they were becoming more familiar with the lesser than the greater cubit. In Ezekiel xliii, 13, we read, "And these are the measures of the altar after the cubit; the cubit is a cubit and a hand-breadth."

What is a cubit? It is the measure from the point of the elbow to the end of the second finger. Before the days of Ezekiel, even when man's stature must have been greatly reduced from what it anciently was, a cubit was twenty-two inches. But in the days of Ezekiel, the stature of man had so decreased that it became necessary to make a change in this measure, and the latter cubit was a hand-breadth (four inches) less than the former. If the same mode of measurement was now adopted and the average of mankind taken as the measure of a cubit, it would fall much short of eighteen inches. In this then we see Bible evidence that man's stature in ancient times was greater than in later times, and, as it seems to us, we get a clue to what kind of cubit we are to reckon by in early, and in later, Bible times.

J. N. LOUGHBOROUGH.

A HYPOCRITE may spin so fine a thread as to deceive his own eye. He may admire the cobweb and not know himself to be the spider.

Notes on Genesis.

CHAPTER ii. verse 2. And on the seventh day God ended his work which he had made &c.

"Ended."] That angels were previously created we may infer from Ps. viii, 5, where man is said to be made 'a little lower than the angels;' who therefore previously existed. 'The morning stars,' and 'the sons of God,' who could be no other than angels, praised God on the occasion. Job xxxviii, 4, 6, 7. See Doddridge's Lectures."—*Williams.*

"On the Seventh day."] The Septuagint, Syriac, and Samaritan render *sixth*, which should be considered the genuine reading. The interchange of the two Hebrew letters, which stand for six and seven, and are very similar in shape, will account for the discrepancy."—*Dr. A. Clarke.*

Verse 3. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made.

"This is evidently *historical*, and not by *anticipation*: for the reason subsisted from the beginning; and was more cogent immediately, than it could be at a distance of more than two thousand years, when the command was solemnly renewed from mount Sinai, long after sin had marred the beauty of the great Creator's works: and it concerns the whole human race, as much as the nation of Israel. This is confirmed by the custom of measuring time by weeks, which has generally prevailed in the world; and which is most reasonably accounted for, by supposing it to have arisen from an original tradition, handed down from Adam and Noah to all their posterity. And the silence of Moses concerning the observance of the Sabbath by the patriarchs, so far from proving that they were not commanded to observe it, will not render it so much as probable that they did not actually keep it, to those who attentively consider how much darkness rests on many similar subjects, in the scriptural history of the Church. Yet some intimations are given in this book, which show that the patriarchs divided time into weeks, and regarded the seventh day. (viii, 6-14. xxix, 27.)—The 'Sabbath, being made for man,' was no doubt co-eval with his creation.—Even in the state of innocence, Adam and Eve were employed in dressing and keeping the garden; and though exempt from sin and suffering, yet their rational nature was capable of a far more exalted state; and they were taught to consider themselves as preparing for it by progressive improvement. The seventh day, therefore, being blessed and sanctified by God, separated from common employments, and consecrated to religious worship; on it especially they were required to remember their Creator, to contemplate his works, and to render Him their tribute of thankful praise; and this would, even in Paradise, be conducive to the glory of God, and beneficial to them; perhaps absolutely necessary to their safety and felicity." Ex. xvi, 22-27, xx, 8-11.—*Scott.*

"Seventh."] The Heb. *shabab*, from which come the German *sieben*, and the English *seven*, is derived from a root signifying to be full, complete, entirely made up; seven therefore is often called the perfect number. No number recurs in Scripture so often: and as it cannot have an abstract virtue or significance, its constant use here carries in it some important allusion. What more probable than that it is founded on this history here?"—*Bush.*

"One of the most striking confirmations of the Mosaic history of the creation, from heathen sources, is the general adoption of the division of time into weeks, which extends from Europe to Hindoostan, and has equally prevailed among the Hebrews, Egyptians, Chinese, Greeks, Romans, and northern barbarians. The other division of time arise from natural causes, respecting the sun and moon. The division into weeks, on the contrary, seems perfectly arbitrary, and to have been derived from some remote tradition, (as that of the creation,) which was never totally obliterated from the memory of the Gentiles."—*T. H. Horne.*

Verse 6. But there went up a mist from the earth and watered the whole face of the ground.

It appears that there was no rain previous to the flood; but the earth was watered in the way here indicated. Dr. A. Clarke says: "The plain meaning seems to be this, that the aqueous vapor, ascending

from the earth, and becoming condensed in the colder regions of the atmosphere, fell back upon the earth in the form of dews."

Verse 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

"Breathed, &c."] This is spoken after the manner of men; and we are only to understand from it, that God Himself, by his divine energy, gave to the human creature, which he had formed, that power of respiration, which is the cause and continuance of animal life."—*Dodd, Hewlett.*

Verse 19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

"Language, says Johnson, must have come by inspiration: a thousand, nay a million of children could not invent a language; while the organs are pliable, there is not understanding enough to form a language; and by the time there is understanding enough, the organs are grown stiff. We know that after a certain age we cannot learn a language."—*Life of Dr. J. D. Oyley and Mant.*

MY SOUL, HOPE THOU IN GOD.

My soul, O Lord, on thee relies,
Though all is dark and drear;
To thee my fainting spirit flies,
And to thy throne devoutly cries,
Nor will I yield to fear.

My heart, my bleeding heart, shall be
Submissive to thy will;
Thy mercy long has followed me,
And though thy frowning face I see,
I'll trust that mercy still.

Though sorrow all my hours attend,
Or when I wake or sleep,
I know on whom my hopes depend,
And upward shall my thoughts ascend,—
I'll praise thee while I weep.

In all my griefs while here I stay,
O'er life's brief stage to roam,
Thou wilt defend by night and day,
And safe conduct me all the way
To my eternal home.

My home! no sorrow enters there;
No hearts with grief are riven—
Then all life's ills I'll gladly bear,
Since thus my Father would prepare
My chastened soul for heaven.

THE THREE MESSAGES AGAIN.

In No. 4, Vol. xxix, of Review, was a sermon from my pen, on the Three Messages of Rev. xiv, 6-14. To several positions there taken, a certain J. L., of Unionville, Ohio, has some objections to offer. The first angel says, "Fear God, and give glory to him; for the hour of his judgment is come." I remarked that this proclamation must be fulfilled some time, and that just such a message as this was preached by Miller and others in 1840-44. Opposers say, that Miller's work was a failure, as Christ did not come. But the message does not say that Christ will come at that time; it says, that the hour of judgment has come. On this J. L. says, "I know, sir, that John the Revelator, says so; but Miller said it was the time of Christ's coming, (Miller's Lectures on Christ's Coming, p. 263.) So part of the message that he proclaimed was false, was it not?"

That the Adventists were disappointed in 1844, all readily admit; but that God was not in the movement, and that it did not fulfill the prophecy, we do not admit. That they had a wrong idea of what was to take place at the end of the 2300 days, is true; and that they expected the Lord to come then, when the Bible did not say so, is also true; but that the days did not end there and the judgment begin, is not true. They could prove conclusively that the prophetic periods would end and the judgment begin in 1844, and hence they supposed that the Lord would come. In their argument they labored to prove that the judgment would come on the tenth day of the seventh month, 1844. This is what the angel announces, "The hour of his judgment is come." The Advent-

ists did preach just such a message as this in 1844. All the world heard this. Hundreds preached it on both continents. Papers, books, tracts, &c., were sent to all parts of the world, and the people were mightily moved by it. But Christ did not come to the earth as they expected, hence, J. L. argues that it was a false warning. Had he lived in the days of Christ he would have been found scoffing at the apostles in the same manner. Just before his crucifixion, see Jesus riding into Jerusalem. The disciples were in the highest joy, supposing that he was now to take the kingdom. Mark says, "And they that went before, and they that followed, cried, saying, Hosanna: Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord." Chap. xi, 9, 10. The Pharisees said, "Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." Luke xix, 39, 40. Now follow these same disciples a few days; see this same Jesus on the cross; see them hiding themselves for fear, and weeping for grief. Did ever mortals suffer a more bitter disappointment? Never. Did this prove that Jesus was not the Christ, or that God was not in this? No; for it was a direct fulfillment of prophecy, and had they held their peace the stones would have cried out. They were right in supposing that Jesus was the Christ, but they mistook the event that was to occur. Why does not J. L. object to this also? All can readily see that it is a parallel case. In 1844 they were right in believing that the prophetic periods ended, but mistook the work that Christ was to do at that time. Hence they were disappointed the same as the disciples were.

The disappointment of the people of God in 1844 is also shown in prophecy. In Rev. x, the message that time should be no longer is first given, then the disappointment is shown by John's eating a book which is first sweet and then bitter, Rev. xiv, shows the same fact. The first angel proclaims the hour of judgment come; then, before Jesus comes, two more messages follow; then Christ is seen coming on the white cloud. Hence there is no evading the conclusion that after the judgment has come there will be two warning messages given to the world. This fact J. L. admits, for on this point he says, "I know, sir, that John the Revelator says so; but Miller said it was the time of Christ's coming."

J. L. next attempts to show that I have contradicted sister White's visions by saying that the prophetic periods ended in 1844. He represents her as saying that they did not end there. Referring to my comments on Rev. x, he says, "But he asks, 'How could it be true that time should be no longer?' He says it is prophetic time which ended in 1844. There are no prophetic periods reaching this side of that time. But stop! Mrs. White's Visions, Vol. I, p. 137, says there was a mistake in the prophetic periods. Now which shall I believe, Eld. Canright, or Mrs. White?"

Mrs. White never said so. Let us see how he has perverted her testimony. He says, "Mrs. White also says, Vol. I, p. 137, 'I saw the people of God joyful in expectation, looking for their Lord; but His (God's) hand covered a mistake in the reckoning of the prophetic periods. Those looking for the Lord did not discover it—all failed to see the mistake!! Hence she acknowledges that the first angel proclaimed a false (false) message both in sermons, books, and tracts, &c., sent over the world. But she (Mrs. White) goes (goes) further, and says that God intended to deceive his people to try them. & [an, I suppose he means] odd way Sure for God to take."

