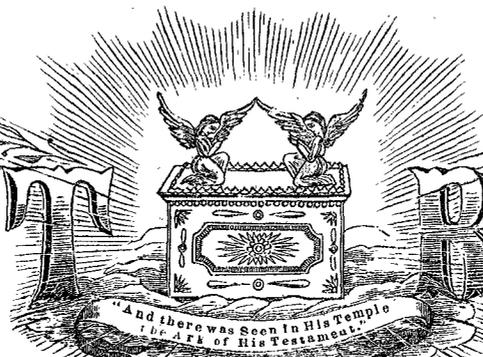


ADVENT REVIEW,



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 13, 1866. No. 24.

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.

Help Implored.

JESUS, Saviour! hear me cry,
On me bend thy watchful eye;
See, my feeble strength is small,
Hear me, as to thee I call.

Save me in temptation's hour,
When the clouds around me lower;
When I sink oppressed with fear,
Then do thou, my Lord, be near.

Save me when my spirit light,
Sees no ill and feels no blight;
Where no danger seems to be,
Lurks there not a snare for me?

Lo, I heard my Saviour say,
Child of weakness, watch and pray;
Thine own strength indeed is small,
Find in me thy all in all.

The Emperor of the French—His Declining Influence.

NAPOLEON is now no longer the man he was. There are many things which indicate that the good genius which has hitherto stood so faithfully by him is gradually leaving him to his own resources. Fortune, whatever the cause, is less propitious than formerly. For the last eighteen years he has occupied a more conspicuous place in the eyes of the world than any man living in the same period. The part which he has had to play in the drama of his time—a part in some sense self-selected, but in some sense also forced upon him—has been great and hazardous, but his worst enemies cannot refuse to admit that he has played it with singular ability and success. His administration of the affairs of France, notwithstanding many adverse influences, has raised that nation to a height of prosperity and greatness rivalling if not surpassing the dazzle and magnificence of the first empire. No great movement has taken place in Europe since 1848 with which he has not been directly or indirectly connected, and in no single instance, till within a recent period, has he spoken without effect or exerted his influence in vain. Since the days of Oliver Cromwell no ruler has so firmly grasped the reins of power or infused such vigor into every department of government. Nor has the emperor found scope for the exercise of his faculties in one direction only. He has appeared but once at the head of his army on the field of battle; but his success on that occasion in the estimation of many warranted the belief that, in other circumstances, it might be possible for him to rival even the brilliant military reputation of his uncle. Nor has he failed to obtain distinction in the world of letters. Not to speak of his earlier works, of which competent critics speak in terms of commendation, his "Life of Julius Cæsar," so far as it has gone, must be regarded, with all its faults, as a marvel of industry and talent. How such

a man, in such circumstances, could find time and convenience to prosecute such a task it is difficult to conceive. Success, in fact, since 1848, has been inseparable from his name.

There is a tide however in the affairs of men; and to all human appearance that critical period has arrived in the history of Napoleon III. Whether his good genius has grown weary and impatient because of continuous and excessive effort we know not; but it is abundantly manifest that a change has come. The emperor is not what he was. Failure follows failure in rapid succession, and evidence accumulates upon evidence to show that his calculations are at fault. He has not yet given up his favorite game, but his movements on the political chess-board are no longer made by the same unerring hand. It was no doubt a sufficiently tempting thought to become the founder in the new world of a great Latin empire. It would give form to his favorite doctrine of Cæsarism. It would have the effect besides of counteracting the growing influence of the great Anglo-Saxon family. In giving shape to this thought, however, he overlooked two most important and vital truths; first, that institutions are rarely successfully superinduced upon a people, and secondly, that the influences that had made the Anglo-Saxon family what it is, and the elements of character which those influences had gradually formed, were wholly wanting to the Latin races. Of the folly of his Mexican enterprise the emperor is himself fully convinced. It was natural enough, too, for a Bonaparte to "detest" the treaties of 1815, and to declare, as he did in that famous speech which heralded the German war, that the time had come for the fresh rectification of frontiers and the re-arrangement of European territory. It is difficult to believe that the announcement was made for any other purpose than to flatter French pride and to encourage French ambition. The result of the German contest has been sufficiently humiliating. The treaties of 1815 have been flung to the winds of heaven, but without the aid of France. Frontiers have been rectified, but Napoleon has not been consulted. The map of Europe has been recast, but France remains what it was. And who would have believed six months ago that the all-powerful emperor of the French would have patiently endured a rebuff at the hands of the Prussian government? Nor can it be said that matters have been mended by this recent manifesto. It is a dull mind that cannot penetrate the cloud of sophistry with which it is veiled, and perceive that it has no other object than to gloss over a defeat which cannot be concealed, and soothe the irritated feelings of a people whose ambition cannot be gratified. And what shall we say of his present wretched Mexican muddle and of his miserable attitude toward Rome? Clearly the old decisive will is wanting. Hesitation and uncertainty are everywhere. Whether it is the state of the emperor's health that is rendering him more accessible to the influence of weaker minds we know not, but certain it is that his good genius is less faithful than of old, and that the tide of his fortunes has turned.—*N. Y. Herald, Oct. 18.*

The violet grows low, and covers itself with its own tears, and of all flowers yields the sweetest fragrance. Such is humility.

A Calamitous Year.

1866 seems to be a year of distressing calamities. Too many events have occurred in the past ten months for us to notice in one short article. In some parts of Europe rain has fallen to such an amount as to cause rivers to overflow their banks, and do an immense sight of damage; greater than any year since the memorable one of 1856. In our western states also, terrible floods or freshets have interrupted communications over extensive tracts of country for days at a time, and submerging whole harvests in rich and populous regions. Over 20,000 bushels of corn are estimated to have been destroyed by the late floods at the west. This is only an item of the damage done.

The late storm in Washington, Baltimore, and vicinity, also did immense damage the extent of which is appalling to contemplate. Houses, bridges, dams, etc., were all swept away, and one family of six persons drowned. It was the severest flood ever known in that vicinity.

Not only has the land been visited with terrible floods, but the sea has been lashed into fury, by violent storms and gales. More vessels were lost in the same amount of time, than ever known before. By the sinking of the steamer Evening Star over three hundred lives were lost.

The *New York Herald* of October 17, says: "Very few of the actual shipwrecks during the late storms have been reported or will ever be heard from at all. Along the Southern coast the destruction to the numerous coasting craft has been incalculable; not one in ten of the wrecked vessels has been reported."

FORTRESS MONROE, Oct. 15.—The stormy weather that has been prevailing for some time past still continues. The storm outside on the coast has lasted for a longer period than ever before known, and tidings of further disastrous shipwrecks are feared. All the pilot boats were anchored in the harbor this morning, being unable to take their station at the Capes in consequence of the violence of the storm."

TERRIBLE STORM AT NASSAU.—Havana, Oct. 19.—A terrible hurricane commenced in the Bahamas on the 30th ultimo and lasted two days. Almost half of the town of Nassau was destroyed by the storm. Houses were blown down, roofs carried away and trees uprooted. Trinity church was demolished, the Government house lost part of its roof, and the roof of the marine hospital was entirely blown off. Vessels were driven ashore and knocked to pieces, and wharves were demolished. The neighboring islands suffered in the same degree, and a large number of vessels have been lost or damaged. This hurricane is the severest which has been experienced since 1813.

Fires, also, have been frequent during this year. Two of the finest cities of the New World have suffered severely; viz: Portland and Quebec. In Quebec over 18,000 persons were rendered homeless, and the property destroyed is estimated by millions.

Many lives were also lost. The following is from the *N. Y. Herald, Oct. 18.*

TORONTO, Oct. 18, 1866.

A widow named Maria Toussant died this morning from the effects of burns received at the fire on Sunday night, at Quebec. From all I can learn, the loss of

life is greater than at first imagined. It is asserted that the number will not fall short of twelve or fifteen.

The fire originated in a saloon, about daylight, where some men were drinking and quarreling about their ill-gotten gains over a card-table. From words they came to blows; the table, on which stood a coal-oil lamp, was upset. The oil on the floor was immediately lighted, and the building was in flames in a few moments; the fire bells were rung immediately, the neighbors in the vicinity did everything possible to stay the flames, but in vain. In half an hour the hose was laid, but ten minutes after it was cut by some miscreant; and in a few minutes after a second hose was cut. The fire now became unmanageable and the people panic-stricken."

The prevalence of famine in India, by which thousands are perishing, is an item of much importance to the Bible student. Pestilence also stalks abroad. Look whichever way we will, we find the earth in a spirit of unrest. Distress of nations, and fear of coming judgments seem to trouble people. Let us notice the passing events as they occur, and watch for the coming of the day that ends the woes of earth.—*Herald of the Bridegroom.*

Rules for Daily Practice.

WHEN YOU awake in the morning, remember that it is God who has watched over you while slumbering, and do not forget to kneel down and thank him, that you have been refreshed by "tired nature's sweet restorer, balmy sleep." Do not forget to thank him that you are not languishing upon a bed of suffering as in months past. Remember that he was mindful of you in those dreadful hours, and has brought you from the brink of the grave, and now you should fill up the remainder of your life with doing good. You should also remember that you may be called at any moment to leave the friends and scenes that now surround you, and pass "death's chilling billows." Therefore you should consider the moments that are given you as very precious. You should take them, as they are given, one by one, and fill them up with usefulness, taking care that none are wasted.

"Do the duties of to-day,
The duties, plainest, nearest,
Duties done will clear the way,
And chase the clouds thou fearest.

"Do not linger with regretting,
Or for passing hours despond,
Or the daily toil forgetting,
Look too eagerly beyond."

