

# 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."

VOL. XXVIII. BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 6, 1866. No. 23.

## The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY  
The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

### Cast Down but not Forsaken.

Though of friends I am bereft,  
Precious Jesus, thou art left  
Why should I then mourn and grieve?  
Drooping souls, thou wilt not leave  
Though the sport of wind and wave,  
Precious Jesus, thou canst save.

Farewell, earthly friends, farewell,  
Though my heart with grief doth swell,  
Yet I hear my Saviour say,  
Come, my child, this is the way,  
Though the way look dark and drear,  
Precious Jesus, thou art near.

O my Saviour, thou hast trod,  
All this rough and thorny road,  
And thy cross I'll meekly take,  
All to leave for thy dear sake.  
Though my heart is sorely tried,  
Hide me 'neath thy bleeding side.

Sweetly there will I repose,  
Safe from all my wily foes,  
Nothing will I seek to know,  
But thy holy will below,  
Freely all things I resign,  
Precious Jesus, thou art mine.

Keep, my heart, this princely Guest,  
In whose presence I am blest,  
Close the door 'gainst every sin  
Keep the lovely Saviour in,  
Safely then o'er life's rough sea  
'Neath the throne I'll anchored be.

L. E. MILNE.

Shabbona, Ill.

### The Perilous Times in Which We Live.

A FEW WORDS TO THOSE WHO BEAR THE NAME OF CHRIST.

The following article, to which we call the attention of the reader, was sent us by the author, from Chicago, accompanied with the following note:—

"Dear Sir: I inclose you a copy of a little tract, in my judgment applicable to the time we live in, which I have written to call the attention of Christians to a subject almost ignored. I have but few copies printed. If you will use it in your circulation, I shall be much obliged, as it is my earnest wish to do some good. Yours,

GEO. C. COCHRAN.

Chicago, Ill.

The tract contains a fund of truth which we are happy to be able to assist in spreading before the people.—Ed.

According to the latest and most reliable computations, the world contains 1,224,000,000 inhabitants; an aggregate of figures, which, to the most stolid mind, must be startling! A picture not altogether

drawn in the flinty, sterile lines of a mathematic; inexorable, but flinging animatedly to the beholder, stinging suggestions of the needs, the woes, the sufferings, the wrongs, the degradation, the bitterness, the crime and depravity which surge through and through this vast, palpitating aggregate of human beings. \* \* \* \* \*

We are growing; but not growing with a strong, upward, vigorous growth to the atmosphere of God, which floats pure, unsullied and sinless above us.

The dark and deathful shadow of sin rests its gloomy mantle over the earth. All things which God made once so beautiful are tainted with the pestilential breath of sin.

Alas! we are growing, palpably growing in earthiness, in selfishness. Religion itself is made extremely flexible. We mold it to suit each one his fancy; lopping off here and there, with great satisfaction, ancient formulas of life; destroying our childhood's faith, even, if it be deemed old-fashioned, and not in keeping with the rapid pace of the world. Religion is made to bend to our lives, and not our lives to religion. As an article of fashion, as a stepping-stone to influence, religion must be glorified by art. We build churches of indefinable dimensions, and still more indefinable architecture; upholster them in gorgeous colors, fill them with soft tremulousness of music, and then laud ourselves for the accommodation we afford the Almighty. As in the fourth century the religion of Jesus was wrapped in the imperial purple, so now it rests at ease within the purple robes. We do something, also, for the nine hundred millions or more of wretched pagans. We take up periodical collections for sundry good missionaries, and having done so, give sighs of satisfaction that we have done so much for the advancement of religion.

Christians talk with pride of the great efforts of the church at home and abroad. A great system of Sabbath School instruction and missionary effort; lavish contributions to churches and charities of all kinds form an aggressive antipodal to crime, and demonstrate, it is said, the rapid evangelization of the world, and the triumph of the True, the Beautiful, and the Good. Apologists for the world always advance the great superiority of our civilization and the good works which are done (in the shape of humanities and charities), in proof of a rapid amelioration.

Now, there are within the pale of Christendom 310,000,000 souls, including the adherents to the Greek and Roman churches, Jews and Protestants; which last number some 80,000,000. According to the most careful review of the communion statistics of the Protestant church throughout the earth, we find scarcely 15,000,000 souls as the real numerical strength of Protestant Christianity. We then are brought to the inevitable conclusion that, with all our machinery of evangelization, two-thirds of the earth's population are still groping in the night of paganism or Judaic blindness. And considering the vast number of merely nominal or formal Christians in what we term Christendom, we must still further conclude that the earnest, prayerful, self-denying workers for the Lord Jesus Christ, whose citizenship is in Heaven, form a small, very small minority.

This, certainly, does not look like a very speedy conversion of the whole world, as many affirm must

be the case before the time of the end can come. In fact the Bible nowhere teaches that the whole world must be converted before the times of Gentile domination are fulfilled. The gospel must be preached as a witness throughout the world, and during this dispensation Christ will gather out of the nations of the earth a people for himself. While men flatter themselves with the idea of the moral progression of the world, and its rapid strides in the various fields of knowledge, they forget that the new powers which have been brought to light have, alas! too often been used for the destruction of human life, and that with the "march of ideas," the onward pace of knowledge, wickedness has doubly increased.

No! the end of this dispensation will come upon a world utterly unprepared for such an event.

Most men, many Christians, have an idea that they hold the matter in their own hands; that the machinery being set in motion, the control of which is delegated to man, all that remains is for him to keep it in moderate repair for the original purpose of God, some time or other to be slowly evolved.

The truth is, the present condition of the church and the world warrant us in the belief that we are *not far off* from the most stupendous changes the world has ever undergone. We are told by our Saviour that "as the days of Noah were, so shall also the coming of the Son of Man be." We know that in the days of Noah "God looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon the earth; and, "Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all."

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof, from such turn away."

"That there shall come in the last days scoffers walking after their own lusts, and saying, 'Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.'"

It is plain that religion is now secularized to such an extent that the line of demarkation between the church and the world is barely visible. With many thousands it is a picturesque contemplative study, which in times of affliction is a convenient thing to wear. It is so modified from its ancient life that it is no longer a barrier to the world's fascinating influence and pleasures. Christians step easily and gracefully from the prayer-meeting to the opera-house, and even the theater, while the Sabbath is shorn of its deep solemnity and sanctity to accommodate it to the "progress" of the age.

The church of Christ is torn and shaken by fierce political animosities; the most violent and vituperative language is used by Christians of different political faith to each other; and the test of a man's good standing in his church is not whether he bears the spirit

and image of his Redeemer in his life, but whether he is attached to this or that political party. There is an open indifference to religious integrity; a palpable tendency to avoid religious conversation among Christians, which denotes anything but a close walk with God. The strength of the Christian element is numerically weak, and this numerical weakness is crippled by the contentions, the animosities, the blighting errors of Christians themselves. The growing tendency to glorify human intelligence and to detract from, and endeavor to mutilate, the glory of our Lord Jesus Christ, is a terrible sin which is poisoning the church of the Highest. There is a growing dislike to let the Lord have the glory of redeeming his people from their sins. The wondrous advance in knowledge within the last fifty years has intoxicated men to a degree that they resolve themselves independent of their Maker, leading materially to a complete renunciation of the Bible-teaching of the natural depravity of man.

“Be ye not conformed to the world” is an unpalatable mandate, and is, as many other injunctions are, explained away by very plausible processes of reasoning. Those who do cling to the “law and the testimony,” who do endeavor, with prayerful hearts to honor the Lord Jesus, whose name they bear upon their foreheads, and whose precious blood has washed their sins away; who look with trembling joy for the coming One, and watch the signs of that coming; who believe that to avoid the avenues to temptation is keeping their faith with their God and their garments white; those who do these things are looked upon with a curious pity, not unmixed with ridicule, silent or expressed. In these days men believe, in their mania for progress, that the religion of Jesus Christ must undergo a transformation very much like old-fashioned agricultural implements, or incipient machinery of any kind, to give it an appropriateness to the age. They imagine that the human heart, far beyond the stigma of depravity and wickedness, needs an improved method in its religious instruction. Hence we find many sedulously avoiding or combating the thoroughly scriptural teaching of the material punishment of the wicked hereafter; denying the atonement of the Lord Jesus Christ; denying His divine nature and perfect sacrifice, and exalting man to be his own Saviour. The bitterness of Christians to each other; the terrible political differences which have filled the church of God, its clergy and people, with hatred, malice, distrust and infidelity; all these things prove the gigantic efforts of Satan in these last days of Gentile domination, to sink into the fiery hell of his own tortures, those whom Christ has bought with a price, even His own precious blood. Crime walks through the world; the wicked, the wanton, the profligate, the murderer, the defamer, the infidel, sneer at the hope of the Christian; but in these days “let us hold fast the profession of our faith without wavering: for He is faithful who promised.” And we know our dear Lord has promised, “I will come again.”

Jesus is the same yesterday, to-day and forever; and His holy religion is the same refuge for the weary and heavy-laden; and we are safe only within the shadow of the Cross. Why should we lose sight of our risen Redeemer because iniquity abounds, and the love of many is waxing cold? Why should we cling to earth when that earth is blighted by the pestilential breath of sin? Beauty fades away; the strong, lithe form of youth is the victim of death; corruption sits enthroned; death holds high carnival; the world is enshadowed with sin; the great tidal wave of worldliness is surging over the church of God; yet we may be firm and hold God's faith in our hands; we may keep our lamps trimmed and burning, ready for the coming of our Lord, for He will strengthen his own. If, then, as the condition of the world apparently indicates, we are drawing to the close of the great period of Gentile domination, what an utter insensibility must it be which leads us to sit with folded hands and cold freezing hearts while the fields are white unto the harvest, and men are dying with blasphemy upon their lips, or in utter carelessness are going out into what will be to them a night of woe unutterable!

