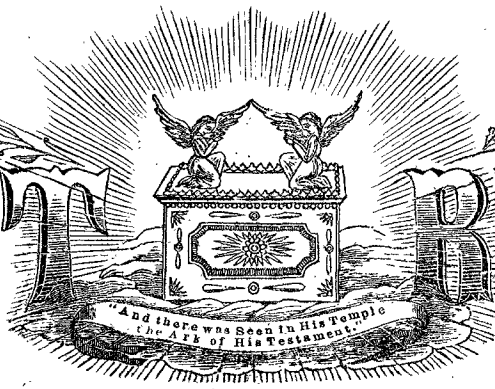


# ADVENT REVIEW



## And Sabbath Herald.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

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### Heavenly Home.

While here, I meet with doubts and fears—  
Heavenly home, dear heavenly home,  
My couch is wet with midnight tears—  
Heavenly home, dear heavenly home,  
O wearily I mark the hours,  
That keep me from thy soothing bowers,  
I'd fain admire thy gorgeous towers,  
Heavenly home, dear heavenly home.

Sweet promises of thee are given,  
Heavenly home, dear heavenly home,  
To cheer the thorny road to Heaven,  
Heavenly home, dear heavenly home,  
With thoughts of thee our hearts are pressed  
While waiting for thy holy rest,  
And in this rapturous love we're blessed  
Heavenly home, dear heavenly home.

And soon we hope the crown to win,  
Heavenly home, dear heavenly home,  
And worship our redeeming King.  
Heavenly home, dear heavenly home,  
We'll then thy glorious beauties know,  
When freed from all our grief and woe,  
We've vanquished every tempting foe,  
Heavenly home, dear heavenly home.

G. H. ROGERS.

Memoric, Wis.

### Glorifying God in All Things.

"WHATSOEVER ye do, do all to the glory of God." 1 Cor. x, 31. The word *glorify* is defined to mean, to make glorious; to give glory to; to extol. When we apply the word to God we know that it would be impossible to add to his real glory or excellence, as it would be impossible to add to the splendor of the sun by any thing we can do. When we speak of glorifying God, then, we mean to give glory to him, to "declare his glory," "to show forth his praises." And though we can not make him really more glorious, we can by his grace helping us, make him appear more excellent in the eyes of some; we may remove some obstructions, which hinder the light of the glory of God from shining upon some minds. Man by sin, lives and acts continually to please, gratify and glorify self. He is a "lover of pleasure more than of God." By grace he is not to "live to himself" but to God. He is required to "present his body a living sacrifice" to God. This is most reasonable, as God is our Creator and Preserver, and from him "cometh every good gift." We are his property. Our bodies so "fearfully and wonderfully made" are his workmanship. Our mental powers and faculties we have from him. We are his by redemption. We are feeble and constantly dependent upon him. His bounty is our only support. To do all that we do to the glory of God is to be holy; not to do it, is to sin, to disobey the first commandment, "Thou shalt have no other gods before me." Self is loved, gratified, exalted more than the infinitely great

and good Creator, and this is man's great idol. On this subject of glorifying God I remark,

1. That those who suffer reproach and persecution for well-doing, patiently, glorify God. When Christians "do well and suffer for it, this is acceptable to God." "If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you, on their part he is evil spoken of but on your part he is glorified." O how do love to enemies, and patience under persecution, cause the religion of Christ, the truth of God, and God the author of this religion to shine out, in this dark world, when the children of God do not "render evil for evil, nor railing for railing but contrarywise blessing." How glorious, then appears the power of God's grace which has rooted out the spirit of revenge from the Christian heart, and keeps his mind in perfect peace.

2. God is glorified when men risk their lives, or even lose them rather than deny his truth, or violate his commands. Our Lord spoke to Peter concerning "the death by which he should glorify God." John xxi, 19, and Paul said "Christ shall be magnified in my body whether it be by life or death. For to me to live is Christ and to die is gain" to the cause of God. When Shadrach, Meshach and Abednego refused to break God's law by falling down and worshipping the golden image which Nebuchadnezzar the king had set up, and commanded to be worshiped, they honored God by a steadfast adherence to the right, and God was glorified in the result, "Nebuchadnezzar spoke and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel, and delivered his servants, that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God." Among the multitudes then assembled the faithfulness of God's servants was seen, and also his goodness and mighty power to save. So also when Daniel had been cast into the den of lions, because he continued to pray as before, although forbidden to do so by human authorities, and God preserved him, "king Darius wrote to all people, nations, and languages, I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed. He delivereth and rescueth, and he worketh signs and wonders in Heaven and earth, who hath delivered Daniel from the power of the lions."

3. We may glorify God, in singing and speaking to his praise. "Whoso offereth praise glorifieth" God. The powers of speech and of song are excellent; these may be used for great good in promoting God's cause. They may be abused so as to diffuse a leaven of impiety and immorality. In singing, people frequently utter "solemn words with a thoughtless tongue." This should not be. Our words and songs of praise, should be the outburst of humble loving hearts. Then should we sing with grace in our hearts, and make "melody to the Lord." And thus God will be glorified.