Has J. L. correctly quoted sister White? No; it is a willful misrepresentation, the whole of it. He gives the page where he quotes from; hence he knows how the connection reads. On page 133 she says, "I saw that God was in the proclamation of the time in 1843." Mark: it is '43 that she speaks of. The Adventists first thought that Christ would come in 1843, though they fixed on no definite day or month. After giving a short history of the work of 1843, she says, "I saw the people of God, joyful in expectation, looking for their Lord. But God designed to prove

them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover it, and the most learned men who opposed the time also failed to see the mistake. God designed that his people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour, were sad and disheartened. . . . Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844." On page 148, she says, "I saw that they were correct in their reckoning of the prophetic periods. Prophetic time closed in 1844."

Yet J. L. represents her as saying that prophetic time, or the prophetic periods did not close in 1844. A man who will misrepresent in one thing to gain a point, is not to be believed or trusted anywhere.

Again he says, "Mr. C. says, the reed is the law of God, and the temple is man's character and the angel was sent to measure the temple (man's character) and them that worship therein (that is in character.)" What an audacious misrepresentation! No such language occurs in that sermon, nor anything from which he could conclude that I thought that the temple was man's character.

Once more I quote from J. L., giving it word for word, spelling and all, just as he writes it. "Canright, Says there are many professed Adventists who say the work of 1840-44, was a failure and they have Spliced, out the prophetic periods, in every conceivable Shape &c., & deny all they had so positively proved before, (He Says) They have many false warnings of Christ's coming, and last of all the true. But I notice, he Says, That the Bible order is just the reverse of this. Is this true I ask, if so, why did you print an article in your paper a Short time ago headed, False Christs, Stating that you had received a printed letter from a Certain one claiming to be Christ &c., asking you to acknowledge him as such." He then quotes from Matt. xxiv, 5, 24; Luke xxi, 8, which says that, there would many false christs come after Jesus had finished his mission. Then he says, "I think you Should not allow such positive contradictions in your paper, for they have a bad influence when they so plainly contradict the word of God."

I think that it would trouble any one excepting himself, to see where this wonderful contradiction comes in. Either I fail to comprehend his argument, or else he has simply confirmed what I stated. The point is this: Many Adventists have set time after time for the Lord to come, always claiming that the last time set is the true one; thus, of course, making all the preceding ones false warnings. They have the false warnings first and the true one last. On this, I remarked that the Bible order was the reverse of this. God has so guarded the fulfillment of his word that the true fulfillment of any prophecy is always first given; then Satan follows on with his counterfeit fulfillments. To illustrate: For ages it was foretold by all the prophets that Christ should come, and how he should come. Yet no one came claiming to fulfill these prophecies till the true Christ had come and truly fulfilled them. Then many false Christs immediately sprang up. So it has always been with the fulfillment of prophecy—the true first, then the false. Men do not counterfeit money till the genuine has first been issued. So with the first message: the true was faithfully given in 1844. Since then, false warnings have come along thick and fast. To this J. L. thinks that he finds an objection in the fact that many false christs have appeared since Jesus Christ's time. What a "positive" contradiction indeed! It is just what I asserted. J. L. will have to try his powers of criticism again on this point.

J. L. proceeds: "C. Says that the object of the Health Reform is to prepare the saints or Advents to pass over the Pestilences famis Troubles &c and the 7 last plagues that is coming on the earth. But John the Revelator, reveled the fact that the saints are those that had had the victory, over the beast, & the num-

ber of his name, & they stood on the Sea of glass, at the time when the seven last plagues were poured out on the Earth Rev. xv, 2: He See the first fruits of the resurrection on the sea of glass, & the 5th verse Says 'After that the seven angels come out of the temple,' &c."

His objection is, that the saints are all taken from the earth before any of the seven last plagues are poured out. I wonder if he ever read Rev. xvi? If he will take the trouble to read it, he will there find a prophetic history of the pouring out of these plagues. Under the pouring out of the sixth plague, verses 12-16, it reads, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

But how about Rev. xv? J. L. claims that this proves that the saints are safe on the sea of glass before the plagues are poured out. Why? Because in verses 2-4 they are seen on the sea of glass; then verse 5 says, "And after that" commission was given to the seven angels to pour out the plagues. This is a very weak argument for a professed Adventist to make. The book of Revelation is made up of many consecutive chains of prophecy. The expression, "and after this," generally marks a change in the subject and the introduction of a new scene. See chap. iv, 1; vii, 1; xviii, 1; xix, 1, &c. So in Rev. xv. In verse 1 he sees the seven angels with the seven last plagues and briefly states their whole work; "for in them is filled up the wrath of God." Then he sees the saints safe on the sea of glass, saying, "Thy judgments are made manifest." They have seen the plagues poured upon the wicked; hence they can say, "Thy judgments are made manifest." Beginning with verse 5, we have a more lengthy and particular account of the seven last plagues. If the plagues are not poured out till after the saints are taken up, why are they introduced first? See verses 1, 2. Why is the coming of Christ placed under the sixth plague? Chap. xvi, 15.

"Mr. Canright further says, To eat a book is to read and understand, (Eze. ii, 8; iii, 1-3.) In 1844, the people (He says) of God was glad at the prospect of immediate immortality, this he says is represented by the Sweetness of the book while eating it (Sweetness & eating is to read & understand) Still he goes (goes) right on to say they did not understand the book and was disappointed. I do not understand, or cannot Comprehend, Such reasoning as the above."

Another misrepresentation. I never said that they did not understand the book. J. L. has a wonderfully loose way of quoting the language of others; scarcely in a single instance giving it correctly. Such recklessness and disregard of truth is inexcusable. He says, "I feel as though I would sacrifice any thing for the truth." Well, he has a poor way of showing it. If I see correctly, he has sacrificed the truth several times in this article, simply to gain his point.

But to the objection: It is true that they did not understand what the cleansing of the sanctuary was; yet they did understand the book of Daniel in general, and the fulfillment of the prophetic periods.

But Bro. Miller did not preach the Sabbath, hence J. L. argues that, according to our theory, he had the mark of the beast. Any one who is at all acquainted with our teachings on this point, ought to know better than to make such a statement. We have always held that the image of the beast is yet to be formed and that men cannot worship it until it is formed. Bro. Miller lived up to all the light he had, did the work which God assigned him in his day, and now sleeps in Jesus. D. M. CANRIGHT.

Portland, Me., 1867.

THE SHINING ONES.—It is said that a pure diamond may be easily recognized by putting it under water, when it retains all its brilliancy, while all other precious stones lose their peculiar appearance.

Thus it is with the person who is made pure in the blood of Jesus. However deep the waters are which overflow his soul, still his light shines, showing the peculiar excellency of the Christian's hope, and the power of divine grace. Of such it may be truly affirmed, "Ye shine as lights in the world, holding forth the word of life."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 26, 1867.

URIAH SMITH, EDITOR.

MEETING HOUSES.

We have stated that no church should build a house of worship that would cost less than the best dwelling owned by any member of the church. We then referred to those churches who are sufficiently numerous to nearly fill a house of worship respectable in size. In that case, we believe the remark strictly correct.

But in the case of scattered brethren, in a new country, who are nearly all of them poor, where three or four small churches can be seated in a school-house, as is the case in Eaton county, Mich., it may not be duty to build such a house of worship. Yet they should have a house in which they can assemble for Monthly Meetings. In such places a log house would be of great service. If they wait till they feel able to build a house that would cost \$1000, it is to be feared that they will become weak and discouraged from the want of a place for general meetings monthly, so that they will never build at all.

We recommend a bee of all the able-bodied brethren in the county of three or four days, to roll up the logs and put on the roof, and the raising of \$100, to purchase lumber, nails and glass. Let the house be twenty-six by thirty-five, and made in a style to be used in a framed house of the same size.

Let this be done this spring for the summer's use, and in the autumn make them tight and furnish stove for winter. With such an effort on the part of the brethren, we think the Conference Committee would furnish ministerial labor monthly. As we said to the brethren in Orange, we say to them in Eaton county, the Lord willing, we will attend their first meeting in the new log house.

JAMES WHITE.

MOVING.

A GREAT mania for moving seems to have seized the people. It pervades, to some extent, the ranks of Sabbath-keepers. Many are making moves that they will, no doubt, afterward regret. In moving, the principal thing to be considered is not personal interest, but to inquire, How can we move to glorify God? For a band of Sabbath-keepers, say twelve, fifteen, or twenty, to break up and move to a larger church who are sufficiently strong to take care of themselves, and leave the cause to die out where they were, does not look like just the thing.

My mind is called out to this subject by a few circumstances which have lately occurred. A great many are looking toward Battle Creek, desirous to move here, and are writing to know whether circumstances are favorable to their moving here. This is what any one should do before hastily moving here, without knowing whether they can find a location, or even work to do. There are some lonely ones who are situated where they have no privileges with those of like faith, and some who can lift in the cause with their means or influence, who would be excusable in moving from where they are, even to Battle Creek. But to move from a good church, and leave that to break up and go to pieces, would be unwise.

There is a church not far from this, of comfortable numbers, who have long contemplated building them a house of worship. During the past winter they have made some effort in the direction of getting out lumber for a house. Several of the church now contemplate moving, some of them to Battle Creek, which will probably close up the meeting-house enterprise there. As far as numbers are concerned, the Battle Creek church would not increase its numbers by jeopardizing its spirituality and activity. Neither would we wish to have the interests of the cause in other places injured. Persons coming to Battle Creek must not expect to bear any less burdens than in the places

they came from, nor be any less active here. In coming here their activity should increase in the same ratio as the importance of this place—being the center of this work—is above the places they leave.

There is another place not far from this, Parkville, St. Joseph Co., Mich., where there is a good Seventh-day Adventist meeting-house held by a legally-organized society, but the moving spirit has so affected the former members of that church that there are scarcely enough left to make trustees of to hold the house. Parkville is only about five miles from a railroad, is in the midst of one of the finest fruit and farming sections in the State of Michigan. Let some of those who wish to move, move to Parkville,—we presume locations and business can be obtained there. Thus you will secure the benefits of society, and be saved the trouble of helping build a meeting-house, and will save a good meeting-house from going out of the hands of S. D. Adventists. The Mich. Conf. in the course of the coming season will try and have an efficient course of lectures in the house, which will undoubtedly add many new ones to the number now there, and those who may move there. Any wishing to make inquiries concerning Parkville, will write to C. G. Langdon, a member of that society, Mendon P. O., St. Joseph Co., Mich. We cannot promise even as favorable inducements to those who move here, for our meeting-house is not yet paid for. Those who are here have done all they can afford to on it, and we presume the new ones coming in will make up the balance, cheerfully.

