

ADVENT



REVIEW

And Sabbath Herald.

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

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SON, GO, WORK IN MY VINEYARD.

"Go, work in my vineyard," I claim thee as mine;
I bought thee with blood, thee and all that is thine;
Thy time and thy talents, thy loftiest powers,
Thy warmest affections, thy sunniest hours.
I willingly yielded my kingdom for thee,
Left the song of archangels to hang on the tree;
In pain and temptation, in anguish and shame,
I paid thy full price, and my purchase I claim.

"Go, work in my vineyard;" there's plenty to do;
"The harvest is great, and the laborers few."
There is weeding and fencing and clearing of roots,
And plowing and sowing, and gathering the fruits.
There are foxes to take, there are wolves to destroy;
All ages and ranks I can fully employ;
I have sheep to be tended, and lambs to be fed,
The lost must be gathered, the weary ones led.

"Go, work in my vineyard;" Oh, "work while 'tis
day,"
For the bright hours of sunshine are hastening away,
And night's gloomy shadows are gathering fast;
Then the laboring time shall forever be past.
Begin in the morning, and toil all the day.
Thy strength I'll supply, and thy wages I'll pay;
And blessed thrice blessed, the diligent few
Who shall finish the work I have given them to do.

The Sermon.

I charge thee: there are here 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.

OUR PRESENT POSITION, In the Waiting, Tarrying Time.

BY ELD. A. C. BOURDEAU.

TEXT. "For yet a little while, and he that shall come, will come, and will not tarry." Heb. x, 37.

This is one of many passages of scripture which contain a promise relative to Christ's second coming. It can refer to no other advent but to that of Christ. And though there are many scoffers in this age of the world, who are often heard, saying, "Where is the promise of his coming?" etc., yet we are assured that the Sacred Scriptures abound with plain and decisive testimonies upon this glorious subject, that are yea and amen to the believers of Bible truth.

If we examine a few of these testimonies, we shall clearly see, 1. That when Christ ascended up on high, he went to the Father's house, or New Jerusalem, which has many mansions, to prepare a place for his people, and gave us the assurance that he will come again the second time, personally and visibly, in like manner as he was seen going into heaven, yea, as visibly as the lightning that cometh out of the east and shineth even unto the west, so that every eye shall

see him. Acts i, 9-11; John xiv, 2, 3; Rev. i, 7. 2. He will come on the world in general; even on professors of religion who are not found watching and getting ready, "as a thief in the night." But God's people, who are an exception to the general rule in this case, he will not overtake as a thief. They have the more sure word of prophecy, which is as a light that shines in a dark place; and while the signs of the times show that they are living in the perils of the last days, and that solemn scenes are impending, they are exhorted to not sleep as do others; but to watch and be sober. They watch and labor soberly and diligently that they may be found of him without spot, and blameless; and thus, at his appearing, they are enabled to say, Lo, this is our God; we have waited for him, and he will save us; . . . we will be glad and rejoice in his salvation. 1 Thess. v, 2-6; Rev. iii, 3; 2 Pet. i, 19; Matt. xxiv, 33; Isa. xxv, 9. 3. Then it is that, at the voice of the archangel and the sound of the trumpet, the dead in Christ shall be raised incorruptible, the living saints be changed, and they together shall ascend to Heaven with their Redeemer, to inhabit those blest mansions prepared for the pure and holy; that the wicked shall be destroyed with the brightness of his (the Lord's) coming; and that the earth will be desolated, turned upside down, utterly emptied, and utterly spoiled. "Nevertheless, we, according to his promise," says Peter, "look for new heavens and a new earth wherein dwelleth righteousness." Or, "wherein will dwell the righteous." Greek. From the second advent, when the wicked are all destroyed, and the saints caught up in the clouds to meet the Lord in the air, a period of one thousand years is measured off before the resurrection of the wicked, which is the period that the saints remain in the city above, until the time of the renewing of the earth for their eternal abode, which cannot take place until after the second resurrection. 1 Cor. xv, 51, 52; John xiv, 3; 1 Thess. iv, 13-18; 2 Thess. ii, 7, 8; i, 7, 10; Isa. xlii, 9; xxiv, 1-3; 2 Pet. iii, 12.

These testimonies are an utter refutation of the idea that the second advent of Christ took place at the destruction of Jerusalem; or in Modern Spiritualism; or that it takes place every time that a person dies.

But our text not only contains a promise concerning the coming of Christ; but it also brings to view a "little while" or waiting time, during which, the Lord is tarrying, but at the end of which, it is affirmed, he will come and will not tarry. A scripture of similar import is found in Hab. ii, 3: "For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

The vision here which is commanded to be written and made plain on tables that he may run that readeth it, is personified. It relates to prophecies which bring to view the coming of Christ and certain events that transpire previous to, and at his coming. It also refers to prophetic periods, some of which reach down to the time of the end. And after the leading prophecies and signs which show that Christ is near are fulfilled, and all the prophetic periods have ended, then, though it tarry, though the second advent which is a point mentioned in the vision, does not take place,

God's people are told to wait for it; because it will surely come, it will not tarry.

The tarrying, or waiting mentioned here and in our text, certainly conveys the idea that God's people who live at that time have previously dwelt upon the subject of the second advent and looked to an appointed time for it to take place, but have been disappointed. For, supposing that a man is returning from a journey, it cannot emphatically be said that he is tarrying, or that his friends are waiting for him, unless they have looked for him to come at a certain time and he has passed that time.

The two verses that precede, and those that follow our text, show that during the waiting time the church are required to exercise faith and patience, and to get a preparation to receive the promise; and that except they do this, they are in danger of drawing back, and of falling away into perdition. "Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x, 35-39.

Having made these introductory remarks, I will now try to show where this scripture has its application, or fulfillment: or, when the waiting time commenced.

In our investigation thus far, we have seen that whenever this scripture begins to be fulfilled, or the waiting time commences, the Lord's coming is very near; therefore we cannot look back in past centuries for its application. Hence Paul said to his Thessalonian brethren, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that Man of sin be revealed, the Son of perdition;" etc. 2 Thess ii, 1-8.

This text plainly shows that the day of the Lord, or the coming of Christ, could not be expected to take place in the days of Paul. A falling away had to come first. The mystery of iniquity, said Paul, doth already work. When Christianity was preached to the Gentiles, as the people of different nations embraced the Christian religion, they brought with them more or less of their traditions and idolatrous notions.

These were gradually mixed with Christianity, and thus the standard of true religion was lowered, and a falling away took place which ended in the papacy, represented by Paul's Man of sin, Daniel's little horn, and John's blasphemous beast, which are clearly identical. This power commenced in A. D. 538, and was to continue a time, times, and the dividing of time; or, forty and two months, or 1260 prophetic days or years; bringing us down to A. D. 1798, until which time the coming of the Lord was not to take place.

Besides this, there are other prophetic periods which extend further down the stream of time. But I will here notice only one of these periods, at the ter-

mination of which, we understand the "little while" or waiting time, mentioned in our text commenced.

In Dan. viii, 13, 14, there is a definite period of time brought to view which is to the point. In verse 13, it is recorded that Daniel heard one saint asking another the question, "How long shall be the vision concerning the daily (sacrifice) and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Then the angel said unto Daniel, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

In symbolic time, a day signifies a year. Num. xiv, 34; Eze. iv, 6. It is not necessary for me to say much here to show that the 2300 days in this text are symbolic. The nature of the subject with which they are connected, and the fact that the rest of the vision which contains them is composed of acknowledged symbols, prove this beyond the shadow of a doubt. The 2300 days denote 2300 years.

With a proper understanding of the subject, we clearly see that the seventy weeks in chapter ix, 20-27 are the first 490 years of this period; that they were determined, or literally cut off upon Daniel's people, and therefore belonged to the Jews; that they commenced in a little past the middle of the year, B. C. 457, and reached to the autumn of A. D. 34, where the work of the gospel among the Jews as a nation closed, and the way was more fully opened for it to be extended to the Gentiles; and that this left 1810 years of this period of time for the Gentiles, which brings the termination of the 2300 days in the autumn of A. D. 1844. Then, said the angel, shall the sanctuary be cleansed.

The subject of the sanctuary is clearly delineated in the word of God, and the work connected with it is represented as filling an important place among the means that have been provided for the salvation of mankind.

Under the old dispensation, in the days of types and shadows, a worldly sanctuary was built by the children of Israel, which had two apartments; the first, wherein was the candlestick, and the table, and the shew bread, which is called the sanctuary (or holy, margin). And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna; and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat. . . . Now when these things were thus ordained, the priests went always (or daily, see Heb. x, 11,) into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year. Heb. ix, 1-7.

This sanctuary was not an original building. A pattern of the original sanctuary in Heaven had been shown to Moses, and he was commanded to make all things according to this pattern. And the sanctuary of the old covenant, the priests, the ministration of the priests, and the gifts and sacrifices that were offered, were all types and shadows: "who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, see, saith he, that thou make all things according to the pattern showed thee in the mount." Heb. viii, 5; Ex. xxv, 40. "Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Verses 1, 2. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Chap. ix, 24. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Verse 12.

The fact of the cleansing of the heavenly sanctuary is plainly taught by the apostle Paul in the following scripture: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the Heavens should be purified with these (or there was a necessity, therefore, that

the representations indeed of the holy places in the heavens, should be cleansed by these sacrifices, Macknight); but the heavenly things themselves with better sacrifices than these." Heb. ix, 22, 23.

The cleansing of the sanctuary mentioned in Dan. viii, 14, cannot refer to the earthly sanctuary which was destroyed 1774 years before the 2300 terminated. It must, therefore, refer to the heavenly.

In the type, the most holy place was entered only on the day of atonement, on the 10th day of the seventh month, when the sanctuary was cleansed from the sins of the people which had been transferred from themselves to the beasts that were offered up, and through the blood of the sacrifices to the sanctuary itself. Then, not only the sanctuary was cleansed, but the people were also cleansed from their sins.

In Lev. xvi, it is clearly described how this work was accomplished; and it is shown that cleansing the sanctuary, and making the atonement, are identical, and that when the high priest had by blood removed the sins of the people from the sanctuary, he transferred them to the scapegoat who was sent away, with all the iniquities of the children of Israel, into a land not inhabited.

In the antitype, after Christ had ministered from the time of his ascension as a priest in the holy place of the heavenly sanctuary, he, as our High Priest, changed his position in Heaven and entered the Most Holy place on the great day of atonement which commenced in 1844, on the tenth day of the seventh month, Bible time.

Here the cleansing of the sanctuary commenced, which does not refer to physical impurities or uncleanness, for nothing of this kind exists in Heaven; but it refers to the sins of God's people, which, having been confessed by them to God, and transferred through Christ, our great sacrifice, to the heavenly sanctuary, are to be entirely removed from it. This cleansing is accomplished by blood, as we have already seen. And we understand that it can emphatically be called that work of the judgment which was to begin at the house of God. When the end of all things is at hand, inspiration says, "For the time has come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God." 1 Pet. iv, 7, 17.

Then this work consists, 1. In investigating or reviewing the cases of, first, the dead in Christ, and then the living saints. 2. In blotting out their sins, which Peter said was to take place when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, etc. Acts iii, 19, 20. 3. In transferring those sins that are blotted out or canceled by the efficacy of the blood of Christ to the antitypical scapegoat, the great author of sin—the Devil—who, in addition to his own sins, must finally bear all the sins of God's people; but the wicked will bear their own sins.

When the glory of the Lord fills the tabernacle or temple in heaven, as it was in the type (Ex. xi, 34, 35; 1 Kings viii, 10, 11), there is no ministration. Rev. xv, 8. Probation then ceases forever. God's people, the host, will then be free forever from their iniquity. The sentence passes, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11. This takes place before Christ's coming, for he continues, "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Verse 12.

As soon as the ministration of the Lord Jesus in the holiest of all is closed, God then commences to pour out the wine of his wrath without mixture upon the earth, in the manner described in Rev. xvi, where we see that when the seven last plagues are falling, the first plague falls, then the second is to be an addition to the first, and then the third an addition to these two, and so on, till finally the seven are all falling together upon the wicked. They continue to fall till God speaks from heaven, saying, "It is done;" the earth reels to and fro like a drunkard, and is utterly broken down (Isa. xxiv, 19, 20); and the Lord comes

to redeem the dead and living saints, and gathers them to himself in glory.

Then Satan is bound a thousand years, and cast into the bottomless pit, or confined to the earth which is in a state of desolation without an inhabitant. But during the thousand years, the redeemed saints reign as kings and priests with Christ in heaven, and are seated upon thrones, and judgment is given unto them. Rev. xx, 4, 6; v, 10; John xiv, 3; Matt. xix, 28. They are engaged in judging the wicked. Says Paul, Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels? 1 Cor. vi, 2, 3. At that time the saints shall judge even fallen angels, who, in the great burning day, will, with Satan and the wicked, be burned up root and branch. Mal. iv, 1; Jude 6. This is the closing up scene of the great day of judgment which commenced in 1844. Then the earth will be renewed, and the immortal saints will enter upon their everlasting inheritance.

But time and space will not allow me to dwell any longer upon this point. And besides this, I have been digressing from my subject, though my object in doing this was to show the consistency of our position relative to the scenes of the judgment, and to confirm the reader in the view that the great prophetic period of Dan. viii, 14, ended in 1844, and that ever since then we have been living in the hour or time of God's judgment, which I trust I have not failed to accomplish.