4. We are to glorify God, by recommending the truth of God by precept and example. Said Jesus "Let your light so shine before men that they may see your good works and glorify your Father in Heaven." God works are good instructions and good examples. A man, if he were to be very moral, kind, and orderly,

in his conduct, yet if he made no profession of love to God with his lips, it would not be known that it was the religion of Christ that shaped his conduct, and of course his light would not shine abroad. So he who teaches by word of mouth, the great truths of God, and still lives like an ungodly world, will do more hurt than good. But truthful teaching, correct living, and holy actions, are the things by which we are to "let our light shine" and thus will God be glorified.

5. We are to glorify God by acts of benevolence. Without love we are no better than "sounding brass or a tinkling cymbal." Love moves us on to acts of benevolence toward the needy. God is the friend of the poor, the widow and the fatherless. If we would honor him we must seek the welfare of these. When we supply the wants of poor saints we cause thanksgiving to ascend to God. It is now as it was in the days of the apostles. "The administration of this service, not only supplieth the wants of the saints, but is abundant also by many thanksgivings to God, while by this ministration, they glorify God by your professed subjection to the gospel of Christ, and for your liberal distribution to them and to all men." 2 Cor. ix, 12, 13.

6. If we would glorify God in all things, we must be strictly temperate. For every species of intemperance, tends in some respect to unfit us for the highest degree of usefulness. To glorify God continually, we need a mind clear, a body sound, a temper always unruffled, a conscience pure and tender. All these are promoted by temperance, but hindered by intemperance. How dyspeptic stomachs, aching heads, nerves unstrung, consciences blunted, minds impaired, and physical strength gone, dishonor that great Being who made us to be wise and good, useful and happy!

7. If we would glorify God aright, we must be acquainted with the times in which we live, and adapt our labors to the necessities of the times. Thus will we "serve our own age by the will of God." These are evidently the last days. They are days of peculiar danger. Men must be warned of these perils. The stewards of God must "give to the household of God food in due season." And all saints should "exhort one another daily, and so much the more as they see the day of the Lord approaching."

Lastly, We are required to "do all" that we do with reference "to the glory of God." In every act great or small, this should be the controlling purpose of the mind. In all business transactions, we should regard the interests of others as sacredly as our own. In visiting our friends or neighbors, this great object should be kept in view, the glory of the Lord; and these seasons be spent so as to do and get good, so as to recommend truth and excite those we associate with to get ready for the great day of the Lord. The avocations in life we follow should be honorable and useful, not such as have a tendency to promote intemperance or immorality, or to build up pride or vanity. Yes, in all things, whether we eat or drink, or work or talk, or travel abroad, or stay at home, or write letters, or read books, or attend to our families' wants, or attend meetings, or whatsoever we do, let us "do all to the glory of God." Thus doing, and continuing to do, we shall by and by, "be with Christ, behold his glory" and "be glorified" with him.

C. A. OSGOOD.

Live to do good.

### Cheerfulness.

Why is it that the shining of the sun is the general rule, and its being clouded the exception? Why is it that Nature is always cheerful? Whether it be in summer or winter, warm or cold; whether in the falling leaf, or the budding tree; whether it be in the driven snow, or the more quiet rain-drops of mid-summer; we can see cheerfulness, something that will do our hearts good to look at. But man, made in the image of his Maker, will go from morning to night, day in and day out, scolding, fretting, and storming about, as though this was the thing for which he was made.

But some who think it a sin to scold and fret will wear a sober face, yea, more, a scowl, a frown; a cloud will be visible from morn till night, as though a storm was gathering, but never hursting. For my part, I had rather see the deep black clouds, the heavy thunder, and the big drops descending in torrents, and then the bright sunshine, than to see dull, heavy clouds, the continual mist, but no storm. If it is impossible for individuals to wear a cheerful countenance at all times, let the clouds gather and burst; but be sure and get off alone somewhere first, so as not to darken another's pathway. A better way would be, when we feel the clouds gathering, to go away in secret, and pray to our Father who seeth in secret, that we may be rewarded openly, with a cheerful, healthful countenance, ready to distribute a few rays of light to all we meet. I am persuaded that despondency arises more from imaginary evils, than from real ones. I often think in the language of another, "This world is not so bad as some would like to make it." Although this earth bears the marks of sin, and the curse, and is not a desirable place to live in, in comparison with the better world, yet if people would resolve to come down, as it were, and live for the present, with a determination to make our present trials as light as possible, never borrowing trouble for the future, but, being contented, cheerful, and happy, all would go off much better.

What did Paul mean when he said that we should be "sociable"? If he did not have his eye upon some of his brethren, way down here in these last days, who were liable to go to an extreme in obeying the injunctions "to be sober," and to "be diligent in business," I do not know whom he did mean. They are so "sober" that they never smile in their families, so "diligent in business" that they never find time to do anything to make home agreeable.

But as I write this, I become more and more convinced that the chips fly in my own face. That the proverb, "Physician, heal thyself," will apply at home so well that I am determined to make an effort to reform. I know that often when I see myself in the glass, I wonder if that is the countenance I have been wearing all the morning, and do not wonder that the birds did not sing as sweetly as usual, and that somehow or other things went wrong. But I am thankful that I have at times had grace to turn away with a brighter face, and go to the table with a resolution to try to "be sociable."