As each new morning comes, remember that, "every day of thy life, is a leaf in thy history, a leaf that shall once be turned back to again, that it may be seen what was written there; and that whatever was written may be read out in the hearing of all." Remember that it is not the work of your life to follow your natural inclinations, and gratify your carnal appetites; no, no. Our race was at first created only a little lower than the angels, and crowned with glory and honor; but, alas! how low we have fallen! How degraded we have become. But even the Son of God has given his life a ransom for you, and through his mediation you can regain your first estate. But your carnal nature is at enmity with God. You must fight against; and subdue, it.

Do not neglect to study the sacred Scriptures, and instructions given through the gifts of the church. The great God of the universe, the Creator of countless worlds, has so loved us, while we were yet sinners, that he has not only given his own Son to die for our transgressions, but has stooped so low as to give us written rules and minute directions, which if followed, will lead us from sin, misery, and death, up to the city of gold. What folly, then to attend to lesser matters, and neglect that which is able to make us wise unto salvation.

Do not neglect secret prayer. It is accounted a great honor to converse with an earthly king, but how much greater the honor, to be permitted to address with familiarity the King of kings and Lord of lords! And this is not all, you may become his child, and call him your Father, and Jesus Christ your elder

Brother. You may become an heir to enduring riches, and receive an immortal inheritance. But you must be refined and made better, before you will be fit to enter the society of angels and dwell in the presence of God. You are too weak, too ignorant, too vain and vile, to fit yourself, without aid. But angels are ready to help you. Christ is waiting to hear and give you strength. Why then, will you neglect to call? Vainly you may strive to make yourself better. The adversary of your soul is strong. Your own natural inclinations are tending downward. You cannot successfully combat these, your foes, without a higher strength than your own. This strength you must draw from the fountain head. You cannot live a Christian life, without frequent converse, alone with God; for "Prayer is the Christian's vital breath, the Christian's native air."

You must remember that your earthly friends are, like yourself, frail as the morning flower, and liable to disappear at any moment like a vapor and be seen no more. Therefore you should ever be kind and forbearing, remembering that it is often necessary to extend forbearance to you, and you must not take up the bridge over which you yourself must needs pass.

"Judge not another's sin,
Till you have scanned your own,
Not till your heart is pure within.
Cast thou at him a stone.

"Some mote may dim your sight,
Or intercept your view,
Till what appears to him but right,
Seems only wrong to you.

"Perhaps your reckless course,
Did his frail feet misguide,
Then if you disapprove his acts,
Look at the brightest side."

Ever be kind, lenient, and forgiving.

"If for good you've taken ill,
Let it pass!
Oh! be kind and gentle still,
Let it pass!
Any vulgar souls that live,
May condemn without reprieve,
Tis the noble who forgive,
Let it pass!
Let it pass!"

Do not forget that life is probation. Do not forget that the character which you are now forming, will pass with you into the eternal state. Remember also that you have only one life, in which to prepare for that which is beyond, and that at longest is very brief. What consummate folly, then to trifle it away!

"Tis not for man to trifle, Life is brief,
And sin is here;
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only one have we,
One, only one,
How sacred should that one life ever be,
That narrow span!
Day after day filled up with blessed toil.
Hour after hour still bringing in new spoil."

Yes,
"Be earnest! though thy labor seem,
To thee, to come to naught,
Toil on, ere long a heavenly gleam,
Will show what thou hast wrought."

Ever be mindful of your own weakness. The "true Witness" describes you as being poor, and wretched, and miserable, and blind, and naked. Therefore never for a moment, think to "sound the vain trumpet of self-commendation or forget to remember your own imperfections." Seek wisdom that comes from above; Seek meekness and righteousness, that it may be you may be hid in the day of his fierce anger.

Endeavor to do all the good you can. This is an evil and degenerate age. Pride, folly, strife and crime are rampant. The greater part of the human race are lovers of pleasures, more than lovers of God. They are rushing on in the broad road. The gay worldling and he who wears the form of godliness, side by side, all unconscious, apparently, of the dreadful goal to which they are most surely tending. Those who know

not God, revel in their wickedness; and alas! it is a painful fact that thousands, who confidently believe themselves walking in the narrow path, tread beneath their feet the holy law of God, and think it a very little thing to despise his authority, forgetting that love to God is manifested in the observance of his commandments, and that even the prayer of him, who turneth away his ear from hearing the law, is to the Lord an abomination.

Moral darkness covers the earth, and the great mass of its inhabitants are ripening for destruction. And yet there are thousands, with honest hearts, upon whom the glorious light of present truth has never shone. In view of these things, endeavor to do all the good you can; but do not aspire to great things; for "small occasions in the path of life, lie thickly strewn while great are rarely scattered." With earnestness seek heavenly wisdom to assist you at all times.

Then,

"If you cannot, in the harvest,
Garner up the richest sheaves,
Many a grain both ripe and golden,
Which the careless reaper leaves;
You can glean among the briers,
Growing rank against the wall,
For it may be that their shadow,
Hides the heaviest wheat of all.

Do not then stand idly waiting,
For some greater work to do,
Fortune is a lazy goddess,
And will never come to you.
Go and toil in any vineyard.
Do not fear to do or dare,
If you want a field of labor,
You can find it any where."

In whatever you engage, ask yourself this question, Am I doing right? Am I doing what God would have me do? If your conscience says, Yes; and the answer does not conflict with the word of God, then persevere, go right ahead, and do the very best you can, asking God for aid. But if you are conscious that you are pursuing a wrong course, stop immediately, retrace your steps as rapidly as possible, resting not till you have found the right way and can invoke the blessing of God in all that you do.

"Cull the good seed for the coming hours,
That all thy days may be calm and free,
Evermore plucking the planted flowers,
Binding rich sheaves for eternity."

Do not become discouraged. If, in your endeavors to do right, you often fail; if betimes darkness gathers o'er thy way, or adverse winds blow coldly round thee, do not become disheartened. You are indeed weak, but Christ is strong. You are indeed sinful, but you have an advocate with the Father even Jesus Christ the righteous. You must persevere in your efforts to overcome sin, and he will make you conqueror.

Do not lean upon an arm of flesh. Look for strength and help to the only infallible source. Nothing of an earthly nature is reliable; but God and his words are the same yesterday, to-day, and forever.

"Man and his earth
Are changing day by day;
Truth cannot change, less ever grow
Feeble, and old, and grey."

When those whom you have loved, as fellow-travelers to a better country, as children of your heavenly Father, turn coldly from you; when, perhaps, envy, jealousy and hatred usurp the throne where love, and Christian communion once reigned; remember that perhaps you have changed too. Scan narrowly your own heart and see. But oh! remember that your heavenly Father never changes.

"When winter fortunes cloud the brows
Of summer friends; when eyes grow strange;
When plighted faith forgets its vows;
When earth and all things in it change;
O Lord thy mercies fail me never,
Thy boundless love is mine forever."

H. I. FARNUM.

Deerfield, Steele Co., Minn.

The feeling at the South against Northern settlers there is so bitter that many of such settlers are making preparations to remove from Southern soil.

The Sabbath.

THE Sabbath of the fourth commandment is the Sabbath still. This proposition is founded upon the following testimony of scripture. In Exodus xx, we learn, by expressions that cannot be misunderstood, that the seventh day is the Sabbath; and it is not one day in seven, neither one seventh part of time; but the seventh day. Verse 11 gives the reasons why the seventh day is sanctified and set apart for rest. It is because the great Jehovah rested upon it. He labored six successive days; hence he labored the first of the seven. After all the work of creation was finished, he set apart this rest-day as a memorial of what he had done. This memorial was for the benefit of man, to the end that man should not forget the holy and mighty Being who created him.

If mankind should forget the Sabbath-day, how easy it would be to forget, and how soon they would forget, the Creator of the world. Was there any one who acted in conjunction with the Father in the creation of the world? Says John, "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." John i, 1-3. Here we learn that Jesus Christ was in the beginning with God, and there was nothing made without him. Even in the last great crowning work on the sixth day, the Father said to the Son, Let us make man in our image. We see by this language that the Son acted in conjunction with the Father in the creation of all things. After this he with the Father, passed through the seventh day's rest, and then he, with the Father, set apart this seventh day of rest for the benefit of man, and for the purpose of being remembered by him throughout all coming ages as the Creator of the universe.

And since the Son of God, who was in the beginning with the Father, must have known all about the Sabbath, let us reverently listen to what he says: "And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark ii, 27. Man was created first, then the Sabbath was instituted by the Father in conjunction with the Son; and hence the propriety of the language of the 28th verse: "Therefore the Son of man is Lord also of the Sabbath." The Sabbath then is the Lord's day. He claims one day in seven; and he claims none but the seventh. Let us now go to the Isle of Patmos. Here we find that devoted disciple in vision. He says, "I was in the Spirit on the Lord's day." Which day is the Lord's? We turn back to Exodus xx, 10, where we are told that the seventh day is the Sabbath of the Lord thy God. John, then, was in the Spirit on that most appropriate of all days, the quiet, holy Sabbath.

There is a marked distinction kept up through all the Gospels between the Sabbath and other days of the week. We find this in Matt. xxviii, 1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, &c. Again, in Mark xvi, 1-2; also in Luke xxiii, 56: "And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment." Luke xxiv, 1: "Now upon the first day of the week," they commence their labors by bringing the spices and ointments. They made the first day a laboring day, while upon the seventh they rested. It was God's command that they should do so. Jesus came not to do his own will, but the will of Him that sent him. It was his mission to make known the will of the Father; and James perfectly understood the teaching of Christ when he said, This is the love of God that ye keep his commandments. And he that says he loves God and keepeth not his commandments, is a liar and the truth is not in him.