The world is chasing novelties. Old land-marks, old anchorage-grounds are deserted. The ministers of God, the shepherds of the flocks, faint and fail before

the tide, and falsely turn to gratify the modern Athenians, who seek “to hear some new thing.” The taste of the day is for mere intellectual, political or cold and lifeless preaching. Men do not want to be made uncomfortable by the preaching of death and the judgment. They do not love to think of these things. They crave any attempt to modify, curtail and divest of its serious solemnity, the religion of the Bible. They prefer to believe that all will somehow or other reach Heaven at last, and complain loudly of the injustice of Bible doctrines. And the shepherds of the flocks, do they stand up for Jesus, and warn the world to be in readiness for the coming of Christ and for those things which may soon come upon the earth? Do they strive to keep the followers of Jesus from the ways of the world? Alas! it is the almost prevalent custom to gratify the world by yielding to its aversion to Scripture doctrines. The soul-ruining and unscriptural teaching of Unitarianism, Universalism and Spiritualism is becoming the snare of many, while thousands are becoming callous, and indifferent to any creed, through the prevailing inconsistencies and follies of professing Christians.

Is there no voice sounding through the ages to the shepherds who lead the sheep astray? “Wo be to the shepherds of Israel that do feed themselves; should not the shepherds feed the flock? Ye eat the fat and ye clothe you with the wool; ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken; neither have ye brought again that which was driven away; neither have ye sought that which was lost, \* \* \* “And they were scattered because there is no shepherd.”

“As I live, saith the Lord God; surely because my flock became a prey; because there was no shepherd, neither did my shepherd search for my flock; but the shepherds fed themselves and fed not my flock; therefore, O ye shepherds, hear ye the word of the Lord. “Behold I am against the shepherds, and I will require my flock at their hands and cause them to cease from feeding my flock.” And to the people, “Repent ye, for the kingdom of heaven is at hand. Wash you, make you clean, and put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow.”

“Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.”

Thus God speaks to those whom He would save. For eighteen hundred years Jesus Christ has tenderly besought the people, without any unjust exclusion, to enter the door which He opened on Calvary. The wonderful, full, free and gracious invitation has sounded above the turmoil of the world these long, lingering years. It will not forever be offered. The Holy Spirit is waiting to enter and re-create the hearts of men. Jesus knocks yet at the door. He is patient with us. He sees the joy coldness of his church. He sees that, with rare exceptions, His people, steeped in earthliness, go through a languid form of worship, but are growing cold, cold, ever colder in their heart-worship. Should the fires of persecution blaze and consume again; should a mighty angel's voice in thunder tones, shout through the earth, “Repent, for the kingdom of God is at hand;” should the startling events that close the great drama of the world's history suddenly burst upon us, where would we be found? Where would we like to be found? If persecution be the chiasm, are we strong to stand up for Jesus? Are we brave and courageous enough to boldly confess our unflinching dependence on Jesus? Let us remember that we must not, we cannot, avoid the answer to these queries. Let us discover immediately whether we are ashamed of Jesus or not; whether we have put on religion as a mere recommendation to assist our worldly aspirations, or whether we fill our daily life with its beauty and make it a part of that life. Are we trusting only to the precious blood of Christ, or are we trusting to something we have done or thought for acceptance with God? God help us, Jesus help us, the Holy Spirit help us, in this most momentous and solemn investigation; and may He

so prepare us that when He comes, be it sooner or later than we think, we may not be found sleeping, but ready for the glorious appearing of our Lord and Saviour Jesus Christ.

### Political Agitations in Europe.

YEARS ago, some of the statesmen of Europe called Turkey “the sick man,” and from that day to this his condition has not essentially improved. The Turk has been an anomaly in Europe, and has maintained his position, not by any vitality of his own, but rather because moves elsewhere on the great chess-board of Europe absorbed the attention of the nations. If he has not had a direct influence, the indirect has been potential, and has caused numerous complications whose effects have been felt far and wide, massing armies and hurling embattled legions against each other on many an ensanguined field. The Turk has seemed to have an important office to perform, being one of the forces employed by what the first Napoleon was wont to call “destiny,” a force mysteriously moving the world and evoking progress and civilization.

Its office is not yet fulfilled. In the horoscope of the European future, Turkey appears as one of the active agencies. A few weeks since the events which happened in Central Europe, culminating in the utter humiliation of Austria and the exaltation of Prussia, making the latter power the pivot around which United Germany should revolve, betokened peace, and a general disarmament of all the nations of Europe, except, perhaps, England, who is a cipher in foreign matters, and has internal warring elements, which seem to be as much as her decrepitude can bear. But it is not so to be. France is gathering her bristling legions, and preparations are making to increase her army to 1,100,000 disciplined men, and her navy, which she has been building up as rapidly as possible, is still to be increased in power. The reflex influence of this will be to compel Russia and Prussia to follow suit. Russia can put into the field 1,500,000 men, and Prussia at least 1,000,000 more, well disciplined and possessed of all those elements which give an army strength and power. Austria, having succumbed and sunk to a third rate power, with a depleted treasury and a people disheartened, will, probably, as an economic necessity, disband her armies, and comparatively have but a handful in hand. Italy is loaded with debt, and would like to reduce her expenditures by reducing her armies, but may forego her earnest desires and still keep her armies organized for any contingency. France, under the present Emperor, who is as wily as a Jesuit, will force these measures upon the other nations, which never will consent to be left at her mercy. Thus, in all probability, will fade the vision of peace which arose when Prussia dictated terms at the gates of Vienna.

The “sick man” is again the cause. The Eastern Question looms up in a not far off future. When Greece, a little more than a third of a century ago, threw off the Turkish yoke, and after a most heroic struggle, by the intervention of England, France, and Russia, assumed an independent existence, the seeds of revolution were left to germinate, by suffering Thessaly, Albania, and a number of islands in the Grecian Archipelago, among them Candia or Crete, to still remain under Turkish domination. All these naturally should have contributed to form a part of the new kingdom. Now the smoldering embers have broken into flame, and a revolution has opened. The Cretans have defied the Turkish power and are seeking an emancipation. Others in similar circumstances were adding fuel to the flame, and perhaps to-day all these minor States are in arms to resist a foreign yoke and tyranny. The time has been opportunely chosen; Turkey is bankrupt and has troubles in Lebanon, Romania, Servia, and Bulgaria. Greece also is in a position to stir still more fiercely the fires of discontent. Her interest is in detaching the Archipelago; for the moment that is done, the islands become an integral part of the kingdom, and by so much add to her strength.

It is this prospective complication, therefore, which will hold the nations in an attitude of war. The Treaty of 1856, at the close of what is known as the Crimean war, virtually shut Russia out of the Black Sea. She now, doubtless, hopes to wipe that out and

gain a foothold which will one day be a marching point for Constantinople, a city which the Czars have long wished to possess. Another significant fact is, that a sister of the King of Greece is about to wed the Czar's eldest son, a measure which tends to fraternize the relations between the Monarch and the King, and bring them into closer relations and sympathies. Europe evidently is looking eastward, and events foreshadow that the regions of the Bosphorus are ere long to be the theatre of movements, vast in their consequences, far-reaching in their effects.—*Sel.*

### Terrible Disasters.

God's judgments are abroad in the earth. Every day some new calamity is reported of a most heart-rending character. We have had of late, the great fire at Wiscasset, Me., the destruction of 2,500 dwellings beside many public buildings in Quebec, leaving 18,000 persons homeless; the loss of the Evening Star on its way from New York to New Orleans, in which nearly 300 perished; terrible hurricane at the Bahamas; loss of a vast number of vessels at sea by the late gales, with hundreds of lives lost; the great floods at the West and South, causing the loss of millions of dollars in property; the devastations of the cholera in nearly all our cities; the great famine in India, with wars and rumors of wars all over the world. Revolution follows on the heel of revolution. The great points of interest to which the eyes of the students of prophecy are now directed, as well as the world at large, are Rome and Turkey. Less than two months remain, before, according to treaty stipulation, all French troops are to be withdrawn from Rome, and the Pope to be left to his own resources. Turkey is assailed on all sides, and none of the powers at present seem disposed to stay the blow that ends her power. Surely we are close on the ending of Gentile times, and the approach of the kingdom of God.—*Advent Herald.*

### The Liquor Traffic in New York.

There are about eight thousand places—lofty or lowly—in the city of New York, where alcoholic drinks are sold. In Brooklyn, the "City of Churches," there are full two thousand drinking-shops, or about *ten times* as many as there are houses of worship! The two cities contain ten thousand open haunts in which rich men are made poor, sober men are made drunk, and happy families are made wretched. Two-thirds of all the rioting, harlotry, theft, and pauperism of these twin cities issue directly from these dram-shops. During the war, many of them were nests of disloyalty. In the decisive political campaign of 1864, we never saw the name of ABRAHAM LINCOLN posted in a single "groggery;" while in nearly every one the names of McClellan and Seymour were placarded against the rum-barrels as the favorite candidates of the patrons of the establishment. It is notorious that where the grog-shops most abound, the resistance to the draft and the hatred of the negro were most violent; the largest liquor-consuming districts gave the largest majorities against sustaining the loyal administration of Lincoln. There has always been a natural alliance between rum and slavery, as there is between rum and rioting, ignorance, degradation, and crime.