"Oh, let the ungentle spirit learn from hence,  
A small unkindness is a great offence,"

and so live that others may admire in us a "happy human face."

HENRY F. PHELPS.

### Like Past, Like Present.

In Paul's first epistle to the Corinthian church, we find the following: "I hear that there be divisions among you, and I partly believe it." 1 Cor. ii, 18. While reading this, I was struck with its similarity to the present time, and my sympathies went out to the messengers of present truth.

We read that Paul labored a year and six months at Corinth; that God was with him; Acts xviii, 11; that he had gathered a flourishing church in the name of the Lord Jesus; that all things were in order when he left them for another field of labor, as he had much to do for the cause of Christ. Yet he was ever mindful of those he had left, and letter followed letter to

encourage, strengthen, or reprove, as they stood in need. The converts, like those of the present time, had much to contend with and often failed. Party strifes entered the church. Some did not believe in the simplicity of the apostle's teachings. They wished to move along in a little gayer style, and thought it all foolishness to be so particular. Certain ones desired to manage affairs to suit themselves. The report goes to Paul. Hear his reply: "I hear that there be divisions among you, and I partly believe it." He is loth to believe it. The thought is too painful. He had done his very best to serve them. It all comes fresh to his mind, and he tells them that "he was servant to all; that he labored with his hands that he might be chargeable to none, while he taught them the way, the truth, and the life." Many believed the truth, forsook their traditions, threw away their idols, and began to walk in newness of life. Oh! how he loved them, and how they loved each other. But now he hears of divisions. He knows they have ceased to love; for where love is, there is unity, peace, and good-will. How his heart aches as he tells them what he has done to win them to Christ; tells them of his own warfare, and how much he needs their prayers. He entreats, exhorts, and finally commends them to God.

Now for the comparison. The messengers go out with the third angel's message, and kindred truths. Many are constrained to believe, and forsake the traditions of men, cleave unto the commandments of God and the faith of Jesus, throw away their idols, crucify the lusts of the flesh, and commence the work of fitting themselves to meet their Redeemer. Oh, how they love their God and fellow-men.

"Now each can feel his brother's sigh,  
And with him bear a part;  
When sorrow flows from eye to eye,  
And joy from heart to heart."

The servants feel that through their Master's strength they have done a good work. They commend the church to God, and go again among strangers to serve their Lord, desiring an interest in the prayers of those who love and obey the truth. For a time, all goes well with the church. Cheering are the reports. Oh, how they encourage the poor care-worn servants; and lighten their burdens. The dear brethren and sisters are faithful. Often in their dreams they meet and hold sweet communion. They seem to see the tear of sympathy flow, while they speak of their trials without, and temptations within. They feel strong to work; for their hands are upheld.

But there comes a change. What is the matter now? Like Paul, they, too, hear of divisions in the church.

The enemy has been at work and found the weak points, and has created an enmity between its members. They see each other's faults. This matter is wrong, and that is wrong, till all is wrong. Then we hear them say, I will leave the church if A or B does not! Oh, where is the love that so lately bound them? Is it all gone? Where are the spiritual ones to restore such as are overtaken in a fault? Where is the forgiving spirit that forgives until seventy times seven? Do they think for a moment of the anguish they are causing those who have labored for, and taught them better things? Do they think how discouraging such reports are, when, like Paul, the absent ones are forced to believe it?

Dear brother, sister, in Christ, be warned and counseled by these words of our Saviour, "It is impossible but that offences will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves. If thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Luke xvii, 1-5.

Do these things that thou mayest live in unity, and may the God of peace bless and keep you steadfast, unmoveable, and always abounding in good works.

S. A. DOUB.

The man who trumpets his own fame will soon have no fame to trumpet.

### The Peace of God.

The world is not at rest, is not at peace. "There is no peace, saith my God, to the wicked," and this world, lying as it does in the wicked one, has no peace. It craves for peace, but the peace comes not. It multiplies its appliances to produce the peace, but it comes not. It multiplies its lusts, but peace comes not. It multiplies its manifold amusements—balls, theatres, operas, and the like—but the peace comes not. And in the hearts of the millions there is this craving for a peace which has never yet been known by them—a peace for which they were made (were we not made for peace?). Yet these hearts are filled with everything except peace. There is no peace for the world, and the wars and rumors of war which we hear on every side tell us that just as the world is without pardon, so it is without peace.

And yet there is such a thing as pardon, and there is such a thing as peace, and there is such a thing as being peaceful in a stormy world, peaceful in the midst of a warring world. There is such a thing as peace, and it is this peace which we, as followers of the Prince of Peace, profess to have received. We have received peace; the world has not. We have received peace in receiving the foundation on which the peace is built.

The first announcement of this peace in Scripture seems to us a strange one. It seems not like peace, but war. It is, "I will put enmity between thee and the woman," etc. That is the first announcement of this peace. It is the announcement of the foundation of it, and it seems strange to us. For it is the announcement of peace, and yet it speaks of war. It is the announcement of war, of war between God and man's enemy, and that is peace. It is the announcement of war between man and man's enemy: and that is peace, for it is peace upon the foundation of Him who is the woman's seed, the Man with the bruised heel; and this is peace. So while this first announcement seems like a proclamation of war, it is in reality the foundation of peace—peace to us, and peace ultimately to the world, when he who is the Prince of Peace shall come to establish his reign of peace.