Does Jesus say anything in commendation of those who are trying to do the will of God? Matt. xii, 50: "For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother. Reader, do you wish to obtain a relationship with Jesus Christ? You may do so by doing the will of God, in the keeping of his commandments, and the faith of Jesus. This will place us in a state of fellowship with the Father and with his Son, Jesus Christ.

E. JONES.

Dryden, Mich.

Look Up.

"For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. v, 3.

I'm weary, oh! I'm weary
Of staying here below,
Earth's joys are turned to sorrows,
The world is full of woe.
The nations now are trembling,
Perplexed and sore distressed;
What is the use of staying,
Where the weary find no rest?

I hear of peace and safety;
The cry still goes the round,
A thousand years millenium,
Oh! where can they be found!
Midst earthly sin and sorrow,
Will good be found in store?
Will swords be turned to ploughshares,
And earth learn war no more?

Nay! be not thus deceived,
Heed not the siren song,
But fit thee for the kingdom,
The time will not be long.
Afflictions will refine thee,
When trials press thee sore,
Oh! that's the use of staying;
The battle ne'er give o'er.

Look up! poor, weary soldier,
The victory thou shalt gain;
Thy Saviour soon is coming,
Upon his throne to reign;
When safe within the city,
Redeemed from earthly sin,
Then will the bright millenium,
The thousand years begin.

SARAH A. DOUD.

Vassar, Mich.

Repining.

I WISH—but I will not tell what the wish was; for it was vain and foolish; and after I had uttered it I felt ashamed, especially when a lady who heard it said, "It's wicked to repine so, Mary. You ought to be thankful that you are as well off as you are. If your parents were dead you would be far worse off than you are now. How many there are who are without home or friends." I know it, I exclaimed, and I am thankful. All summer long there was not a day passed but that I was thinking how much I had to be thankful for; but of late a repining spirit has crept into my heart. Oh! how quickly did I try to excuse myself. But the reproof was timely. It cut its way to my heart, and for a long time I sat thinking how I had let anxiety for the future crowd out a remembrance of, and thankfulness for, present blessings; thinking of how I had thus grieved Jesus and the good angels, and had failed to show the spirit of a true Christian. And then the influence of my repining. I profess to be a Christian, and the reproof came from one who believes there is little real religion in professors. In fact, I heard her say that she believed there was more true religion among non-professors than among church-members. Would not my repining help to strengthen her distrust, and thus my influence tell for evil? Little did I realize the sin of vain wishing, and repining. How deeply did I regret having expressed that wish; and then, as thought crowded upon thought, I remembered many other repining words; and I felt grateful that the reproof, cutting though it was, had come before I had gone any further from the path of gratitude. Daily, on bended knee, had I thanked God for my many blessings, and then in my intercourse with my fellow beings had given place to expressions which would cause them to think that gratitude, one of the chiefest Christian graces, had a small place in my heart. How easy it is to wander from the right!

Brother, sister, take my lesson home to your heart. Do you say, "I thank thee heavenly Father, for my many blessings," and then turn around and complain to mortals of your hard lot? Consider the influence you thus exert. Perhaps you are not aware that you are doing thus. It was that reproof that awakened me to a sense of my sin, and now that I see, I will try to mend my ways, regain that spirit of sweet contentment and gratitude, which I once felt, and set an ex-

ample before all which shall tell for good. How great the need of constant watchfulness and prayer.

M. J. COTTRELL.

Rochester, N. Y.

Do You Pray for Your Pastor?

A LADY who was complaining of the remissness of her pastor, and that she did not enjoy his preaching, was asked by an elderly gentleman present, "Do you pray for your Pastor?" Her reply that she "had not thought of that," is but a fact in regard to many other Christians. Have you not been in a praying circle where supplication was made for many other objects, near and remote, but no request offered for the overburdened, anxious pastor? And yet does he not have temptations to struggle against, cares that "gnaw upon the brain," and above all the weighty responsibility of the souls of his charge?

Two or three years since, a minister sat in his study, sad and dispirited, and nearly decided to abandon his work in that place, feeling that his labors were fruitless and unappreciated. In the next room, two or three little girls were playing. Bye and bye he thought he heard the voice of prayer, and listening closely, this petition fell on his ear, "God bless our dear pastor." Much moved, he took up his hat to attend the afternoon prayer-meeting, and while there, a voice, tender and earnest, was heard again pleading for the shepherd of the sheep. After service, there were tears to be seen in that pastor's eyes, and also a new resolve, a more fixed purpose; and that prayer was the beginning of the most precious revival ever known in that church?

Reader, do you see faults in your pastor, or do you fail to receive the benefits which you derive from his ministrations. Pray for him. You do not know how it will warm your heart toward him. He will begin to see your added interest and it will serve as an excellent stimulus in the study.

Don't find fault with him, but love him, and pray for him.—Selected for Review.

A DISPATCH from Constantinople, October 6, states: "The majority of the Turkish Ministry advocate the breaking off of diplomatic relations with Greece. The grand Vizer and Ali Pacha oppose the step. There were apprehensions of a rising in Thessaly and Epirus. The insurrection in Candia is spreading."

The *Chicago Republican* has the following remarks on these difficulties:

"The peace of Europe is again threatened with disturbance. News by the last mail is to the effect that Russia is preparing for offensive operations against Turkey, by marching troops toward the Danubian frontier, and that agents of the Czar are recruiting volunteers in Greece for a Turkish campaign. The Government of the Porte is meditating a disruption of diplomatic relations with Greece, and there are apprehensions of insurrection in Thessaly and Epirus. It is also stated that the *entente cordiale* between France and Prussia is somewhat ruffled, even to the extent of rendering war between those Powers within the range of probabilities. There have been other indications, for some time past, of a gathering storm, more furious and wide-spread than the one whose echoes are even now dying in the distance. If the war between France and Prussia be averted, it will probably be owing to Napoleon's wholesome dread of the needle gun and of Prussia's admirable organization, with the unsatisfactory state of the military system of France. Napoleon's pet project, the great Exposition, would scarcely suffice to preserve peace under different circumstances.

THE HEALTH OF NAPOLEON.—Notwithstanding the representations of the London *Lancet*, there is much anxiety in France respecting the Emperor's health. It is said that he is suffering from a disease that demands all the resources of modern medical science to arrest its inroads, and that a complete recovery is out of the question. He is reported to be aware of his condition, and taking measures for the settlement of important affairs that are likely to embarrass the future.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 19, 1866.

URIAH SMITH, EDITOR.

The Two-horned Beast.

A REVIEW OF H. E. CARVER.

(Continued.)

GREAT stress is laid upon the declaration concerning the two-horned beast, that he "exerciseth all the power of the first beast before him." So important a place is this statement made to fill in the theory we are reviewing, that it is the great proof offered to show that the two-horned beast must be associated with the leopard beast to make a power identical with the little horn of Dan. vii; a view which we sufficiently disproved in our last. It is also urged to prove that the two-horned beast must be the representative of the spiritual element of the Latin empire. How does it prove this? By showing, it is claimed, that this beast exercises the same power for the same length of time, and hence must be some organization working in connection with the Latin empire; or if it is not, then there must be another power to continue the same length of time, 1260 years, and do a work as oppressive and bloody as that of the papacy. This erroneous conclusion all arises from the very singular assumption that the idea of duration is embraced in that expression. All can readily see that the idea of the continuance of the exercise of that power does enter in any wise into the expression. Should the two-horned beast continue only six months, if during that time he exercised the same absolute control over those within his jurisdiction, as the first beast did over his subjects, then it could be said of him that he exercised all the power of the first beast before him.

But the expression, instead of proving that the two-horned beast exercises power for as long a period as the other beast, proves that he does not; for that beast is called the first beast. Mark that. Why is he called the first beast? Simply because he had a prior existence, and came on to the stage of action before the two-horned beast. Their existence ends together; for the two-horned beast, being the same as the false prophet of Rev. xix, 20, is cast into the lake of fire and perishes at the same time with the first beast. He, therefore, does not exercise power for the same length of time as that beast; for that beast existed before him, and is for that reason called the first beast.

Again, the two-horned beast exercises his power in the presence of the first beast; for the expression "before him" is from the Greek word *ἐνώπιον*, which means "in the sight of," or "in the presence of." In the light of this fact, look at the theory of H. E. C. He has the leopard beast represent the civil power of Rome, while the two-horned beast represents the Ecclesiastical. The two-horned beast exercises his power in the presence of the first beast; that is, the ecclesiastical element exercises its power in the presence of the civil! But not only this, it exercises all the power of the civil element; that is, of course, the same kind, and same amount. Then we have two elements in the same empire, each represented by a separate beast, and each exercising exactly the same power and authority at the same time! This is just about as consistent as to talk of two straight lines between any two given points! But if the two-horned beast, the ecclesiastical element, exercises all the power of the first beast, the civil element, we want to know if it does not itself exercise civil power. And if it does, then what is the difference between this beast and the first beast? Does it not thus coalesce with, and become a part of that beast? And again, if the power of the first beast is just the same as that exercised by the two-horned beast, and that of the two-horned beast is ecclesiastical, does not the first beast exercise ecclesiastical power also? In other words, how, if we put these two beasts under one empire, can we keep them separate and distinct? It cannot be done.

Hence those two beasts cannot denote, the one the civil, and the other the ecclesiastical, power, of the same empire, as H. E. C. contends.