In each one of these places—where *death is dealt out by measure*—there is an average daily expenditure of ten dollars for strong drink. This gives a total expenditure of \$100,000 a day, of \$700,000 a week, and of *thirty-five million of dollars each year!* This statement is so frightful that it seems incredible. Yet it is rather below than above the actual facts. One of the Metropolitan Police Commissioners informs me that ten dollars a day is a moderate estimate of the average sales of each dram-shop in the police district. Here, then, is more money expended in purchasing liquid poison than is employed in sustaining all the churches, all the public schools, and all the charitable institutions of our twin cities!

The profits of the liquor traffic are enormous. Fifty per cent, is the profit, per glass, of *some* varieties of popular drink! Adulterations are practiced to an enormous extent. The frauds upon the government,

too, are notoriously extensive. The dealers in alcoholic drink are banded together to protect their interests, and it is rumored that the "Association" have a quarter of a million "in bank" to carry on electioneering and legislative campaigns. A secret circular (which we have seen) was lately distributed among the "trade," calling on them to sustain the *N. Y. Daily News* as a journal ever true to their interests. The same paper which abetted slavery, treason, and resistance to the draft, is now the chosen champion of the men who deal out death and destruction by the dram.—*Cuyler.*

### The Two Crowns.

#### The Earthly Crown.

THE earthly crown brings honor, fame;  
Its votaries all to fashion bow;  
Who can to wealth and power attain,  
Can have this crown to deck his brow.

The world's applause will loudly greet  
The ears of those who win this prize;  
But ah! beware; my heedless feet,  
In slippery paths this treasure lies.

#### The Heavenly Crown.

The heavenly crown doth brightly gleam,  
Studded with diamonds rich and rare—  
Its radiant beauty e'er will beam,  
Where all is deathless, pure, and fair.

And those who fain would win this crown,  
Must count all earthly things as dross;  
Nor heed the mocking world's cold frown,  
Nor deem its love or pleasures loss.

Though rough the narrow way I find,  
And trials hard I must endure,  
I'll cast no lingering looks behind—  
The victory won—the prize is sure.

Oh, happy they this crown who win;  
No treasure can with it compare;  
To Heaven it gains us entrance in,  
And clothes with endless glory there.

M. E. GUILFORD.

St. Charles, Mich.

### "Man's Inhumanity to Man."

ON Tuesday last, a colored cook on a propeller at Chicago was seized with cholera. He was put into an express-wagon and sent to the Marine Hospital, but was refused admission, and the driver told to go to the health officer. Here he was also turned away, and sent to the office of the county agent, who, for the lack of a certificate, declined to receive the sick man. From thence he was driven, in his dying condition, again to the health office, where an order was at length given to take the pauper to a county physician for examination. Upon this errand the driver started, but had not gone far when, turning to ask how his patient felt, he discovered him lying speechless, stiff, and dead. For four hours he had been carried around the city in search of a place to die, and at last died, unknown to any one, in an express-wagon. It was ascertained that the deceased was an escaped slave, who had served two years in the Federal army, and had been three times wounded.

### Mormons.

THE MORMON DELUSION.—There are now nearly 100,000 "Saints" at Salt Lake. There are Mormon missions in England, Wales, Norway, Sweden, Switzerland, and the Sandwich Islands. Brigham Young, Jr., is the president of the European missionary system. He is twenty-seven years of age, and his headquarters are at Liverpool. Forty missionaries are annually sent to Europe, and the missions are supported by a tax on the "Saints" in Utah. The policy of the mission is gradually to concentrate all the followers at Salt Lake. The converts usually embark at Hamburg or Liverpool. Great licentiousness and an utter disregard of health characterize the voyages. Careful arrangements exist at New York to prevent the immigrants from getting among the "Gentiles" on their arrival.

### The Grasshopper Scourge.

THE Kansas farmers in Brown county and the adjacent territory, appear to have been lately subjected to a plague similar to those inflicted on Pharaoh. The obstinate grasshoppers appeared in countless numbers, covering a track twelve miles in width, and consuming almost all vegetation. The Marysville Enterprise says:—

"They alighted upon fields, gardens, fruit-trees, and everything green, or eatable; and like a march of two hundred and fifty army corps, devoured everything they touched. This whole country has been taken by them, and the rear-guard is still with us, guarding what vegetables and green leaves the army has left. Farmers are seriously alarmed lest the corn will be totally destroyed. They seem to be passing in a south western direction."

HORRIBLE.—The French Academy of Medicine at Paris has lately brought to light a horrible state of affairs in regard to the habit of sending children to the country to be nursed and brought up. Every year twenty thousand babies are sent out of Paris under the care of these peasant nurses, and of that number only five thousand, on an average, are returned to their mothers, the other fifteen thousand having died of cold, starvation, and bad treatment. It is calculated that three hundred thousand of the nurslings have perished in this way during the last twenty years. These countrywomen make no scruple of exchanging the babies entrusted to them, and undertake to nurse several at a time. They write letters to the children's parents, describing in pathetic language the rosy cheeks and increasing charms of their infants, dead weeks before the epistles were indited, and receive clothing and money for the little ones for months after they have been in their graves.

A New York Tribune New Orleans special says: The Tylor (Arkansas) Papers of the 12th inst say that a detachment of United States troops, under command of Captain Tupper, were fired into by an Arkansian who was not aware the war was over.

Official information received from Benham, Texas, shows that place to be in a state of insurrection. The citizens are all armed, and patrol the streets to prevent the soldiers from coming into town. The Mayor and Sheriff are reported to have telegraphed to the Adjutant General of the State, to know how many men he could furnish to drive the Yankees off. A reply is said to have been received offering five hundred well-armed men, and more if necessary. The officer in command of the detachment of United States troops, numbering about sixty men, had intrenched and otherwise fortified his position after receiving a large supply of ammunition from Galveston. He expressed confidence in being able to withstand an attack. General Sheridan left for the scene of action this morning.

THE HEAVENS SHALL BE ROLLED TOGETHER AS A SCROLL.—A new and bright star of the second magnitude suddenly blazed forth in the Northern Crown, May 12, which rapidly faded in brilliancy till June 22, when it appeared as of the ninth magnitude. An analysis of its light by the spectrum identified it with burning hydrogen, which has led astronomers to conclude that it was occasioned by the conflagration of that distant sun and its attendant worlds, through the evolution of this inflammable gas.

THE condition of Spain is represented as being wretched in the extreme. It is said that the country was never worse governed, that the press is silenced, that executions are frequent, and that a reign of terror prevails. The Liberal party appears to be divided, one wishing for the expulsion of the Bourbon dynasty, and the other striving for an honest and constitutional Government.

"The noblest question in the world is, What good may I do in it?"

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 6, 1866.

URIAH SMITH, EDITOR.

### The Two-horned Beast.

A REVIEW OF H. E. CARVER.

(Continued.)

We now proceed to offer a few conclusive arguments to show that the first symbol of Rev. xiii, the seven-headed and ten-horned beast, or more briefly the leopard beast, symbolizes a power which exercises ecclesiastical as well as civil authority.

The line of prophecy in which this symbol occurs commences with chapter xii. The symbols of earthly governments embraced in the prophecy are, the dragon of chap. xii, and the leopard beast and two-horned beast of chap. xiii. The same line of prophecy evidently continues into chapter xiv, closing with verse 5 of that chapter. Commencing therefore, with verse 1 of chapter xii, and ending with verse 5 of chapter xiv, we have a line of prophecy distinct and complete.

With each of the powers here introduced, the church of God is represented as in deadly conflict. The scene opens with the church, under the symbol of a woman, anxiously longing for the promise to be fulfilled when the seed of the woman, the Lord of glory, should appear among men. The dragon stood before the woman for the purpose of devouring her child. His evil design is thwarted, and the child is caught up to God and his throne. A period follows in which the church suffers severe oppression from this dragon power. And though in this part of the scene, the prophet occasionally glances forward, once even down almost to the end, because all the enemies of the church were to be actuated by the spirit of the dragon, yet in verse 1 of chap. xiii, we are carried back to the time when the leopard beast, the successor of the dragon, commences his career. From this power, for the long period of 1260 years, the church suffers war and persecution. Following this period of oppression, the church has another conflict, brief, but sharp and severe, with the two-horned beast. Then comes deliverance; and the prophecy closes with the church brought safely through all her persecutions, and standing victorious with the Lamb on Mt. Zion. Thank God for the sure promise of final victory.

The one character which ever appears the same in all these scenes, and whose history is the leading theme through all the prophecy, is the church of God. The other characters are her persecutors, and are introduced simply because they are such. And here as an introductory inquiry, we raise the question, Who or what is it that persecutes the true church? It is the false or apostate church. What is it that is ever warring against true religion? It is false and counterfeit religion. Who ever heard of the civil power merely, of any nation, persecuting the people of God? Governments may war against other governments, to avenge some wrong real or imaginary, or to acquire territory and extend their power, as nations have often warred against the Jews; but governments do not persecute (mark the word)—do not persecute, people on account of their religion, unless under the control of some opposite and hostile system of religion. But the powers introduced in this prophecy, the dragon, the leopard beast, and the two-horned beast, are all persecuting powers. They are actuated by rage and enmity against the people and church of God. And this fact is of itself sufficiently conclusive evidence that in each of these powers the ecclesiastical or religious element is the controlling power.