But in this twofold proclamation of war and peace we have three things. There is enmity, there is conflict, and there is victory. There is enmity between Christ and the serpent, or the serpent's seed; conflict between Him and the serpent and the serpent's seed; victory—his victory—a partial victory at first, apparently a being overcome by the bruising of his heel, but a final victory, a victory of which we have the commencement at his first coming, of which the consummation shall be at his second coming, and of which we have an earnest now, in that prophecy of the Apostle, "The God of peace shall bruise Satan under your feet shortly." The message which came from heaven when the Seed of the woman was announced on earth, was, "Glory to God in the highest, on earth peace;" and you remember how the multitude which formed that wonderful retinue of Jesus on his entrance into Jerusalem, gave utterance to the shout, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." The first announcement is heaven speaking to earth: the second is earth speaking up to heaven, as if the whole circle of the universe were taken in; as if the fountain opened in Paradise, and more fully opened at Bethlehem, was pouring out its full waters on heaven and earth; as if it were not earth only which was to drink in the peace and be reconciled, but as though heaven itself was to drink in a new joy from Him who is the Prince of Peace.

We find some remarkable expressions concerning this peace in the New as well as in the Old Testament. We have God's character as the God of peace. Is that the God we worship, or is it an unknown God in whom we have no peace at all? He is called "the very God of peace." If we have approached Him at all, we must have found something of this peace, for by coming in contact with this God of peace, through the reconciliation of Calvary, we have peace with God. This is what we come preaching—"preaching peace by Jesus Christ." Peace, "peace to him that is afar off, and

to them that are nigh." If there is one far-off sinner here, one unreconciled man or woman here, we preach peace to you now, that you may enter into it, and that it may enter into you.

But there is something more about this peace. It is not merely peace from God, but the peace of God. Not the peace of the world, nor the peace of the flesh, nor the peace of men, but the "peace of God." And lest any should suppose it is but in a small measure, it is added, "which passeth all understanding." To this full peace we are called, on this full peace we stand and rejoice in the hope of the glory of God. It is as gathering around this standard of peace we meet today. It is around this footstool of peace we have already knelt; around this peace we rejoice as common partakers of the grace and of the peace of our God and Father. Brethren, that peace which was first announced to our first parents in Paradise, the peace which was accomplished on Golgotha, that peace is a divine peace, an eternal peace, a holy peace, too holy to be tampered with, or turned to unholy uses. So, he who says, "I have peace," and lives a worldly life, is a liar. There is no peace in him. He who says, "I have peace," and yet conforms to the world, is a liar, for he knows not the foundations of peace which lie far back in what I have already mentioned—the enmity, the conflict, and the victory; and, if he knows not these, he should give up the name altogether. This peace separates us entirely from the world. It not only gives us no relish for the things of the world, but an abhorrence of them; nay, it brings in enmity between us, and daily conflict, though, in the end, daily victory. And it is this victory which is described in that promise to the church at Ephesus, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." That promise carries us back to Eden, and to the tree of life in the midst of the garden. Take all the seven promises to the churches, but take them in connection with the enmity, and the conflict, and the victory. Remember, whilst there is the glory unspeakable, the kingdom which cannot be moved, the inheritance incorruptible, and undefiled, and which fadeth not away—whilst there is the tree of life in the midst of the paradise of God—whilst there is the Morning Star—the seat on the Father's throne—yet there is the enmity, the conflict, and the victory; and the promise is "to him that overcometh."—*Bonar.*

#### The General Apprehension.

CARDINAL CULLEN of Dublin, Ireland, has issued a pastoral bewailing the condition and prospects of the Pope, as apparently about to be driven from the Holy City, and ordering a day of fasting and prayer that these evils may be averted. The cardinal says that when the French troops leave Rome "then will the agents of the excommunicated king of Sardinia and of the secret societies re-establish their reign of terror in Rome, and drive the weak and corrupt Romans to vote the deposition of the Pope and the annexation of the Papal states to the kingdom of Italy; then will be completed the spoliation of the vicar of Christ, not less by the cowardice and treachery of his friends than by the injustice and impiety of his foes; then will all the powers of hell be exerted anew to crush his spiritual supremacy. He will not have left whereon to lay his head. Like his Divine master, he will be loaded with insults and charged with crimes; he will be deprived of liberty—it may be of life. Such are the events which, in the ordinary course of human affairs, we may expect very soon to witness."—*Springfield Republican.*

A curious and not very satisfactory reason is given for the contentment of the English churchmen with existing evils. "A general expectation prevails among the clergy of the established church that the personal advent of the Lord Jesus is near at hand, and that all things must grow worse and worse till he comes; and, therefore, they acquiesce in 'things as they are,' almost without a murmur."—*Ibid.*

Lady preachers are becoming popular. Two young ladies preached last Sunday at Washbourne Hall, Bayswater, on the coming of Christ. The dates fixed for the second advent are between 1870 and 1875.—*London Correspondent of the N. Y. "Round Table."*