Appeal is made to Rev. xvii, 3, for proof that the leopard beast of Rev. xiii, represents simply the civil power. The scarlet beast of the 17th chapter, it is claimed, is exactly the same as the leopard beast of the 13th chapter; and as the former represents simply the secular or civil power, the latter must represent the same, and nothing more. This is a conclusion for which it would be very agreeable to see a little proof before we are required to adopt it. That the scarlet beast of Rev. xvii, 3, represents in that verse the civil power of the empire, we admit. But no one can fail to notice that the symbol as there used is not designed to stand alone. The woman, the church proper, is immediately associated with it, as a controlling power seated upon, and directing it. The symbols are evidently, to be taken together, representing the church of Rome in control of the civil power. The woman and the beast together, therefore, answer to the leopard beast of chap. xiii, bringing out additional particulars, as suggested in our remarks on this subject in No 22. This is evident, as we have already showed by unanswerable arguments, that the leopard beast does exercise ecclesiastical authority; and it further appears from a comparison of Rev. xiii, with chapter xvii. In chapter xiii, it is the leopard beast that makes war with the saints, sheds their blood, and overcomes them. In chapter xvii, it is the woman seated upon the beast, that is drunken with the blood of the saints and the martyrs of Jesus. Here the same character and the same acts are ascribed to the woman, which in chapter xiii are ascribed to the leopard beast; showing conclusively that that element or organization of the empire here represented by the woman, is there included in the beast himself. Thus the argument of H. E. C. fails again of showing that the leopard beast of Rev. xiii, represents the civil power, merely, of the empire, and the two-horned beast the ecclesiastical.

Another argument to prove that the two-horned beast is the Romish hierarchy, is introduced as follows: The two-horned beast is the same as the false prophet of Rev. xix; and this is the same as the wonder-working power brought to view in 2 Thess. ii, 9, 10, "which" says H. E. C., "all Protestant writers agree in applying to the Roman hierarchy."

The issue which we take with this is, that all Protestant writers do not agree in applying 2 Thess ii, 9, 10, to the Roman hierarchy. We have never so believed, nor has the Review at any time so taught. In verse 8 reference is made to the destruction of the man of sin, the papacy, by the coming of the Lord. In verse 9 the words "even him," it will be noticed, are supplied words, as signified by their being in italics. The verse properly commences with the words, "Whose coming is after the working of Satan," &c. This makes the coming of verse 9, refer to the coming of the Lord in verse 8. In the Greek this appears still plainer. The two comings are there very closely connected together, thus: *Τῆς παρουσίας αὐτοῦ οὐ ἐστὶν ἡ παρουσία*, &c.: "The coming of him: of whom the coming is" after the working of Satan, &c. Can there be any doubt here as to what the relative, *οὐ*, refers to for its antecedent, seeing it immediately follows the pronoun *αὐτοῦ*, and is separated from it only by a colon? None at all. The coming, then, is the coming of the Lord. But what is meant by this coming being after the working of Satan? The word "after" does not here mean, through, or by means of, but at the time of. The original word, *κατὰ*, is defined to mean, when referring to time, "at, about, during;" and the construction here is exactly the same as in 2 Tim. iv, 1, where this word is rendered *at*, meaning at the time of: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."

According to these criticisms, 2 Thess. ii, 8, 9, expressed in full, would read thus: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; the coming of whom is at the time of the working of Satan with all power and signs and lying wonders." And what is this

working of Satan with all power, signs and lying wonders? It certainly is not the work of the papacy ages in the past, but is the last crowning work of Satan to deceive the world, just prior to, and in connection with, the second advent of the Son of man. It is the "spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world to gather them to the battle of that great day of God Almighty." Rev. xvi, 14. A work preparatory to what is here brought to view is now going forward. The fulfillment of this work of Satanic power and lying wonders, has already commenced, and will soon be accomplished, as we verily believe, in the further developments of Spiritualism. And now, if these wonders, mentioned in 2 Thess. ii, are the same as those performed by the two-horned beast, or false prophet, as H. E. C. claims, and as we have no occasion to dispute, then the two-horned beast must symbolize that power in connection with which these wonders are manifested, which is emphatically our own country.

Before passing to notice the acts of the two-horned beast, there is one point introduced by H. E. C. respecting the leopard beast, which we cannot pass unnoticed. It is in relation to the head that was wounded, as it were, to death, and afterward healed. "I saw," says John, "one of his heads as it were wounded to death; and his deadly wound was healed." Rev. xiii, 3. Which head was this? and when was the wounding and healing accomplished? There is, we believe, perfect unanimity in the view that the seven heads of the beast denote seven successive forms of government in the Roman empire. These are usually enumerated as follows: 1. The Kingly. 2. The Consular. 3. The Decemvirate. 4. The Dictatorial. 5. The Triumvirate. 6. The Imperial; and 7. The Papal. Five of these forms of government had passed away in John's day, and he was living under the sixth, or Imperial. And this is the head, says H. E. C., which was wounded to death. Then passing to the healing of this head, he speaks as follows:

"If it was the sixth head that was wounded, that wound could not be healed by the rising of the seventh head, as interpreters commonly conceive; the same head which was wounded must be healed; and this was effected by the Pope and people of Rome revolting from the exarch of Ravenna and proclaiming Charles the Great Augustus and emperor of the Romans. Here the wounded imperial head was HEALED again, and hath subsisted ever since."

If, as this extract says, the sixth, or imperial head was wounded and healed, and "hath subsisted ever since," then the beast has had but six heads, instead of seven as the prophecy says; for if it hath subsisted ever since, it has never been succeeded by the seventh head, and Rome is still under its imperial form of government! This is certainly news to us, and will be to many others; for the impression, we believe, very generally prevails, that Rome, for quite a length of time, has been under the papal form of government!

All this error arises from overlooking one very obvious principle, namely, whatever is spoken in prophecy of the symbol of any government, applies to that government only while it is represented by that symbol. Now Rome is represented by two symbols, the dragon and the leopard beast, because it has presented two phases, the Pagan and the Christian; and whatever is said of the dragon, belongs to Rome only in its pagan form; and whatever is said of the leopard beast, belongs to Rome only in its professedly Christian form. But Rome was pagan in John's day, who lived under the sixth or imperial head. This shows us at once that six of the heads, including the imperial, belong to the dragon; and if it was the sixth or imperial head that was wounded to death, as H. E. C. claims, then it was one of the heads of the dragon, or one of the forms of government that belonged to Rome in its pagan form, and not one of the heads of the beast; and John should have said, I saw one of the heads of the dragon wounded to death. But he does not say so. It was one of the heads of the beast that was wounded to death. In other words, this wound fell upon some form of government that existed in the Roman empire, after its change from paganism to Christianity. But after this change, there was but one head, except the exarchate of Ravenna, which "continued a short space," Rev. xvii, 10, and that was the papal. Hence it is placed beyond controversy

that it was the papal head and no other that was wounded to death, and his deadly wound was healed. This wound is the same as the going into captivity of Rev. xiii, 10. It was inflicted when the pope was taken prisoner by Bonaparte and the papal government for a time abolished, in 1798. It was healed when the pope was re-installed, and his government revived. With this view there is harmony in the prophecy. With any other there is not.

(To be continued.)

"The Deceitfulness of Sin."

Yes, the apostle has well expressed it: *the deceitfulness of sin*. Sin is a deceiver. She promises largely, but her promises are false and deceptive. Persons sin because they hope to gain something by so doing; but he that sins is the loser every time. Our mother Eve thought the fruit of the interdicted tree was very desirable as an article of food, and to make one wise. She imagined it would be great gain to transgress the prohibition of her Maker. But what a mistake! What an almost infinite loss! The groaning of the earth under the curse for six thousand years, and the utter perdition of the great majority of our race, are the sad results.

The murderer, the adulterer, the thief, and the false witness, hope to be the gainers by the course they pursue. Wealth, or pleasure, or the gratification of a malicious, revengeful heart, is the bait which they so eagerly seize; but in the end their gain is loss, their pleasure pain, and their self-gratification torment and sorrow.

The sinner promises himself that at some future time he will turn to God and serve him; but he postpones it, because he cannot afford to lose what he is now gaining by sin. His sinful pleasures must be followed, and wealth and fame must be sought and obtained; and then, after giving the best of his time and life-energies to the service of Satan, he proposes to serve the Lord! What a mistake! He is losing all the while. Instead of being better prepared to serve God in the future, he is continually disqualifying himself for his service, and traveling with continually-accelerating speed in the downward road to perdition.

And here is the professor of religion who is convinced of his obligation to keep the Lord's Sabbath, which he is now breaking. He would obey God if it would not cost him so much. He cannot afford to lose what he is now gaining by sin. Perhaps he imagines that the service of sin will so enrich him that at some future time he will be able to serve God. Or perhaps he imagines that obedience to God will destroy his influence in the Christian world, and that he can do much more good in the cause of Christ to remain in disobedience and sin. This is not a fancy sketch. The sentiment has been openly expressed by apparently pious Christians.

"It goes so hard against the grain,
They hope the Lord will not complain,
At least, he'll not send me to hell,
If I keep Sunday pretty well;
I'll make it up some other way,
But, pray, do let me keep first-day:
Who keep the seventh are so few,
It seems to me 'twill never do;
I'll serve the Lord with all my might,
Do anything besides, that's right,
I'll go exhort, and preach, and pray,
But only let me keep first-day.
It makes no odds as I can see,
If one is kept as't ought to be;
And now the prospect looks so bright,
I think I'll risk it, wrong or right."

Oh, the deceitfulness of sin! to cause men to believe that they can even serve God better by breaking his commandments than by keeping them! One could hardly believe that Satan could persuade any person that such a conclusion was truly logical; but facts testify that it has been done.