J. N. LOUGHBOROUGH.

LABOR IN IOWA.

ANOTHER thaw, accompanied with a sudden rise of streams again, making the roads almost impassable, together with the exhaustion caused by our past jaunt on our way to this place, prevented us from filling our appointment at Osceola; for which we feel sorry, as we have ever made it a rule to come up to our promises, even if it should be at the sacrifice of precious strength.

But we are glad to hear that the few in Osceola are holding on; and we feel safe in saying that if they persevere and let their light shine, they will be helped in due time. God, who numbers even the hairs of our heads, will take cognizance of them, and meet with them according to his promise, and open the way for the truth to be preached in their vicinity, if it is a good field of labor. Better wait until a thorough effort can be made, even though it should be made at a late hour, than to hurry up the work in our anxiety, and hinder the cause by a lack of thoroughness in the effort. But we trust our time has not been lost to the cause for not going to Osceola. We spent last Sabbath and first-day with the church in this place, and found that though they had made improvements in laboring for the children and youth, as well as in forgetting past trials, yet there was a great work to be done for all, and especially for those who had not enjoyed the benefits of past labors in this place, because of indifference in the work of the Lord, and who were consequently on the back ground.

Last Sabbath we labored for the children and youth, with the assurance that a rich harvest of the dear and tender lambs will be realized when the parents take another step in advance by drawing near the Lord and taking hold of the soul-work with a fervency which is in keeping with our profession. There must be a greater earnestness in this work. The salvation of souls must be uppermost in our minds. Then shall we see a greater work accomplished for the children. But how can we labor for others, while we are indifferent to our own eternal interests?

We discovered that there was still a lack of punctuality on the part of some in attending meetings on time, which was, perhaps, owing in part, to the state of the roads; yet there was need of faithful reproof on this point, which we endeavored to administer, showing, among other things, how beautifully order and punctuality were displayed by the Creator, in his works, his laws, with which he governs the material universe, and in the fulfillment of his promises to man. God never falters, swerves, or delays one moment in these things. He is always on time. Look at the revolu-

tion of the earth around its axis, once in twenty-four hours, and around the sun once a year. Look at the sun and moon and all the worlds on high. What punctuality they display. And how faithfully God fulfills his prophecies, so that we can depend upon him always. Truly his example is worthy of imitation; and we cannot be said to be the children of God, neither can we expect to be successful and thorough in overcoming, while neglecting punctuality in attending meetings; for wrong habits in this direction must necessarily produce slackness in the performance of other duties that we owe to God and our fellow men.

We told the people that they would find us on time; and that we would commence our meetings at our usual hour, at half past ten, and not at eleven or twelve, whether they were present or not, and we are happy to say that our remarks had their designed effect; for the next day we found the people on hand at the appointed time. How much better this is than to burden the preacher, by giving him a chance to speak but once, while he ought to speak twice, or by depriving him of the privilege of speaking to all who should hear, if he commences on time.

On first-day, we spoke an hour and a half on the tongue, and in the course of our remarks showed how much evil can arise from manifesting false sympathy, even to preachers, who have been labored with for their good and improvement. The only way to help such, is to hold the principles to which their attention has been called as sacred, that they may improve upon them. To pursue an opposite course would be to encourage in them that which must be overcome, in order that they may be saved from ruin. Many have been ruined by this unwise course, who might have improved, and have been of service in the cause. These principles appeared to be appreciated by all.

We have good brethren and sisters here, who mean to move along with the body. Light breaks in and our burdens are lightened as we discharge our duties. We intend to visit and hold meetings through the week and close our labors here next first-day. We find we have none too much time to do our work in.

Brethren, pray for us.

D. T. BOURDEAU.

Sandyville, Iowa, March 4, 1867.

THE CAUSE IN OHIO.

My last report reached to Strongsville, and since then I have held meetings at Orwell and Wayne. At the former place we found the brethren and sisters a little troubled in mind on account of existing difficulties. These were of such a nature that we could not reach them at present, so we left them for further development. Though such was the state of things, yet we had a very good meeting, and the Lord gave us his blessing.

On Sabbath morning, March 2, we assembled at the place appointed for meeting, and after a good season of prayer, I spoke to them with good freedom on the subject of Faith and Holiness, showing the necessity of holding a firm confidence on all points of present truth and having a readiness to advance with the message as we pass through the perils of the last days. I then showed the importance of making thorough work in the Health Reform in order that the body as well as the spirit might be cleansed from all filthiness, thus perfecting holiness in the fear of the Lord. We as a people have been expecting the "loud cry" would soon begin to move among us, but we have not yet realized our expectation. Shall we give up and say, It will never come? No, for the Bible plainly opens to our view such a movement. It may be asked by some, What hinders? Let me answer this by asking a few questions, which we think will give the reason. 1. Can the loud cry go without the pouring out of the Spirit of God upon his people? Impossible. 2. "Know ye not that your body is the temple of the Holy Spirit?" 3. Can the Holy Spirit dwell in polluted temples? No, never. 4. How, then, can the Spirit of God dwell in and work through his people till they have taken the step of temperance and cleansed themselves from all filthiness of the flesh as well as of the spirit? I trust all can now see the importance of the Health Reform movement among us. For some time in the past it has seemed to me that this Reform was the work of preparation for the message to go with greater power. O

that we may be ever ready to follow in the way the Spirit leads us that we may be prepared to meet our Lord in peace.

In our social meeting that followed, the brethren and sisters made new resolves to be more faithful and earnest in the work of reform and in doing their duty in view of the responsibility resting upon them in these last days. Evening after the Sabbath we assembled at the house of Bro. Swan and enjoyed a blessed season in celebrating the ordinances. This was truly a soul-refreshing time. On Sunday morning I gave a discourse with good freedom on Systematic Benevolence. Order in this particular was very much needed in this place. In the evening we had a meeting to consider the subject and s. b. was organized to the amount of \$254.00 per year. Taking all things into consideration we had a good meeting with the friends of truth here, and they all seemed to be encouraged to press on in the good way.

Monday the 4th, I accompanied Bro. Underwood to his home in Wayne. While journeying over the road, which was very rough, a heavy gloom rested upon me and it seemed that I was going into one of the Enemy's strong holds. Tuesday evening I commenced my meeting which I continued through the week and over Sabbath and first-day. My whole object through the meeting was to allay prejudice which existed in the minds of the people. In this I succeeded beyond my expectations. The Lord gave special aid in speaking forth the word of truth in its clearness and strength. Before the meeting closed, the cloud of gloom was lifted from my mind and the peace, which none but followers of Christ can realize, filled my soul. On Sabbath and first-day our hearts were cheered with the presence of some of the good brethren and sisters from the Orwell church. These were days of refreshing to all. The Lord gave us his Spirit in good measure, and our hearts were filled with praise and gratitude to him. We all found by experience that it was good to wait upon the Lord.

Monday morning the friends of truth came together to consider the subject of organization, and after due consideration we proceeded in our work and organized a church of eight members. This little band adopted the plan of Systematic Benevolence, and, though none of them are very well off in this world's goods, yet they put down their figures to the amount of \$57.20 per year. This shows their hearts are in the work. May the Lord protect this little band from the power of the enemy, and may they be perfectly joined together being of one heart and one mind. Bro. A. B. Underwood was elected and ordained their elder. Thus our meeting closed, with a result far exceeding our expectation. May the Lord prosper the work among them, and may the light of truth continue to shine here till the coming of the Lord to save his remnant people.

I. D. VAN HORN.

Belleville, O., March 15, 1867.

MORE TRUTH FOR THE DANES.

For the past two months I have attended mostly to the writing of my manuscripts, and I feel thankful to our heavenly Father for the blessing I have enjoyed in that time, and his gracious assistance in compiling the work. I am now in Battle Creek, and have commenced setting the type. I propose to have three books printed, all in the Danish language.

1. Life and Death, a book containing about 220 pages. It will embrace three subjects, The Nature of Man; The Reward of the Saints; and The Punishment of the Wicked.

2. Scripture References, 16 pages.

3. Forty Questions on Immortality, 4 pages.

We have thought of issuing 1500 copies of the first and of the second, and 2000 copies of the last mentioned tract.

We have prayed and labored that the work of God may prosper also among our Danish and Norwegian friends. The Lord has graciously heard our prayers and blest our labors so far, but we need more of his blessing that the work may go on, and for this we still pray and work. It is our honest conviction that these books, under the blessing of God, may be made

instrumental in saving souls, wherefore we would invite our brethren and friends, who may be interested in this branch of the cause, to lend a helping hand, by sending in their contributions.

We have ventured out so far, spending our time and strength, and believing this to be in the providence of the Lord, we hope that others will join with us.

The expenses of printing will be about \$450.00. We have in the Danish Tract fund, left from the Sabbath Tract about \$60.00. Contributions should be addressed to the Review Office. If we receive donations and sell books enough to cover more than the expenses, the surplus will be used for future publications in the same language.

I have found a kind reception among my brethren here at Battle Creek. The Lord is still with them, and they enjoy some of the blessing of his holy Spirit.

Bro. Loughborough has been laboring for some time here, and a good work is going on.

May the Lord lead his people to final victory, and we find a place with them in the kingdom of God.

JOHN MATTESON.

Battle Creek, Mich., March 29, 1867.

REPORT FROM BRO. STEWARD.

AFTER sending my wife to Battle Creek to the Health Institute, and commending my little girl to the care of kind friends and a gracious Providence, the way seemed to be opened for me to engage once more in the Lord's vineyard.

Jan. 1, I came to Elkhorn Grove. Preached in the evening, and visited and did some business through the week. Remained over Sabbath and first-day. Preached four times. Good interest. Brethren and sisters seemed to be encouraged. A general interest to hear more.