France just now offers a promising field to the Second Adventists. The end of the world is a very popular topic. Even the skeptics are beginning to talk in a religious strain of "signs and tokens;" but their newly-found religion takes a very gloomy color. The continual rain, the extraordinary character of the late events in Germany, the disturbed condition of the continent, apparently pointing to further convulsions, the cholera, and the precarious state of the Emperor's health, all contribute to the general depression, and induce some people to suppose that the end of things is approaching.—*Ibid.*

Rev. Dr. C. B. Smyth of New York, preached a sermon on Fenianism, last Sunday, in which he said the Fenians were not organized to deliver Ireland, but for the great battle of Armageddon and the last struggle of Popery.—*Ibid.*

STEAM AROUND THE WORLD.—A Philadelphia paper calls attention to the fact that the beginning of the new year will witness the inauguration of unbroken steam communication around the globe, to be thenceforth prosecuted as regularly as the arrival and departure of European steamships at our wharves. The steamship Henry Chauncey will sail on the 11th of December for the Isthmus; will connect there with the Golden City for San Francisco; and from San Francisco, on the first day of January, the steamship Colorado will sail for Yokohama, in Japan, and Hong Kong, in China. If, arrived at the latter port, the passenger wishes to still journey westward, he can proceed by the boats of the Peninsular and Oriental Company to Bombay, and onward through the Red Sea to the Isthmus of Suez, which, crossed by rail, conducts to the British line of Mediterranean steamers, touching at Malta and Gibraltar, and arrive in England, where a few hours of railway will enable him to take passage in one of a dozen lines of steamships for this country—the supposed point of departure.

THE POPE is in trouble. His stay in Rome may terminate abruptly almost any day. A recent letter from Milan, Italy, says:

"There is a great deal of nervousness at Rome. The volunteer legion is rather an expensive luxury—neither useful nor ornamental. It has shown such a mutinous spirit that it begins to be doubted whether another regiment will not be needed to enforce discipline in its pious ranks. It is intimated that if it would frighten Italy—if the Italians would be duly horrified at the spectacle—the Pope would leave Rome for a season. Now nothing would so delight the nation as the departure of the Holy Father from Rome. The day has passed when Popes can be begged to return, as the plebs used to do when they emigrated to a more salubrious climate. The Roman Court is so governed by traditions that it is hoped that Pio Nono may cut the knot of Roman difficulty by taking himself away. He may return again, but when he comes he will find a cleaner, better governed and a happier Rome than he will leave behind him. The Papal authorities do not yet comprehend the situation. They have barely heard of Sadowa, and until yesterday did not believe Italy would obtain Venetia.

When they come to see that Italy has won, that Austria will not interfere to save Rome, that the French troops will surely go away, they will then probably do the worst thing under the circumstances—and the voluntary exile of Pio Nono is likely enough to be that thing."

#### The Septuagint Translation, and the 2300 days.

MR. CUNNINGHAM, on page 287, of his work on the Revelation, published in 1813, says: "I have shown in a paper, in the *Christian Observer*, for May 1811, that every edition of the Septuagint in existence, and also the Vatican, MS. agree with the Hebrew text, in rendering two thousand three hundred days, with the sole exception of the Vatican edition, which is the most modern of all the original editions of the Septuagint." The foregoing shows clearly that there is no confidence whatever to be placed in the Septuagint rendering

—"2400 days," since this rendering is not to be found in any of the older editions, where it should be if this reading is correct. But since all the older editions of the Septuagint agree with the Hebrew, there can be no question but that "two thousand and three hundred days," is correct.—*Herald of Bridegroom.*

CALIFORNIA is to be enlightened on the subject of Sabbath-keeping, so called. Citizens of San Francisco have organized a "California Christian Sabbath Association," with H. P. Coon, Mayor, for President. They have issued an appeal, and sent a traveling agent through the State, who is to organize an efficient Committee in every county, to carry out the objects of the Association. They have also sent for a large supply of the documents of the New York Sabbath Committee.—*Sabbath Recorder.*

THE DROUGHT IN CHINA.—A letter, dated Pekin, the 1st of August, says:

For the last eleven months there has not been, one may say, a drop of rain at Pekin nor in the surrounding country. The crops have been withered up while standing, and the cultivators are reduced to extreme distress. The absence of rain in summer, and of snow in winter, forms a real public calamity, which occupies the most earnest attention of the Chinese Government. In these cases, it is the custom of the Celestial Empire to ordain fasts, general prayer, and expiatory ceremonies.

#### Confidence in Divine Protection.

MAN may trouble and distress me,  
'Twill but drive me to thy breast;  
Life with trials hard may press me,  
Heaven will bring me sweeter rest.  
Oh? 'tis not in grief to harm me,  
While thy love is left to me;  
Oh! 'twere not in joy to charm me,  
Were that joy unmixed with thee.

RUSSIAN AMERICAN ALLIANCE.—The Russian papers are discussing the subject of an American alliance apparently with great favor—one prominent journal holding that no other alliance is possible; and another, referring to our procurement of a naval station in the Mediterranean, says:

"The nearer the time approaches for the dissolution of the Turkish Empire, the more do our interests demand that part of that Empire should revert to the United States. When the latter possess a naval station in the Mediterranean, the American flag will be able to prevent the fleets of Western Europe making a forcible entry into the Black Sea, while our Baltic fleet will protect American interest in the North of Europe."