Now it is a well known fact that for a few years previous to, and at the termination of, the twenty-three hundred days, a great movement was made among the religious bodies in nearly the entire civilized world, relative to the second advent of Christ; that the Adventists rightly understood that prophetic time would end in 1844, as it is clearly demonstrated in the tenth chapter of Revelation, where the time there mentioned must refer to the prophetic periods contained in the little book open in the angel's hand, in regard to which Daniel had been told, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end;" when, as he was informed, "many shall run to and fro and knowledge shall be increased," (Dan. xii, 4, 9,) and that, owing to a mistaken view which they entertained purporting that the earth was the sanctuary, and that it would be cleansed by fire, they looked for the Lord to come when the twenty-three hundred days expired; but as he did not come then, they were bitterly disappointed.

With these facts before us, I think we have a clue to where the waiting or tarrying time commenced. It certainly commenced at the time that we were disappointed in 1844. It is true that since that time, some have been setting time repeatedly, for the Lord's coming; but their work in this direction is plainly represented by the course pursued by the foolish virgins, as brought to view in Matt. xxv, 11-13. "Afterward came also other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

(Concluded in next No.)

"YOU NEVER TOLD ME." Will you come with me and see poor Clara? Step softly, and with a solemn tread, for Death is here.

Hark! how she moans. See how wildly she throws her arms, and how bloodshot is that once beautiful black eye. Hear her shriek, "Father, mother, why didn't you tell me? "Tell you what, daughter?" asked the agonized father.

"Tell me there was a hell!"

"There is none, Clara, none for you; God is merciful; there is no hell."

"There is, there is; I feel it; I know it; my feet are stepping into it; I am lost, lost, and you never told me."

So died a beautiful girl of eighteen summers, a child of irreligious parents, who had taught her all but the true wisdom; who blindly making her their idol, were left to hear her dying reproaches and anguished cries. Shall our children ever confront us with the cry, "You never told me?"

CEASELESS PRAYER AGAIN.

"Men ought always to pray, and not to faint."
"Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you." Luke xviii, 1, 1 Thess. v, 17, 18.

The duty of prayer is acknowledged by all the children of God. Like Jacob's ladder, "it points our ready path to Heaven." The most eminently pious are the most prayerful. David, Daniel, and Luther, were eminent for prayer. They all prayed thrice a day. The latter spent three hours each day in prayer. The two former, probably, not less. Whitfield, it is said, "read the whole Bible on his bended knees!" in prayer of course—a reverence, a love of God and his word, seldom found!

"Who that knows the worth of prayer,
But wishes to be often there?"

Many, in public and private do it by reading set forms; or, like children, commit and say their prayers, but do not pray. They may have an excellent form and say it fluently, as the writer has witnessed, sitting, or pharasaically standing instead of kneeling, betraying a want of heart, reverence and humility. Are not such prayers an "abomination to the Lord?" Prov. xv, 8.

"My house" says God "shall be called a house of prayer for all people." Isa. lvi, 7. Mark xi, 17. This harmonizes with our subject; and we may always know where to find the God of prayer. Poor, sinful mortals, as we all are, feeling our weakness, dependence, emptiness and poverty, what a consolation it is to know there is a God, so great, so good, who careth for us; to whom we may always go with unsuspecting confidence and unbosom our souls, and obtain mercy and pardon for all our numerous sins. Blessed are all who thus feel and go in time to this glorious God for help. Woe to all who stay away! They must forever die!

Prayer, therefore, is not merely a duty, but a privilege, a pleasure, a feast of the sweetest, richest kind! But to whom? To all? By no means. It is only so to the real, faithful Christian, not the hypocrite, the pretender. Why then does he pray at all? For two reasons, mainly: 1. To be seen of men. Matt. vi, 5. To gain their applause, to be esteemed righteous. 2. To quiet conscience,—thinking, perhaps, without it he will not be saved! Thus making a saviour, as it were, of his prayers! And yet he has no delight in secret prayer!

On the other hand, sweet and delightful as is all prayer to the real Christian, how does he regard his prayers and all his religious services? Totally worthless, but as they are purged in the blood of Christ! Strange language to the hypocrite! Hence the true Christian, instead of making any or all his religious duties a saviour, renounces all merit in them; and in life or death, casts his naked soul upon the naked mercy of God in Christ, as the sole ground of his hope of life eternal, beyond the grave.

Distaste for prayer betrays a want of love to God, for if we love him we shall delight in his company—the more, the better. The same of earthly friendship. He that loves a fellow-mortal delights in his society. The more and better he loves, the more and better he delights in his company. This is plain, a rule without an exception. If we love God as we should, most and best of all, we shall delight in his company most and best of all, and ceaseless prayer will prove no task or burden. It is not simply the duty of prayer itself, therefore, but perpetual, persevering prayer, as founded on the above texts, that now claims our attention.

Prayer may be silent or vocal, but more properly the latter, petitions put up to God, in the name of Jesus. And as to "ceaseless prayer" common sense seems to be all the interpreter necessary. It is not, cannot be a perpetual use of words, nor the consumption of all our time. No; for it is well known that we have many other duties, both for the tongue and the use of time, that need not be mentioned.

Hence, ceaseless prayer is a regular, prompt, persevering habit of prayer, in private or public, as the case may be, on all proper occasions, at home or abroad. To this end, our hearts should be like a well-

tuned instrument of music, or like a well-fledged bird, ready for use or flight each moment of time. Thus it should be with every gospel minister,—ready for every good word and work.

Again, The call of Abram to leave Ur in Chaldea, his native place, his travel toward Canaan, his new name, and offering his beloved son Isaac, are typical of the travels and trials of the church of which he, in a sense, was the father. Gal. iii, 7, 29. Abraham was a stranger and a pilgrim to a "city which hath foundations, whose builder and maker is God." Heb. xi, 10. Yes, a traveler going home. So are all Christians, bound to the heavenly Canaan. But what has this to do with ceaseless prayer? Let us see. The Christian is a traveler. His journey, as such, begins at conversion, and ends at death, or at the second advent of our Lord. Here, like Lot at the call of God, he leaves the Sodom of this world and flees the wrath to come.

Journeys, long ones especially, are attended with many trials, among which are dust and dirt. Neat and clean as the traveler may be at the outset, he does not long remain so. No; his road is dusty. The moment he starts a gust may fill his eyes; if not, dust begins to settle upon him as he advances. Hence he must wash and brush. This is an every-day work. Such is the journey of the Christian. He has also a dusty road to travel, very, very dirty,—the road of a sinful, wicked world,—polluted and polluting. What is to be done? Wash and be clean. But where? and how? The closet is his inn, his dressing-room. Here he must use the brush of prayer, the water of purification, wash and be clean. In either case it is an every-day work; and cannot safely be neglected.

The Christian, therefore, must be careful not to lose, or let the key of his closet grow rusty, for want of use; also not to let the grass grow in his path of retirement, betraying his lack of constancy in visiting the bower of prayer. No a rusty key is not so easily turned, or lost key found; neither is a path swamped with weeds, or briars, so easily kept, or traveled. Punctuality will make both easy.

Moreover, friends sometimes are so long separated that when they meet they meet as strangers. They do not recognize each other they are so altered in looks, and language. Of course there is no gladness, no rejoicing, for the time being. Thus it may be with us and our Saviour. We may so long neglect our closets, that when we meet, if ever we do, we meet as aliens. We know not Jesus, or ourselves, properly speaking; neither does he know us, favorably. Hence, the felicity of former interviews is gone. Will it ever return? Not with all, perhaps. A real Christian may for a time neglect his closet at much cost; and yet by repentance and new obedience, be taken into lasting love and fellowship again; but such an experiment is hazardous in the extreme; for if we depart from the Lord he may depart from us, not to return. Then, woe to us. Hos. ix, 12.

The true Christian having well begun his journey, should "hold on his way," Job. xvii, 9, to the end. Rev. ii, 10. Here is the proof of being true and faithful, "If ye continue in my word," said Jesus, "then are ye my disciples indeed." Having formed an acquaintance with Jesus, the Christian is to hold on and become more and better acquainted with him, growing in grace and in the knowledge of that Blessed One continually, that when he meets him in the Heavens he may know him at once, take him, as it were, by the hand and embrace him. To forget him here is to be forgotten by him hereafter. Oh! how perilous! He claims that he should be in all our thoughts. This is in keeping with our subject. God is the last of all to be forgotten. How can we forget him in whom we live, move, and have our being, the giver of every good and perfect gift?

Again. In a world like this, so full of enemies, pits and snares, the Christian traveler can not be too careful, watchful and prayerful. He should be wise as a serpent, harmless as a dove, picking his way the best he can lest he be ensnared or perish in the wilderness!

Travelers are sometimes annoyed by characters of the baser sort soiling their garments, being themselves covered, dirt-proof, so that an attempt to hurl it back

upon them would be their sport. None but a fool would stop to do this, for common sense would not sink itself, to battle with them. It would leave them at once, victors to their own liking, seeing they could injure him, but not he them. Unequal contest.

So with moral travelers, the righteous and the wicked, going different ways, as seen in Matt. vii, 13, of sin and holiness. It is plain the former can pollute and injure the latter, but not the latter the former. Sin is itself ruin. It can, it has ruined much good; but sin, in character, can be made neither better nor worse. Thus, it has nothing to win or lose in this respect. It risks nothing in battle.

The natural man having much sin and no holiness in his heart, has no internal conflict, being left in possession of the former alone, there is nothing of the latter to dispute its claims. Hence, he knows nothing of internal conflicts, the holy war within. Ps. lxxiii, 5. Of this war, the apostle Paul knew much, as seen in Rom. vii, but he fought his way through, finished his course, and kept the faith, thus securing the victor's crown.

As the Christian traveler nears his journey's end—he is home—he is more and more particular to be found in the "wedding garment," neat and clean. How particular is the fop, the dandy, the votaries of fashion, when going to an assembly, or to see and be seen of a prince or princess, to appear in appropriate neatness and elegance. What, then, of the Christian gentleman or lady, who is going to join the general assembly and church of the first-born in Heaven, to see God, the Judge of all, who is of purer eyes than to behold evil, or look on iniquity? Surely, as a member of that church that is to appear in the heavenly Jerusalem, "without spot, wrinkle, or any such thing," he or she must be like their God—pure, holy—washed in their Saviour's blood and make whiter than snow. Eph. v, 27.

Are all thus particular who bear the Christian name, anxious to be found of God in peace, in garments white and clean, so made by the blood of the Lamb? No, alas! how many there are, ministers not excepted, who neglect their closets, join with unbelievers and worldlings, and walk with them, hand in hand, tittering and laughing, to the circus, theater, or the ball-room, as the case may be. This is seen more in cities and large towns than elsewhere, and the serious Christian is an awful sight indeed, one of the "signs of woe, that all is lost!" No good is said of the worldly, prayerless, laughing Christian. See Luke vi, 25; Rom. xii, 2. A spirit of levity is not the spirit of Christ. No. His was a spirit of prayer, purity, seriousness. He was seen often to weep, never to laugh! He could not laugh in the face of poor sinners doomed to die. Oh! how the heart of the serious Christian sickens and sinks within him, to witness such levity as he everywhere sees, especially among worldly, graceless professors, deeply covered with the dust of sin, yet manifesting no uneasiness about it, or desire to wash and be clean. Is not this proof enough that such have not the spirit of Christ? Where that spirit is, it operates as Christ did in the temple at Jerusalem. John ii, 15. It will make a clean sweep of the temple of the heart, all its idols and pollutions.

Such professors must meet with a woful disappointment of salvation! The number will not be few. "Many," says Christ, "will say to me in that day, Lord, Lord," &c. "And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity." Matt. vii, 21-23. "Lord, is it I?" Let the question search us through and through before it is too late! "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting." Ps. cxxxix, 23, 24.

In conclusion, dear brethren and sisters, are we in full dress to meet our King? He will soon be here. Are our garments white and clean? If so, happy souls! we pass from death to life and immortality! If in rags of filth our doom is death, death eternal! If white and clean, ripe and ready, faith will end in sight, hope in fruition, and ceaseless prayer in ceaseless praise.

C. MONROE.

Waldo, Me.

The Commentary.

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

Eating and Drinking Unworthily.

1 Cor. xi, 27-29. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

It is extremely doubtful whether a person can properly partake of the Lord's supper without a deep sense of unworthiness. The text does not refer to the worthiness or unworthiness of the person, but to the manner in which the eating and drinking is performed. The Corinthians had abused the sacred institution, forgotten its solemn significance, and made it a profane feast in which "one was hungry and another was drunken." They ate and drank "unworthily"—"not discerning the Lord's body." This is what the apostle reproved. "But let a man examine himself, and so let him eat of that bread, and drink of that cup." Let him in the love and fear of God approach the table of the Lord, discerning the solemn, and yet joyful, significance of the sacred institution, and he will not eat and drink unworthily—eating and drinking condemnation to himself.

R. F. COTTRELL.

When and Where the Revelation was Given.

Rev. i, 9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

The subject here changes, John introducing the place and the circumstances under which the Revelation was given. He first sets himself forth as a brother of the universal church, and their companion in the tribulations incident to the Christian profession in this life.