You wonder, my brother, my sister, that any one could be so deceived as to think that sinning against God would prove a real benefit, not only to themselves, but to the cause of God; that telling lies would advance the truth, the illegal means being sanctified by the holy motive, as Papists have held; but let me ask you if you are not deceiving yourself in the same way? Do you not imagine, sometimes, while you are cov-

etously grasping after worldly gain, and heaping up treasures on earth, that you are preparing yourself to do a great amount of good in the cause of the Lord at some future time? And when inclined to follow the foolish and wicked fashions of the world, do you not flatter yourself that it will give you more influence for good in the world? Or, if you are too indolent and careless to make a decent appearance in the world, do you not flatter yourself that you are crucifying self, and glorifying God by your slackness? If you are laboring beyond your strength and breaking down your constitution to accumulate wealth, are you not doing it for the cause? Or, if you are squandering your time and means through idleness, are you not doing so in honor of Him who said, Lay not up for yourselves treasures upon earth? Are you all engrossed in business, so that you have not time for the duties of religion at home, and are not qualified for the worship of God on the Sabbath, so that, should you get into meeting, you fall asleep? Is it not because an apostle has bid you, Be diligent in business? Is not this your excuse for not being "fervent in spirit when serving the Lord?" Or, if you are slack and careless in your worldly matters, is it not because the Lord has said, Take no thought for the morrow?

Is there anything gained by cheating your neighbor that you may give it to the Lord? or robbing God of his tithes and offerings that you may consume it upon your desires? Is there anything gained by fretting because things do not go right in the family, in the church, or in the world? On the other hand, is anything gained by regarding real wrongs with stoical indifference? Will deception and guile profit us in the end? Will it profit us to make the world first in our affections for a time, in order to make the service of God all, at some future time? In short, will anything benefit us but to be honest with God, honest with our neighbors, and honest with ourselves? Will anything be gained by shirking our duties and responsibilities, or postponing them to a more convenient time? No! Idleness is a moral gangrene, procrastination is the thief that steals our time, our pride and worldliness is vanity, and our ill-gotten wealth will eat as doth a canker.

Sin flatters to decoy. Its promises are deceptive. Oh, that all might realize that nothing is gained by it, but everything lost. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. iii, 12, 13.

R. F. COTTRILL.

Report from Bro. Bourdeau.

BRO. WHITE: Sunday, October 14, from the excellent meeting at Pilot Grove, my brother and myself went to Washington, where we met a good reception, and were made comfortable at Bro. Kilgore's. The 16th being a pleasant day, Bro. R. W. Kilgore, who was getting good wages for his labor, left his work, and took us with his own team to Fairfield. This was an agreeable trip, and added to our happiness while separated from our homes and friends. In our interviews that day, we were reminded that a man's life does not consist in the abundance of the things that he possesseth, as the Saviour says, and that many who labor hard might be abundantly repaid for throwing off the pressure of their arduous labor and cares at times, with lawful cheerfulness and real enjoyment, though it might at first appear like making a great sacrifice.

The 17th, we held two meetings at Fairfield, during which we enjoyed freedom. The church were strengthened, and fifteen promptly presented their figures on s. b., amounting to \$73.58.

The 18th, we went by cars to Pella, and thence by stage to Knoxville, which we reached late in the night, feeling much fatigued; but found rest at Bro. Hornaday's peaceful and quiet home.

Sabbath and first-day, the 20th and 21st, we held five interesting meetings with the church at Knoxville, during which we gave four discourses, one of which was a funeral sermon by my brother, occasioned by the death of our aged Bro. Topping. Systematic Benevolence was arranged, and two united with the

church. From the freedom we enjoyed in preaching, and the interest which was manifested in all the meetings, we have reason to believe that the cause is coming up in Knoxville.

The 23d, Bro. Conrey kindly took us with his team to Sandyville, where we spent the next Sabbath and first-day in laboring for the church in that place. We were here happy to learn that former difficulties in the church were permanently settled, and that a good feeling exists among the brethren. If they will forget the things that are behind, and press forward toward the mark of perfection, they cannot fail to grow in grace, and receive the prize of their high calling in the end.

At Sandyville we found Bro. J. H. Rogers prepared to take us to Altovista, Mo., a distance of one hundred and thirty miles. It took us five days to reach this place. On our way here we held profitable meetings at Osceola and Decatur. The brethren and friends at Osceola were eager to receive the truth, which encouraged us in our weary condition to preach to them. The result was that at the close of our last meeting from fifteen to twenty endorsed the truth, as far as they had seen it, by arising upon their feet. At Decatur we enjoyed freedom in speaking on the dangers of backsliding as illustrated by the history of Lot's wife.

We have now held five meetings at Altovista, and though we have had liberty in preaching, yet we regret to see in some the result of preachers' dwelling on the mere theory of the truth by way of displaying self and exulting over others, and thereby encouraging a spirit of debate to the neglect of vital piety. Some have felt more anxious for unbelievers than they have for themselves, not realizing that the work should begin at home, and that the most effectual way to help others at this stage of the message, is to get alive to our present duties, preparatory for the latter rain and the loud cry of the third angel's message.

Last evening my brother introduced the message to the Laodiceans, upon which hangs the destiny of the church. We expect that some will receive it with readiness and deep humility, in imitation of churches in other parts of the field.

Last Sunday we had the privilege of speaking to a large and attentive congregation on practical subjects, which were intended to help the church, and serve as a stepping-stone for a more thorough effort for those without at a proper time.

To-day my brother and I separate, he to return to Vermont, and I to remain in Iowa, where we have enjoyed each other's society and counsel in laboring pleasantly and mutually for the upbuilding of the cause, for which we have been willing to deny ourselves and suffer for Christ's sake. We thank God we can see that some good has resulted from our efforts. To him be all the praise. We hope to meet again. But if we should not be permitted to meet in this life, oh that we may unite again, when the whole family of God meet to enjoy the reward of those who have sacrificed for their Master here.

To the brethren in Iowa I would say, I feel that as my burdens and responsibilities are now greater than before, I need your especial co-operation. I do not here refer to pecuniary aid; for you have shown a readiness to do your duty in this direction by adopting the plan of Systematic Benevolence, by which the cause is sustained in a pecuniary point of view. But I want your aid in spiritual things. I want you to help me in laboring for yourselves and for your children; in getting where God can consistently use us all to his honor and glory. And one great help to me will be to know that you are reconciled to my following my own convictions of duty in regard to my health. Can I use my liberty on this important point, that I may be enabled to build up and be more useful while among you? I have had but two or three day's rest in all since coming to the West, and would have gained more rapidly if I could have rested more. Shall I have rest when I need it without seeing dissatisfaction on the part of any?

D. T. BOURDEAU.

Altovista, Mo., Nov. 6, 1866.

To be thought perfectly HAPPY pride often makes itself perfectly MISERABLE.

The Sabbath in A. D. 54.

This is the date of Paul's labors at Corinth, as given in our Bible. The apostle worked at his trade on week days while in this place, but preached upon the Sabbath. It is said, "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts xviii, 4.

The fact that one day in the week was used for religious purposes at this time, while the disciples were laboring upon the other days of the week, and that the Spirit by which they spoke and wrote calls it the Sabbath, without note or comment, is a sufficient refutation of the claim that the Sabbath was abolished at the cross, and consequently that there is no Sabbath for this dispensation. There was then in A. D. 54, a day properly called the Sabbath. No explanation is given, as that it was the Sabbath of the Jews, because none was needed; therefore there was a Sabbath at this date.

Again, if there was at that time any day distinguished as the Christian Sabbath, that was doubtless the day observed by Paul and his companions in travel, his partners in the tent-making business, "the Jews and the Greeks." All these parties and classes were agreed in the day. None complained of having to keep two Sabbaths, or of losing one day's labor in a week. Jews and Christians then kept the same day; and if any day should be designated the Christian Sabbath, that is the day.

But that was the seventh day of the week, or Saturday, and not the first day, or Sunday. It was the day on which the Jews worshiped in the synagogues then, and the day on which they still do the same. All are agreed that it was Saturday, so-called, and not Sunday, on which Paul preached to the Jews and Greeks at Corinth. No scholar can be found that would risk his reputation on its denial. "Then the seventh day was the Christian Sabbath when Paul was at Corinth."

But it is claimed that the first day of the week has been the Christian Sabbath ever since the resurrection of Christ; that although it is not mentioned in the account of Paul's labors at Corinth, yet it existed at that time. Let us see if this is possible. "He reasoned in the synagogue every Sabbath." Then there was no Sabbath during this time that was not so occupied. But all these meetings being held on the seventh day, the phrase, "every Sabbath," includes every seventh day, or Saturday, and excludes every other day, the first day, or Sunday, not excepted. Therefore the first day of the week was not the Sabbath in any sense, while Paul was laboring at Corinth in A. D. 54. The terms, "every Sabbath," did not include one first-day; therefore they excluded them all.

Now if the first day, or Sunday, was not the Sabbath, in any sense, when Paul was preaching at Corinth, when did it become the "Christian Sabbath," and by what authority?

R. F. COTTRELL.

Report from Bro. Blanchard.

Bro. WHITE: I left home Oct. 3, to labor as the Lord should open the way. I reached Gridley the 4th, and visited among the brethren until the Sabbath, when I preached to them from Heb. v, 8, 9. I found them still pressing Zionward. May the Lord bless and encourage them, and may they strive to excel in love and good works. Sunday, the 7th, I commenced a series of meetings in the village of Gridley, and preached thirteen times. The meetings were well attended most of the time, and a good deal of interest was manifested by some to know what the Scriptures taught. I spoke twice on the subject of the Sabbath. At the close of the first sermon, a Disciple minister arose and called the attention of the congregation, and in reply to my first proposition, viz., The Sabbath was instituted at creation, asserted there was not a man on the face of the earth when God rested on the seventh day. Gen. ii, 2, 3. (1) To sustain my proposition, I read Gen. i, 24-31. Comment was unnecessary. He also stated that Christ kept the law. To which I replied, A very good admission; for John says, 1 John ii, 6, "We are to walk even as he walked;" also, Christ left us an example that ye should follow in his steps. 1 Pet. ii, 21.