DURING the year 1865, the losses by fire in the United States exceeded forty-three millions of dollars, while the average for the preceding eleven years was just about half that amount. The losses during 1866 will probably double those of 1865, inasmuch as they were calculated in the beginning of July, after the great fire in Portland, at \$44,286,000.

Richard Ayers, a noted Spiritualist, hung himself at Pittsburg, Pa., last Saturday. He had for a long time been laboring under a kind of mania that his body was bewitched by some adverse spirits.

A PILL-BOX factory in Bristol, Vermont, uses up 300 cords of birch wood per annum. And the pills create a demand for as many more cords for coffins.

"*Dum vivimus vivamus*!"—"While we live, let us live."  
"Live while you live," the epicure would say,  
"And seize the pleasures of the present day."  
"Live while you live," the sacred preacher cries,  
"And give to God each moment as it flies."  
Lord! in my views, let both united be;  
I live in pleasure, when I live to thee!

Better be honorable and be despised than to be despicable and be honored.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 20, 1866.

URIAH SMITH, EDITOR.

### The Two-horned Beast.

A REVIEW OF H. E. CARVER.

(Continued.)

We now come to notice more particularly the works of the two-horned beast, and the efforts of H. E. C. to apply these to the operations of the Romish hierarchy. The prophecy declares of this beast, Rev. xiii, 13, 14, "And he doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast."

It will be observed that the great wonders which the two-horned beast does are real wonders; and although they are called "lying wonders" in 2 Thess. ii, 9, they are not false in themselves, tricks, shams, deceptions, but real wonders wrought for the purpose of proving a lie. And this at once overturns every claim that is based on the pretended miracles of the Romish church; for Rome has never performed any real miracles. All that she claims as such are only tricks and deceptions; and it is abusing the Devil to call these the "working of Satan with all power and signs and lying wonders." Rome has never done any work to which the Scriptures apply the term, miracle. Hence the Romish hierarchy cannot be the two-horned beast which is a wonder-working power.

H. E. C. seems to be aware of the difficulty involved in applying this language to the pretended miracles of the Romish church, and hence endeavors to find a fulfillment in works which she has really performed, far short as they come of being miracles. In enumerating these, he says:

"He [the two-horned beast] attempts the most wonderful and prodigious exploits, and is crowned with incredible success. He has the art to persuade his followers that the clergy of the church of Rome are the only true ministers of Christ!"

The mark of astonishment appended to this extract is our own. The writer seemed to think there was nothing astonishing in calling this a miracle. What is there of the "all power" of Satan in this? What is there here peculiar to the Romish church? Every church under the sun, taken in its great divisions, as Protestant, Greek, Mahometan, Mormon, &c., believes the same. But he goes on:—

"That they have such great influence in the court of heaven as to be able not only to forgive sins, but also to grant indulgences in sin, by paying certain stipulated sums."

Where is the "power," "sign," or "miracle" here. It is no more than the ten thousand other errors that other false churches have made their followers believe. He says further:—

"He persuades them too that they can do works of supererogation."

Do not forget reader that this is "all power, signs and lying wonders." We fear you would entirely overlook this fact if not continually reminded of it. We quote again:—

"He pretends that an incredible number of miracles have been wrought and are still working by the Almighty, as so many evidences of the great sanctity of the Latin church; and the false prophet has such an astonishing influence over his flock, as to cause them to believe all his fabulous legends and lying wonders"

What a miracle it is that the church of Rome should have such an "astonishing influence" over her deluded votaries as to cause them to believe all her lying legends? For the reader will perceive that H. E. C. adroitly endeavors to make the "wonder" consist in this astonishing influence, not in the pretended miracles. But what of it? Who cannot point to scores of other churches which have had an equal influence over their deceived followers? But we must let H. E. C. speak again:—

"He pretends also (and is believed!) that his power is not confined to this world; that he is able by his prayers to deliver the souls of the deceased from what he calls purgatory, a place which he has fabled to exist for the purification of sinful souls after their departure from the world."

Where is the "miracle" here? Does it consist in his "pretense" that his power is not confined to this earth? If so others have pretended greater things than that, and hence have wrought greater miracles. Persons have come to this Office, some pretending to be the angel Gabriel, and others pretending to be Jesus Christ; but we did not consider that they were doing any very great miracle. But perhaps the miracle consists in the expression "(and is believed!)" which is thrown in as such a marvelous thing within parentheses. If so, as the believing is done by the people, it is the people, not the hierarchy that do the miracle. So, turn the facts either way, and subject them to any amount of pressure, we can get no miracle, sign or wonder out of them. But perhaps we shall come to something yet for H. E. C. continues:—

"His wonderful exploits in being able to induce men possessed with reasoning faculties to believe his monstrous absurdities, do not end here."