And in the kingdom. These words have been the occasion of no little controversy. Does John really mean to say that Christians in the present state are in the kingdom of Christ; or, in other words, that Christ's kingdom had already been, in his day, set up? If this language has any reference to the present state, it must be in a very limited and accommodated sense. Those who take the ground that it has its application here, usually refer to 1 Pet. ii, 9, to prove the existence of a kingdom in the present state and to show its nature. But, as was remarked on verse 6, the literal reign of the saints is yet future. It is through much tribulation that we are to enter into the kingdom of God. Acts xiv, 22. But when the kingdom is entered the tribulation is done. The tribulation and the kingdom do not exist contemporaneously. Murdock's translation of the Syriac of this verse, omits the word kingdom, and reads as follows: "I John, your brother, and partaker with you in the affliction and suffering that are in Jesus the Messiah." Wakefield translates: "I John, your brother, and sharer with you in enduring the affliction of the kingdom of Jesus Christ." Bloomfield says that by the words tribulation and patience, "are denoted afflictions and troubles to be endured for the sake, and in the cause, of Christ: and *basileia* [kingdom] intimates that he is to be partaker with them in the kingdom prepared for them." He says that "the best comment on this passage is 2 Tim. ii, 12," which reads: "If we suffer, we shall also reign with him." From all which, we may safely conclude, that the kingdom is future, and the suffering and patience are preparatory to its enjoyment.

The place. The isle that is called Patmos. A small barren island off the west coast of Asia Minor, between the island of Icaria and the promontory of Miletus, where in John's day existed the nearest Christian church. It is about eight miles in length, one in breadth, and eighteen in circumference. Its present name is Patino or Patmosa. The coast is high and consists of a succession of capes which form many ports. The only one now in use is a deep bay sheltered by high mountains on every side but one, where it is protected by a projecting cape. The town attached to this port is situated upon a high rocky mountain

rising immediately from the sea, and is the only inhabited site of the island. About half way up the mountain on which this town is built, there is shown a natural grotto in the rock, where tradition will have it that John had his vision and wrote the Revelation. On account of the stern and desolate character of this island, it was used under the Roman empire as a place of banishment, which accounts for the exile of John thither. This took place about the year A. D. 94, as is generally supposed, under the emperor Domitian; and from this fact the date assigned to the writing of the Revelation is A. D. 95 or 96.

The cause of banishment. For the word of God and for the testimony of Jesus Christ. This was John's high crime and misdemeanor. The tyrant Domitian who was then invested with the imperial purple of Rome, more eminent for his vices than even for his civil position, quailed before this aged but dauntless apostle. He dared not permit the promulgation of his pure gospel within the bounds of his kingdom. He exiled him to lonely Patmos where, if anywhere this side of death, he might be said to be out of the world. Having confined him to that barren spot, and to the cruel labor of the mines, the emperor doubtless thought that this preacher of righteousness was finally disposed of, and that the world would hear no more of him. So doubtless thought the persecutors of John Bunyan when they had shut him up in Bedford jail. But when man thinks he has buried the truth in eternal oblivion, the Lord gives it a resurrection in tenfold glory and power. From Bunyan's dark and narrow cell there blazed forth a spiritual light, which next to the Bible itself, has built up the interests of the gospel; and from the barren isle of Patmos where Domitian thought he had forever extinguished at least one torch of truth, there arose the most magnificent revelation of all the sacred canon, to shed its divine luster over the whole Christian world till the end of time. And how many will revere the name of the beloved disciple, and hang with delight upon his rapturous visions of heavenly glory, who will never learn the name of the monster who caused his banishment. Verily those words of the scriptures are sometimes applicable, even to this present life, which declare that "the righteous shall be in everlasting remembrance," but the name of the wicked shall rot."—*Thoughts on the Revelation*, pp. 20-23.

Notes on Genesis.

CHAPTER VIII, verse 1. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged.

A wind. "The effects of these evaporating winds, frequent in the East, are truly astonishing. A friend of mine, who had been bathing in the Tigris, having on a pair of Turkish drawers, one of these hot winds, called *samiel*, passing over just as he had got out of the water, so effectually dried him in a moment, that no moisture was left either on his body or in his bathing dress. With such an electrified wind as this, how soon might God dry the whole of the earth's surface!"—*Dr. A. Clarke.*

Verse 4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Ararat. "So Armenia was called, says Theodorus. The Greek translates Isa. xxxviii, 38, *Armenia*; the original Hebrew is Ararat, which is rendered Armenia in our common version, while at Jer. li, 27, it retains Ararat. The *Vulgate* has here the mountains of Armenia; upon which, says Bochart, the most ancient heathen writers agree that the ark rested. [So do Jerome, the Chald. Par. and Arab. version.] Berosus, he adds, relates that people wore as amulets bits of bitumen from the ark which rested upon the mountains of Gordiene, called by the ancients, Carduchi Gordiaei. Nicol. Damasc. speaks of Mt. Baris, [boat, in Egyptian,] in Armenia, on which men were saved from a deluge." HEIDEGGER. "There is even at this day a region in Armenia called Ararat, in lat. 39°. The mountain where the ark rested must be sought in this region, where Mt. Macis is found, 12 leagues from Erivan, covered with eternal snows, and called by the Persians, *Couh Nouh*, Mount Noah." ROSENM. "Mt. Ararat is in the pachalic of Erzeroum. It stands on an extensive plain, and is connected by low hills with Mt. Sau-

rus. Its inaccessible summit is in the form of a sugar loaf, cut into two peaks, [seven miles apart, between which the ark is supposed to have rested.] It presents a formidable appearance with its craggy cliffs [dazzling ice, and snow,] and deep precipices. Its highest peak, Mazis, is in the Persian province of Iran, rising to the height of about 9,500 ft." ENCYC. AM. "Ararat can be seen at the distance of ten days' journey." DODD. "180 or 200 miles." CALM. Tavernier says that the city of Nakschivan, [Nachichevan "the first place of descent," Naxuana of Ptolemy,] 3 leagues from Mt. Ararat, is the most ancient in the world. Noah settled here when he left the ark; its name signifies, "ship stopped or settled." "The tradition," says Rosenmuller, "that the ark lodged upon the range of Ararat, is confirmed by the most weighty testimony of antiquity, and is one of the oldest which has reached us." "The Chaldeans, Phœnicians, Assyrians, Greeks, Romans, Goths, and Druids, Persians, Hindoos, Burmese, Chinese, Mexicans, Peruvians, Brazilians, Nicaraguans, West-Caledonians, Otahitians, and Sandwich Islanders; all have recorded the event of the deluge, and it is incorporated in their annals." "Truth of Rev. demonstr."—JENKS.

Verse 11. And the dove came in to him in the evening, and, in her mouth was an olive leaf plucked off; so Noah knew that the waters were abated from off the earth.

Olive leaf, rather branch; so some. "The dove feeds upon the olive." CHANDLER. "Gogarene in Armenia is said by Strabo to produce olive trees." GILL. Modern travelers do not find olives now nearer than 130 miles, by the camel route, from Ararat; so Mr. Smith, in Bibl. Rep. who judiciously adds, that a dove might easily fly from Ararat there and back in a day.—JENKS.

"Theophrastus and Pliny state, that the olive and laurel grow in the Red Sea, and continue green under water. It is sufficient for illustrating the text, to know, that they would grow and continue green, for many months under water."—HEWLETT.

QUARTERLY MEETINGS IN MINNESOTA.

As it was rainy and bad going on the 15th of February, I did not expect much interest in our meeting at Greenwood Prairie on the 16th and 17th. But Sabbath morn it cleared up and the brethren began to come in, some from the Orinoco church, six miles distant; and though our numbers were not great, we thought that the Lord's Spirit was in some measure vouchsafed to us, that we might worship in spirit as well as in truth. During the Sabbath, I gave two discourses. The evening after, we had the ordinances. First-day, the church held a harmonious business meeting; and I gave them two discourses with still more freedom than upon the day before. This little church is young in experience, but seems to be moving along in the best light that it has received.

The two following appointments at Orinoco and Cherry Grove were by Bro. Ingraham merged into one at Pine Island, a location between the two, for the benefit of those there who had heard a course of lectures from Bro. I. last summer. But as Bro. H. F. Phelps has already made a good report of this meeting, nothing further is necessary.

March 9 and 10, attended the meetings at Deerfield; and knowing something of the state of things in this church, I felt in two discourses out of four, such a spirit of labor and weeping as I have not usually experienced. We think the blessing of the Lord was there to convince of wrongs and of the necessity of righting them. And some who by error or neglect had brought injury to the cause, seemed to manifest a willingness to have their cases examined by good, judicious brethren and then to adjust matters as fast as practicable. Others on second-day came together, talked over and explained some of their difficulties in a manner that both parties seemed to be in a measure relieved. I trust also that these have come to the conclusion that in all that they have done wrong, they will make things right.

Attended the appointment March 16 and 17, at Bass Lake; but such a cold and fever had attacked me by riding two days in the severest cold that I was unfit to discharge the duties devolving upon me. I however

gave them two discourses on the Sabbath, and one on first-day to an audience that seemed interested to hear, although circumstances connected with the speaker were all unfavorable. The brethren there, I believe, are generally young in the truth, except our Bro. Kunselman from Michigan. But I believe the dear brethren there mean to persevere unto the end.

The appointment at Brush Creek the week following, I was hindered from attending by sickness.

STEPHEN PIERCE.

REPORT FROM IOWA.

SABBATH and first-day, March 30 and 31, I labored in word and doctrine with the few at Fairfield. The roads had been so bad in the winter that they had not met together often; yet some confessed that they had not made sufficient effort to attend the meetings; that they had excused themselves while they might have been more punctual by sacrificing a little; and that we get more strength by meeting together when it is practicable, than we would in staying at home. These acknowledgments are very true, and we hope they will be remembered.

We were here glad to see Bro. Caviness, who had moved away, but now saw that it was better to remain with the church at present. The church expressed their satisfaction to see him among them again, and invited him to act in the capacity of leader as formerly.

Sabbath and first-day, the 6th and 7th inst, we spoke three times to the church at Mount Pleasant, and held one business meeting. Our lectures were given in a large and commodious hall in the city, and seemed to be appreciated by the church, and by quite a number of unbelievers. We are still of the conviction that a good work will be done in this place and vicinity if a proper course is pursued by the church. At our business meeting over one thousand dollars were pledged for building a meeting house, and a building committee of three was appointed to take charge of the enterprise. Here is a noble object before this church, and we expect that as they are blessed in this direction, they will not overlook other enterprises which are of equal importance in the advancement of the common cause in which they have an interest. And from what we have seen, we have reason to hope that they will come up in sacrificing for every worthy object according to their ability.

We do not believe in Sabbath-keepers colonizing merely for the sake of being together, neither would we recommend that Sabbath-keepers who belong to a small church, or elsewhere, where their help and influence are needed, should move to Mt. Pleasant. Yet if there are those who are by themselves, and are withering for want of work and experience, and cannot help others where they are, yet might help with their means and strength, and at the same time get an experience, such might find an opening with the church at Mt. Pleasant, and can correspond with Bro. A. A. Fairfield. But let it be remembered that this church are workers, and do not want any drones to come among them. And they wish to be well posted with regard to the religious standing of those coming.

When it becomes duty for a church to build a meeting house for their good and for the benefit of those around them, and to further the cause of truth in their vicinity, it is of no small importance for them to keep together (unless they are very numerous), and to concentrate their strength, instead of scattering abroad regardless of the good of the cause. If the cause demands that a church build a meeting house, it cannot justify them to scatter before or after the house is erected; for this would be defeating the object for which houses of worship are built. We therefore view it as a great sin for Sabbath-keepers to move away without considering the matter in the light of this important principle. While it may be duty for some individuals to go into new fields, that by their consistent lives they may open the way for others to receive the truth, it is equally important for most of the believers to come into church capacity for their perfecting, and to help those by their influence who are constantly embracing the truth. But as a general thing,

the great object of those who desire to move away is not to help others into the truth, but to better themselves temporally; and all are not prepared by their experience and organization to launch out into an entirely new field. How much harm has resulted from overlooking this truth. I do not measure the strength of the cause in any State by the number of churches in it, unless they are strong and have an influence. I prefer to see a dozen churches in a State, which are strong and in good working order (and I have seen small churches bear these characteristics), than to see twice this number in a weak and scattered condition, mainly because not composed of material to constitute a church. In some cases scattered brethren who have an imperfect church organization would do better to unite with a stronger church until more are added to their numbers, even though they could not meet with the church every Sabbath.

Last Sabbath and first-day, we had a good time with the church at Washington. We spoke three times, and were encouraged in seeing our close testimony appreciated. The church here are receiving the message to the Laodiceans in its proper light, and in an understanding manner. They have been coming up since their organization. With regard to Systematic Benevolence, they carry out the injunction, "Upon the first-day of the week, let every one of you lay by him in store, as God hath prospered him," to the letter. At our business meeting, three were added to the church by letter, and twelve shares more were pledged for the Health Reform Institute. Some of this will be paid in soon. This is a small church; but I see no reason why their numbers may not be doubled in the year to come, by the children and youth joining with them in serving the Lord. Some have already given their hearts to the Lord.

Pilot Grove, Iowa.

[Since the foregoing was in type, Bro. Bourdeau has arrived from Iowa, and handed us the following additional particulars of his labors in that State.—Ed.]

Since closing my last report, I have spent two Sabbaths, and first-days with the church at Pilot Grove. At our first meeting, we found many of the church pretty well jaded down by hard labor, as could be seen by their countenances, and by the inclination of some to sleep. We found that it was next to an impossibility for those who had thus overworked to appreciate the truth, and having given a discourse on self-examination, we spoke over one hour on labor and rest. Our testimony was appreciated and received, as appeared from the difference in the countenances of the brethren and sisters the next Sabbath, and from a greater interest in the word spoken.