He asserted that "Christ fulfilled the law and that ended it, and we are not under it," &c. To which I replied, If the word fulfill means to abolish, it will not do violence to substitute abolish for fulfill in the following scriptures. Matt. iii, 15. For thus it becometh us to abolish all righteousness. Does it? Gal. vi, 2. Bear ye one another's burdens, and so abolish the law of Christ. Must we? Once more: James ii, 8. If ye abolish the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. Do we? Thus he abolished all righteousness, the law of Christ, and the royal law. If this is not wresting the Scriptures, what is it? How much better the following: "Fulfill; to perform what is required; to answer a law by obedience. Webster's fourth definition of the word fulfill."

At the close of my second sermon, I requested all who believed that Sunday was the Sabbath for us to keep, and was authorized by divine authority, to arise. Not one arose. There being two ministers present, they thereby signified how much faith they had in the divine origin of Sunday-keeping.

It rained there for nearly two weeks, and the roads became very bad, so that I concluded to go home and spend a few weeks until the election excitement was over. May the Lord increase the interest that our humble labors have awakened, and may he raise up a people there that shall keep his commandments, and receive the testimony of Jesus Christ.

I am now at home resting. I would say to the dear saints that I still love present truth, and desire their prayers that I may, with the Lord's help, be able to do some good.

H. C. BLANCHARD.

Princeville, Nov. 2, 1866.

Points of Attack.

We have an insidious enemy, who is ever watching to push his assaults upon every weak point, and take every advantage that change or circumstance may afford, both in open and secret warfare. For this cause we are exhorted in the Scriptures, to watch. "Be sober, be vigilant (watchful); because your adversary, the Devil, as a roaring lion walketh about seeking whom he may devour." 1 Pet. v, 8. And now as we have entered upon the "last days," a time when the dragon is "to make war with the remnant," Rev. xii, 17, when Satan is to work "with all power, and signs and lying wonders, "and deceive, if it were possible, the very elect, "having great wrath because he knoweth that he hath but a short time;" in such a time, we should be like soldiers in a foreign land, ever watchful, ever ready. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi, 36. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Pet. iv, 7.

We ought to look about us and see if there be any unnecessary weight that might cripple us, or any thing that easily besets us, and cast them aside, cost what they may. While we stand guard through the last and fast-passing watches of time's dreary night, we should watch with jealous eye every approaching object, lest it conceal the enemy or his artful schemes. Many fail of success in the Christian warfare for want of watchfulness; many fail because their minds are occupied with some great thing to the neglect of a proper attention to, and faithful discharge of, the common duties of life.

We are apt to look too high for the cause of our troubles, difficulties and failings. As small leaks will sink a large vessel, so what we term the small affairs of life, if not properly managed, will destroy our prospects both for this world and that which is to come. If we find our business getting tangled so that it interferes with the duties we owe to God or our fellow creatures; or crowding us beyond our powers of endurance; or bringing undue exposure, irregular meals, or food which is not salutary; we should stop and consider if it be not a thrust of the enemy to bring us into condemnation, destroy our prosperity or health, and thus cripple our usefulness.

A careless, slack management of business is almost

sure to ruin a Christian character. That engagement unfulfilled, that job not rightly done, that large unruly herd overrunning your neighbor's farm, those bars left down only for a short time, thus exposing your own or your neighbor's crops, by which means you or they may get out of patience or get into trouble; that unguarded or idle word; that secret revealed; that child not properly governed; that misstatement in deal; that deception; neglected settlements, neglected account-book, neglected correspondence, neglected family-worship; that bustle and crowd of business on Sabbath eve; neglected prayer-meeting, and many such like things;—these are inroads of the enemy; points of attack which if you fail to guard and repair, you will fail to overcome in the contest.

Why should we expect a great stir made about our broken engagements? Why should we expect our deception to be detected and blazed round the neighborhood? Why should we expect our tattling to make trouble? Why should we expect some beast to take advantage of the gap we have left open? Because the spirit which led us into such things is from the enemy; it is a snare which he has prepared. Let us not be ignorant of his devices, nor count things trifles which affect the cause of God, and our eternal welfare.

I cannot close this article without exhorting once more to watchfulness. Remember what the Saviour has said, "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. xxi, 41. "Watch ye therefore and pray always." Luke xxi, 36.

E. W. DARLING.

Faribault, Minn.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sister Doud.

Bro. WHITE: I feel that it is good for me to acknowledge the goodness of God always. Through his providence, Bro. Byington met with us according to appointment, and found us as a church anxious to hear the word. We feel that there is yet very much for us to learn and the time is short. We were glad to meet with Bro. Byington, as we also were with Bro. Bates, in July last, and learn of them. We thank God that we are remembered. We dearly love our Lord and Saviour, and his servants who teach us the way and the truth; and we love each other. There are as yet no divisions among us. We are pressing "together toward the mark for the prize of the high calling of God in Christ Jesus," striving earnestly for the mastery over the world, the flesh and the Devil, that we may not be found wanting in the great day of the Lord. Cannot some brother whose time is not already disposed of, come this winter and teach in Tuscola, Co., those who are desiring to learn of God, his law, and the way to Heaven. There is much need, of such labor.

Yours striving to overcome.

S. A. DOUD.

Vassar, Mich., Oct. 1866.

From Sister Hanchet.

Bro. WHITE: Many a time I have thought I would like to communicate a few lines to those of like precious faith.

I love Christ and count all his friends as my friends, and his foes as mine.

I feel to rejoice that he has brought me to realize my true condition; that he has given me strength to come out from the world, claim his precious promises, and trust his power to save one as weak, frail, and wayward, as I have been. The Lord is good, I will praise him for his tender compassion toward me.

Dear brethren and sisters, we know that nothing but an effectual, practical confidence in Christ can deliver us from the coming storm of Divine wrath. I want to get ready for that glorious day which will bring deliverance to all the saints. I would rather suffer affliction with the people of God, than enjoy the pleasures of sin for a season. Surely our trials and our troubles here will only make us richer there; and how cheering the thought that Christ will never leave nor forsake us, but will be a present help in every time of need.

I realize that I am weak, that there must be a great

work wrought in me to enable me to stand in the time of trouble which is just before us. I adopt the health reform and believe it to be a part of the last message, and am trying to keep pace with it. We must walk out in the light as fast as we receive it, have our lamps trimmed and burning, and be prayerfully waiting and watching, having on the wedding garment ready to go in to the marriage supper of the Lamb.

Oh, what a glorious thought that we may by "patient continuance in well-doing," have a home in Heaven, where there is "no more death, neither sorrow nor crying;" where we may bask in the sunshine of God's unchanging love.

We are but very few in number here in Albany. We hold our prayer meetings every Sabbath, which strengthens us to press forward in the work of overcoming. My prayer is that we may honorably hold up and live out the truth until it places our feet in the New Jerusalem.

Yours in hope.

MRS. JULIET HANCHET.

Albany, Wis.

From Bro. Woodbury.

Bro. WHITE: For the first time I would say to the scattered brethren and sisters, that it cheers my heart when I read the testimonies of the followers of Jesus. My mind runs back to the time I first heard the third angel's message preached. I listened to a series of lectures delivered by Bro. Allen. Eleven embraced the Sabbath; but in a short time only one was found to be holding on to the commandments of God. The no-law doctrine, took ten, myself with them. After living nearly two years keeping no day at all, the History of the Sabbath fell into my hands; after several weeks of hard study, myself and wife came out on the Sabbath again, and have stood firm ever since. I am thankful for the light that now shines. I would say to those who are doubting, if there are any such, to look to Him who has said that his Sabbath should be a sign between him and Israel for ever. Again Jesus says that they that do his commandments shall have right to the tree of life, and enter in through the gates into the city.

Yours, striving for eternal life.

A. C. WOODBURY.

Darlington, Oct. 1866.

From Sister Stringer.

Bro. WHITE: I am thankful that my unprofitable life was spared to hear the glorious news of the third angel's message from brethren Van Horn and Canright, when they were in this place a little more than a year ago. And I am glad my eyes were opened that I might see, and my ears that I might hear, and that I had a heart to receive, the truth. I am not at all discouraged but am determined to go on to "know the Lord, whom to know aright is eternal life."

I praise the Lord, we have not met with many discouragements in this place. Since we were organized here last March there have been eight added to our number; and, praise his holy name, of all whom the Lord hath given us, we have lost none. I hope we may so let our light "shine before the world that others may be led to glorify our Father who is in Heaven."

Although "Satan has desired" some of us, that he may sift us as wheat; yet I trust that these trials will but purify us and render our crowns more bright when we arrive at home. I want to always realize that our "light afflictions work out for us a far more exceeding and eternal weight of glory." And I do "count it all joy" that I am "found worthy to suffer affliction for Christ's sake, who has suffered so much for me." Knowing that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

I am truly grateful for the privilege of meeting with dear brethren and sisters and hearing their cheering testimonies. Our hearts seem by love together knit.

I often think of those lonely ones whom we sometimes hear from through the Review. It must be lonely indeed to pass our pilgrimage alone here in this cold, unfriendly world. But dear friends, lift up your heads, your redemption draweth nigh. The time is not far distant when "we will all be gathered home."

"The road may be rough, but it cannot be long. We'll smooth it with hope and we'll cheer it with song."