Take the dragon; what does it symbolize? The Roman empire, is the undisputed answer. But this is not enough. No one would be satisfied with such an answer as this. It must be more definite. We then add, The Roman empire in its *pagan form*; to which all parties also agree. But just as soon as we say, Pagan, we introduce a religious element; for paganism is one of the hugest systems of counterfeit religion

that Satan ever devised. The dragon, then, is so far an ecclesiastical power, that the very characteristic by which it is distinguished is a false system of religion. And what made the dragon persecute the church of Christ? It was because Christianity was swallowing up Paganism, sweeping away its superstitions, overturning its idols, and dismantling its temples. The *religious* element of that power was touched; and persecution was the result.

We now come to the leopard beast of chapter xiii. What does that symbolize? The answer still is, The Roman empire. But the dragon symbolized the Roman empire, and why does not the same symbol represent it still? Ah! there has been a change in the *religious character* of the empire; and this beast symbolizes Rome in its professedly Christian form. And it is this *change of religion*, and this alone, which made a change in the symbol necessary. This beast differs from the dragon only in that he presents a different *religious* aspect. And yet, with all these plain facts before their eyes, men have the short-sightedness to affirm that there is no religious element about this beast, but that it is simply a civil power.

To this beast the dragon gives his seat, his power and great authority. The question then is simply this: By what power was Rome Pagan succeeded? We all know that it was by Rome Papal. It matters not to our present purpose, when, nor by what means this change was effected; the great fact is apparent, and is acknowledged by all, that the next great phase of the Roman empire after its pagan form, was its papal. It would not be correct, therefore, to say that Pagan Rome gave its seat and power to a form of government merely civil, having no religious element whatever. No stretch of the imagination can conceive of such a transaction. It is supremely absurd. But two phases of empire are here recognized; and in the prophecy, Rome is pagan until Rome is papal.

But it may be said that it takes the leopard beast and two-horned beast together to constitute the papacy; and hence it is to these that the dragon gives his power, seat, and great authority. But the prophecy does not say so. It is the leopard beast *alone* with which the dragon has to do. It is to that beast *alone* that he gives his power, seat, and great authority. It is that beast that has a head that is wounded to death, which is afterward healed; that beast that the whole world wonders after; that beast that receives a mouth speaking blasphemies; and that wears out the saints for 1260 years; and all this before the succeeding power, the two-horned beast, comes on to the stage of action at all. The leopard beast alone therefore symbolizes the Roman empire in its papal form, the controlling power being ecclesiastical. There is no such thing as avoiding this conclusion.

To show this more fully, we have but to draw a parallel between the little horn of Dan. vii, 8, 20, 24, 25, and this power. There are six points of identity as follows:

1. The little horn was a blasphemous power: "He shall speak great words against the Most High." Dan. vii, 25. The leopard beast of Rev. xiii, 6, does the same: "He opened his mouth in blasphemy against God."

2. The little horn made war with the saints and prevailed against them. Dan. vii, 21. This beast also, Rev. xiii, 7, makes war with the saints and overcomes them.

3. The little horn had a mouth speaking great things. Dan. vii, 8, 20. And of this beast we read, Rev. xiii, 5, "And there was given him a mouth speaking great things and blasphemies."

4. The little horn arose on the cessation of the pagan form of the Roman empire. This beast does the same, for the dragon, Pagan Rome, gives him his power, his seat, and great authority.

5. Power was given to the little horn to continue for a time, times, and the dividing of time, or 1260 years. Dan. vii, 25. To this beast also power was given for forty-two months, or 1260 years. Rev. xiii, 5.

6. At the end of that specified period, the dominion of the little horn was to be taken away. Dan. vii, 26. At the end of the same period the leopard beast was himself to be "led into captivity." Rev. xiii, 10. Bonaparte fulfilled both in his capture of the pope in 1798.

Here are points that prove identity. Mere points of similarity, of course, would not prove identity. Two different governments may exist having many features in common, and yet not be identical. But this fact does not touch the prophecy in the first particular. For when we have in prophecy two symbols, as in this instance, representing powers that come on to the stage of action at the same time, occupy the same territory, maintain the same character, do the same work, exist the same length of time, and meet the same fate, those symbols represent the same identical power. This conclusion cannot be avoided. But yet an effort is made to meet this by a comparison between Michigan and Iowa which are not identical States, though possessing many features in common. What has this to do with the subject? It is not a parallel case in a single particular.

Now all the particulars above specified, do apply alike to the little horn and the leopard beast of Rev. xiii, showing that those two symbols represent the same power. It is admitted on all hands that the little horn represents the papacy; and he who claims that the leopard beast of Rev. xiii, does not represent the same, to be consistent, must show that at the same time that the papacy arose, there arose another great power exactly like it, occupying the same territory, bearing the same character, doing the same work, continuing the same length of time, and meeting the same fate. Will H. E. C. make his view of the prophecy consistent, and show us this other power?

But says H. E. C., "Associate the two-horned beast and the image with the first beast of that chapter [Rev. xiii], and we will agree that it is the same precisely as the little horn of Dan. vii."

Why does he ask us to include the two-horned beast and image? The prophecy requires nothing of the kind. Such an idea would never enter a person's head from reading Rev. xiii, unless he had invented an insane theory, and was laboring to sustain it. All the points of identity exist between the little horn and leopard beast, and them alone. Not a single characteristic of the little horn is affirmed of the two-horned beast. It is not said that he is a blasphemous power. It is not said that the saints are given into his hand. It is not affirmed of him that he continues 1260 years. Nor does he at the end of that time go into captivity. Then where is the first point of comparison between him and the little horn? Oh, it is said, "He spake as a dragon." Yes; but the dragon is not the little horn. Well, "he exerciseth all the power of the first beast before him." Very true; but we reply, Any resemblance between the two-horned beast and leopard-beast cannot prove that the two-horned beast so far resembles the little horn, unless the leopard beast is himself identical with the little horn; so that the argument of H. E. C. here completely destroys itself. More on this point in our next.

(To be continued.)

### On Which Side is Your Influence?

The half-hearted do not aid, but injure the cause of truth. Witnesses in whose testimony there is perfect harmony almost compel belief; but their disagreement destroys confidence. In unity there is strength, in discord there is weakness. Therefore our Lord prayed that his disciples might be one—perfectly united in their testimony—that the world might believe their testimony and know the truth. Jno. xvii, 20, 23. Unity among those who know the truth convinces men; but the want of unity makes skeptics. The skepticism of the present day is attributable, in a great measure, to the discord and divisions existing among professing Christians. If it were impossible for Christians to be united in the truth, by the aid of the word and the Spirit of God, they would not be responsible for the evil effects of the existing state of things. But if they remain so because they are unwilling to obey God and accept the means of unity which he has provided, the sin lies at their own door.

There are at the present time a considerable number who testify that God is sending out the last message to man, by which he is gathering his people into unity of faith, and preparing them for the judgment and for translation. The testimony of these persons is har-



nious. They are agreed in accepting of every part of the work, as God in his providence is developing it. There is power in their testimony; honest souls are being brought into unity of faith and obedience. The work bears the impress of the Author of truth and unity.

But there are some who accept of a part of the truth—a part of the present work of God. Their testimony is that a part of this message is true, and a part is false; a part of the work is of God, and a part is not—it is partly from Heaven, and partly from beneath.

What is the effect of the testimony of these? Does their influence aid men in believing and embracing the great truths of God's word—points even which they admit to be truth? No; but the reverse. Their influence is to weaken the testimony in behalf of the truth. Instead of having an influence to gather men into the truth, their influence causes them to doubt. And yet they do not see it. They would be glad to see their families and friends converted to a part of the truth; but their influence is nothing to effect this, as long as they virtually deny the heavenly origin of the work by rejecting a part of it. But let them take a decided stand to believe and obey all the truth—let them fully admit that God is the author of the message—that he is leading his people, and in all respects is leading them right—then their influence will tell for the truth, and for the conversion of their friends. The unconverted want an assurance that the call is from Heaven. But the influence of those who confess in part only, holds them in doubt, and consequently in disobedience.

O, half-hearted, half-converted friend! I desire you to know and to feel that you are one of the greatest obstacles in the way of the progress of truth, and the conversion and salvation of men. Unless you can accept the truth and the work of God fully, your unconverted neighbors, friends, and families, will rise up against you in the Judgment, and condemn you. Your indecision keeps them undecided; and your rejection of a part of the truth causes them to reject the whole, as not of God. And in this they are more consistent than you. Either God is sending out the last message, or he is not. Either he is leading us into unity, or he is not. If God is in the work, why not accept it wholly? If not, why have any confidence in fanatics who are being led by the Devil, as all fanatics are? The Lord does not work in partnership with the Devil. Either make the tree good and its fruit good, or the tree corrupt and its fruit corrupt.

The work in which we as a people are engaged is the true message from Heaven foretold in prophecy, or it is false and delusive. If the latter, why favor it in the least; if the former, why not embrace it fully? Or do you say, like the chief priests and elders of old, "We cannot tell?" If you cannot decide with the light already given, you need not expect more. It would be useless to tell you. It is from Heaven. The best testimony is already before you.