Jan. 7, went to Freeport. Visited the brethren at Crane's Grove.

The 8th, came home to my deserted house. But the Lord will order aright. Was glad to find Bro. Sanborn in the neighborhood to hold meetings. Lord bless him and his labors. The 9th and 10th I spent with Bro. Sanborn, holding meetings with the Rockton church. The 11th, started on my winter's northern tour. Stopped over Sabbath and first-day at Mauston. Preached twice. The 14th, took the cars for Sparta, and arrived at 12 o'clock at night. Went to the tavern, and secured about four hours' sleep. The 15th, took the stage at 9 o'clock for a ninety miles' ride. The thermometer stood 10, 15, and 20, below zero. Here I realized the comfort of a good buffalo robe I had taken from home. I arrived at Eau Claire at 2 o'clock, A. M., of the 16th, chilled and tired; but only had a few hours to rest. The 16th, took the stage for a seventy miles' ride, having lain down on my buffalo robe two and a half or three hours in the barroom. Rode all day, while the thermometer stood from 16 to 20, and then until midnight, when it stood 28 below zero. The 17th, stopped over at Hudson, waiting for the stage to take me to Prescott. The 18th, afternoon, went to Prescott, where I found Bro. John McMillan. I was not expected, but was made welcome. Spent the Sabbath with this kind family, talking over the truth. They love it. Here I found the Review, my old friend. How often its stirring appeals have cheered my lonely pathway. I love it.

The 20th, Bro. McM. and myself went round to circulate an appointment for the evening. I commenced my lectures eight miles from Prescott, with a fair congregation. Here I labored five weeks. The people gave good attention, and manifested some interest, by purchasing some twenty-five dollars' worth of books. Preached forty-nine times, besides social meetings. Over twenty expressed themselves convinced of the Sabbath. Ten or twelve have commenced to keep it, and others, I trust, will soon take up the cross.

I debated one evening with a Presbyterian preacher. He made about the weakest defense of Sunday-keeping I ever heard. Before I left, we got together and partially organized a church of seven members. Others will join soon. Also adopted Systematic Benevo-

lence amounting to \$99.00, with a prospect of an increase soon.

I am now just commencing a course of lectures here with as good a prospect as I ever had. I intend to visit the place I have just left before I go home, and to labor with them more. The Lord has been with me, and while I have tried to water others, my own soul has been refreshed. I feel full of confidence in the work of the third angel's message; and I believe the Lord's hand is in the work of the Health Reform among our people.

T. M. STEWARD.

Maiden Rock, Wis.

RECORD OF MEETINGS IN R. I.

On Feb. 15th Brn. Howard, Rodman and myself arrived at Curtis' Corner. We were heartily welcomed by Bro. Tucker's family, with whom we found a true pilgrim's home during our stay at that place. Sabbath evening we attended meeting at Peace Dale at the house of Bro. Nichols. There was a good attendance. Bro. Howard spoke on the law and its relations to man.

Sabbath, 16th, the Brn. met at the meeting house at Curtis' Corner. Some twelve brethren and sisters were present. Bro. Rodman spoke from the text, "What wilt thou have me to do?" After the discourse every brother and sister present gave in a brief testimony. It was a refreshing season. Sabbath evening Bro. Howard preached on the unity of the church—a very instructive discourse, and well received.

First-day, 17th, met at Bro. Tucker's in the morning and re-organized s. b. for 1867 to the amount of about \$70. In the afternoon held a meeting at the meeting house. There was a good congregation present. Bro. Howard preached from Isa. viii, 17. In the evening Bro. H. spoke to a full house on the seals. The hearers gave the best attention, and it is hoped the good seed sown may have its due effect. With judicious labor more good might be done at this place.

Second-day, 18th, went to Exeter. Were cordially received at the house of Bro. C. L. Sweet. In the evening held a meeting in the district school house. Had a full house. Bro. Rodman spoke on "The hour of His judgment."

Third-day, 19th, met at the house of Bro. C. L. Sweet and re-organized s. b. for 1867, to the amount of \$24. In the evening Bro. Howard spoke to a full house on the Atonement. At this place there is also a field for labor with a fair prospect of others being gathered in.

Fourth-day, 20th, went to Charleston. The snow storm prevented filling the appointment at the Washington school house.

Fifth-day, 21st, went to Green Hill. A heavy snow storm prevented the people from coming out to meeting. Some half dozen came out, however, and we had a season of prayer and conference.

Sabbath evening, 22d, some thirty came out to meeting.

Sabbath, 23d, there was a fair audience.

First-day, 24th, and in the evening Bro. Howard preached from the words, "Thy kingdom come." The kingdom of God was faithfully shown up to the people, and those who had not started were earnestly exhorted to start for the kingdom.

Third-day evening Bro. Howard spoke to a good congregation at Washington school-house.

Fourth-day 27th, visited the brethren at Green Hill. Our meetings here failed to accomplish all we desired, because of the storm and bad walking. It is hoped that the brethren at that place will see the necessity of fully consecrating themselves to the work, and learn to trust in the living God, and submit to all his righteous will.

Fifth-day, 28th, went to Newport, and on the following morning, March 1st, took passage for New Shoreham (Block Island). At the landing we found Bro. Dodge, who took us to his hospitable home.

Sabbath, 2d, had a good meeting at Bro. Mott's. In the evening, meeting at Bro. Henry Steadman's. Several who had recently started to obey the Lord, on this occasion decided to press on in the work and go through to Mount Zion.

Second-day, 4th, met at Bro. Dodge's. Bro. How-

ard spoke from Rev. ii, 17. After meeting Bro. Rodman administered the ordinance of baptism to six persons. In the evening Bro. Howard spoke on a future life, with much freedom. The congregation though small were quite free.

The 5th, had a meeting at Bro. Littlefield's. Some twenty brethren and sisters were present. Had a free time. In the evening met at Bro. Steadman's. After a discourse from Bro. Howard, seven persons were received into the church.

The 6th, re-organized s. n. for 1867, which was raised from \$28 to \$59. In the evening had a meeting at the district school-house. The house was well filled and the audience attentive. Bro. Howard spoke on the "Blotting out of Sin." We have good reason to believe that the truth presented on this occasion will yet produce reform in some of the hearers.

Fifth-day, 7th, we were intending to leave the Island this morning, but a heavy head wind prevented our doing so. We therefore had a meeting in the house of Bro. Champlin.

Sixth-day, 8th, attempted to leave the Island, but the head wind still prevented us.

Sabbath, 9th, at the house of Bro. Littlefield, the Health Reform was faithfully presented by Bro. Rodman. This discourse was just what was needed, and we trust the brethren will give their attention to this important branch of religion.

First-day, 10th, had a meeting at Bro. Mott's. Notwithstanding the severity of the storm, some twenty brethren and sisters were present. Bro. Howard spoke on the Seals. The brethren were much edified with this discourse. The storm prevented holding any meeting in the evening.

Second-day, 11th, made another attempt to leave the Island but we were again disappointed. In the evening had a meeting at Bro. Dodge's.

Third-day, 12th, took passage in a boat bound for New London, Conn., some fifty miles away, where we arrived at about 4 p. m.

The cause at New Shoreham is in a prosperous condition, and the church enjoying a good state of unity in the faith. There were in all, nine new members added to the church—six by baptism. The brethren at New Shoreham are much in need of a suitable place of worship. We trust that they will remember that "the Lord loveth the cheerful giver," and that "where there is a will, there is a way."

At New London we parted company, Bro. Howard and Rodman to meet Bro. Andrews in Connecticut, and I to return to my home in Ashaway.

J. S. MILLER.

QUARTERLY MEETINGS IN N. Y.

Our meeting with the church in Allegany Co. was deeply interesting. We remained and held meetings through the following week, and over the next Sabbath. These meetings were well attended by the neighbors. Two embraced the Sabbath, and several others requested the prayers of the church.

Our next meeting was at Roulette, Pa. Here also we believe there was a good work. The church seemed revived and encouraged. We had a deeply solemn season with them on second day, in talking of the Health Reform and other matters connected with the church. The Spirit of the Lord was present. Heart-felt confessions were made, and all seemed determined to renew their diligence and make their way clear through to the kingdom. May God bless them. May they be his covenant-keeping people.

We returned to the church in Allegany Co., and have held meetings with them another week. The friends and neighbors are yet deeply interested. Children of believers are seeking the Lord, and also the unconverted outside of the church. We hope a good work will yet be done here. If the church stand in the light, we believe God will add to their numbers such as shall be saved. R. F. COTTRELL.

News and Miscellany.

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

—THE opera is given in Brooklyn, New York, on the "off nights" of Plymouth church, showing that Beecher's church is a serious competitor with the theatre, and showing, too, that both houses rank as places of amusement.

—The severe gales in Great Britain, which have prevailed for nearly a week, have proved disastrous to shipping. Many shipwrecks are reported on the English and Irish coasts.

—It is asserted in Washington that letters from the South leave no doubt of the adoption by the lately rebellious States of the provisions of the Military bills.

Brazil and Paraguay.—Rio Janeiro correspondence of February 8th reports another bombardment of Fort Curupaity on the 13th of January. On the 18th the Allies captured one of the enemy's entrenchments.

Brazilian papers denounce the reported offer of mediation by the United States between Brazil and Paraguay. The Brazilian election resulted in the success of the conservatives.

The revolution in the Argentine Confederation was not suppressed, the government forces having been defeated, but vigorous measures were in progress and the national guard was called out.

Buenos Ayres papers bitterly denounce the continuance of the war with Paraguay and the alliance with the nigger empire, as they term Brazil.

Greece.—Athens, March 10th.—A terrible earthquake has taken place in the Island of Mitylene. All the habitations on the island are in ruins, and hundreds of lives have been lost.

—A Fenian spy was arrested at Suspension Bridge on Saturday, March 16. He had been followed from Toronto by detectives, who, on searching his sachel, found a plan of the city of Toronto, a plan of all the banks and public buildings, a map of the Niagara frontier, a list of the Judges who sentenced the Fenians at the recent trials, of the attorneys who prosecuted them, and the witnesses who testified against them, as also other documents containing information of a similar character. He is said to be a relative of one of the convicted Fenians now in the Canadian Penitentiary. He was taken to Toronto yesterday morning. It is expected that there will be important developments at his trial.