At this busy season of the year, just before Conference, there is great danger of our industrious brethren and sisters overdoing. They may think that they must do as much again as they usually do to get along. But this is a mistaken idea. For what gain is there in doing two days' work in one for a month or two, and then break down and have to lay up three or six months or longer, as many have been obliged to do? And as you thus overdo, you lose patience, become worldly-minded, and lose your appreciation of divine things. And some in this condition may want to go to the Health Reform Institute, and find fault because their brethren do not raise means to send them there. But be it understood that our Health Institute is not gotten up to receive, and our sacrificing brethren will not be encouraged to support, those who overlook and ride over what they already understand of the Health Reform. It would be squandering means to no profit. Let invalids first show a willingness to reform as far as they have light, and then it may be right to consider the propriety of their going to the Health Institute. And if it should be duty for them to go to the Institute, it would be a saving of time and means to commence correcting their wrong habits previous to their going.

Our meetings last Sabbath and first-day were more interesting and encouraging. We dwelt on the suffering part of religion, which led the brethren to take courage, and manifest a willingness to suffer more for

Christ's sake. Our social meeting was lively and soul-reviving. Sunday morning I spoke an hour and a half on our business deal with God and man, and arranged Systematic Benevolence for the coming Conference year, raising the figures from \$263.42 to \$342.28. And we might have done better if all had been present.

Some think that a business meeting is not as important as other meetings, and for this reason stay away; while others do not attend such meetings because they think their business is so important that they cannot afford to lose time. Bad excuses these. Suppose all would say this, what would become of business meetings? And which is the most important, our business or God's? How easy it is for the Lord to suffer affliction to come upon us, and make us to lose far more than we should by attending a business meeting. It is not correct to say that business meetings are not important. They are some of the most important meetings to the cause, and often prove to be moistened by the rich and approving blessing of the Lord. At this meeting four shares were pledged for the Health Reform Institute, in addition to what had been previously pledged by this church.

We intend spending next Sabbath with the church in this place, after which, the Lord willing, we start for General Conference. Our labors in this State thus far have been a source of encouragement to ourselves, and we hope also to others. We have formed many dear acquaintances, and received many prayers, sympathizing words, and other favors, for which we are thankful. Our prayers will follow this dear people and they will live in our hearts, whether we return among them or labor elsewhere.

D. T. BOURDEAU.

Washington, Iowa, May 1, 1867.

THE RETURN.

CHILD.

I LOVE thee, dear Saviour, O, frown not on me,
Though far in life's journey I've wandered from thee,
I now would obey thee, I would now return,
And beg for thy smiles which I never can earn.

SAVIOUR.

And wilt thou come back to me, wandering child,
And leave all thy haunts in the desert and wild?
Sore will be thy trials, if thou dost return,
But my grace is sufficient, my help do not spurn.

CHILD.

I'm weary of traveling destruction's broad road,
That leads down to death and increases my load,
No more can I bear it! what then shall I do?
In sin and in guilt I am lying so low.

SAVIOUR.

Cast all your cares on me, O be not dismayed,
I died for your sins, then rejoice and be glad;
Accept of the sacrifice, give me your heart.
You soon shall come home never more to depart.

CHILD.

O Jesus, dear Saviour, how great is thy love,
I'll serve thee while here, and I'll praise thee above,
Forbid that I ever should stray from thee more,
But let me walk near thee to Canaan's shore.

SARAH A. SANTEE.

A CELEBRATED preacher of the seventeenth century, in a sermon to a crowded audience, described the terrors of the last Judgment with such eloquence, pathos and force of diction, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge himself had been present, and was about to pass upon them their final sentence. In the height of this excitement the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than anything he had brought before them. Silence being obtained, he with an agitated countenance and solemn voice addressed them thus: "In one quarter of an hour from this time the emotions which you have just now exhibited will be stifled; the remembrance of the fearful truths which excited them will vanish; you will return to your carnal occupations or sinful pleasures with your usual avidity, and you will treat all you have heard 'as a tale that is told.'"

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 14, 1867.

URIAH SMITH, EDITOR.

THE ASSEMBLING CONFERENCE.

FROM highways and hedges, from hill and plain,
Where toil weighs heavily on the few,
Where there's truth to be taught and souls to gain,
We come that we here may our strength renew.

We gather to grasp the faithful hand,
Of the toil-worn servants of light and truth,
And hear them speak of the better land,
Where their brows shall gleam with the dew of youth.

We come to mingle our words of cheer,
To speak of our coming joy and rest,
To bid the despondent quell each fear,
And whisper faith to the doubting breast.

We come to talk of our blessed hope,
A hope that no wealth of earth can buy,
To say to each heart, Be lifted up;
For now your redemption draweth nigh.

We come to mark, on our journey past,
The progress gained in the heavenly road,
And note how the signs are fulfilling fast,
Of the coming reign of the Son of God.

And we come, O Saviour, to meet thee here,
To drink again from thy fount of love;
To thy waiting people now appear,
And lead us on to thy courts above.

THE FAST IN BATTLE CREEK.

A FAST and yet a feast. Such was Sabbath May 11, to the church here—not a feast of that which is designed to supply physical wants, but a feast of important truth for this time, a feast of heartfelt and cheering testimonies, a feast for the moral and spiritual nature.

In the forenoon Bro. Cornell spoke on the duty, nature, and design, of fasting; a timely discourse, and filled with instruction appropriate to the occasion. A multitude of encouraging instances were presented, in which God has wrought for his people, when they have humbled themselves by fasting and prayer. God has not changed; and if we now maintain a fast such as he can accept, he will have respect unto our efforts and draw near and help. But we must remember that the day in which we publicly refrain from food, and engage in earnest prayer for heavenly aid, is not the whole of a fast. That is but the public record of our vows, the giving of a solemn pledge, that we will diligently search our hearts and lives for those wrongs which have made a fast and humiliation necessary, and indulge in them no more. All our future life must therefore be devoted to the fulfillment of this pledge. To refrain from food a day, and even to spend that day in the most intense and earnest prayer and supplication, with no intention, at the same time, of putting away wrongs, forsaking sins, and rising to a higher plain of spiritual life, is but solemn mockery. A lack of this element is the reason why so few prayers are answered, and so few outward fasts bring the wished-for result. It is yet possible to have a fast acceptable to the Lord. May that of last Sabbath prove to be such.

At the close of the forenoon service it was our privilege to repair to a consecrated spot on the banks of the Kalamazoo river, and enjoy another pleasant and peaceful baptismal scene. Bro. Van Horn administered the ordinance to three candidates, who thus publicly professed their faith in the resurrection of Christ, and their determination to walk themselves, henceforth, in newness of life.

The afternoon was devoted to a prayer and conference meeting. Freely the brethren spoke of past experience, and the lessons to be derived therefrom, their failures and how they could be remedied, and their present determinations, and hopes for the precious cause of truth. The testimonies were heartfelt

and encouraging. It was good to be there; but it will be better still to carry out the instruction given.

This day the church here took leave of their present house of worship, which has been occupied for about nine years past, the new building now being ready for use. This led to many solemn reflections and some reminiscences of our past history. The mind was carried back to the first meeting of S. D. Adventists ever held in this place. The room of a private house, and that a small one, was used for the purpose. And when all the friends of the cause in this and adjoining towns were assembled, the room was about half full. The work began to grow here, and a house of worship was deemed necessary. A small one was erected which was then looked upon as a great step. That house now forms the wing of a dwelling house, close by our present meeting place, and yet at the time of the removal of the Office of publication to this place, in the autumn of 1855, when a meeting was held in it of delegates and brethren from all parts, called a General Conference, and then considered a large meeting, that house was but little more than half full. A larger house was soon demanded, and the present one was built. The first general meeting held in it did not fill it, and by some it was thought larger then would ever be needed. But it is now insufficient for our ordinary Sabbath meetings, to say nothing of larger meetings, and Conferences. The number present on the occasion of which we now write, was larger than at the first Conference held in the house. We have thus been led to the erection of the new house, with accommodations, when closely seated, for about seven hundred persons.

This constantly increasing demand for larger accommodations, shows that there has been an element of progress and advancement in the work, notwithstanding our lukewarmness and spiritual lack. And if the Lord could work for us, as he has in the past, while our condition has been such, what may we not expect when we get into the spiritual condition we should be in? To this condition we must attain; and it is one of the most encouraging features of the present state of the cause, that all hearts seem to be unanimously reaching out for it.

We felt that it was appropriate that our last season of worship in that house should be on an occasion of fasting and prayer. At the close of the meeting, almost the entire congregation entered into a covenant, by standing upon their feet, while Bro. Loughborough read from 2 Chron. xv, to "seek the Lord God of their fathers with all their heart, and with all their soul;" and we left the house with feelings of thankfulness to God, for all the gracious seasons we have enjoyed within its hallowed walls.

As we enter our new house of worship, we do it with high resolves and strong determinations to commence a new record in the service of the Lord, to seek a higher standard, and to have, with our better accommodations, a deeper and more effective spirit of worship in our hearts. The times demand this; the cause of truth demands it; our own good demands it. May the brethren pray for us; and may the Lord help us.

PURE AIR.

I HAVE been gratified to learn, as I have traveled from place to place during the last quarter, that there is a general movement with our people, in the direction of the Health Reform. But the subject is not understood as it ought to be. There are many things that need reform. It is not a one-idea thing at all. And perhaps there is no one part of the reform so little realized and understood as that respecting the air which we breathe. We may eat the most wholesome food, and yet if we deprive ourselves of a plentiful supply of the fresh and free air with which God has surrounded us, we shall pine away and die.

There are but few that appreciate the importance of this. In the crowded cars I generally have to open the vents, or ask the conductor to do it; and most of the passengers seem afraid of their best friend, the pure air of heaven. And this is too much the case with our people where I have traveled. When I have said to them that their windows should be fixed to

let down at the top, they have seemed to think that their houses were not warm enough to need it. And when the air of the room gets impure almost to suffocation, it is cooled down by opening a door into another room which has not perhaps had a window opened in it for a month or two.

Now this is not the true idea. To cool down the temperature of a heated room with the dead air from another room is not the thing. It is not only the heat, but the impurity of the pent up air that we wish to exchange. It is the pure out-door, atmospheric air that we want to support our animal life. Neither is the object effected by throwing open doors and windows, when the heat becomes unendurable, and so have constant changes from heat to cold and from cold to heat. The temperature should be kept as nearly equal as possible. To effect this the room should be ventilated as near the top as possible, at the top of the windows when there is no apparatus expressly for it, and an exchange of heated and vitiated air for the pure air of heaven, be constantly going on. Try it without delay, and see if those aching heads are not relieved.

And our sleeping rooms too need the same treatment. Pure air, though it be cold, is better than that which is poisoned by being breathed over and over again. Except in the very stormiest of weather there should be a constant ventilation of our bed-rooms, during the night, and in the morning a thorough change of air by letting the out-door air pass freely through.

Science testifies to the truth of this, and experience responds, It is the truth. My family have slept in a room the past winter, with a window let down six inches at the top as the rule.

In the morning they open the bed and open largely two windows, closing the door to this room from the kitchen, and let it air till noon. Then the bed is made, the windows closed, and at evening, the room is warmed by opening the door, and thus made comfortable for going to bed; when the window is again opened as before, and the pure air of heaven admitted freely to the lungs, while the body is warmly covered in bed. Take cold! We were never so free from colds and headache. And we do not take cold when we go out into the open air. Thank the Lord for the sea of air that surrounds us! Some are afraid of night air, but it is the best we have in the night; and it is not improved by being caged up and loaded with impurities during the day.

I close by recommending to all to read the book entitled, How to Live. The six articles contained in that work, entitled Disease and its Causes, are worth more than ten times the price of the book. It will pay to read. Take the Health Reformer. Its teachings well heeded will benefit you incomparably more than the dollar a year you will save by not taking it. And in all your taking do not forget to take the fresh air.

"Throw open the window, and fasten it there,
Fling the curtain aside, and the blind,
And give a free entrance to heaven's pure air,
'Tis the life and the health of mankind."

R. F. COTTELL.

AN EXCUSE FOUNDED ON A REASON.

In a former article I endeavored to show that the pretended reasons for eating flesh were only excuses. The following objection I wish to notice: God allowed people in past ages to eat meat, which shows that it was not wrong; and therefore it is not now wrong.

The above has, perhaps, more show of reason than any other objection that can be urged; though I am not willing to give it any better title than that above, for I cannot think it a sufficient reason for now using meat as food.

1. It is no evidence that it was the best arrangement because God allowed it; for the Saviour asserts that divorce was allowed because of their condition, but "from the beginning it was not so;" it was not the design or pleasure of God that it should be so. God allowed the children of Israel to have a king, and such a state of things continued for generations, during which time he often gave directions to their kings, many of whom enjoyed his special favor; yet it was

not his desire that they should have a king, but very displeasing to him. Paul says of a certain condition of things, "God winked at" it; that is, suffered, or allowed it; though it certainly was not the best nor any way desirable. So we know that eating the flesh of animals was not originally allowed, and probably was never designed to be practiced. Certain it is that it was allowed to Israel in the desert after they came out of Egypt while they incurred God's displeasure by its use. That it ever had any beneficial effect on the human race cannot be proved; while there are good reasons for believing to the contrary.