I am glad to see the move made in regard to reform in health and dress. I believe it will do us good if we live it out. Let us watch and be sober and so be prepared for the evil days that are about to come upon us. Let us be prepared that that day come not as a thief in the night. But let us have our "lamps trimmed and burning, ready to go out to meet the bridegroom when he cometh."

Yours in hope of eternal life.

MARGARET M. STRINGER.

Vassar, Mich.

Extracts from Letters.

Bro. C. W. Brooks writes from Huron Co., Ohio: I still am trying to make my way through, and I hope to be found in the great day with God's dear children. While all is turmoil and strife here, I thank God that his dear children can look to Christ, and find peace. Sometimes I am told that this "is a white man's government;" but I can look up to Heaven, and see a government free to all the children of the Lord. How true is that saying, "My kingdom is not of this world;" for I never heard one member of Christ's kingdom say to another, You are not a subject.

Bro. D. B. Welch writes from Alleghany Co., N. Y.: I am still trying to overcome by keeping the commandments, and to be found ready and watching when the Lord comes. Myself and wife are the only Sabbath-keepers in this place. There are some here who believe it should be kept instead of the first day; but they are not enjoying religion, and do not keep it. There is quite an interest to hear the truth, and some have expressed a wish that I would get some one to come here who could present it to them. I think if a preacher could spend a little time here much good might be done.

Sister M. L. Maxson writes: My heart is filled with thankfulness to see the onward march of present truth. How triumphantly, how gloriously, God is leading on his people to certain victory. The last link in the chain of revealed truth is now being fastened, and the faithful few are trying to obey God's physical, as well as moral laws. My heart swells with gratitude to see how heartily they are moving forward in the health reform. Soon it may be said of them as of ancient Israel, "And there was not one feeble person among their tribes." I feel sweet union with the third angel's message.

Sister A. J. Goodrich writes from Hartland, Me.: For the first time I take my pen in hand to address the brethren and sisters through the columns of the Review. Two years ago last Spring, I had the privilege of having Bro. and sister Cornell come to visit us, and also heard him lecture. We saw that we were not keeping the right Sabbath, therefore we embraced the truth, and now we can welcome with joy the Lord's Sabbath, the seventh day, when it comes. I can say to-day that I am glad that I ever was led to see the truth and embrace it.

The work of reform is going on with me, and my prayer is that God will give me grace that I may be an overcomer at last. There are a few in this place who are striving for the kingdom. Last Thursday night we had a blessed meeting. Bro. Stratton gave us a sermon on order in the church, and home religion. May the Lord help us to have true vital piety at home, and then when we go out into the world our influence will tell on the side of truth and Christianity.

Bro. and sister W. Hoff write from Marion, Iowa: As we have lived in Iowa during a part of the rebellion, we feel to thank the Lord that he has inclined our hearts to hold on to the truth, and not be led away by the enemy. As for us, we feel to thank the Lord for the gifts that he has placed in the church for our edification and comfort. We love the Testimonies. We see nothing evil in them. Their teachings are all good; and if we will heed them they will make us better. They will make us more zealous. We realize that we are living in the last days. Our prayer to God is that we may be prepared to meet Jesus in peace when he comes in the clouds of heaven.

Bro. E. Styles writes from North Liberty, Ind.: There are yet a few here who love the third message, and we are receiving some light on the health reform. We have just had a visit from Bro. Bates, and we trust one of profit. Our hearts were made glad while listening to the expositions of Bro. B. on the health question, and other subjects. We want to be ready when Jesus comes. We had waited so long for a messenger, that we had become considerably discouraged; but now we can say we have had another feast from the Master's table. We hope in the future to see better days.

Sister M. Bean writes from Stowe, Vt.: I praise the Lord for the way in which he is leading his people. I rejoice in the health reform. It looks consistent that it should go with the last message. I may not derive so much benefit from it, as I am aged and infirm, as I should have done, if I had only known how to live, years in the past. Yet I can say that I am better for trying to live as set forth in the health-reform system. I have an aunt 86 years old. She has not eaten any meat, nor drank a cup of tea for about thirty-two years. She is generally free from pain, her mind clear and happy in a Saviour's love. It may be said of her that she is an Israelite indeed. My feel-

ings are, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord my strength and my Redeemer."

Sister A. J. Edmunds writes from Ann Arbor, Mich.: Paul says, "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." I Cor. xiv, 1. Do we love the testimonies as we should? When we are reproved by them for having some pet idol, do we willingly lay that idol aside, "and desire spiritual gifts?" I fear that we as a church do not "covet earnestly the best gifts," but, like doubting Thomas, suffer unbelief to creep in when we should feel the most thankful. Nearly three years ago, the light in regard to the health reform was published. We read volume four when we were in a lukewarm state and thought we were rich and increased with goods, having need of nothing, and knew not that we were wretched, and miserable, and poor, and blind, and naked. Let us be zealous and repent, before God shall spue us out of his mouth. If we still neglect to heed the light that has been given, the wrath of God will come upon us as it did upon the children of Israel. The last plagues will soon be poured out. Who can stand? Only those that are pure. This reform is a part of the third message. We have a knowledge of the truth, and if we would have all the Christian graces, we must add to knowledge, temperance; and to temperance, patience.

The angel said, "Here is the patience of the saints. Here are they that keep the commandments of God." We must be a temperate, before we can be a patient, people. You know how impatient and nervous you feel when you have been without your accustomed rich food and cup of tea. I fear you do not speak and act like Jesus, our lovely pattern, when you come home with that severe headache. Throw away tea, coffee, tobacco, and meat, eat but two meals during the day, drink but little while eating, never eat in the evening, and in a few weeks you will not have that headache. You will be surprised at the change you will observe in your little home. The angel will say of that household circle, Here is the patience of the saints; here are they that keep God's commandments.

Once my health was very poor, but since I have been trying to live as a person should live, it has been good. What I once loved I now hate, and what I now love I once hated. Brethren and sisters, let us set about this work of reforming with zeal, determined to help ourselves, then our heavenly Father will hear our prayers, and give us strength to overcome the sin which doth so easily beset. Jesus is soon coming, get ready, get ready. Sign after sign is fulfilling. When ye shall see these things come to pass, know that he is near, even at the doors. While the learned men of our day are trying to find a scientific reason for the occurring of the signs, and by so doing are lulling the world to sleep, we should be awake lest that day come upon us unawares.

Our deliverance is near. Happy thought! Soon, a poor, despised, remnant people, who have been obeying the whole truth of the third message, will find a home in a better world, where sickness and sorrow are never known.

Sister E. Eaton writes from Whitewater, Wis.: I love the truth of the third message, and also the light that is being given on the health reform; and I mean to live it out. I welcome anything that will draw me nearer to my God. I rejoice when I see the evidences of the fulfillment of the prophecy of the two-horned beast. I feel that we are nearing home. But am I prepared for all this? No, I am vile yet, and should be discouraged if it was not for the precious promises of God. To those who are alone I would say, Let us not murmur, but bear every trial cheerfully, believing that we need it all to fit us for the kingdom to come, and to wean us from this vain world, and place our affections on things above. My desire is to overcome. I long to see Jesus, and the thought of seeing him soon is a joyful one to me.

Bro. A. B. Williams writes from Clinton, Wis.: I am glad to learn that our excellent paper is to be enlarged. I think I can well afford three dollars a year for it. So much good reading is cheap for only one bushel and a half of wheat, or three of corn, or one and a half day's work for mechanics. Who that is able to work can complain of the price? No lover of truth.

Bro. W. Worters writes from Livingston Co., Mich.: The Review is all the religious friend I have here; but, though alone, I am trying to live a Christian life. I have been keeping the Sabbath for about six years and a half, in the midst of opposition on every side; but thus far the Lord has kept me; and, by his assisting grace, I am determined to prove true to him to the end.

A lie may respect a SMALL THING, but there is no such thing as a SMALL LIE.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 13, 1866.

Looking over our list, we find that quite a proportion of our subscribers are now owing more or less on the Review. A new volume will commence in two weeks. From that point the Review will consist of twelve quarto pages weekly instead of eight as now, and the regular price will be \$2.50 per year. It is desirable that as many as possible should pay up before the close of this volume, to enable the Association to meet the outlay consequent upon the enlargement of the paper. Please look to the labels on your papers, and if the figures say any less than 29-1, let it remind you that your subscription is behind; and let it be also a gentle yet earnest invitation to you to pay up. We feel that in this matter we are not appealing to enemies from whom we might be obliged to compel payment, nor to the disinterested, from whom it would be necessary formally to demand payment, but to our friends, equally interested with us in the great truths we advocate, and ready when reminded of duty, to do all in their power to aid in the progress of the work. Let it be remembered, also, that payments for another year, are now in order.

To Correspondents.

QUESTION. Is it right for a Seventh-day Adventist to rent his farm to an unbeliever to work on the Sabbath, if the owner does not live on it? M. F.

Spring Grove, Wis.

ANS. We can see no wrong in it. A farm rented, is temporarily, in most respects, the same as sold; and if the believer does not reside on it, he is not, by renting the farm, admitting labor within his gates.

The "American Millennium Association," by whom the Advent Herald is published in Boston, Mass., held its annual meeting at Providence R. I., Oct. 4th, 1866. From the report of proceedings we learn that Eld. J. Litch is to be employed the coming year, as Traveling Agent instead of Editor. Elder J. M. Orrock, is to be Resident Editor of Herald and Youth's Visitor; and Eld. Canfield Resident Business Agent. The salary of the Editor is fixed at \$900 per annum, of the Traveling Agent, \$800, and of the Business Agent, \$500. The Association has also a "Freedmen's Mission" established at Edgefield, Tenn., under the charge of Eld. D. I. Robinson and wife, whose joint salary amounts to \$1100 per year. For the purpose of erecting suitable buildings, and carrying forward the mission, the Association call for a fund of \$5000.