—European advices announce that a general rising was expected throughout Ireland yesterday or to-day, but none has yet taken place. Many of those, however, connected with the late uprising have left for America. A rising in Liverpool is feared and troops have been sent thither. The Paris Moniteur asserts that Marshal Bazain and the last of the French troops left Mexico on March 10.

Opium-Eating.—One of the curious facts revealed by the publication of custom-house tables, is that there was imported into this country last year 300,000 pounds of opium. Of this amount, it is estimated, from reliable data, that not more than one-tenth is used for medicinal purposes. The habit of eating opium is known to be spreading rapidly among lawyers, doctors, clergymen, and literary men, and enormous quantities are used by the manufacturers of those poisonous liquids which are dealt out in drinks at the saloons and groceries that infest every city and village in the country.

The Hog Cholera.—This mysterious and fatal disease prevails to a considerable extent in various parts of this State. A letter from St. Clair county says that "although the cholera is not as fatal as it was two years ago, yet it causes serious loss. There is hardly a farmer in this section but what loses from one to five a day from this cause. The cholera also prevails among the chickens and turkeys." From Fulton county a similar report; and in several other localities, especially where are "still-fed" hogs, it is quite prevalent. This and the trichina have set many against pork almost as strongly as the Jews. It would seem, from the experiences of late years, that there was some good reason for the ancient prohibition, on sanitary grounds.—Chicago Journal.

A Statesman's Hope.—Thousands who scoff at the Christian's hope as wild and chimerical, see nothing improbable nor inconsistent in such utterances as the following, because they come from great men, and accord with their cherished dreams of peace and safety:—

Liverpool, March 14.—The American Chamber of Commerce gave a grand banquet to-night in honor of the heroes of the Atlantic cable. The American minister, Mr. Adams, in reply to a highly complimentary toast, disclaimed all personal credit for the maintenance of peace between England and America, saying that his course had been directed by the American government. He thought the magnitude of the relations between the two countries has been the guarantee of peace. The telegraph would, he hoped, strengthen that guarantee and ultimately supersede diplomacy and merge the world into one nation and one language.

The Income Tax.

The following is the form of making income returns for 1867, under the new law. The reader will see at a glance the character of the articles to be returned upon, and the deductions to be made. It will be well to preserve it for reference.

RETURNS.

1. From the profits in any trade, business or voca-

tion from which income is actually derived, or any interest therein wherever carried on.

2. From the payment of debts in a former year considered lost, and which have not paid a previous income tax.

3. From rents.

4. From farming operations—Amount of live stock sold: amount of agricultural products sold.

5. From profits realized by sales of real estate purchased since December 31, 1863.

6. From interest on any bonds or other evidences of indebtedness of any railroad, canal, turnpike, canal navigation, or slackwater company; or interest or dividends on stock, capital or deposits in any bank, trust company, savings institution, insurance, railroad, canal, turnpike, canal navigation or slackwater company.

7. From dividends of any incorporate company other than those above mentioned.

8. From gains and profits of any incorporated company not divided.

9. From interest on notes, bonds or other securities of the United States.

10. From interest on notes, bonds, mortgages, or securities other than those enumerated above.

11. From any salary other than as an officer or employee of the United States.

12. From any salary or pay as an officer or employee of the United States.

13. From profits on sales of gold or stocks, whenever purchased.

14. From all sources not above enumerated.

15. Gross income.

DEDUCTIONS.

1. Exempt by law, \$1,000.

2. National, State, county and municipal taxes paid within the year.

3. Losses actually sustained during the year from fire, shipwreck, or incurred in trade, and not already deducted in ascertaining profits.

4. Losses on sales of real estate purchased since December 31, 1863.

5. Amount paid for hired labor to cultivate land from which income is derived.

6. Amount paid for the live stock which was sold within the year.

7. Amount actually paid for rent of homestead.

8. Amount paid for usual or ordinary repairs, excluding payment for new buildings, permanent improvements or betterments.

9. Interest paid out or falling due within the year.

10. Salary or pay as an officer or employee of the United States, from which a tax has been withheld.

11. Interest or dividends from corporations enumerated above in paragraph 6.

Taxable income.

Amount of tax at 5 per cent.

CARRIAGES, GOLD WATCHES, BILLARD TABLES, GOLD AND SILVER PLATE.

(Schedule A—Section 100. Act June 30, 1864, as Amended July 13, 1866.)

TAXABLE PROPERTY.

Carriage, phaeton, carryall, rockaway, or other like carriages, and any coach, hackney coach, omnibus or four-wheeled carriage, the body of which rests on springs of any description, which is kept for use, for hire or for passengers, and which is not used exclusively in husbandry or in the transportation of merchandise, valued at exceeding \$300, and not exceeding 500, including harness used therewith.....	\$6.00
Carriages of like description valued at above \$500.....	10.00
Gold watches composed wholly or in part of gold or gilt, kept for use, valued at \$100 or less	1.00
Gold watches composed wholly or in part of gold or gilt, kept for use, valued at above \$100.....	2.00
Billiard tables kept for use, and not subject to special tax.....	10.00
Ounce plate of gold, kept for use, per ounce Troy.....	.50
Ounce plate of silver, kept for use, per ounce Troy, exceeding forty ounces, used by one family.....	.05

Terrible Freshet in Tennessee.

The Chattanooga Union of March 9 and 10, 1867, says:—Time and space would fail us were we to attempt to give an accurate description of the unprecedented freshet in the Tennessee which still continues. The waters have already passed the highest mark of any previous flood of which the oldest inhabitant has any recollection.

The people in the surrounding country have been obliged to take to the hills and knolls near their homes. Many of them have no means of escaping from the raging floods, and unless rescued by some more fortunate neighbor, we fear some of them will perish.

Sunday, the 10th. We have no heart this morning to dwell at length upon the terrible calamity which has befallen the citizens of Chattanooga and surrounding country. For miles and miles the land is hidden, only a few of the higher points of hills being above the water. Chattanooga to-night, Saturday, March 9, 1867, there is from four to eight feet of water on all the streets. The losses of our merchants, business men and citizens cannot be estimated, and we fear the injury to the future prospects of the place can never be estimated. Such a flood has never been known or heard of by any one in this section.

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. Patten.

BRETHREN AND SISTERS: Are we asleep? Do we realize the danger of inaction in the cause of God as we should? A while since I had the privilege of hearing a discourse in regard to the times in which we live. It was meat in due season to me, and as I heard these questions, they led me to look at my heart and see how it was with me. And as questions like the following, "Do we feel any less the dreadfulness of the seven last plagues than we did when we first saw light on that subject? Has the truth lost any of its vividness? Do we have any inclination to put off the coming of the Lord?" were asked, I felt that my condition was not what it ought to be. And the conclusion followed, "If such is the case we are asleep." I saw then that I had been too nearly asleep, that the world had taken too much of my attention. I thought of a closet neglected, for trifles as it were, and of the consequences that had followed. Evil besetments had shown themselves, my love for the truth had grown less ardent. But such reflections served to arouse me to a renewed diligence in the work of overcoming. And to-day I can report some progress. The Lord has helped me. He has shown himself faithful to his promises. God does not leave his people unless they first leave him. And he is still more gracious, he has promised, "Return unto me and I will return unto you and heal all your backslidings." We can partake full and free salvation, if we will. Says Jesus, "Come unto me all ye that labor and are heavy laden, and I will give you rest." When the spirit of the Lord sets truth home to our hearts, and we see our wrongs, and turn from them in sincerity, how blessed to know that we have an invitation to come to Jesus! that he does take notice of us, though we are so unworthy! So it seemed to me; and as I meditate on the goodness of God in the past, when I have been so unfaithful to him, it fills my heart with love to him, and I am trying to prove my love by keeping his commandments. The truth looks very precious now, and in the strength of the Lord I will try to live it out in all its parts, stand every test, that I may be fitted for translation by the latter rain.

Germania, Wis.

From Sister Carmichael.

DEAR BRETHREN AND SISTERS: I still love the truth of the third angel's message, and am trying to live it out, the Health Reform not excepted.

It is now seven years since the light of the Sabbath came to us by Bro. Cornell, and although the tide of opposition has been great, yet the grace of God has been sufficient for us. Angels of God have witnessed the heart-felt anguish and the bitter tears that have been shed in consequence of the opposition of those who have rejected these truths which are to prepare us to meet our blessed Saviour in peace. We have often been led to ask, Why is it that men will reject so much light, refusing it themselves and leading others the downward road? We can do but little for them, save to commit them into the hands of Him who judges righteously. I stand alone in these truths, as my family connections are nearly all bound up in Presbyterianism, and think of me as a stray sheep whom every means should be used to reclaim. But my heart is pained to see them trampling upon the holy Sabbath. Oh that they could see and obey! Will you not pray for us that we may yet all be of one heart and mind? I have been deprived of the privilege of meeting with the church for some time, but my heart is with them and I long to engage with them in the worship of God. Oh that I may clearly understand duty and be able to do it at all times.

Yours striving for the kingdom.

E. D. CARMICHAEL.

Mt. Pleasant, Iowa.

BRO. F. GOULD writes from Greenfield, N. H.: I have never had an opportunity of hearing preaching on the Sabbath question and three angels' messages, but I have been an attentive reader of the Review for two years. It has been as it were my meat and drink, from week to week. I love its teachings. I have also been reading and investigating the great truths set forth in the publications of the S. D. A. Publishing Association, and I do thank the Lord for the light he has caused to shine into the dark recesses of my heart through their instrumentality. They set forth the great truths of the Bible in so clear and forcible a manner that I am enabled to read and understand that blessed book in a very different light than formerly. I have the blessed privilege of meeting from Sabbath to Sabbath with those who are looking for the soon coming of Jesus. May God give us grace and strength to be faithful, and keep our hearts with all diligence until the coming of our Lord and Saviour. I mean to be an overcomer.