2. We must not consider this subject in the light of permission given in ages past, but according to the present state of things. And we need to consider (1) The present condition of beasts. (2.) The present condition of the human race.

And 1. That beasts are diseased no one will presume to deny; and that we are in danger of eating diseased meat in using their flesh, no one will deny. It is not possible for us to detect disease in the flesh as sold in the market or put on the table. Nor is it possible to detect disease in the living animal. So then, entire abstinence from the use of their flesh is the only safeguard against eating diseased flesh. The plea put forth by many that their animals are healthy because they fatten so readily is urged in utter ignorance of the animal constitution. Neither man nor beast will fatten up to be an unwieldy, bloated, carcass, if in a healthy condition, if the depurating and excretory organs are capable of discharging their functions, and of expelling the effete matter from the system. The last swine I ever assisted in slaughtering, had not a spot on its liver over one inch in diameter having any appearance of health; most of it being hard and of a gristly appearance. I told the owner I would not let my family taste of it, for it must soon have died of liver complaint; yet while living it seemed to be healthy, and he boasted that it fatted well, and on comparatively little grain. No wonder. The impurities were not expelled from the body, but were deposited in the flesh, and it bloated up a mass of disease. Nothing appears more repulsive and shocking to me than to put it on the table for food. And what must be the condition of a family eating daily meals of scrofula and liver complaint? But observation has proved that the fattening qualities of animals are according to the condition of the liver, fattening most readily where the liver is most diseased.

It is a subject of general remark that animals fatten faster if put up very poor, and make a better quality of meat, than if put up in a better condition. The reason is obvious. Their appetite is stronger, and they eat more, thereby doing more violence to their digestive organs, and sooner destroying the conditions of health. And the change of habits is greater, and the shock given to the whole animal constitution is stronger, and diseased matter is more readily deposited in the system. The meat is considered of better quality because healthy flesh is hard and firm; diseased flesh is soft and tender, suited to the tastes of those who will gratify a depraved appetite at the risk of becoming themselves a mass of disease and corruption. This is shown by facts like the following. Place on the table the flesh of an animal fattened in close confinement, fed on the slops of a distillery, and place beside it that of an animal fed on solid food and allowed a wide range, and the epicure or flesh gormandizer will invariably choose the former. And this is about the popular judgment on good meat.

But to meet more directly the intent of the objection I ask, Why are the beasts diseased? It is positively stated in the Scriptures that disease is the result of sin; but the poor dumb animals have done nothing to incur such a curse. The answer, then, is, the beasts which at first were placed under the dominion of man, suffered in his fall; as the earth itself was cursed for man's sake, so every thing living on the earth must of necessity suffer under the curse. No one will disagree with this. But it is also evident that the power of the curse is increasing over man; or in other words, the race is degenerating and sinking lower and lower under the weight of that curse. Might we not expect

that the beasts would also sink in the same degree, and be more liable to diseases now than in past ages, seeing that their condition is so inseparably connected with that of man? We might; and the facts correspond to such an expectation. Almost every month, far less than every year, brings to our notice accounts of new diseases and increased mortality among all classes of animals. Therefore they are becoming more and more unfit for food, and the danger in eating their flesh is vastly greater than when God first gave the permission, and is fast increasing. No one can deny that the circumstances are greatly changed; why, then, urge an objection so entirely overlooking that change. The world at large recognize the change, and thousands now fear to eat pork who would be glad to eat it if the increase of disease did not deter them. Let this be considered.

And 2. The present condition of man, as compared with that three or four thousand years ago, must be considered. No one would think for a moment of feeding all persons, under all circumstances, on the same kind or quality of food. A strong, hardy, vigorous man may be permitted to eat "strong meat" (provided it be healthy), while a sickly man, prostrated with disease, consuming with fever, would be put upon a different diet. But the human race is now diseased to a deplorable extent; not to speak of the great variety of diseases, dyspepsia and scrofula are almost all prevailing. The digesting and depurating organs, not of a few only, but of all, are diseased. Not an individual can be found who is free from ailments of these organs, either inherited or contracted. And it is well known by every observing person that the present habits in diet are constantly increasing the difficulty.

I think the two greatest sources of disease at this day are meat and white bread; and though white bread, by inducing constipation, indirectly affects the liver, greasy food, or meat, is the chief cause of liver complaint and scrofula. And while so loathsome a malady as scrofula is so very prevalent, is it not the height of folly to daily renew the cause by constantly irritating the organs with stimulating food, when the system is already consuming under the power of disease? How widely different when God first gave permission to man to eat flesh. Then his age was counted by hundreds of years; he was strong and vigorous; and the thousand maladies under which we constantly groan, and prematurely sink into the grave were then unknown. How can any person consistently urge that we may now follow their habits with impunity? It is as idle as to urge that we are able to do the labor they did. And yet we should have less to say if animal flesh was now as healthy as it was then. Their unfitness for food increases with our increased inability to use them as such. So that while the permission only shows what might then be done, not what was best, from that point we run diverging lines till we have now arrived where the reasons for entirely abstaining from flesh food are overwhelming.

Of the future—the coming time of trouble—I have not room to speak; but ask a candid consideration of the above facts.

J. H. WAGGONER.

Health Institute, Battle Creek, May 10.

REPORT FROM BRO. WHITE.

THURSDAY, April 26, we left Battle Creek for our appointment at Windsor. We called at Bro. Smith's in Convis, for refreshments, and tarried for the night with Bro. David Lamson, near Charlotte. The roads were much improved with the exception of log-ways, and deep mud-holes, which required close attention to keep the carriage from upsetting.

The next day we drove to Bro. Carman's. On the Sabbath most of the three churches of Windsor, Oneida, and Charlotte, assembled in the school-house. We spoke half an hour, and Mrs. W. spoke one hour and a half. And on first-day we spoke an hour, and Mrs. W. filled her hour and a half with great freedom.

Bro. Carman offers to build a house of worship about 24 by 32, worth \$800, for \$550, giving \$250. If the churches come up on Systematic Benevolence as they should, it would amount in one year to that sum. We recommended to them to request of the Conference

one-half of their s. b. for the next Conference year to put into a house of worship, and raise the rest by subscription. We do hope they will persevere and not let the enterprise fall through. We regret that the more wealthy seem to have the least interest. We spent one night with our dear Bro. and sister Newman of Windsor, and were much pleased with the appearance of their numerous flock of children.

First-day evening, we went to Oneida and put up for the night with Bro. and sister Cole. They seem prosperous and happy in their little wilderness home. The next morning we crossed the ferry at Grand Ledge, where the bridge had been carried away. This was a matter of great anxiety, as our spirited team had never seen a ferry. A gentleman, however, crossing with us, walked beside one, and Mrs. W. beside the least-to-be-trusted, and patted and talked away his fears, while the boat plowed its way through the foaming waters. It was a relief to find ourselves on the other shore. We then drove over the worst road I ever saw toward Portland, till we could go no further; and seeing where others had turned into the woods, we followed. Soon we could see neither track nor road, and we wandered round and round. Mrs. W. and Willie several times got out and threw aside rails and limbs of trees, while we kept on board to guide the team, and act as ballast to keep the carriage right side up. Soon a house appeared in sight, and a gentleman kindly went with us to the home of Bro. Perry where we were refreshed. In the evening we drove to Bro. Howe's in Orange, and stopped in his good log house.

Next morning we came to Bro. Olmstead's in Orleans, and in the afternoon to our good home at Bro. Maynard's. The feeling of each, expressed in words, is "Home again." Here we saw our new homestead erect, and before getting out of the carriage drove one half a mile to it and viewed the premises. When we left, it was covered with snow, now the grass and wheat are smiling with the bright green of spring. Our friends in Calhoun and Eaton counties speak of this as the north woods, as if we were moving into a cold, dreary, wilderness. But here we saw for the first this season, gardens, road side and woods, scattered with cultivated and wild flowers, and the dandelion blossom. And here are farms, and houses, and orchards, and roads, equal to any in the State. When we left Eaton Co., we left the land of log houses, mud and woods. To-day, May 2d, we start the plow for garden. We hope, with the blessing of God, to prosper in our new home. Next Sabbath is Monthly Meeting here.

JAMES WHITE.

REPORT FROM BRO. BLANCHARD.

As it is encouraging to the readers of the Review to know how our cause that we so much love, is getting along, I give a brief report of my labors the past winter. Dec. 10, I parted with Bro. R. F. Andrews at Gridley, McLean Co. Ill., he going north visiting the churches and holding Quarterly Meetings, and I going south to labor in new places.

Dec. 13, commenced a series of meetings in the Webster school-house in Cumberland County. Here I labored for five weeks, preaching as often as my health would permit, against much opposition and prejudice; but toward the close of the meetings the people began to have ears to hear. But about this time my health failed, and I was unable to preach for over a week, being confined to my bed some of the time. I also received a letter from home requesting me to come immediately in consequence of my father's ill health. The 24th arrived at home. Found my father still alive but very feeble, his disease being consumption. Remained at home until March 6. About four weeks of this time I was unable to preach or work much.

March 2 and 3, attended Quarterly Meeting at Princeville. We had a refreshing from the Lord. Five united with the church, and two were baptized. Attended Quarterly Meeting at Gridley the 9th and 10th. Here the Lord met with us and that to bless.

I enjoyed freedom in preaching the word. To God be all the praise.

March 13, commenced a course of lectures in Lawrence Co. Here I labored four weeks, preaching thirty-one times. Nine have embraced our views, and are keeping the Sabbath. At first we had prejudice and opposition; but it gradually gave way, though some opposed bitterly to the very last. One discourse was preached against us by a United Brethren preacher which I reviewed, showing where he had contradicted himself, and the Bible, and had wrested the Scriptures out of their true meaning. One charge brought against us was that of proselyting. He had a great deal to say about our tearing down other churches to build up our own. In my reply I stated that the greater part of their churches in that place were proselytes. This stirred up a bitter spirit in them. Some contradicted. They acted so disorderly that a blind man, who preaches among the Methodists, whom I much respected for his love of good order, rose and called them to order. After order was restored, I finished my review without any further interruption. I proved my statement in a subsequent meeting by a number of respectable witnesses.

The truth lost nothing by this unskillful attack of the enemy. The attendance was generally good, although the roads, part of the time, were very muddy.

There is a good work begun here. Some that have started never made any profession before. Many more have acknowledged the truth, but whether the seed is sown in good ground, time will tell. I have formed many happy acquaintances since I have been here. Preaching in the evening, and visiting and praying with the people in the day time from house to house, I can say that I have endeavored not to shun to declare the whole counsel of God. See Acts xxi, 18-27.

Tuesday April 9. I gave my last discourse there. I spoke from Isa iv, 6. We truly had a solemn time. While I exhorted the people to seek the Lord while he may be found, many strong hearts were softened as indicated by the falling tear. After preaching I requested that while singing, all that would try to meet me in Heaven on the terms of the gospel, should rise. I did not notice one in the house but what rose. Something like half of the congregation were not professors. May God bless them and sanctify them through the truth. The friends helped me on my journey after a godly sort, for which I am very thankful. For the purpose of continuing the work that is begun here, I drew up the following covenant for the Sabbath-keepers to sign: "We the undersigned do associate ourselves into a congregation, covenanting together to keep the commandments of God and the faith of Jesus. And in order to maintain these our solemn vows to God, we also agree to meet every Sabbath for his worship, and we would humbly beseech our Lord Jesus to assist us by his grace to do his will." Eight had signed this covenant when I left. May the work of the Lord go on, is my prayer.

H. C. BLANCHARD.

Cottonwood, Cumberland Co., Ills. April 12, 1867.

QUARTERLY MEETINGS IN N. Y.

LEAVING Adam's Center, I came to St. Lawrence Co., where I met with the church at Buck's Bridge in Quarterly Meeting. This meeting was interesting and I trust profitable. It seems to be the mind of the brethren that the church must advance in the work of preparation for the work of the Lord. The following Sabbath I spent at Norfolk. The weather was rainy. Still, our meeting was not entirely defeated. I enjoyed my first acquaintance with these brethren. Yet some, I fear, are not awake to duty. May they seek God earnestly, and not be cast off.

On my way to this place I had an evening meeting at the house of Bro. H. W. Lawrence at Bangor, then, in company with this brother and his wife, visited sister Whitney and family at Malone. This dear sister is sick, and unless God shall interpose, must go down into the grave. But we hope it may be for his glory to raise her up. We had interesting seasons of worship with this family. I also called on our aged and

infirm sister Day and her family at Chateaugay, and had a pleasant interview. But the weather was extremely bad, and none of the scattered ones met me there.

At this place, the brethren came together generally, though some had to come six or seven miles through deep mud to get here. The church here are striving to rise. One was added to their number. Bro. Whipple and family are about to leave the place. May God strengthen those that remain, that the gap may be filled up and souls added that shall be saved.

R. F. COTTRELL.

Perry's Mills, N. Y., May 6, 1867.

THE IOWA CONFERENCE.