ALL missionaries in the employ of the General conference are hereby notified that the second Quarter of the Conference year ends Nov. 15th, and they will please make their reports to the General Conference Secretary immediately.

GEN. CONF. COMMITTEE.

The second Quarter of the Michigan Conference year ends Nov. 17th. All ministers in the employ of this Conference will please report their receipts for said Quarter to the Mich. Conf. Secretary. The S. B. Treasurers will also make their reports to the Secretary of funds paid to the Mich. Conference during said Quarter. All who have not paid their pledges to the Conference are requested to do so as soon as convenient. We are happy to say, that, for the most part, there has been promptness in the reports and payments this year.

MICH. CONF. COMMITTEE.

To the Brethren in N. E.

I HAVE been thus far detained by matters of importance in this State. Providence permitting, I will shortly return to New England. It has seemed duty hitherto, to devote all our labor to the State of Maine. I think the result will clearly indicate, that in this we have stood in the counsel of God. It now seems to

me that my own duty in Maine, for the present, is nearly accomplished. I think Bro. Canright will probably remain in the State to follow up the work. At least, if such should be his mind I should think it a proper arrangement.

In response to Bro. Rodman I will say that I hope soon to visit his field of labor and to unite with him in the work. Nothing but a strong conviction of duty that the work begun in Maine should be followed up has held us both there so long. The continued calls from other parts of N. E. have been a matter of continual anxiety. I hope shortly to answer these calls. Bro. Loughborough aided me in arranging a series of appointments, which I will give through the Review as soon as I can enter upon them. I trust Bro. Howard will join me in their fulfillment. I ask the continued forbearance of the brethren. There shall be no unnecessary delay on my part.

J. N. ANDREWS.

Rochester, N. Y., Nov. 6, 1866.

Note from Bro. Byington.

BRO. WHITE: I spent the first Sabbath in November with brethren in Allegan Co., at their Monthly Meeting in Watson. The going being bad, there were but few out; but such as were, seemed encouraged to labor on still in hope of rest. I received three subscribers for the Health Reformer, several paid for the Review, and one share in cash was paid for the Institute.

First-day evening we had an interesting meeting in the school-house near Bro. Hilliard's. A friend spoke in the meeting of his conversion and mine nearly fifty years ago, when we were boys together in Charlotte, Vt. It brought things of interest fresh to my mind. I believe that Bro. is now a Baptist.

J. BYINGTON.

The Health Reformer.

BRO. P. C. RODMAN writes: I am much pleased with the Reformer, and shall introduce it where I go, as I have opportunity. In my judgment its work has an important relation to present truth. In short, it is clear to me that the Health Reform grows out of present truth, so that we cannot understandingly embrace the one, and not advance to the other, if we continue in the truth. The Lord help us to do so, that we may be free indeed, and at last be found having cleansed ourselves from all filthiness of the flesh and spirit, and so perfect holiness in the fear of God and be received to the marriage supper of the Lamb.

Appointments.

THE next Monthly Meeting for Allegan Co. will be held at the school-house in Otsego near Bro. Hilliard's, the first Sabbath in December.

J. BYINGTON.

THE next Quarterly Meeting of the Princeville church of Seventh-day Adventists, will be held at Princeville, Ill., Sabbath and first-day, Dec. 1 and 2. Brn. Sanborn and Andrews are confidently expected to be with us. We hope to see a general gathering. Come praying that God will meet with us, and that we may be fed with the "sincere milk of the word that we may grow thereby."

H. C. BLANCHARD.

PROVIDENCE permitting, I will be with the brethren in Bunkerhill, Sabbath, Nov. 17th. Will the Leslie brethren get word to Bunkerhill immediately.

Sabbath Nov. 24th, I will be at South Genoa.

JOHN BYINGTON.

PROVIDENCE permitting, I will meet with the friends in Coles Co., Ill., nine miles south of Charlestown, Dec. 14, and hold some meetings where Bro Wm. A. Doyl may appoint. Will continue as long as the interest demands. After which, I will endeavor to visit Lawrence Co., and follow up my labors there, which were broken off last winter by sickness. Will Bro. Doyl meet me with a team at Charlestown, Thursday, Dec. 13.

H. C. BLANCHARD.

THE LORD willug I will attend the monthly Meeting of the churches of Charlotte, Windsor, and Oneida, at West Windsor, near Bro. Carman's Sabbath and first-

day Nov. 24th, and 25th. Two meetings in the day-time each day.

J. N. LOUGHBOROUGH.

Business Department.

RECEIPTS.

For Review and Herald.

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

W Arnot 30-1, M E Rathbun 29-1, C Hemingway 30-1, C C Collins 29-1, H W Lawrence 30-1, H Goodrich 30-1, E Hallock 29-10, G Thew 29-1, J W Rose 30-1, J A Coou 30-1, P Gay 28-1, C E Phillips 30-14, J Visger 30-1, F Palmer 29-23, each \$1.00.

N P Dixon 29-1, G W Burnham 31-1, S Barnes 28-18, J C Chapman 29-1, Dr H T Hawley 31-1, H G Washburn 29-1, J Heald 29-1, T A Herrick 30-1, H White 31-1, each \$2 00.

C Van Giesen \$3 00 32-1, C J Stetson 50c 29-20, C R Gilbert 50c 29-20, G Grettenberger \$3.00 30-3, C Wright \$2.50 29-1, J Cole \$2.50 30-1, L Wright 50c 29-1, N E Messenger 50c 29-18, C C Blanchard \$1.50 29-11, Mrs J A Hoxie \$3.50 31-1, Dr J Benton 50c, 29-24, A Breuson 50c, 29-24, J Hanson \$3.00, 30-10.

Subscriptions at the Rate of \$2.50 per year.

Harriet M Smith \$2 75 31-1, E H Higley \$3.00 31-1, N P Dixon \$3.00 31-11, D H Sanborn \$2 50 30-1, J Wilson \$2 50 31-1, C Walter 50c 30-1, E D Wilch \$2.50 31-1, H Howe \$2 50 30-1, H S Lay \$2.50 31-1, J S Miller \$2.50 31-1, Mrs C Manly \$2.50 32-1, N G Saunders \$2 50 31-1, A A Wilson \$5 00 33-1, Lucia Morris \$5.00 34-1, E R Tillotson \$2.50 29-12, J Chase \$2 50 31-11, S Rider \$2.50 31-1, C A Washburn \$2.50 30-14, H W Gordon \$2.50 30-14, G Thew \$1 25 30-1, Lucy H Winslow 50c 30-1, E R Kelsey \$4.00 30-6, H G Washburn \$2.50 31-1, Abbie Humley \$3.00 31-1, C H T St Clair \$2.00 30-4, Abigail James \$3.00 31-1, Eliza Gardner 50c 32-1, A H Adams \$2 50 31-1, S Reish \$3.00 30-1, A Caldwell 50c 30-10, S Howland \$2 50 31-10, F H Howland \$2 50 32-1, Mrs Jane Morang \$2 50 31-1, H C Winslow \$2.50 31-1, Emma Quint \$2 00 31-1, C Mack \$1.00 29-20, Dr A Hull \$1.25 30-1, S Simonson \$5.00 34-13, John Oaks \$2.50 31-1.

Subscriptions at the Rate of \$3.00 per year.

I Colcord \$3.00 31-1, D C Frothingham \$3 00 31-1, Rufus Baker \$3 00 31-1, W Carpenter Jr, \$2 15 30-12, E H Root \$4.00 33-1, H J Boufield \$3.50 31-1, Eli Wick \$3.00 31-1.

Donations to Enlarge the Review.

Sarah Green \$1.00.

Cash Received on Account.

Geo. Booth for I Sanborn \$1.40, C O Taylor 20c, I Sanborn \$61.25, R F Cottrell \$20.00, A C Bourdeau for D T Shireman \$4.39, H Nicola \$2.25, I D Van Horu \$10.00.

Books Sent By Mail.

L D Ayers 65c, Jas. Hackett \$1.00, Dr H T Hawley 17c, O F Brockway \$1.65, J Hull \$2.00, L Hackett 25c.

General Conference Missionary Fund.

Robert Ladley \$10.00.

Michigan Conference Fund.

Received from Churches. Church at Battle Creek \$25.00, Otsego 30.00, Watson \$6.00, Burlington \$31.25, Wright \$100.00, Parkville \$3.45.

For the Western Health-Reform Institute.

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

T Patou \$25.00, A Patou \$25.00, E R Tillotson \$25.00, J Chase \$25.00, A Wilson \$50.00, L Morris \$75.00, R G Cowles \$25.00, Wm Carpenter \$25.00, A A Cross \$25.00, E H Root \$25.00, Mrs H Root \$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.

I Colcord \$50.00, H Hilliard \$25.00, F C Straw \$25.00, Mary A Straw \$25.00, R C Straw \$25.00, T Patou \$25.00, A Patou \$25.00, E R Tillotson \$25.00, Viletta Sauborn \$475.00, I Sanborn \$25.00, A Wilson \$50.00, Lucia Morris \$75.00, Wm Carpenter \$25.00, G W Burnham \$25.00, E H Root \$25.00, Mrs H Root \$25.00, H C McDearman 25.00, T F Cottrell \$25.00, J A Gregory \$15.00, A A Cross \$25.00, Mrs G W Pierce \$25.00, T T Wheeler \$25.00 H Main \$50.00, R Ladley \$25.00, P E Ferrii \$25.00, S Newton \$50.00, E Lobdell \$50.00.