BRO. G. W. PARKER, writes from Chicago, Ill. With the rest of the little band here, I am trying to have a closer walk with God. Oh what a responsibility rests upon us after we have once received these truths! I pray that our works here, may come up to our knowledge of the great plan of salvation. I feel anxious to progress in this glorious warfare, by taking hold of the various reforms by which God is raising up a peculiar people. Though my cross is sometimes heavy, I feel that God requires me to come up and walk in the light of the Testimonies on reform.

BRO. N. BLOOD writes from Reedsburg, Wis.: Of late there seems an unusual interest manifested among the scattered ones in this vicinity to return to our Father's house. One has come out from the world to keep the commandments of God, which is encouraging to us. There are I believe some honest souls here who would receive the truth if rightly laid before them. They are studying to see if these things are so. Cannot Bro. Sanborn, or some other messenger come over and help us? Our means are small but we will do all we can.

A German staid with us over last Sabbath and went with us to the meeting. He was much interested, asked if we had any books in his language, and wished me to send for it. He appeared to have a sincere desire to know the truth.

SISTER L. A. MARSH writes from Jerome, Mich.: I feel greatly blessed in having the Review to read every week. The soul-stirring sermons, the spirited reports of the messengers of truth, and the hearty testimonies of the lonely ones all combine to make it a priceless sheet to me. What could we scattered ones do without it? It is all the preaching we ever had until Bro. Cornell was here last summer a few days, when we rejoiced to hear the truth from the lips of a living teacher. His stay was short, but we trust his labors were not in vain. We all felt encouraged to start anew for the kingdom of Heaven. We have prayer-meetings at our house. Last Sabbath only three met with us besides our own family. None have given up. We all, by the grace of God mean to overcome. There are about sixteen of us in all. We would like very much to be organized and taken under the watchcare of the Conference.

SISTER C. WEBSTER writes from North Star, Mich.: Although it has been several months since I have had the privilege of meeting with the church even in a social capacity, I can say that I am not discouraged, neither do I feel inclined to think the way too strait for me to walk in. Our Saviour tells us that narrow is the way and straight is the gate that leads unto life, and few there be that find it. Yes, I fear there will be very few.

Iniquity abounds, and the love of many is waxing cold. Said an individual to me the other day, "Professors of religion in Toledo and other cities, dance, and have their card parties &c., and what harm is there in it?" I answered, Do you not see that the world is converting the church instead of the church converting the world? He was a believer in the world's conversion. We see the love of the world and the pride of life making sad inroads even among some who have been convinced of the truth of the third angel's message. Some place of amusement called innocent has had a charm for them, and I fear many have forfeited their hope of eternal life for a few hours of sinful pleasure. My heart aches as I think how many are trifling away their precious time. A few days only wherein to prepare for eternity! Let us all take home this solemn consideration! We cannot be too holy. Oh that our righteousness may not be as filthy rags in the day of our Lord's return.

Earthly friends we cannot save. Our affections may cling to them, our flesh may waste away in consequence of our mental suffering on their account, but our prayers and tears may not affect them. God will never force them to yield to his authority, though all will be done that can be done consistently with their free will. They are capable of understanding the plan of salvation, therefore are without excuse. Yet our faith should not fail, or our prayers cease for them. We can commit them to an all-wise God and strive to press on ourselves through this world of sorrow.

SISTER E. L. ROGERS writes from Watrousville, Mich.: I feel to praise my heavenly Father that he ever sent his messengers this way, and that I had a heart to receive the truth. Oh that more would obey, and come to the Lord while sweet mercy is extended. Since I have commenced keeping the commandments of God I enjoy myself better than I ever did before. The more I see of the wickedness that is abroad in the world, the more determined I feel by God's grace to be an overcomer. I want a home in the kingdom of God.

BRO. L. S. GREGORY writes from Lovett's Grove, Ohio: I can find no better way to live than when I rise in the morning to ask my heavenly Father for his Holy Spirit to guide me. When I put on my clothes I ask to be clothed in Christ's righteousness. When I kindle a fire in my stove I ask God to kindle the fire of his love in my heart, and when I feed my horses and cattle I ask him to feed me the bread of life. When I water my stock I ask God to help me to drink of the well of salvation, that it may be in me a well of water springing up into everlasting life. When I harness my horses I ask to be harnessed for the race and equipped for the battles of life. When I plow my ground I ask God to break up the fallow ground of my heart; and when I sow my grain I ask him to sow in my heart the good seed of the kingdom. When I cultivate my crop I try to cultivate the good seed sown in my heart, that it may grow and bring forth fruit to the honor and glory of God.

Dear brethren and sisters, cheer up! the Lord will soon return, having received the kingdom and will gather his elect from the four quarters of the earth. Praise God for the light that shines on the pages of Inspiration. We are not left in the dark as to where we are in this world's history, for we can see prophecy fulfilling daily before our eyes. I rejoice while I write, and often has my heart been cheered by reading the letters from the scattered brethren and sisters who are trying to walk in the light of present truth. Let us be faithful, and live up to all the light as fast as it comes.

SISTER M. GRANT writes from Fredericktown, Ohio: Oh! how thankful I am that I was spared to hear and embrace the third angel's message, while Brn. Lawrence and Van Horn were laboring here last summer. I met with much opposition from all around me except a few of like precious faith. But I must suffer persecution if I will be Christ's.

"Oh! it will be but little longer

I must these many woes endure.

Then let my faith and hope grow stronger,
My Father's promise still is sure.

BRO. A. WATTLES SEN., writes from Troy, N. Y.: I am still numbered with the living in this dying world. I have been a disciple over fifty-five years, and for more than five years past a subject of great pain and severe affliction. I have not been able to walk a step for more than two years; yet, notwithstanding these afflictions, I feel that I have every possible reason to thank and praise my God. I learn in his word that they are to work out for us a far more exceeding and eternal weight of glory. I do humbly trust that it has been, and is a very profitable school to me. Were my hand and fingers as they were forty or fifty years ago, I could fill a large sheet, while I can now only scribble a few lines, and that hardly legibly. I am now in my eighty-fourth year, but humbly trust that the time is not far distant, when I shall be permitted to put on immortality, and rejoice in the vigor of eternal youth, where decrepitude, sickness, sorrow or death shall never come. I am thankful that the light of divine truth is shining. I love the Review, and am pleased with its enlargement and its weekly tidings. I expect to peruse it with pleasure while I live.

SISTER E. R. BRIGHAM, writes from Mannsville, N. Y.: A little more than one year has passed since I received the truth, and I can say to-day that I am glad that I ever was led to come out from the world and embrace it. I feel to praise the Lord for the hope of the soon coming of our Saviour, although it will be through tri-

als and persecutions that we must be purified and made ready to meet him. I believe that I can by the grace of God endure them all, and at last come off conqueror through him who hath loved me. But amid all the trials and temptations of the Christian, there is a joy and peace which the world cannot give. I often feel the approving smile of my heavenly Father resting upon me, and with hope and faith I am looking to the end of the warfare, to the starry crown, to the immortal life, which are to be the final inheritance of the faithful. I am glad that all the saints are soon to be gathered home, and if we are faithful a little longer we shall meet with the dear ones that death has removed from our society here. Though we parted from them in tears we shall meet them with songs and everlasting joy.

BRO. WM. HARRIS, writes from Port Byron, N. Y.

I see by the Review that a second enlargement is talked of. I hope it will be carried into effect. You may put me down for three dollars a year, and if that is not enough I will try to pay more. I find the paper almost doubly interesting in its present enlarged form.

SISTER E. HEMENWAY writes from Ludlow, Vt.: I feel somewhat the importance of giving diligence to obtain the common salvation; yet as I have such opportunities of reading God's word, and hearing his truth brought out in a pointed manner by his servants from time to time, also the Testimonies, and the light on the subject of the Health Reform, I am astonished that I make so little advancement in a divine life. Thankful for a few drops of mercy, I yet pant for full salvation. And as I know it is free, I often ask myself, Why this lack? The answer comes from God's word, "Break up your fallow ground." "It is time to seek the Lord till he come and reign righteousness upon you." The heart must be prepared for the reception of the truth in order that it may bear fruit. I have not so fully heeded the counsel of the true and faithful Witness as I should have done. Jesus has been pleading for me, the Lord has been digging about me by mercies and afflictions. I tremble, lest if I awake not to righteousness, I be cut down as a cumberer of the ground, rejected of the Lord as reprobate silver. May the Lord grant for his name and mercy's sake that this dust which has hitherto lived too much to the gratification of self, may be so thoroughly converted to the truth, and so sanctified through obedience to the same, that when Jesus comes it may receive immortality, and with all the redeemed be permitted to walk the golden streets of the New Jerusalem.

BRO. E. G. STEVENSON writes: I had a good visit with the little band in Chicago on Sabbath, Jan. 19. While waiting on the Lord at the house of sister Mills, we had the blessing of the Lord without measure. There was great freedom in our midst. Two more honest souls expressed their determination to keep all of God's commandments. One of them is a colored soldier. There are others at the soldier's home who manifest a great interest in hearing these truths, these blessed and sanctifying truths, which are well calculated to fit and prepare a people for translation. Bro. Parker is trying to do all that he can for the promotion and upbuilding of the cause in that place.

SISTER G. W. PIERCE writes from Warsaw, Ind.: I can now sympathize with the lonely ones, as I have not met with any of like faith for nearly two years. O my dear friends, the time seems long. I think no one can love the assembly of the saints more than myself, but as I cannot see you face to face, let me say that God is my helper, and in him do I put my trust. I am trying to live out the Health Reform, and hope to be a true overcomer. But when I see the slow advance I make, I should get discouraged did I not remember that the race is not to the swift, neither the battle to the strong, but they that endure to the end, the same shall be saved. Lonely ones and pilgrims in this vale of tears, let us look up. Not long will our Lord delay. Oh! no. We have only time to finish our work and get ready to meet him with joy.

A VICTORY WON.

HAVING been a slave to tobacco over forty years, and having often tried in vain to free myself from the chains which bound me, I became almost discouraged, thinking that I must die a slave. I had been convinced for a long time that tobacco was undermining my health, and consequently it was wrong to use it. I saw also that I must be cleansed from all filthiness of the flesh and spirit.