Then why not receive it as from Heaven, and give your undivided influence in its favor? Look to it. Ask yourself on which side your influence is. Is it for the truth, or against it? Are you gathering with Christ, or scattering abroad? It is a fearful position to half accept of the truth, and then stand in the way of others—to stand in the vestibule of the house of God, and prevent your best friends from entering. The True Witness says to you, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The Lord would have us one thing or the other, either for or against. If the present work, which purports to be the last message from Heaven, is false, denounce it, and warn men against it. But if it is true, give your whole heart to obedience, and your whole influence to forward the work. Come up heartily, cheerfully, to every part of the reform, and make a whole sacrifice to God. Then others will see that you have confidence in the work and are in earnest, and your influence will tell on the Lord's side. Those whom you are now hindering, you will help; and they will be converted to God. Think of it, dear reader. On which side is your influence?

R. F. COTTRELL.

### Report from Bro. Loughborough.

AFTER the Convocation Meeting in Wis., I spent a week in Battle Creek, and then went on to the Conference in the State of New York. This meeting, which has been already reported in the Review, was a profitable season. The different measures adopted by that conference, especially the districting of the State and furnishing labor every quarter to all the churches, will, we trust, give a new impetus to the cause there. I was rejoiced, for my own part, to see so many old friends at this meeting with whom I had formerly met, and to find them ready to every good work, determined to press on in the way of reform and get ready for the refreshing soon to be given to the saints of God. The liberalities of this people have already appeared in the voting of surplus Conference funds to different enterprises, as well as in their private donations to the Publishing Association to the amount of over \$200,00. May the Lord still bless, and prosper them in basket and store, that they may still be ready unto every good work.

The week following the Conference was spent for the most part by Bro. Andrews and myself in consulting on the the best measures to be adopted for the general advancement of the cause of present truth, and in drafting By-Laws, &c., for the Health Institute.

Sabbath and first-day, Oct. 13, and 14, I spent at Leslie, Mich., where I preached three times and held one social meeting. There was a good representation of Brn. and sisters at this meeting from all the churches in the vicinity. The Lord gave freedom in speaking the word. The testimonies of the Brn. and sisters showed that they were determined to move on in the work of reform which is to prepare a people for translation at Christ's coming.

Sabbath and first-day, the 20th, and 21st, was with the church at Burlington, Mich. Gave two discourses, had one spirited social meeting, and on first-day afternoon had a business meeting in which a deacon was appointed, and systematic benevolence re-organized and the figures increased from \$122,28 to \$342,36.

J. N. LOUGHBOROUGH.

Lapeer, Mich., Oct., 1866.

### Laggards and Murmurers.

Go into a School, and you will generally find two classes of pupils. One class is always in school at the appointed hour, have their lessons well learned, promptly obey all the rules of the teacher, are interested in all the interests of the school, love their teacher, &c. The teacher knows them, loves them, and they are all marked in his mind according to their behavior. If it were not for them, his labors would be insupportable.

The other class are generally tardy at school, have their lessons very poorly, if at all, are continually stealing opportunities to violate, or evade the rules of school, take little or no concern in the general interests of the school, are continually finding fault with the teacher, with the rules, with the other pupils, &c. The teacher also knows them; they are all marked in his mind according to their worth; they are the pest of his life, a curse to the school, mere laggards and fault-finders.

In all associations of men you will find more or less of these two classes. The minister will find them in the church. Some are always ready to every good word and work. They are punctual at the prayer-meeting; always bear their part in speaking and praying; have a word of encouragement for all; cheerfully and promptly take an interest in every enterprise that will help the cause of God; give freely of their means when necessary, without murmuring. The minister knows and loves them, yea, God knows each one of them, loves them, and will reward them.

There is also another class who are always lagging behind in every good word and work. The minister or leader has a hard task to get them out to the prayer-meeting, and a harder one still to get them to take hold when they are there. If there is an advance move made, or a reform proposed, they hang back, object, find fault, and are the last ones to do any thing. If there is any thing to be done by way of benevolence,

they are very poor and in hard circumstances. The minister knows them also, and his thoughts are, "Oh what a task we have got to get that person into the kingdom of God." Yes, God also knows them, and doubtless they are marked as dead weights, drones, or laggards in his cause. When they are weighed at the last day they will be found wanting.

With regard to the cause of God in general, we always find it the same. Moses, on the one hand, found Aarons and Hurs to hold up his hands when fainting, Caleb and Joshuas to second his plans and encourage the people to go up and possess the land. He also found Korahs, Dathans, and Abirams, who opposed every move that he made, found fault with all his regulations, created distrust and stirred up rebellion among the people. God marked and rewarded both classes.

Has God a cause in the earth to-day, and a people who are carrying forward his work? We think that he has. May we expect to find these two classes among them? It would be a miracle if we did not. Did all the fault-finders die with Korah? If any one thinks so, let him look at the history of the third angel's message. There are many who, from the beginning, have stood by the work. They have been ready to move with every advance step that has been taken. If it looked dark, their faith was firm, their words encouraging. They have had a deep interest in all that concerns the cause East, West, North and South, both spiritually and pecuniarily. They have held up the hands of God's servants and encouraged them. God knows them and will reward them.

The other class also, have done their work. They have professed to believe the present truth, the Sabbath, &c., and yet have opposed it at every step. Has God placed the gifts of the Spirit in the church? They have no faith in them, but are very suspicious that they may do harm. Do the people of God propose to lay aside their idols in dress and filthy habits? They do not believe in being so particular. Is Systematic Benevolence proposed? They do not believe in rules and forms, they will have nothing to do with it. Is organization adopted? They stand aloof, pick flaws, create suspicion, and oppose it. Is the Health Reform proposed? They will have nothing to do with that. They take no stock in the Publishing Association, they murmur because the paper is too small and the price too high, they write neither letters nor articles for its columns, and finally, they cast only darkness and death wherever they go.

Why will men be so blinded? Either this cause is of God, or it is not. If it is not of God, why do they have any thing to do with it? If it is of God, then they are not; for all their influence is against it. Let us have honesty enough to be either on one side or the other.

D. M. CANRIGHT.

Norridgewock, Me.

### The Cause in Maine.

BRO. WHITE: Since my last note, in which I made some report of the cause in this place, the work has been gradually moving on. Our meetings are increasing in numbers and interest. There never has been so much union and spirituality at any time as at the present, both of which have hitherto been very much needed in Maine, because our adversary, the Devil, worketh mightily against the truth in these last days. But victory will always be found on the Lord's side. The third angel's message is due here, and will go. There are many reasons for believing this. The first and greatest is, God is in it; second, his faithful servants are engaged in it; and third, they are united in the work.

Our hearts have been much comforted by the coming of Bro. Canright among us, and the return of our dear Bro. Andrews. We are satisfied they will accomplish great good in the Eastern mission. They not only love the letter of the truth, but the spirit and power of the same.

The last meetings I have attended with Brn. Canright, Goodrich, and Howard, have been meetings of decided victory, especially at Norridgewock and Cornville. Four have commenced to keep the Sabbath in this place of late. We are greatly encouraged. Organization has really been a blessing to us. Our Bi-

blé Class, conference and prayer-meetings, are well sustained; but we are not satisfied yet. There are others here convinced on the Sabbath; but oh, the cross! how great it is, and how few are willing to bear it! We do not mean to give them up till we see them keeping all the commandments of God.

CHAS. STRATTON.  
Cornville, Me., Oct. 27, 1866.

### Labors in Ohio.

BRO. WHITE: My last was from Fredericktown, Ohio. From there I went to Bellville on foot, visiting different families as I went. Visited among the friends in Bellville, to encourage and cheer them under the strong prejudice and opposing popular influence which is increasing there. I attended their Wednesday evening prayer-meeting, which was very well conducted and quite interesting. There were about forty present on the Sabbath, and I spoke to the church in the Universalist house. Our brethren have hired it for one year. In the afternoon we had a very interesting Bible Class, on 2 Cor. iii. I told them that they would want to be posted on that; for it would be brought up to prove the abolition of the ten commandments; and they saw it fulfilled before I left the State. I spoke again in the evening, also on Sunday, and Sunday evening. On Monday I returned to Fredericktown; and on arriving felt somewhat disheartened to find that one on whom we had relied to take the lead of meetings in that place had given up the Sabbath. Oh! what a powerful enemy we have to contend with. The week was rainy. I visited what I could. Preached twice in the week, also on Sabbath, and had a Bible Class in the afternoon. Fourteen decided to maintain meetings on the Sabbath until further help could be sent them. I think it is very important that they have some efficient help soon. I also spoke on Sunday and Sunday evening three times. There are a few here that love the truth. Five were baptized here, and three in Bellville.

Monday, the 15th, I took the cars for Bellville, with the expectation of leaving there on Tuesday. But a Mr. Moffit, Disciple preacher, had come to town to set them right again on the Law and Sabbath, which he thought he did, by first reading detached sentences from Bro. Waggoner, Smith, Cornell, &c., and secondly, by trying to show that they believed in the existence of a law from Adam to Moses that had no penalty, hence was a nullity; and thirdly, by denying that there was any Sabbath in this dispensation; and, fourthly, by a disgraceful representation of our application of scripture; and fifthly, by classing the ten commandments with the ceremonial law, and nailing them to the cross; and sixthly, by saying he could find all the ten commandments but the fourth in the New Testament; but he did not undertake to prove it. Seventhly, he said there was a Lord's day in this dispensation, and quoted Acts xx, 7, and 1 Cor. xvi, 1-3 to prove it, and said it was clear without further evidence. All this he produced in two discourses, descending almost to blasphemy. At the close, I gave notice that I would review his sermons Wednesday evening; which I accordingly did, quite to the satisfaction of most present.