THIS Conference will soon come off; and are the brethren and sisters in the different parts of the State preparing for it by appointing delegates, filling up certificates and reports, renewing their s. n. pledges for the coming year, and squaring up for the past, and by getting in a state of readiness to labor for each other, and to sacrifice for the cause they love? Are you preparing as far as possible to take care of yourselves at the Conference, as you did at the convocation meeting last summer? There is no reason why you should not in this respect do the same as you did then. It will doubtless be warm at that time, so that those who are healthy can sleep in the meeting house, in the school house near by and in barns. The brethren and sisters at Pilot Grove have often borne the burdens of such large gatherings, and they are still willing to sacrifice. But we must give them a chance to enjoy the meetings. Let all who come, therefore, come prepared to take care of themselves as far as possible, and let not too many crowd at one house. But let there be a consultation with the committee, who will be appointed to see that none are without accommodations. At the Conference last spring there was a lack on this point, and some families were burdened, while other families who would have deemed it a privilege to entertain brethren, had none to wait upon. The brethren at Richmond, which is but five miles from Pilot Grove, stand ready to do their part in waiting upon those coming from the North, while the brethren at Washington will do what they can to accommodate those coming from the South and East. And by inquiring it will be ascertained that there are quite a number of families living from two to four miles from Pilot Grove.

There should be a difference made between those who come from a great distance and are weary, and those who have come only a short distance and are comparatively fresh. Very frequently from a want of thought, or from selfishness, those who have come but a few miles will serve themselves first, and cause others to leave and go farther, who, on account of their weariness and the weariness of their teams, etc., ought to occupy their places. We were once treated in this manner at a Conference, and can sympathize with such.

We would not have these suggestions keep any conscientious souls from attending the Conference. Let all those who have the cause at heart come to carry out the principles of order and equality, and to work for the Lord.

D. T. BOURDEAU.

Going to a "Better Country."

A CHRISTIAN does not turn his back upon the fine things of this world, because he has no natural capacity to enjoy them; no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods; and thus he declares plainly what he is seeking.

News and Miscellany.

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

Jeff. Davis, New York, May 4. The New York Times' Washington special says: "Bail to the amount of \$100,000 for the release of Davis will be tendered—Augustus Schell and Horace Greeley becoming securities."

"The Judiciary Committee have received authentic letters, showing that Davis was fully cognizant of the cruelties and barbarisms practiced at Andersonville."

Vera Cruz, New York, May 4. The Herald's Vera Cruz letters report a distressing condition of affairs prevailing there, owing to the siege and the scarcity of provisions. The vomito was raging violently.

The Peace Conference. London, May 7. The Conference of European Governments for the settlement of the conflicting claims of France and Prussia in regard to the Grand Duchy of Luxemburg, met in this city to-day. It is reported that the leading powers hesitate to carry out the proposition for guaranteeing the neutralization of Luxemburg, and that the people of the Grand Duchy ask for annexation to Belgium.

Mexico.—The latest Mexican news is that Maximilian is cornered, and must fall into the hands of Juarez. This is welcome news, and we hope true. The intruder ought to be at the mercy of the regular Government of the Republic. The humiliation would be richly deserved and salutary in its effects. It would be a standing argument against the folly of European interference in American affairs which would not soon be forgotten. The Hapsburg's life would be safe probably in deference to the request of the United States. It is to be hoped that the "Emperor" will be sent home "a monument of the sparing grace" and invincible power of republicanism. We shall then have nothing to fear from a repetition of the protectorate policy of Napoleon and poor Max.—Chicago Journal.

The Peace Conference. The session was adjourned to Thursday, to enable the representatives to have telegraphic communication with their respective governments. Meantime, pending the issue of the deliberations of the peace Congress, great war preparations are going on on both sides, notwithstanding official denials to the contrary. France is buying arms both in England and Spain, and Prussian troops are being held in readiness to support the garrison in Luxemburg.

Berlin, May 8. Count Bismark, in conversation on the aspect of affairs on Tuesday, declared that the situation is now more serious than ever before.

Russia is looking out for her chances of aggrandizement in the East and Poland by the opportunity of a general war, and muskets are being converted into breach-loaders for all the Russian army.

The general opinion on the Continent is that the maintenance of peace depends on the action of the London Conference and fears are entertained that the failure of the Representatives may bring on a general European war, in which each country, caring little for the Luxemburg question or the future position of the people of the Grand Duchy, will endeavor to forward their own particular designs by force of arms.

The London Conference.

THIS Congress of the diplomatic representatives of the great Powers of Europe—among which on this occasion are included Italy and Belgium—commenced its sessions on Tuesday last. The original date of its meeting was May 15th, but this was subsequently changed to May 12th, and ultimately to May 7th. It was generally understood that Lord Stanley, the British Secretary of Foreign Affairs, would preside, but as to whether this was the fact or not, the telegraph has, as yet, made no announcement. It is probable, however, that this honor was allotted to him, as Great Britain is the nation to whom peace is now specially important, and to whom the duty of pacification has been by unanimous consent assigned. There can be but little doubt that the Congress will temporarily settle the Luxemburg question, either by neutralizing the Duchy, or by annexing it to Belgium, and thus destroying its character as a bone of contention between France and Prussia. That it will insure years of peace for Europe is not so certain. Luxemburg has been but the pretext, and not the actual cause of the present quarrel. There are sources of hostility that neither Congresses nor diplomacy can remove. The recent aggrandizement of Prussia, the loss of supremacy in Northern Europe by France, the rival ambition of Bismark and Napoleon, the memories of past struggles between the Governments of Berlin and Paris—these are the dragon's teeth that have been plentifully sown, and from which a crop of battling armies will assuredly be reaped sooner or later.—Det. Trib.

"Intemperance.—The N. Y. Independent of May 2, 1867, says:

In spite of the awful logic of experience, and in defiance of prohibitory statutes, Intemperance is more prevalent in the United States to-day than it has ever been at any former period."

The Ocean Milestones.

A Few Geographical Facts not Generally Known.

THE Psalmist says, "They that go down to the sea in ships, that do business in the great waters, these see the works of the Lord, and his wonders in the deep." Ps. cvii, 23, 24. The following sketch from a correspondent of the Cincinnati Gazette, gives us new ideas of the wonders and vastness of the great waste of waters.

"Now the great mystery of the sea is beheld in our vast ignorances of it. Boundless as the vastness of its waters, and as day succeeds day, ushered in by no sail, crossed by none, and none appearing at night to reach its white hand above the horizon, we feel the mysterious power of our compass, in whose veering pulse we trust, and the uses of the stars and sun that steady our quadrant, and stoop down to lead us. But of the ocean's boundaries and islets and shallows we do not know till we see the captain's chart, of which there is no copy in our school atlas. Hereon are places denoted of which we never knew. Solitary rocks struck once by a lone vessel, and their longitude and latitude carefully marked, yet in the great void of waters swallowed up again. So that with much cruising our imperfect calculations never find them. The names of the Flemish Cap, of Whales Hole, of Boeuf's Bank, of Bazarieth's Rock, of Woodall's Rock, of Virgin Rocks, we do not hear, yet in the North Atlantic they have their places well attested; but captains have sailed this ocean where they lie a hundred voyages, and never proved them real. So broad and trackless is the deep, that two steamers, quitting New York together, sailing the same course and at the same rate of speed, rarely see each other after the first night out. Their compasses differ a hair's point, and they float a hundred miles apart. Here on the chart is marked, 'Perseus Shoal'—(Breakers,) signifying that in mid Atlantic there is a spot so shallow that the surf breaks upon it as upon Rockaway Bar or Sandy Hook. Men are gray with sailing on the route of Perseus Shoal, who never heard the surges nor saw them flash; lost in the great deep is an awful sentence. The coming of a sail to those who drift, is like finding the true catch to Dodd's combination lock, with its billion changes. With all the vessels of steam or sail, that ply between America and England, it is rare to espy more than three between the opposite coasts, while you are crossing the sea. Some vaguely understood matters of the earth's roundness, not new save to our landmen's ignorance, become palpable when we see upon the chart the ocean's skeleton, water and meridians only, like an empty hoop skirt. For example, we see that the Straits of Gibraltar, instead of facing Cuba due westward, are nearly upon the latitude of Cincinnati; that London does not lie opposite New York, but opposite Labrador; that when one is nearly half way to Europe, he is due south of Greenland, and still west of the mouths of the Amazon; that if you are shipwrecked in mid sea, your nearest land will be the Azore Islands, from which, indeed, you are but 500 miles on the route between New York and Southampton. The route that carries you to England quickest is not a straight line upon the map, but a curved one. You sail on the 'arc of a great circle,' and so reduce your voyage from 4,000 miles to 3,000.

This is the simple proposition in navigation, that a crooked line between two points is shorter than a straight one. To avoid icebergs, which drift to as low a latitude as Nantucket, you sometimes bear due eastward, or even south-eastward, and then bend acutely north by east. The Gulf Stream, the Banks, and the Roaring Forties, are the great belts that you must cross: the one is the zodiac of the ocean, spangled with wrecks, sea-weed, and icebergs; the second is the broad geysers of the Atlantic, smoking eternally—the veil between the New World and the Old—nature's last intimidation to the sailor seeking the Western Hemisphere. In the Roaring Forties you sail where all the winds do blow, sheltered by no coasts, subject to the fierce and mutable humors of the great waters and their skies. In every long swell that swims toward you, there are a thousand tuns of brine. In every gull that flashes like a pearl in your wake, comes an admonition of loneliness. Night descends with no friendly sail in its embrace. The gales cap every wave with white foam, till the sea to the horizon looks like a shoal of sharks with quivering flaps. Morning arises upon the same dreary waste, save that the clouds are stranger and more imperious; no bright tints in the m. as at home, but gray and seudding, like the complexion of the ocean, and filled with its restless spirit."

Conference Department.

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

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

From Sister Moulton.

DEAR BRETHREN AND SISTERS: I often think I would like to see you face to face, but must wait till Jesus comes and we are gathered home. I feel that we are of the same family traveling to that better land. I feel grieved many times that I cannot do more for the cause I so much love; but I feel it my duty to scatter my papers far and near. Some I send hundreds of miles away, and it is my prayer that they may be the means of doing much good.

Brethren and sisters, have you not some dear friend to whom you can send these papers? They are too good to be packed away. Send the truth to others, do all you can to help on this blessed cause, and you never will regret it. God is calling on his people; let us all do our duty in his fear. Those who have money can do much good in the Health Reform. The Lord is truly in this work.

MARY E. MOULTON.

Min.

From Sister Cudworth.

DEAR BRN. AND SISTERS: We are having very good meetings in Springfield, though few in number. The interest seems to be increasing; and I trust ere long, those here, that have long sown in tears, will reap in joy. We do not despise the day of small things, nor work as those that may lose their labor. No, no! We expect something will be done. We are trying to be patient, and not make haste, but we do mean to persevere. We make no other calculation, but that as sure as harvest follows sowing, just so sure, in time, somebody will be saved. Bright gems lie scattered all around us, but almost hidden with the rubbish of earth, and with God's grace we mean to dig some of them out.

If they refuse to hear the commandments, we will kindly tell them about the Laodicean state of the churches. If this disgusts them at first, we can tell them something about the glorious Health Reform. If they will hear nothing, we can teach them by example, how Christians should live. Let them know we are trying to overcome ourselves. Before we can do much toward saving others, or getting them interested, we must be thoroughly converted ourselves to the importance of these truths.

When you clearly see a duty,
Do it promptly, kind, and cool;
Latent force, and power, and beauty,
Nestle in this simple rule;
Never wait, to glean a pleasure,
Stop for what the world may say;
If (th'ugh rough the road) the treasure,
Lies within the thorny way.

Not being called to adopt the same measures that the early church did, when "none said that aught that they possessed was their own," the same spirit will be felt. One said to me the other day, Christians ought to love one another. Christians do love one another, and if one member suffers, those that are in the body do suffer with it. Any physician will attest to this fact.

Our private interests should all be in the back ground, as painters say, and then the Lord's work, would find a prominent place in our hearts, and acts. I can see in the order of the Sabbath church, the outlines of a beautiful picture, and with this admirable system, I expect soon to see the picture filled up, completed. God must have been its author.

And now shall we nobly put our shoulder to the wheel? bear some of the responsibilities? help carry some of the heavy burthens? lighten the cares of those, that have left all for Christ's sake, and the gospel's? and esteem them highly in love, for their works sake? and not find fault with, and dishearten those, that watch for our souls, as those that must give account, &c.?

The crowns will soon be given to those that now will bear the cross. God grant that we may escape all the pollutions of the world, and finally stand before the Son of man.

Your sister in tribulation.

VESTA N. CUDWORTH.

Springfield, Mass.

From Sister Kittridge.

DEAR BRETHREN AND SISTERS: For the first time I have this privilege of writing to you. It has made my heart glad from time to time to read your cheering testimonies, and I am not ashamed to add, that I love the precious truths which they contain. A little more

than a year and a half ago I commenced to keep the Sabbath of the Lord; and I can assure you that I have not been sorry for so doing yet. Why should I? God has blessed me from that time; and I trust he will if I am faithful to the end. I have no relatives who love this cause; but I praise God that he has promised to be a Father to the fatherless, and will uphold all them that trust in him; and I am glad that he has a people here in this place that are making ready for what shall come to pass in these last days.

I love God; and I love his people. They seem dearer to me than any who love him not, whatever may be the ties of nature, that connect us.

My heart's desire to God is that I may live daily to his approval, and have more of the Spirit of the meek and lowly Jesus, that when our earthly pilgrimage shall close, I may share with God's people on this earth made new.

How blest will be the day, indeed,
When Christ himself shall come,
How blest, from earthly evils freed,
To find in Heaven a home.

M. S. KITTRIDGE.

Somerset Co., Me.

From Bro. Hersum.