My servitude continued more than eighteen months after I became a Seventh-day Adventist. Oh how I longed to be free from this bondage. About two years

and a half ago, I made up my mind that with the help of God I could and would be free; I would not use the filthy weed any longer. I would not merely try to leave it off as formerly, but let it alone indeed and not taste it again. When I had firmly made up my mind as above, thank God the victory was won, and I was free. I have had but few temptations in that direction since. I mean now to fully live out the Health Reform and take every advance step with God's remnant people.

I have been trying to serve the Lord for thirty-five years. I drank the bitter cup of disappointment in 1844, and have passed through many trials since. Sometimes when my children and other friends have been snatched away by death, I have almost felt to murmur and say, All these things are against me. But I can now look back and see that the hand of the Lord has led me all the way; and although trials thickened around, I can adopt the language of Caleb and Joshua in Num. xiv, 8, 9, "If the Lord delight in us," &c.

NASON HOYT.

West Union, Iowa.

SPEAKING AND PRAYING IN PUBLIC.

DEAR BRETHREN AND SISTERS: I feel like addressing a few words to you on this important subject. I write, not to inform you that public speaking and prayer, are duties we owe to our God and to ourselves, for this we know. What I wish to speak about, is the manner in which these duties are often performed. I have seen a great many Christians arise and talk of the goodness of God, with their eyes fixed upon the floor so that they saw no one, nor could any one catch their eye. This seems to me to be wrong. Were a stranger telling us what great riches some friend had bestowed upon him, keeping his eye from coming in contact with ours, how much, think you, would we regard the story? So when the wicked hear us witness for Jesus, telling of what he has done for us, with our eyes upon the floor, how much confidence can they have in what we say? When honest people talk, their eyes meet; and should it not be the same when Christians speak, if they speak the truth?

Again, is it right for Christians when they pray in public to speak so low that none can hear what they say? Is it not safe for the bystander to conclude that they are cold professors and their religion not worth having? Paul in his letter to the Corinthians, writes against the practice of speaking in unknown tongues; and if we speak so low as not to be heard, do we not virtually do the same thing? When this is the case, how shall he that occupieth the same room say, Amen? 1 Cor. xii, 16.

Then again, some speak too loud when they pray. This is wrong. God's ear is not heavy that he cannot hear; and it is truly painful to the hearer. We ought to be in earnest in prayer, and if we are, and do not smother our voices with our hands, there will be no trouble in our being heard, and that is all that is necessary.

Much more might be said upon this subject, but I leave it for more able minds, fearing that I, in my awkwardness, may give offense and discourage some one from doing duty. It is better to speak low than not to speak at all; and I say if circumstances were such that we could not speak above a whisper, let us in this way lift forth the praise of God. We believe in reform; and while we are reforming in our mode of living, so as to increase our health and strength, let us reform in our manner of using this strength in praising God; remembering that much depends upon the words we speak, for our Saviour says, Matt. xii, 37, "By thy words thou shalt be justified and by thy words thou shalt be condemned."

E. G. DOUD.

Vassar, Mich.

WIVES AND MOTHERS, READ.

[Is the family altar in danger of falling down in any home which the Review visits? If so, we commend to the heads of such family a serious consideration of the following experience which one of our correspondents sends us for the benefit of our readers. Your neglect may be causing painful effects of which you little dream, and which you will hereafter sorely lament.—Ed.]

It was long ago that our family altar was partially broken down. I say partially, for once a day we were gathered to hear some portion of the blessed Book, and kneel with reverence before our Maker, while the voice of prayer ascended from the lips of our father, but mother's voice was silent. There had been a time when morning and evening her voice had united in the thank-offering, but it was no longer thus. Then there came a change. There was something of a revival of religion in the place—mother's interest was awakened for her children—and again morning and evening we all gathered at the home altar, and the voice of prayer

ascended from other lips than those of father and mother. Oh! those were sweet seasons. I love in memory to wander back to those calm, sweet hours of prayer. Many times when I have been among strangers, or even among friends where there was no family altar, my heart has turned with a yearning to home, where I knew "the family group were gathered;" and how it would comfort my heart to know that they prayed for me, the absent one.

But as time wore on, there came another change. Mother ceased to join in the prayers. At first I felt surprised, but thought perhaps she would the next day. But day after day came and went, and still her voice was silent at the hour of prayer. Oh! how I did long to hear her pray, for I wanted to, but if mother did not pray, how could I? No, I must wait for mother, and many times I rose from my knees with tears streaming down my cheeks, went out into the still night, and with clasped hands, and eyes upraised to the silent stars, prayed with all the energies of my being, that mother might again join in the praying. But my petition, whole-souled though it was, did not receive immediate answer. It was not long ere mother was so tired at night that she would retire without waiting for prayers, and soon the children one by one left for their beds, and with anguish of heart I too would go. Sometimes father would read and pray with no one present but me, but after a little, he, too, would retire without prayer, and again the family altar was partially in ruins. Not wholly, for every morning the Holy Book was read, and father's voice was heard in prayer. But that did not satisfy me. I longed and prayed for the evening worship. When the twilight shadows deepened, often the family would all be gathered, and at such times I would linger in the room when I wished to go away by myself and pray, hoping that we should have family prayer, but for a long, long time my yearnings were unsatisfied.

Dear mother! little did she know the grief she caused her child by that neglect of duty. But my prayers were at length answered, and in my memories of that home now, I see all kneel around that unimpaired altar, and parents and children unite in prayer and praise.

Mothers, draw your lesson from my recital, and be not backward in performing your home duties.

Obituary Notices.

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

DIED, in Owasso, of consumption, March 7, 1867, sister Catharine, wife of Alfred F. Wilkinson, aged 25 years. She embraced the truths of the third angel's message six years ago under the teachings of Bro. Bates, and her faith remained firm till her death. She left a good evidence for her friends that she will receive immortality when the Life-giver comes. Sermon, at the request of the deceased, by Bro. B. F. Robbins of this place, from 1 Thess. iv, 13-18.

M. BENEDICT.

Owasso, Mich.

DIED, in Vassar, Sabbath morn, Feb. 9, of convulsions, sister Mary J., wife of Wm. Howard, aged nineteen years, eleven months, and seven days. On Sunday we followed her to the grave, sorrowing, though not without hope. While the brethren were in Vassar with the tent, she chose Mary's good part, and when our church was organized, gave us her hand to go through with us to the kingdom. We believe she rests in hope of life when the Life-giver comes.

E. G. DOUD.

DIED, of consumption, at her father's residence, in Marion Co., Ind., Jan. 14, 1867, sister Martha Hornaday of Knoxville, Iowa, aged 48 years. She embraced the present truth in 1861, under the labors of Bro. Waggoner. She rests in hope.

P. M. LAMSON.

DIED, in Fair Plains, Montcalm Co., Mich., March 6, 1867, Bro. John L. Wilson, aged 40 years 6 days.

Bro. W. leaves a companion who loves the truth, with four children. It was his desire to live, that he might bring them up in the nurture and admonition of the Lord. Still he was willing to go. And as friends gathered around his dying bed, he exhorted them to be steadfast, as it would be but a few days before they would all be called home. Said he, "I expect to sleep a few days, and then come forth to my reward."

Remarks by the writer, from Rev. xiii, 13.

Our weeping days will soon be o'er,
Our nights of sorrow past,
We all shall reach the heavenly shore,
Beyond death's power at last.

P. STRONG.

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, 60c., 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. Preble, on the Sabbath and Law, Reviewed. 20c., 4 oz.
12. SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.
13. THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.
14. THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.
15. WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.
16. MODERN SPIRITUALISM: Its Nature and Tendency. The Heresy condemned from the 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

exposure 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 Elisha.
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, \$2.40. The two Charts with Key, \$1.00. 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 16c. 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, March 26, 1867.

THE meetings here are still growing in interest and profit. The commencement of the Sabbath, March 15, was a season of unusual interest, strongly reminding those who had part in the first message, of the refreshing seasons enjoyed by believers, in 1844. According to appointment, Bro. White met with us, Sabbath, the 16th, evidently much improved in health and strength since he left us. He spoke both forenoon and afternoon, and on Sunday morning. Sister White also gave a profitable and cheering testimony Sabbath afternoon. We ask our brethren still to remember us, as we trust they do, that the Lord will continue to work for us, and still prosper the important enterprises located here.

By a note from Bro. Matteson in another column it will be seen that he is now in this place, engaged in putting in type several new works on present truth in the Danish language. We would say that the Committee on Publications fully indorse Bro. M.'s efforts, and commend them to the support of all those who are interested in this branch of the work. These books, with the work on the Sabbath question issued last year, would form quite a good basis for labor among the Danes in this country. Bro. M. is impatient to enter that field, and anticipates a good work among the people of his native tongue. Let the work be well supported. Donations can be forwarded to this Office.

We have quite a number of articles already in type which are this week crowded out. We have also others lying on our table which we designed to introduce to add to the variety and interest of this number. But ere we were aware, the columns of the Review were full, and they must look to another number for a chance to appear. Each week adds to our convictions that the Review at its present size cannot be what it might be in a still larger form.

We place in our receipts this week a good number of pledges for the Health Institute, and donations to the Publishing association, sent in by Eld. A. C. Bourdeau. Bro. B. has many times rendered good service for the cause in like manner, for which he has our thanks. J. M. A.

An Acknowledgment.

In the vision given me in Rochester, Dec. 25, 1865, I was shown that picture-taking had been carried to too great lengths by Sabbath-keeping Adventists; and that much means had been spent in multiplying copies which was worse than lost. This means should have been invested in the cause of God. I was shown that we had done wrong in expending means in picture-taking.

We acknowledge our error. We deeply regret that we ever consented to sit for our pictures. For years I would not consent to have our pictures taken, though solicited so to do. How many times I have wished we had remained steadfast. But all we can do now is to confess our wrong and ask God to forgive us, and entreat the forgiveness of our brethren and sisters.

ELLEN G. WHITE.

Likenesses.