Thursday, 8th, at noon, I started for Lovett's Grove, and arrived at 3 o'clock. Friday morning, having taken a severe cold, which had settled in my throat, I was not able to speak with an audible voice, consequently I spoke only twice in Lovett's Grove; once on the Sabbath, after which we had a very interesting social meeting; and once on first-day. Tuesday morning, at 8 o'clock, I started for home, where I arrived at 8 p. m., after an absence of just twenty weeks. Found all well. I am some better in respect to my cold, but not well.

R. J. LAWRENCE.

Rochester, Mich.

FLETCHER illustrated in his own life that which he urged upon others. In consequence of living wholly for Christ, he led a happy and a useful life. Here is the secret of happiness and usefulness.—*Sunday-School Times.*

### Looking Beyond.

Beyond the stormy sea of time,  
Beyond this dark world's reign,  
Beyond all cares and ills and strife,  
A Heaven the saints will gain.

The path his people tread while here,  
Is stormy, dark, and lone;  
But hope is bright their hearts to cheer,  
And guide them to their home.

They look not here for pleasures pure,  
Their hopes reach far above,  
Unto those mansions which endure,  
Unending as God's love.

May I those mansions with them share,  
And walk those streets of gold;  
Jesus the Shepherd will be there,  
And there will be one fold.

L. D. SANTEE.

### The Blindness of Unbelief.

JEHOVAH is the God and author of truth; hence truth and right are always well-pleasing to him. Faith acknowledges the truth, and thus glorifies God, its author. Satan is the author of lies and the father of sin. Unbelief is its mother. If the truth of God had not been discredited, sin would not have entered the world. Hence, as faith and righteousness glorify God, unbelief and sin glorify the Devil.

Since man has broken his allegiance to the Author of truth, and transferred it to the father of lies, it seems next to impossible for him to break the chains of unbelief and give credit to the truth. The strongest evidence fails to produce faith, and is disregarded and esteemed as nothing. Unbelief sees no evidence in the clearest proofs, but is obstinately blind. It could stand by the tomb of Lazarus who had been dead four days, and see him called forth to life, and then go away and conspire to kill the Son of God, at whose voice the dead had been awakened to life, and also to kill the resurrected man, because his resurrection was the cause of many believing on Jesus.

If we go further back, to the time when ten successive plagues were inflicted upon Egypt, and see the Egyptians still hardening their hearts, and though seemingly repenting when the evil was upon them, returning immediately to their unbelief, we see another example of the inveterate obstinacy and unconquerable power of unbelief. And follow favored Israel themselves, whom God delivered by his mighty power, opening a highway through the midst of the sea, feeding them with bread from Heaven and causing the water to flow from the desert rock for their thirst, then causing them to hear his majestic voice, talking to them out of the midst of the fire which enveloped the summit of Sinai; then, after all this, while Moses had gone up into the mount to talk with God and receive the tables of the covenant, making a molten calf like one of the gods of Egypt, proclaiming this "similitude of an ox that eateth grass" as the gods that had brought them out of the land of Egypt, and dancing around it like the heathens who had never witnessed the power of God as they had. Oh! the astonishing blindness of unbelief! We wonder at such examples of it which are recorded in the Bible. But has the day of unbelief passed away and the age of faith come? Let us look around us and see.

Prophecies given in the days of Moses and downward, have been continually in progress of fulfillment. We have the recorded examples of all the past, and the facts of the present which have all been foretold, to admonish us and cause us to believe; and yet, in countries that have the Bible, infidelity is increasing as never before. Multitudes of professed believers are becoming infidels, and those who still hold the profession of faith have so little confidence in the word of God that they dare not exchange their traditional fables for its plainly-expressed teachings. The most thrilling warnings of God's wrath, founded on the clearest teachings of the Bible, can induce but a few to turn from their idols to the living God. And even those who are moved to obedience by the last merciful warning to mankind, are slow to realize that God is in the work—that he is infallibly leading those

who will submit to be led, and preparing them for translation to the kingdom of God without death. Many, after starting in obedience to God, are still tenacious of their old, idolatrous ways, and fear at every step that God will kill them with hunger or thirst, or will harm them in some way, should they discard all their idols, and follow cheerfully in all the way, as God is pointing it out. They fear that to follow implicitly the pillar of light, would be "going it blind;" while it is the most astonishing blindness that they cannot see that God has mercifully sent the pillar to lead them safely out of the wilderness of sin and error in which they are involved, to the promised inheritance of the saints. They accept of a part of the truth, but still distrust the means which God has used to enlighten them. At every little discouragement they distrust the guiding hand of the Lord, and are ready to murmur or revolt, like Israel of old.

All this is to be charged to the blindness of unbelief. It is so hard to believe in God and trust him fully at all times. We behold his wonders and see his mighty hand stretched out to save; but we soon forget his works, and distrust his love and goodness, and his faithful guidance, and think unless we put our hand to the helm our bark will be lost. What folly to think that we so blind can mark out the way in which God should lead his people, better than he by his own all-wise and ever-gracious providence; and the instrumentalities which he has chosen!

Let us who believe there is a God—a God whose foreknowledge has given us the prophecies of the Bible, and whose providence guides and controls their fulfillment—oh, let us learn to trust in him, and gratefully acknowledge his benevolent hand reached down to save us from our "evil heart of unbelief," and trustingly follow in all the way, as his providence may guide, never looking back to the things we have left behind in Egypt, nor murmuring at the roughness or the privations of the way, but believe that he knows best what is for our good, and that he intends, and is able, to lead us to a land flowing with milk and honey, and will do so, if our unbelief and consequent sin does not cause us to fall, short of the promised land.

R. F. COTTRELL.

### New Interest in Ohio.

BRO WHITE: Last Sabbath, Bro Lawrence preached at Lovett's Grove; also on Sunday he gave wholesome instruction; and I suppose that to-day he will be again in the midst of his dutiful happy family, after an absence of some four months from them. Bro Van Horn left us, some few weeks since.

He and Bro Van Horn have faithfully labored in Ohio, and we are more than thankful to God, and to these his servants, and to those who sent them, for the labor bestowed upon Ohio this season, as well as for all the labors of God's servants in the past; for, having no ministers in Ohio, we are wholly dependent for such aid upon other States.

The work accomplished in Ohio this season, gives a new impetus to the cause here, and may be a new era in its history; for we are persuaded you will still send us aid, and foster this good work.

We feel that Brn. L. and V. are true shepherds, and the sheep follow their call, and feed happily upon their words; and we hope that this work will be so continued in Ohio, that it will spread and increase, until the message is finished and closed.

A very general and especial interest is felt by the brethren among us, in the work this season; because so much has been attempted, and so bold an advance made, and we greatly rejoice in its success as a company of fourteen have been raised up in Fredericktown and another of thirty or forty in Belleville, and we hope a good work also has been done among us who have been longer in the work.

JOS. CLARKE.

A COMPARISON.—The damps of autumn sink into the leaves, and prepare them for the necessity of the fall; and thus insensibly are we, as years close round us, detached from our tenacity to life by the gentle pressure of recorded sorrows.—*Walter Savage Landor.*

**Report from Bro. Byington.**

I WROTE last from Watrousville, Tuscola Co., Oct. 9. The 10th I came to Centerville, and had meetings every evening through the week. I was called back to Watrousville on the Sabbath to attend the funeral of a daughter of Bro. and Sr. Wilbur. I spoke on the occasion to an attentive congregation, of the blessed hope of immortality through Christ, which at the resurrection of the just, would bring our dear ones from the land of the enemy.

I returned the same evening to Centerville, and attended the ordinances in that church for the first time. We had one meeting on first-day, then came to Wahjamega where we had an interesting interview in the evening with Bro. and Sr. Vangieson, and also a friend who was inquiring after truth. They have one family near them who have commenced keeping the Sabbath. I hope they will meet for worship on the Lord's day. We had meeting on Tuesday evening in Vassar for the last time at present. Wednesday I came to Tuscola Village, where I had six meetings, organized a church of nineteen members. Three were baptized. Bro. John Miller was chosen elder. Pray for him.

My visit to Tuscola Co., has been to me an interesting one. I have formed an acquaintance in the truth with many dear friends that I never saw before. May we finally meet where there will be no more curse, but rest for the weary.

J. BYINGTON.

Ceresco, Mich.

**Report from Bro Rodman.**

OUR Monthly Meeting in Abington was both interesting and profitable. Not very many from a distance. Quite a number of the people in that community came in. Some are quite interested. Hope they may soon embrace the truth, be forgiven through Christ, and really keep the commandments of God and the faith of Jesus. This Church has many trials. Some of its members have especially severe trials, but the Lord has worked for them thus far and given them victory. But the wicked still rage, and the dragon spirit manifests itself very distinctly in their opposers. I trust they will commit their way unto the Lord in meekly doing all his will, and suffering it in them, thus imitating the great Head and perfect Pattern of the church who when he was reviled reviled not again. I trust they will in this way commit the keeping of their souls to him in well doing as unto a faithful creator, and I believe the Lord will add to their numbers such as shall be saved.

Bro. S. N. Haskell and wife were at this meeting and rendered good service with their living testimony. The Lord bless and keep them with all the Israel of God to the end, and then receive us to glory.

Yours contending for the faith once delivered to the saints, and hoping to be an overcomer.