The only wonderful thing we see in all this, is that any power could so far bewilder H. E. C., possessed, as we have always taken him to be, with reasoning faculties, as to lead him to so utterly confound mere false doctrines with the working of miracles! For the reader will perceive that all the points he has thus far brought up as the "wonders" and "miracles" wrought by the two-horned beast, or Romish hierarchy, are merely the false teachings of that church. But false doctrines are not miracles. And they are not peculiar to the church of Rome. They are found in every man-made creed in Christendom. But something more wonderful still follows. In bringing fire down from heaven in the sight of men, the two-horned beast reaches his climax of power; and on the same point, the articles of H. E. C. reach their climax of absurdity. Just listen:—

"He even maketh fire come down from heaven in the sight of men. Fire, in Scripture, when it signifies wrath, presents that species of indignation which is attended with the destruction of whatever is the cause of it. Thus the wrath of God, is likened to fire. Ps. xviii, 7, 8, Jer. iv, 4. Therefore the fire which the false prophet bringeth down from heaven upon the earth, is the fire of indignation, which he causes to come down from the heaven or throne of the Latin world [upon those?] who rebel against his authority."

There! reader, is not this question now settled! "Fire, when it means wrath!" Oh! indeed! But what, in the name of common sense, is there about "wrath" in the prophecy? The Lord told Israel they should be "hurt with hunger;" Deut. xxxii, 24; and H. E. C. might just as well have said, Fire when it means starvation; and it would have had just as much to do with the prophecy. John says, He doeth great wonders, so that he maketh fire come down from heaven upon the earth in the sight of men." Bringing down fire is the greatest wonder that he performs; it is his most potent miracle to deceive them that dwell on the earth! But this, in H. E. C.'s estimation is simply causing wrath to come from the throne of the Latin empire against those who oppose its authority. Mighty miracle, this, is it not! What a sublime declaration, "He doeth great wonders, so that he maketh wrath come down from heaven!" Sublimar still, this: "He doeth great wonders so that he maketh wrath come down from the heaven or throne of the Latin empire upon those who rebel against his authority! No other empire ever did anything of this kind, of course! In no other kingdom did wrath ever come from the throne upon those who rebelled against its authority; oh, no! No wonder people were struck dumb with amazement! No wonder they were "deceived" by such an exhibition. Oh, stupendous miracle, which he "had power to do in the sight of the beast!" He makes wrath come even from the beast himself, upon all those who oppose his authority! Oh, amazing wonder! Oh, supernatural power!

Seriously, one such exposition as that which we are examining is enough to doom any theory to eternal oblivion. Any view which drives its adherents to such interpretations of scripture, cannot stand. Give us the same reckless liberty, and we can defend any

theory from the Bible, we care not what it is. But H. E. C. would fain have this view take among "men possessed with reasoning faculties." If he accomplishes this, he will have succeeded in doing a mightier miracle than was ever wrought by the Romish hierarchy; and his own two-horned beast might just as well surrender him the palm on "doing great wonders." If the two-horned beast we hold to, drove us to such straits to bolster him up, we would instantly abandon his deformed and unsightly carcass to the beasts of the field and the fowls of the air.

Of the two-horned beast, the prophecy further says, that he causes all to receive a mark in their right hands or in their foreheads, and "that no man might buy or sell save he that had the mark, or the name of the beast or the number of his name." On this point H. E. C. produces testimony from history showing that in several instances the pope, or councils or rulers in obedience to the pope, have passed decrees against those whom they were pleased to style heretics, to prevent their buying and selling, or holding even the ordinary intercourse of life. We are happy to meet with this testimony. As we hold that these acts were done by the leopard beast, it throws light on the work of the two-horned beast. The two-horned beast was to exercise all the power of the first beast before him; and the two-horned beast decrees that men who oppose his authority, shall not buy or sell. Now if the first beast has done the same thing, it shows in what sense the two-horned beast exercises all the power of the first beast before him; namely, he is equally intolerant and oppressive with heretics. But if it should appear that the first beast never had done this, nor anything as severe as this, then the two-horned beast in doing it, would not only exercise all the power of the first beast, but even go beyond it; which the prophecy does not warrant. Testimony, therefore, to show that the first beast has prohibited buying and selling under certain circumstances, is right to the point as throwing light upon the same acts in the two-horned beast.

The number of the beast, says the prophecy, "is the number of a man; and his number is six hundred three score and six." (666.) This number, H. E. C., from Newton, finds in the word "Lactinos," the "Latin" kingdom, using letters for numerals, according to ancient custom. Thus, L, stands for 30, A for 1, T, for 300, E, for 5, I, for 10, N, for 50, O, for 70, and S, for 200; which numbers, added together, make 666. This drawing the number from a name, we must regard as rather conjectural than otherwise, seeing that names can be found almost to any extent, making just that number. We think we discover a serious objection, however, to the exposition which H. E. C. offers from Newton. The number, says the prophecy, is the number of a man; and if it is to be derived from a name or title, the natural conclusion would be that it must be the name or title of some particular man. But H. E. C. gives us the name of a people or kingdom, not of "a man" as the prophecy says.

The most plausible name we have ever seen suggested as containing the number of the beast, is the blasphemous title which the pope applies to himself, and wears in jeweled letters upon his miter or pontifical crown. That title is this: Vicarius filii Dei: "Vicerent of the Son of God." Taking the letters out of this title which the Latins used as numerals, and giving them their numerical value, we have just 666. Thus we have V, 5; I, 1; C, 100; (a and r not used as numerals); L, 1; U (formerly the same as V), 5; (s and f not used as numerals); I, 1; L, 50; I, 1; I, 1; D, 500; (e not used as a numeral); I, 1. Adding these numbers together, we have just 666.