I NEVER believed that having one's likeness taken was a violation of the second commandment, yet regarded it as an idolatrous expense, and refused my friends firmly until Eld. Snook and another induced me to yield and have my picture taken at Knoxville, Iowa, in the year 1860. Since that time, I have had numerous copies of my picture and that of my family. And when it becomes a matter of traffic, the whole thing becomes a great wrong. In this I have sinned, and ask my brethren to forgive me, and pray that God will also pardon the wrong. It was setting a bad example before others. Since I have been sick I have mourned over the matter much. And now, as I visit the homes of my brethren, my eye can hardly meet a more painful object than one of these photographs. JAMES WHITE.

Spirit of Traffic.

A SPIRIT of traffic has been among our ministers, which some of them have confessed. And since the light has come out that it is wrong for them to sell even our own publications, when it can be done by others, my own wrong in this matter has appeared

very great, as others have been led into a spirit of trade by me.

While publishing the Review I erred in not taking more than half a sufficient sum, most of the time, of office funds to support my family. This lack I made up in the sale of English Bibles and other good books. This was wrong as it was a tax upon my strength, and led others to go into the sale of useful things not so sacred.

I should have been supported in my calling, and had nothing to do with selling books, charts, bread-pans, stationery, syringes and Medical works, at the office.

In justice, however, I would say that the Review, Instructor, and our publications, have not been a source of profit. Even now, with its numerous supporters and subscribers, the office is hardly self-sustaining. What I this day possess I am indebted to a few personal friends, and rise of property on three places we have owned in this city, which is equal to what we possess. JAMES WHITE.

God is True.

It is well known that my wife saw in vision, Dec. 1865, that it was my privilege to recover my health. And the reason I have not fully recovered, is not because the Lord has failed. He is true. I have erred, and in some cases made work for bitter repentance. My recovery was placed by the vision on conditions; but I have failed in not coming up to the conditions, and walking out by faith. I have never doubted the visions for a moment, or felt a rebellious feeling against them. I mean to live them to the letter. But confusion filled my then shattered brain, and all the mysterious circumstances in the case irritated my weakened nerves, until I seemed like one lost, and despaired for some time of recovery. May I not hope for a brighter future? Brethren, pray for me. From my heart I can say, God is good. JAMES WHITE.

Photographs.

WHILE others are making their acknowledgments of their error in the sale of photographs as a matter of merchandise, I would say, that I deeply regret that in this matter, I too, have been at fault. Brethren, forgive me, I will try to walk more circumspectly in the future. J. N. LOUGHBOROUGH.

To the Brethren in Michigan.

I WOULD say to the brethren in Michigan, that the interests of the cause in Battle Creek, preparation for the Conference, and other duties here, will probably prevent my leaving Battle Creek before the Conference. I shall probably resume labors with churches in Michigan according to your urgent requests, as soon as consistent with other duties. J. N. LOUGHBOROUGH.

To the Brethren in Tuscola Co., Mich.

I HAVE heard your many calls for me to visit you; but being much in need of rest, and having about a month's work to do at the Office before Conference, I shall have to defer coming to you till after that time. I. D. VAN HORN.

Appointments.

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

PROVIDENCE permitting, we will meet with the brethren at the house of Bro. William Smith in Convis, Sabbath, March 30.

Also at West Windsor, Apr. 6 and 7. A general gathering is expected from Oneida and Charlotte. JAMES WHITE.

I HOPED on leaving Maine to visit nearly all the churches in New England, before the session of the General Conference. I hoped to have Bro. Howard accompany me in the work. But it now appears to be duty for me to leave immediately for the West. At my request, Bro. Howard will fill the following appointments:

South Lancaster, Mass.,	March 23, 24.
New Ipswich, N. H.,	" 30, 31.
Boston, Mass.,	April 6, 7.
Dartmouth, Mass.,	" 13, 14.
Haverhill, Mass.,	" 20, 21.
Washington, N. H.,	" 27, 28.

I commend Bro. H. to the confidence of the brethren upon whom he may call. J. N. ANDREWS.

Change of Appointment.

I AM informed that nearly or quite all the brethren and sisters who lived in Vernon, Vt., have recently moved to Jamaica and vicinity; therefore I shall not

hold meetings in Vernon as I had appointed; but have arranged to hold meetings in Braintree, April 6 and 7.

The Lord willing, we shall also attend the next Quarterly Meeting in Wolcott, commencing Sabbath, April 13; and the Quarterly Meeting for the Sabbath-keepers in Franklin Co., which will be held at West Enosburg, Vt., April 20, 21.

Bro. Hutchins is invited to be with us at the meeting in Enosburg. A. C. BOURDEAU.

THE next Quarterly Meeting of the churches in Tuscola Co. will be held at Watrousville, Sabbath and first-day, April 6, and 7. It is expected that Elder Canright will attend this meeting. JOHN WALTON, Clerk.

THE next Quarterly Meeting of the churches of Marquette, Mackford and Fish Lake, Wis., will be held at Marquette, Apr. 6 and 7. THOS. McDOWELL.

THE Lord willing, the meeting at Marquette, Wis., will commence Wednesday evening, April 3, and continue over Sabbath and first-day. Will Bro. Chapman please meet me at Cambria on Monday, April 1. I will come in on the train from the West. R. F. ANDREWS.

Business Department.

Not Slothful in Business. Rom. xii. 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

CORRECTION: The pledge of \$25.00 to the Institute in No. 13 credited to Delilah Brown should have been given to Delilah Blanchard. POST OFFICE ADDRESS of Marshall Edson is Olcott, N. Y. F. GOULD, STOWE, VT.: You are not the person credited with the 75 cts. in No. 14. It happens to be a person of the same name in N. H. Your 25 cts. we credit under the same heading.

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. Mrs R Wood 30-11, C Champlin 30-11, I Brackin 30-13, A Brackin 30-13, C E Cramer 30-9, O Sanford 30-13, Mr Mc Clanchan 30-13, M Stickles in full, W N Parker 29-24, N Jeffords 30-13.

\$1.25 each. P Cornell 29-1, S H Hewes 30-15, Wm Jennings 30-13, G R Barber 30-1, A J Richmond 30-1.

\$2.00 each. P Alvord 30-1, M C Saunders 31-1, Sally Taber 31-13, H P Gould 32-16.

\$2.50 each. E D Belden 31-9, Asher Castle 31-11, James Steen 32-1, E Payne 31-1, Eld S Kirtzmillier 31-11, E Walworth 30-14, L Mann 32-19, E W Carpenter 1-13, W S Moon 33-1, W Dawson 31-13, J B Ingalls 32-1, A Crownheart 31-13, M Jennings 31-16, J Barrows 31-12, J T Collicott 31-14, J W McGuire 31-13, Eld Enoch Hunting 31-1, C F A Woodworth 31-1.

Miscellaneous. J B Hamilton \$5.00, 32-6, H N Lombard 1.50, 31-9, J Brown 3.50, 31-1, A Coryell 5.00, 33-1, D Blanchard 3.00, 32-11, J Ralston 1.50, 30-6, Wm G Watson 5.00, 33-7, Eld J B Goodrich 50c in full, E P Cram 30c, 30-7, S Campbell 1.50, 31-16, S E Edwards 3.00, 31-1, D L Daniels 2.25, 30-1.

Subscriptions at the Rate of \$3.00 per year.

L Smith \$2.50, 31-1, J Place 3.00, 31-1, M Edson 2.00, 30-9, Church at Hillsdale, Mich., for S Beckett 3.00, 31-13, L H Winslow 3.00, 32-1, J M Ferguson 3.00, 31-12.

To Make up \$2.50 a Year on Advance Credits at the Time of Enlargement. F Gould 25c.

Donations to Publishing Association.

Ch. at Ransom Center, Mich. \$20.00, H E Jenny 1.00, J Barrows 1.00, S R N Barrows 1.00, R Loveland 1.00, M A Peck 1.00, M M Churchill 1.00, H Patch 25c, Friends in Leslie, Mich., s. n., 15.00.

Cash Received on Account.

N R Rigby \$7.54, P C Rodman 21.80, Eld T M Steward 8.00, S B Whitney 4.00.

Books Sent By Mail.

Mrs B M Hibbard 10c, Wm G Watson 13c, T L Bane Jr 45c, M Borden 15c, J P Kamay 25c, H Howe 10c, Wm N Parker 25c, J T Collicott 25c, J W McGuire 25.50, L H Hunting 1.75, J Blair 20c, T Brown 50c, A J Richmond 1.50, W J Hardy 25c, B F Tiers 13c, W Cheever 0c, S W Herrig 50c, M B Perry 25c, B Kenney 95c, John M Wince 50c, Eld S Kirtzmillier 2.00, L A Spear 60c, J H Rogers 12c, W B Suthill 1.15, A Tuttle 25c, E Payne 15c, J Sutherland 10c, H A Flint 40c, A Woodruff 2.00, T Bryant 10c, D Marlin 7.50, H A Fonger 4 c, J B Goodenough 10c, Louisa Mann 10c, E Inman 13c, A D Farrar 13c, J B Ingalls 12c, F Ingalls 68c, L H Winslow 1.63, M J Shafer 12c, J L Pauley 2.00, H Hicks 13c, E Kincaid 73c, A E Hall 15c.

Charts Sent by Express.

R G Cowles, Portage City, Wis., \$4.00.

Michigan Conference Fund.

Ch. at Newton \$20.00, Ch. at South Genoa \$5.00, Ch. at Hillsdale 15.00, Ch. in Locke 3.00.

General Conference Missionary Fund.

Ch. at South Kingston, R. I., \$22.95; Exeter, R. I., 5.32; Ashaway, R. I., 22.34.

For the Western Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share. I C Vaughn \$25.00, C J Doty 25.00, A Gleason 25.00, Buel S Whitney 25.00, Mrs Sibyl Whitney 25.00, L M Gates 100.00, B Armitage 25.00, Wm Lawton 375.00, A F Lawton 75.00, J A Lawton 25.00, H E Jenny 25.00, A Effe 25.00, R H Peck 25.00, H D Peck 25.00, A R Morse 50.00, Betsey Morse 50.00, S H Peck 25.00, S R N Barrows 25.00, M M Churchill 25.00, H P Gould 25.00, C L Gould 25.00, F P Camp 25.00, A Tuttle 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. A Gleason \$5.00, I M Gates 100.00, B Armitage 25.00, J Barrows 25.00, H E Jenny 25.00, S H Lane 25.00.