P. C. RODMAN.

**Meetings in Northern Indiana.**

BRO. WHITE: My last report was from Burr Oak, Mich. Bro. J. L. Locke met me on my way south, and took me with his team twelve miles to my appointment in Salem Center, Ind. There I held six profitable meetings with the church, and celebrated the ordinances of the Lord's house. One was buried by baptism. Some sixteen years since, in company with Bro. A. A. Dodge, of Battle Creek, I found a few families in Salem, who gladly received and commenced keeping the message of the third angel, Rev. xiv, 9, 12. I am glad to say that they are still holding fast and struggling to hold on their way through the message with others that were afterward added to their numbers.

Oct. 15, Bro. J. L. Locke, and Bro. Doty, brought me on my way some sixteen miles to the Indiana R. R. From thence I came to South Bend, Ind., where I held three meetings with the brethren and sisters, visited and labored with them until the 19th. Bro. J. Harvey came with two teams for myself and others who wished

to go some fourteen miles to attend the meetings in his place in North Liberty, Sabbath and first-day Oct. 20th, and 21st. The stormy weather prevented some from attending this meeting in N. L., but those who did attend were strengthened and much encouraged. The celebration of the ordinances was a solemn and interesting season to us all. By the kindness of Bro. J. Harvey his team brought us all to South Bend again where we enjoyed a cheering season in waiting before the Lord. On the 24th inst. we came here in good health. Praise the Lord for his loving kindness and tender care for his waiting people.

JOSEPH BATES.

Monterey Oct. 29, 1866.

**Have You Read It?**

It seems to me there isn't much in this week's paper Why not?

Well, there is nothing from Bro. White, nothing from Bro. Andrews, not a word from Bro. Cottrell, and some how it seems to me that there isn't much in it any way.

Have you read what there is? No, I've read part, and only glanced over the rest. Well, just sit down and read it all, carefully, and then see what you will say.

(Two hours later.) Well, really, I am surprised! There is something in the paper after all. I've read it all through now, and to tell the truth I feel quite refreshed. The conclusion of the Memphis Discussion is very interesting, and cheering, and the Report from Wisconsin is excellent. Bro. Bates' report, too: What a nice time they had celebrating the Fourth. The paper is really worth reading. One don't know what there is in it before carefully reading it.

M. J. COTTRELL.

**From Sister Hunt.**

BRO. WHITE: As I feel thankful for the light on health reform, I want to express my gratitude by saying for the encouragement of others, that it is doing a great work for the remnant, and is destined to accomplish much more. I think much of the goodness and mercy of God to us poor sickly mortals, in teaching us how to live healthfully, as he created us to live, that we may present our bodies holy and acceptable unto him, which is our reasonable service. May this work go on in my desire and prayer.

S. J. HUNT.

Saginaw, Mich.

Sister S. Robinson, Branch Co., Mich., writes: My heart is enlarged. I rejoice in the God of my salvation. He is my strength and song. Jesus is soon coming. May we be ready when he comes, to hail him with delight. I am very much in favor of the health reform, and intend in the strength of the Lord to live it out. I am alone here. Pray for me that I may hold out faithful to the end, and meet you all above, where parting will be no more.

**Obituary Notices.**

DIED, of dropsy in Potten, C. E., Oct. 10, 1866, Bro. Levi Wiswell, aged 65 years. A brother wrote me a few days after his death, that "he calmly fell asleep happy in the Lord, leaving a bright evidence of his acceptance with God. Three weeks ago to-day, he was at meeting at Bro. Stanhope's, joined us in prayer, and left his last public testimony in favor of the truth."

Bro. W. had kept the Sabbath of the Bible quite a number of years, and ever seemed ready to lend a helping hand for the spread of present truth, by sacrificing for its advancement.

A. S. HUTCHINS.

DIED, at Avon, Rock Co., Wis., Oct. 16, 1866, sister Lucy F. Chase, aged 62 years. Sister Chase embraced the third angel's message when it was first preached in Avon and died in the faith. She was a kind and faithful mother and neighbor had been a widow for several years, and at last wore herself out with care and hard work. She leaves a family of children (mostly grown) to mourn their loss. She sleeps in Jesus, soon to wake to life, and immortality. Although sister C. did not live to see any of her children embrace the truth, yet I hope her prayers and tears and admonitions may now be heeded by them and they may prepare to meet her in the resurrection of the just. She was universally esteemed and will be much missed.

A few words of comfort were offered the surviving friends by the writer from Job xiv, 14: "All the days of my appointed time will I wait till my change come."

T. M. STEWARD.

**PUBLICATIONS.**

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On Pamphlets and Tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address, ELDER JAMES WHITE, Battle Creek, Michigan.

	PRICE	WEIGHT
		cts. oz.
The Hymn Book, 464 pages, and 122 pieces of music,	80	12
“ “ “ with Sabbath Lute,	\$1.25	12
“ “ “ Calf Binding,	1.50	12
“ “ “ “ with Lute,	1.50	12
History of the Sabbath, Sacred and Secular,	80	12
“ “ “ in paper covers,	50	10
Dobney on Future Punishment,	75	16
Spiritual Gifts, Vol. I, or the Great Controversy between Christ & his angels, and Satan & his angels,	50	8
Spiritual Gifts, Vol. II. Experience, Views & Incidents in connection with the Third Message,	60	8
Spiritual Gifts, Vols. I & II, bound in one book,	\$1.00	12
Spiritual Gifts, Vol. III, Facts of Faith,	60	8
Spiritual Gifts, Vol. IV, Facts of Faith & Testimonies to the Church, Nos. 1-10,	60	8
Sabbath Readings, a work of 400 pages of Moral & Religious Lessons for the Young,	60	8
The same in five Pamphlets,	60	8
“ “ twenty-five Tracts,	40	8
How to Live,	\$1.00	12
“ “ in pamphlet,	75	10
Appeal to the Youth. Bound,	40	8
“ “ “ Paper Covers,	20	2
“ “ “ “ without Likeness,	10	2
The Bible from Heaven.	50	5
Both Sides. Review of Preble on Sabbath and Law,	20	4
Sanctification: or Living Holiness,	15	4
Three Angels of Rev. xiv, and the Two-horned Beast,	15	4
Hope of the Gospel, or Immortality the Gift of God,	15	4
Which? Mortal or Immortal? or an Inquiry into the Present Constitution & Future Condition of Man,	15	4
Modern Spiritualism: its Nature and Tendency,	20	5
The Kingdom of God: a Refutation of the Doctrine called, Age to Come,	15	4
Miraculous Powers,	15	4
Appeal to Mothers,	10	2
Review of Seymour. His Fifty Questions Answered,	10	3
Prophecy of Daniel—The Sanctuary and 2300 Days,	10	3
The Saints' Inheritance in the New Earth,	10	3
Signs of the Times. The Coming of Christ at the Door,	10	3
Law of God. The Testimony of Both Testaments,	10	3
Vindication of the True Sabbath, by J. W. Morton,	10	3
Review of Springer on the Sabbath and Law of God,	10	3
Christian Baptism: Its Nature, Subjects, & Design,	10	3
The Commandment to Restore & Build Jerusalem,	10	2
The Seven Trumpets of Rev. viii & ix,	10	2
Key to the Prophetic Chart,	10	2
The Sanctuary and 2300 Days of Dan. viii, 14,	10	2
The Fate of the Transgressor,	5	2
The Sabbath of the Lord; a Discourse by J. M. Aldrich,	5	2
End of the Wicked,	5	2
Matthew xxiv. A Brief Exposition of the Chapter,	5	2
Mark of the Beast, and Seal of the Living God,	5	1
Sabbatic Institution and the Two Laws,	5	1
Assistant. The Bible Student's Assistant, or a Compend of Scripture References,	5	1
An Appeal for the Restoration of the Bible Sabbath in an Address to the Baptists,	5	1
Review of Filio. A Reply to a series of Discourses delivered by him in this City against the Sabbath,	5	1
Milton on the State of the Dead,	5	1
Brown's Experience. Consecration—Second Advent,	5	1
Report of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c.,	5	1
The Sabbath, in German,	10	2
“ “ Holland,	5	1
“ “ French,	5	1
On Daniel II & VII, in French,	5	1
The Second Advent faith: Objections Answered,	4	2
ONE-CENT TRACTS. The Seven Seals—The Two Laws—Reasons for Sunday-keeping Examined—Personality of God—Wesley on the Law—Appeal on Immortality—Thoughts for the Candid—Brief Thoughts, etc.—Time Lost, or, Old and New Style.	5	1
TWO-CENT TRACTS. Institution of the Sabbath—Sabbath by Elisha—Infidelity and Spiritualism—War and Sealing—Who Changed the Sabbath?—Preach the Word—Death and Burial—Much in Little—Truth—Positive Institutions.	5	1
THREE-CENT TRACTS. Dobney on the Law—Milton on the State of the Dead—Scripture References—The Mark of the Beast and Seal of the Living God—Spiritual Gifts—Wicked Dead.	5	1
CHARTS, Prophetic and Law of God, the size used by our Preachers. Varnished, a set, with Key,	\$4.00	
A Set on Cloth, with Key,	3.00	
On Cloth, without Rollers, by mail, post-paid,	2.75	
Small Chart. A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches. Paper, Price 15 cents.		

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 6, 1866.