BRO. SMITH: For the first time I take my pen to bear my testimony in favor of present truth through the Review. I have often read the testimonies of others which are a source of comfort to me in my loneliness. It has been about a year and a half since I commenced to keep all the commandments of God, and although I have had some discouraging feelings, yet I am determined never to give up striving for the crown of life.

When I call to mind the sufferings of our Saviour, the privations which he endured for our sake, why should I despond? Let us look up and rejoice that we are worthy to bear the trials of this life for his sake. Although I have been scoffed at for advocating that the seventh-day is the Sabbath, yet I feel that it is better to obey the commandments of the Lord than to follow the tradition of men. I believe we are receiving the last warning of mercy that will ever be given to the world, and at the close of this message probation will end. O let us be faithful a little longer and the victory will be ours.

SAMUEL J. HERSUM.

Rockingham Co., N. H.

From Sister Robinson.

DEAR BRETHREN AND SISTERS: Although unworthy, yet the Lord has been very merciful to me in calling me from nature's darkness into the marvelous light of his blessed truth. Six years ago the Lord sent the truth to this place, and a few with joy received it; but Satan who is going about like a roaring lion seeking whom he may devour, succeeded in drawing some of them away from the truth, some of whom have lately seen their condition, and are trying to get back into the narrow way, but others are occupying the place of the evil servant who sayeth in his heart, My Lord delayeth his coming.

Although it has been six years since I first heard the sound of the third angel's message, yet I delayed to obey the call till nearly one year ago, when I resolved, the Lord being my helper, that I would serve him the rest of my life. I deeply regret my past unkindness to my Heavenly Father who has done so much for me.

Bro. John Barrows has just been holding meetings here, and the result is that the church which has been for some time past in a backward condition is encouraged. Three more have been baptized, and others seem almost persuaded to obey the truth. We are a persecuted people, and feel that we need the prayers of God's people to help us to endure with patience the trials and temptations which we may be called to pass through. Yours, striving to overcome,

Z. S. ROBINSON.

McKean Co., Pa.

SISTER S. P. NICHOLS, of Vt., writes: I do praise the Lord for what he is doing for me and mine. He has blest me of late, and I am striving to keep all the commandments of God and the faith of Jesus. I feel my weakness and my unworthiness, but through Christ we can overcome. I have been a reader of the Review for more than eight years and could not do without it. I think the time has come when we should enter heartily into the Health Reform, that we may be cleansed from all filthiness of the flesh. The Health Reform is doing me good. My health has been very poor for many years. I have had the dyspepsy and the heart disease, the attacks of which are already less frequent. Bro. and sister A. C. Bourdeau have been here, whose testimony was meat in due season. The Lord was with us. Their visit, and Testimony No. 11, have been a blessing to me, and I feel encouraged. I have started anew to serve the Lord more faithfully. It is our duty to stand as lights in the world; and my determination is to perform well my part.

A HOME IN THE NEW EARTH.

A HOME in the earth made new,
I see it by faith and am blest,
Though no hopes of a home here I view
And from sorrow and toil find no rest.

Though weary, and burdened, and faint,
Though homeless and friendless I roam,
Let me bring in my humble complaint,
To him who hath bid me to come.

Too poor and unworthy to share,
A place with the glorified throng,
In Jesus I hope to be there
And join in the conquerer's song.

M. WILCOX.

Tuscola Co., Mich.

"Reader, How does the Idea Strike You?"

THIS inquiry, significant, because relating to religious (?) festivities, closed an editorial in the Review not long since. Ofttimes I have been near volunteering my opinions relative to this increasing mania, and now that we are asked, somewhat will I speak of the things which I have observed. Long ago a poet sang,

"Westward the seat of empire takes its way,"

and not less true is it that

Westward still, doth fashion bend its sway;

so that it is notorious to-day, that intelligent men and women of America, in fashionable circles, look across the ocean to decide the matter of dress; and, as another has said, "the movement of a ribbon in Eugenia's head gear will set all the ribbons of America to fluttering!"

I do not propose to step out of our own dear native land, but only to cast glances Eastward, when I state that, before the festival epidemic (an occasional festival was the order in most churches, however,) had reached the smart rural village in which I reside, I was on a visit to my native town, where I heard, on a Sunday, and from the pulpit, one prayer-meeting and two oyster suppers, announced! A cold shiver ran through my Puritanical notions as I thought—a strange commingling surely—prayer-meetings and oyster suppers! Not that they were so announced,—oh no! they took on the more genteel name of "Benefits;" but, outside the slip of paper from which the minister read, they, in common parlance, took their proper name, and were the events of the week.

I express myself with more confidence on this matter, because, for two or three years, it has been a subject of careful consideration to me; and, at times, I could comprehend that the providence of God frequently places some in positions so far in advance of those by whom they are surrounded, regarding some truths, that a just judgment, or even sympathy, cannot be expected. Nevertheless, this identification with a truth whose bearing is important, can give more serene joy, more ecstasy, though they become outcasts, than kings even feel upon their thrones, because truth is mighty and shall prevail.

The great angel who kept not his first estate in Heaven, has become an adept in maneuvering, and knows how to throw the gilded bait, so that well-meaning persons, even those who mean to be conscientious, are often drawn from their strict integrity of deportment, and are found among the giddy throng, who move unquestioningly in whatever is fashionable. At such times it is painful to behold persons of moral worth, weight of character, and influence, resort to censurable ways of bringing funds into the nett results;—ways that would mantle the cheek and brow with crimson, were they even hinted as a resort to bring means into a personal purse. But I forbear. Truly, "in vain is the net spread in the sight of any bird," says Solomon; and it is by a show of benevolence—contributing to a praise-worthy or charitable object—that many are drawn into voluptuousness, or, in Scripture words, into "eating and drinking with the drunken," in these last days.

Reader, did it ever occur to you that it is not said that these were the drunken? No! the dereliction of which our Saviour speaks, is simply eating and drinking with those who have given themselves to voluptuous living, thus characterizing the excesses of the last days. I believe the words of the great apostle, "The Lord is able to keep us from every evil work, and to preserve us to his heavenly kingdom." I have need to pray just now, Guard me, O Lord from this snare, lest at thy coming I be found drawn at last into this device of "the Prince of the power of the air." Thoughts might be extended, but, till the proposed enlargement, space is more desired than long-drawn articles.

MARY W. HOWARD.

Malone, N. Y.

A few Words in Behalf of the Cause.

I WOULD like to address a few words to the parents, and all who feel interested in the progress of the noble cause in which we are engaged. How precious to us, is the light of truth which now shines so clearly from God's holy word. The Review and Herald, which comes to us from week to week filled with choice and useful reading; has been enlarged and improved; and is soon again to be enlarged so as to double its former size. In this, we may well rejoice and take courage. But let us remember that the good Shepherd, while he is pouring out his blessings upon us, the sheep of his pasture, will not forget the tender lambs of his flock. What say you, to having the Youth's Instructor also improved, and published oftener. So that the children may have a feast of truth suited to their young minds on the return of each Sabbath, as well as we. There are a great many children that read the Instructor who dearly love their little paper. And well they may: for I believe it is the best religious paper in the world, that is published for the children, in these days of delusion and temptation. They get tired of waiting for it a whole month, while their parents are receiving theirs every week. We often hear them exclaim, Oh I wish my little paper would come every week. And now let me say to the children; if you will let your acts correspond with your wishes, many of you can contrive to earn an extra dollar in the course of a year, for which amount, I think that the publishers will be willing to print your paper oftener, and perhaps, with a little more help and encouragement from correspondents, will make an improvement in the same. If we faithfully live out the Health Reform, we shall not only have more means, but I believe from experience, that we shall have clearer heads, and purer minds: and thereby be able to labor more faithfully for the cause, with our tongues and pens. What say you parents, to my proposition. Ought we not, in view of the solemn time in which we live, to try to do more for the salvation of our children?

ALDEN GREEN.

Gilsom, Apr. 22, 1867.

Serving God from Principle.

PRINCIPLE implies law; and the existence of law indicates that it and not conscience is the rule of action. Conscience is the cause of all imagination; and, as in every case there are a million ways to imagine wrong, and but one, right, surely we are in great danger if we trust to conscience as a guide. A healthful conscience, a conscience moulded by the word of God, is not always a safe guide. We are nowhere instructed in the Bible to follow conscience; but, on the contrary, Jesus says, "Follow thou me," and, "If ye love me keep my commandments." Conscience is just what it is taught; and, as no two are taught alike, so no two will guide alike. A firm, fixed determination to serve God from principle is the only safeguard against the ungodly spirit and customs of the world. Deep-grounded principles, principles drawn from the word of God, are the true standard. If we have no settled principles as to what is right and wrong; if we are guided principally by what we conceive to be right; there is, in these days of worldly-mindedness, scarcely a chance for our purity.

One great command is, keep yourselves unspotted from the world. This, without imagination, includes a total abstinence from attending the petty shows and concerts which are so numerous at the present time. We must have fixed principles concerning them.

When the bill flames, be it Menagerie, Stereoscopic, Concert, Panorama, or any other such useless thing, is it safe to trust to conscience to dictate the propriety of attending them? Even let our conscience be educated against them; let it be firmly grounded to yield to nothing that is wrong; let it have a fixed determination against all shows, no matter of what kind, for they all belong to the same family; let it be deeply rooted against unnecessarily witnessing the silly fears of wicked men; but, let one be presented with a complimentary ticket, and how soon the fixed character of conscience takes wings. Instead of soberly reflecting upon the propriety of attending, it sets itself busily at work to hatch up all the real and imaginary virtues of a Magic Lantern, and of a set of men who live off of community without returning an honest equivalent for their support. How quickly our long-faced bolsterings of a stout conscience disappear under the pressure of a trivial temptation. Says H. W. Beecher, "The most miserable pettyfogging in the world, is that of a man in the court of his own conscience." Is it safe, then, to trust to the decision of conscience when it can be so easily blinded?

Let me here give a few reasons for believing it to be dangerous, and especially for the young, as to them

principally I write, to attend shows or concerts of any kind.

1. The first reason is, *their waste of time.* You will go once, and wish to go again; you will go twice, and seek it a third time, a fourth, and so on; and whenever an opportunity offers, you will be seized with a restlessness and craving to go, until the appetite will become a passion.

2. They ought not to be countenanced, *because they will waste your money.* But if money could buy one off from the yet worse effects, the bargain would not be so dear.

3. Another reason why these deceitful pleasures should be let alone is, *they engage one in bad company.* Those who defend shows upon the plea of morality, would scorn to admit their managers into their own society. While I do not say that no man of good morals has ever attended shows, I do say that bad people invariably have a striking passion for attending them; and where the wicked all love to go, the Christian ought never to go. The dog that gnaws a bone, pays for it in barking at a thief; but what good do showmen and concert singers leave behind them? Did virtue ever gain any valuable accession from their performances? If so, why do not the actors learn the valuable lesson they so zealously teach? It is a poor reform that does not better its advocates. If shows are so thoroughly moral, why does it happen that Christian men and women are never engaged in that enterprise?

"By their fruits ye shall know them." Yes, their trade is comical buffoonery, the trade of exciting the mirth of men and women. Lofty enterprise! No one feels the need of them before they come; and when they leave, the only effects are, witty boys, aping apprentices, and empty pocket-books. If shows are conducive of virtue and holiness (and, if not, they should be left alone), why do they attract so many from the dram-shop, so many of the worldly minded, and so few from the chosen of God? Look upon this question in whatever light you choose, these places of stimulation cannot bear the test of close scrutiny. They may be proper for those who are seeking the pleasures of the world, but there is now not a doubt in my mind, that S. D. Adventists should have nothing to do with them. A strong man might not be contaminated by attending once; but his example might lead many weaker ones to go, to whom this would be the first step toward their ruin. Millions to-day are empty in purse, character and godliness, and empty of hope, from having "just attended a show once, to see what was to be seen." Every downfall has its first step to be taken; step by step we are led on, the last step is taken, and we are dashed down the precipice and crushed to atoms.

Doubtless each entertainment will set forth some claim, be it never so small, for the patronage of Christians; and not unfrequently do they gain the very object for which the pretension is made. These are but garlands which cover the knife with which they will stab. The sheath never does harm; it is the sword that cuts. Let each remember that he carries, by nature, a breast of passions just such as bad men have; and, be we never so firm, temptation can awake them, wicked men can influence them; they know the road, they can open the door and elope with each passion. There is but one surity against them: Barr the window! bolt the door! and never yield a hair to these fashionable corrupters! Oh! there is more than magic in temptation! When it beams down upon the heart; when it wreaths a thousand fantastic forms of delusion around our pathway, by a single bound of the imagination, one sudden rush of the capricious heart, the vows and determinations of years may be prostrated in a moment, the heart entered by the enemy, we no longer able to boast of holiness and consecration to God, and every holy principle readily seized and given to ravishment and ruin. Oh! let us avoid these places of amusement, and thus shun their temptation to wrong.

There is no such thing at the present day as a moral, traveling show. We might as well speak of good corrupters, a mild and pleasant murder, a grateful cholera, or a pious devil.

Nothing will cause us to partake so much of the spirit of the world, as to attend shows and concerts. They must be shunned. We must serve God from principle. We must have fixed principles concerning everything that is dangerous. We ought to be on the safe side; and surely there is safety in not attending them. Finally, let us have iron principles concerning all shows; and the best one I know is, *LET THEM ALONE.*

The great test should always be, would Jesus Christ attend if he were personally on earth? All, and especially the young, need recreation; but let us not seek it by attending shows. Oh blessed Saviour! let thy service be my unending recreation, thy presence my everlasting delight! Let us serve God, let us live, let us overcome, let us do all we do, from principles drawn from the blessed word of God; and soon, oh! soon, we shall live on Canaan's fair shore.