### The Truth Spreading.

MANY clergymen of England, in high standing, it seems are abandoning the unscriptural dogma of eternal torment, in favor of the Bible teaching of immortality through Christ alone. The Methodist of Oct 23, 1866, has the following:

"ETERNITY OF PUNISHMENT DISOWNED BY ENGLISH CHURCHMEN.—In addition to the sermon lately preached at the Chapel Royal, by Rev. Charles Kingsley, several other clergymen of the Church of England have published their disbelief in the eternal punishment of the wicked. The London Patriot of March 20th says:

"Mr. F. F. Litton, M. A., the Rev. Thomas Davis, M. A., incumbent of Roundhay, and the Rev. John Barton, M. A., curate of Rivenhall, Essex, all contend that the natural immortality of the soul cannot be established either by reason or Scripture—that eternal life is conferred by God through Christ upon the redeemed, and that the wicked are destined literally to perish. We have heard, though we are somewhat doubtful of the authority, that Mr. Barton has been called to account for his book by the Bishop of Rochester; but, after the decision in the Wilson case, it is not likely that either he or any of those who think and write as he does will be hindered from promulgating their views."

### What do Presbyterians call Heresy?

THE following paragraph is important as showing the views of Presbyterians relative to the Old Testament Scriptures, and to the law of God as embodied in the decalogue. A minister of that denomination in Scotland, it appears, like many no-law men in this country, questions the decalogue as being a "law of God binding upon Christians, and comprehensive of all moral duty;" and he is forthwith arraigned for heresy. We will not here raise the question, how many Presbyterians, should the claims of the fourth commandment be urged upon them, would take the ground of the now-arraigned heretic, rather than obey it, but leave that for time to determine. "The Scotsman" says:—

"A PRESBYTERIAN HERETIC.—The case of the Rev. Walter Chalmers Smith, minister of the Free Tron church, Glasgow—well known in literary circles as the author of "Poems by Orwell," and a popular lecturer on literary subjects—which has been under investigation by a committee of the Free Presbytery of Glasgow for some months past, came up on Wednesday for consideration, on the report of the committee, before a special meeting of the Presbytery. Though the case has not at present taken the form of a libel for heresy, it involves very serious issues, the committee having reported yesterday that two sermons preached by Mr. Smith, in the beginning of the present year, "contain statements respecting the moral law and Old Testament Scriptures, at variance with the language of the Confession of Faith and the teaching of Scripture," and ought therefore to be disapproved and censured; and further, that two explanatory statements, since read by Mr. Smith to the Presbytery, "can not be received as satisfactory explanations of the statements contained in the discourses on the points in question." This deliverance was unanimously adopted by the Presbytery; and it was also resolved to ask from Mr. Smith a distinct answer to two questions, namely: whether he accepts the decalogue "as a revelation of the law of God binding upon Christians, and that is comprehensive of all moral duty?" and whether he regards the Scriptures of the Old Testament (with certain allowances indicated) "as still an authority of themselves for the establishment of doctrine and the inculcation of moral duty, irrespective of any fresh sanction or enforcement of them in New Testament Scripture?" Mr. Smith pro-

fessed himself prepared and anxious to give a reply to these questions on the spot; but, being strongly urged by various members of Presbytery to consider them till next ordinary meeting, he accepted the delay, and the further hearing of the case was accordingly adjourned till the first Wednesday of October."

### Notice.

MANY of our friends, in passing through this city, have occasion to stop for a season. They can find our residence at No. 313, Main-st. We will not only be glad to meet those whom we already know as the friends of the Saviour, but will also regard the precept, "Be not forgetful to entertain strangers."

J. N. ANDREWS.

Rochester, N. Y.

### Correction.

IN the list of appointments for Quarterly Meetings in the Western District of N. Y., the meeting designed for Allegany Co., is assigned to Wheeler. This is a mistake which we cannot account for. It should be Nile Settlement, Allegany Co. Please observe this.

NATHAN FULLER,  
J. N. ANDREWS.

### Encouraging.

OR late we have been very much encouraged here in Norridgewock. The people move slow here. As Bro. Andrews wrote several months ago, they had received a theory of the truth, but still many needed to be converted to God. For a few weeks we have been making a special effort in this direction, and the Lord has owned and greatly blessed us. The prayer-meetings are what have done the work. These now are largely attended, and many most interesting seasons we have had. Generally, nearly every one takes a part, and that promptly. We think that we begin to enjoy the prayer-meeting, and some of the love of God.

As soon as the church began to work, the Lord began to work with us. Several who have long been interested, but had not decided, have now begun to keep the Sabbath. Almost every Sabbath some new ones begin. Many others are so deeply convicted that they cannot hold out long. Our Sabbath School is increasing both in numbers and in interest. We have our house well filled every Sunday, with attentive hearers. In short, it seems as though the work here had only just begun. Brethren and sisters, pray for us here.

D. M. CANRIGHT.

Norridgewock, Me.

### A Word of Acknowledgment.

I WOULD hereby gratefully acknowledge that, though my health is not perfect, yet owing to the special blessing of the Lord and my own endeavors to live healthfully, I have been enabled to accomplish more, and to labor with more ease and satisfaction during the past five months, than I ever have before in the same length of time. I am encouraged to still trust in the Lord, and to obey the laws of my being more strictly than ever before, believing that my efforts will not be in vain.

Oh, how different are my symptoms now from what they were a year and a half ago. Then my voice and strength were fast failing, and owing to congestion of the brain, a cloud was constantly hanging over my mind; and I was told by one of the best physicians in the United States, that my chances to die were ninety out of one hundred, and that there was great danger of my dying within one year. Last spring during the season of prayer and fasting, the difficulty in my throat was checked, and my voice has been growing stronger, notwithstanding my arduous labors. I enjoy a clearness of mind that I have never experienced before. My mind is only clouded by deviations from the laws of health, which I mean to avoid.

But I wish to spend my strength to the best possible advantage; and as I shall be left with greater responsibilities as a consequence of my brother's returning to Vermont, I would say to my friends East, that they must not be surprised if I should fail to answer

all their good letters; yet I shall appreciate encouraging epistles from all true friends.

D. T. BOURDEAU.

## Appointments.

PROVIDENCE permitting, I will hold meetings with the churches in Michigan as follows:

Parkville, St. Jo Co. or where the brethren may appoint, evenings Nov. 6, 7, Newton 10, 11, Convis 13, Charlotte, evenings 14, 15, Windsor and Oneida at Potter's schoolhouse, 17, 18.—Will some Bro. meet me at Ceresco, Nov. 9, at 2 P. M.

JOSEPH BATES.

### Quarterly Meetings in Minn.

PROVIDENCE permitting, the next series of Quarterly Meetings in Minnesota will be held as follows:

At the School House in Pleasant Grove Village Nov. 10th  
At Greenwood Prairie Nov. 24th.

At Oronoco,	Dec. 1.
At Cherry Grove,	" 8.
At Deerfield,	" 15.
At Bass Lake,	" 22.
At Brush Creek,	" 29.

We hope Bro. Ingraham will be able to attend these Meetings.

STEPHEN PIERCE,  
H. F. LASHIER.

## Business Department.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

### Business Notes.

Enos Bartlett. We are mailing the Review regularly to Mary J. Keneston, Manchester N. H.

The P. O. address of T. McDowell is Markesan, Green Lake Co., Wis.

### RECEIPTS.

#### For Review and Herald.

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

Miss M M West 30-1, L L Byington 29-1, E C Coit 30-1, C Jenson 29-14, C Rich 31-1, E S Hamlin 28-11, H Carpenter 30-1, C Davis 29-1, each \$1.00.

M J Taylor 30-1, Geo Perciot 30-1, A E Hurd 30-1, M M Osgood 31-1, J Philbrick 30-1, Susan Woodruff 30-1, F Gould 30-20, W R Irish 28-1, each \$2.00.

J S Jones \$1.50 31-1, H G Jones \$1.50 31-1, C D Sawyer \$1.50 31-1, H A Weston \$3.50 30-1, W Worters \$2.50 29-1, Church at Buck's Bridge for Joanna Day \$1.50 31-1.

#### Subscriptions at the Rate of \$2.50 per year.

L L Byington \$2.50 31-1, H Keefer \$2.50 30-20, Ann E Hurd \$2.50 32-1, Isaac Knight \$2.50 31-1, B F Merrill \$2.50 31-1, N R Atkins \$2.50 30-19, N Hiddleston \$2.50 29-20, J Stryker \$2.50 36-14, Julia E Green \$2.25 30-1, Geo B Gaskill \$3.00 31-1.

#### Subscriptions at the Rate of \$3.00 per year.

C Van Horn \$3.00 31-1, F Howe \$3.00 31-5, Adaline Howe \$3.00 31-1, L M Gates \$3.00 31-1, A B Williams \$3.00 31-1, C Davis \$3.00 31-1, C C Ghering \$3.00 30-11.

#### Books Sent By Mail.

T McDowell 60c.

#### For Review to the Poor.

Geo B Gaskill \$5.00.

#### General Conference Missionary Fund.

A E Hurd 50c.

#### Michigan Conference Fund.

Church at Newton \$10.00. Ch at Winfield \$17.00.

#### For the Western Health-Reform Institute.

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

R M Kilgore \$25.00, Calvin Green \$500.00, Luman Carpenter \$50.00, E Van Deuson \$25.00.

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

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

Rufus Baker \$25.00, R M Kilgore \$25.00, H Gardner \$25.00, Calvin Green \$500.00, Elias Goodwin \$250.00, Luman Carpenter \$50.00, Elam VanDeusen \$10.00.

#### For Battle Creek Meeting House.

Church at Convis \$20.00.