BURTON S. BARNES.

Battle Creek, Mich., April 19, 1867.

A CORRECTION.

In the Advent Review and Sabbath Herald of Feb. 12th, is a paragraph in the following words.

"It is some time since we have heard from the Voice of the East published by Ransom Hicks, Providence, R. I.; but we have more recently heard from its Editor. A letter from that city dated Feb. 4th, 1867, states that his wife has procured a bill of divorce from him for immoral conduct."

The foregoing statement that a divorce has been procured from me for immoral conduct is false. A divorce was obtained without any opposition on my part and under circumstances that neither concern you nor the public. Not a tittle of evidence was offered as I am informed, that tended even to reflect upon my moral character.

I respectfully request you to retract the charge made against me in your paper, and to furnish me with the name of the author of the letter referred to in said paragraph.

Respectfully Yours,

RANSOM HICKS.

P. S. My P. O. address is 41, Shawmut Avenue, Boston, Mass.

[As we wish to do justice to all, however much they may differ with us in their religious views and belief, we cheerfully give Mr. H. the benefit of his own explanation of his position in the foregoing letter, and in the following printed document received therewith. We have no desire to place any one in a wrong light before the public, and shall be happy to make any correction, wherein we may have been misinformed. Ed.]

"COPY OF A WRITING TO MRS. ANN A. HICKS, FROM HER HUSBAND, RANSOM HICKS."

Providence, January 13, 1858.

"ANN:—I take pen in hand to write a few words to you, and deeming it unnecessary to make many preliminary remarks, or go into a minute statement of facts relative to points of variance between us, I would at once proceed to say, first, that with the exception of a very few brief weeks at first, we never lived peaceably together as man and wife should, and inevitably would live, did not *hatred* occupy the place of love on one side or the other.

"Of late years this *hatred* has been more prominently developed, and finally *owned up* at last on one side."

"I have in years past and present made the highest moral and religious profession. But I never saw the day but what you slandered and contemned me in both. This has been to me a great grievance, and I am sorry I did not bear your slander with more Christian fortitude. I never knew you to regard me as one who ever knew the true and living God, until you expressed your belief that God had left me.

"To leave my bed willfully, as you did, without my consent, you knew would be one of the deepest sources of aggravation that you could inflict, and having a disposition to aggravate me to the extent of your power, you performed the deed. This I also put up with for more than six years, when I determined to sit down peaceably with such anti-Christian treatment no longer without manifesting in the strongest terms my utter abhorrence and disgust at such conduct. This I have done measurably before. (Last fall and winter for once.) But these manifestations have had no effect upon you to awaken you to your matrimonial duty, which you never regarded.

"We have now arrived at a point in our variances where I forcibly realize the existence of an alienation between us, and I must frankly tell you I see no probability of our living together as man and wife any more. My religion seriously conflicts with yours, so much so that we do not worship even one and the same God.

"You say that were it not for me, (or 'that nuisance') you could have two or three boarders now, but who will not come into the house to board where I am. Now in consideration of all this, and in view of the fact that I have almost no work at all, and having now exhausted all the money I had on hand, (saved last summer) I consider it is my duty to give you a chance to go on with your enterprise, and therefore I propose that we entirely separate, and I will leave the house, and never be an annoyance nor a companion to you any more. To make the separation more complete, I propose further that you petition for a bill of divorce. I hereby assure you that I will not oppose whatever may be your plea. My real estate is in the hands of an assignee, which business will be closed up according to law, and you will have your due. I further propose to leave you in possession of all the furniture for the present except that of my bedroom,

consisting of bed, secretary, &c. I wish you nothing but happiness, although I well know your disposition will not allow you to enjoy it under any circumstances. I propose to occupy the shop at present, with the permission of my assignee. Should business revive, and my health be spared, I may leave this city in the spring. Farewell.

R. HICKS.

To ANN HICKS.

"P. S. Should these propositions meet your approbation, or otherwise, you will please manifest it as early as convenient.

R. H."

Publication Department.

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

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 J. H. Milton. Cloth, 75c., 6 oz.
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4. SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book. \$1.00, 12 oz.
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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.

*She said she always hated me from the day of her marriage.

The Review and Herald.

Battle Creek, Mich., Third-day, May 14, 1867.

Tuesday, May 14, at 9 A. M., the General Conference will commence its fifth annual session. From that point the meetings of the different organizations will continue through the week. In all these meetings, most of those connected with the Office will be engaged; hence there will be no paper next week. Number 24 we shall endeavor to have out early the week following.

We are already cheered by the arrival of a goodly number of delegates and brethren to participate in the coming Conference. The following ministers were with us Sabbath. Bro. J. N. Andrews, J. N. Loughborough, J. H. Waggoner, N. Fuller, D. T. Bourdeau, I. Sanborn, J. Matteson, M. E. Cornell, I. D. Van Horn, S. Pierce, A. S. Hutchins, and D. M. Canright.

The Health Reformer for May is out. The volume will close with a double number to be issued in June. Hence it is time for subscribers to be renewing their subscriptions for volume two. It should not lose any. We predict that it will increase during the next volume, in interest and usefulness. All should continue it. And there are many S. D. Adventists who have not yet subscribed for it. We would say to those who have thus let one volume go without subscribing, Let it be the last. Subscribe at once.

Now Ready.

THOUGHTS on the Revelation. This work is now completed and ready for orders. An idea of its nature and design, may be gathered from the Preface, which we herewith present:

"An increase of knowledge in reference to the prophetic portions of the word of God, was to be one of the characteristics of the last days. Said the 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;' or, as Michael's translation reads, 'But thou, O Daniel, shut up the words, and seal the book, even unto the time of the end, when many shall give their sedulous attention to the understanding of these things, and knowledge shall be increased.' While it is true that, of later years, knowledge has marvelously increased, in every department of science, yet it is evident that this prophecy specially contemplates an increase of knowledge concerning those prophecies that are designed to give us light in reference to the close of this dispensation, and the setting up of the everlasting kingdom of God. The fulfillment of the prophecy in the increase of this knowledge, is one of the pleasing signs of the present time. For about half a century, light has been breaking forth upon the prophetic word, and shining with ever-increasing luster to the present day.

"In no portion of the word of God is this more apparent, than in the book of Revelation; for no other part of that word deals so largely in prophecies that pertain to the closing scenes of earth's history. No other book contains so many chains of prophecy reaching down to the end. In no other book is the grand procession of events that leads us through to the termination of probationary time, and ushers us into the realities of the eternal state, so fully and minutely set forth. No other book embraces so completely, as it were, in one grand sweep, all the truths that can concern the last generation of the inhabitants of the earth, and sets forth so comprehensively all the aspects of the times, physical, moral, and political, in which the triumph of earthly woe and wickedness shall end, and the eternal reign of righteousness begin. It is to call attention especially to these features of the book of Revelation, which seem heretofore to have been too generally overlooked, that these Thoughts are now offered to the public.

"No effort to arrive at a correct understanding of the Revelation, needs any apology. The Lord of the prophecy has himself pronounced a blessing upon him that readeth and they that hear the words of this prophecy, and keep the things which are written therein; for the time is at hand. And it is with an honest purpose of aiding somewhat in arriving at this understanding, which is set forth by this language as not only possible but praiseworthy, that the following pages have been prepared, and are now commended to the careful and candid attention of the reader."

Bro. H. F. Phelps, of Pine Island, Goodhue Co., Minn., would be happy to correspond with any one in Phonography, for the mutual benefit of each in that beautiful art.

To the Preachers.

BRO. H. HIESTAND wishes to say for the benefit of Seventh-day Adventist ministers who may be passing through Madison, Wis., that the Meredith House, the only temperance house in the city, is kept by E. Grover, and will be a home free of charge to the preachers.

CORRECTION. The Monthly Meeting at Portland Me., was appointed last week by a mistake of the types, for June 12. It should be June 1 and 2.

The physically blind desire others to lead them. The morally blind refuse to be led and attempt to lead others. R. F. C.

Finding the Truth.

A SISTER in this State who has lately become interested in the precious truth of the second advent writes:

The Advent doctrine is something quite new to me. I have heard more or less of the Millerites ever since I was twelve years old, but never was acquainted with the doctrine, until within a year. I find it quite agreeable to my mind.

Many a time, have I been ridiculed, and that too, in public, for expressing my belief in this same light, until at last, I looked upon myself as a fool, void of understanding, and nearly gave up to the opinion of those who professed to be more wise.

I shall now start again, and proceed on my journey; thanking the all-wise Father, that I am not alone in the world.

An Extract.

BRO. SMITH: I place at your disposal an extract from a letter written me by my husband from Prescott, Wis., under date of April 15. M. E. S.

"I think we are nearing the severe troubles of the last day. If crops should fail here this season the people would suffer extremely. Some in Minn. have starved to death this spring while others have had to live days upon slippery elm bark. Wheat is now \$2 75 per bushel. Many cannot get the seed here to put in this spring, so they will be cut short in harvest. Many acres will lie over this season for want of seed. Confusion is to be the portion of the wicked. May we be found among the righteous that we may be shielded in the calamities that are to befall the ungodly. I had rather suffer, and starve even, with the smiles of my Father in Heaven, than to have all the riches of earth without his approbation. Time is short indeed. We are nearing the end. Let us be ready! Oh! that we may all be found at last in the kingdom of God, where no hopes shall be blasted, no pain felt, no evil feared! Oh! that sin may be so effectually slain in us that we may be found among that company who are without fault before the throne of God!" T. M. STEWARD.

Note from Bro. Canright.

SABBATH, May 4, I met with the brethren and sisters at Bro. Faxon's near Colon. None of us expected many at this meeting, as neither knew of the other's coming. But a goodly company came out and we had a very good and profitable time. I tried to show the importance of the Health Reform as a part of the third message. Many resolved to take hold of these things more earnestly than they had in the past. It is my opinion that we cannot oppose this movement, or hold back from taking a part in it, or lag behind in it, or even neglect it, and still enjoy the full blessing of God. It is present truth and duty; and let us take hold of it as though we loved it.

D. M. CANRIGHT.

Notice.

NOTICE is given to all who are coming from the north to the Illinois and Wisconsin State Conference, that if they miss the train at Clinton Junction, they will find a good resting place at A. B. Williams's about forty rods south of the station, till the next train.

A. B. WILLIAMS.

Notice.

I WOULD like to have a wagon-maker come and work with me in company, or otherwise, as we can agree. Address, ANSON WORSTER, North Liberty, St. Jo. Co., Ind.

The Russian "journal of the diocese of Lithuania" reports that, during the year 1866 55,194 Catholics, 9 Lutherans, 36 Jews, and 2 Mohammedans were "converted" to the Russian church.

Appointments.

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

Iowa State Conference.

AGREEABLY to the suggestion of the General Conference Committee, we hereby appoint the Iowa Conference to be held at Pilot Grove, Washington Co., commencing June 6, at 6 P. M., and continuing till the Sunday evening following. Let every church in the State, and every company of Sabbath-keepers who hold regular meetings on the Sabbath, who have a leader and pay Systematic Benevolence, send in their delegates with letters, according to the ratio established in the Constitution for State Conferences; and let the great object of those who attend this Conference be to advance the cause of the third angel's message, in all of its important branches.

GEORGE I. BUTLER, } IOWA
HENRY NICOLA, } CONF.
J. T. MITCHELL, } COM.

Business Department.

Not slothful in Business. Rom. xii. 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

All who send money to make up FULL RATES on their advanced credits for Review, are requested to state that the money is sent for that purpose, so that we may know how to give credit for the same.

IT IS EXPECTED that our brethren who have paid in advance at the former rate of \$2.00 and \$2.50 a year, will make up their credits.

HENRY F. PHELPS: We cannot furnish the back numbers of Review that you call for.

MRS. L. E. MARTIN: The \$2.00 have not been received: We send the Review as you have directed.

DANIEL BEAL says he has moved to N., Mich., and wants his papers sent there; but he gives us no instruction where he moved from. Until he gives such information we shall have to let his papers continue to go where they are now going.

C. PRANGE & BRO.: The book is not yet ready.

HENRY NICOLA: We are sorry to say, the money never reached us. We give the credits as you stated.

RECEIPTS.

For Review and Herald.

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

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Michigan Conference fund.

J. Kemp's \$5.00, Chas. at Salem Ind 12.50.

For Danish Tract.

Christen Jensen \$2.50.

To Raise the sum of \$500, for Bro. Cottrell.

Previously Reported, \$165.16.

J. G. Whipple \$10.00.

For the Health-Reform Institute.

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

D. Smouse \$100.00, R. M. Kilgore 100.00, Anthony Korb 25.00, Sarah Donnelly 25.00, Martha McAvoy 25.00, H. Nicol 50.00, J. L. Adams 50.00, Semantha Korb 25.00, Mary A. Mills 25.00.

On Shares in the H. R. Institute.

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

A. Gleason 12.00, E. E. Frothingham 2.00, D. Smouse 100.00, R. M. Kilgore 2.00, Jane Seaman 5.00, M. F. Dibble 5.00, J. Kemp 20.00, Mary A. Mills 25.00.