The following extract on this point is from a work entitled "The Reformation," bearing the date of 1832:—

"Mrs. A., said Miss Emmons, I saw a very curious fact the other day; I have dwelt upon it much and will mention it. A person, lately, was witnessing a ceremony of the Romish church. As the Pope passed him in the procession, splendidly dressed in his pontifical robes, the gentleman's eye rested on these full, blazing, letters in front of his miter: "VICARIUS FILII DEI," "The Vicar of the Son of God." His thoughts, with the rapidity of lightning reverted to

Rev. xiii, 18. Will you turn to it? said Mrs. A. Alice opened the New Testament and read; 'Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six.' She paused, and Miss Emmons said, He took out his pencil and marking the numerical letters of the inscription on his tablet, it stood 666."

Here we have indeed the number of a man, even the "man of sin;" and it is a little singular, perhaps providential, that he should select a title which shows the blasphemous character of the beast, and then cause it to be inscribed upon his miter, as if to brand himself with the number 666.

We had hoped to finish our remarks on this subject in this number; but we must crave the indulgence of the reader while we endeavor to close in our next.

(To be continued.)

### Scatter the Books and Papers.

We are satisfied that there is one branch of the work in which we are engaged, upon which there needs to be a great advance among this people; and that is, the circulation of our publications. From what has already been done in this respect, and the many that have embraced the truth from merely reading the books and papers, we can judge, to some extent, of the many honest hearts that might be reached all over the land, by a judicious yet liberal and wide-spread circulation of our publications. The number of living preachers is limited. The silent preachers, the printed sheets, can be multiplied by hundreds of thousands, if only called for. Then do not restrain these messengers of truth that are waiting to go forth upon their mission. Let them go by hundreds and thousands. Brethren and sisters, everywhere, resolve yourselves into a committee of the whole, to put into the hands of every person with whom there is a willingness to read, either the Review or some publication on present truth. The blessed results of such a move, eternity alone can tell. There are thousands waiting to embrace the truth, who do not as yet know that such a people as Seventh-day Adventists exist, or that any such truths are promulgated, as we hold. Who is to search out all these, and show them the light. This must not all be left to the preachers. The humblest believer may have some share in it, by heeding the injunction, "Cast thy bread upon the waters," and sending forth upon their way, some publications well-stored with precious truth. We are assured that it would not in all cases be necessary to wait the "many days" before witnessing the good result.

Another case has just come to our knowledge, of hearts ready to receive the truth simply from reading, which is calculated to admonish us as to our duty in sending forth the books where such ones can get hold of them, as well as to greatly encourage all lovers of truth to take hold of the work with new energy and zeal. A person in this State who has by some means come in contact with some of our publications, writes:—

"I have become greatly interested by reading several of your publications of late. Although a humble layman, I have been for the present year preaching to an unsupplied community in an adjacent town. Before I read any of your works, I had become deeply impressed with the idea of the speedy advent of the Messiah. Your works were received with great joy to me. I conversed to-day with Eld. L. and Eld. S. of this town, who I found were firm believers in the truths you advocate. They are both Wesleyan ministers. Also Eld. K. of M., who is on this M. E. circuit. I think a majority of Christians in this community are convinced that the Adventists are on right ground. Your publications are eagerly read, and seem to strike conviction to the heart and conscience.

"We are anxious that some one of your body who is competent should come here and give us a series of discourses upon the subject. I will venture to pledge him a hearty welcome to our hearts and homes, also a good audience of attentive hearers. Were I competent, I would hereafter make this the burden of my discourses to my little flock.

"Hoping you will do what you can for us, and that I shall hear from you soon, I subscribe myself," &c.

This person has now subscribed for the Review, and sent for other publications, and the way seems to be open for the living preachers to present the truth there with effect. We will add no more. Such facts

urge us louder than words can do, to scatter the books and papers. What if ten are lost to every one that takes effect? It were better that the ten should be lost, than that the eleven should be withheld, and the good which the one might do, be left undone. Then scatter the Reviews. Scatter the books. Invoke God's blessing upon them, and good will be the result.

### The Work Progressing.

WHEN the Lord sets his hand to a special work, such as his present work of giving the last warning to mankind, and of preparing the remnant of his people for translation, the work moves steadily onward to its completion. There is no such thing as retarding the work or turning it back. Men may engage for a while in the work of the Lord, and then turn back to the service of Satan, and try to hinder the work of the Lord, but they cannot stop it. An irresistible power is moving it onward; it will prove a perfect success.

But what I was intending to say is that the work is not flagging, but deepening in the hearts of the believers. The spirit of humility is increasing in the church, and the spirit of boasting diminishing. The reception of so much light as God is giving to his people, has led the carnality of the heart to exaltation to a feeling that "I am rich and increased in goods and have need of nothing." But a perceptible change is taking place. It is being discovered that a theory, though true, cannot save men—that light may be enjoyed among the icebergs, and yet men perish for want of heat. The truth will only sink men deeper in condemnation, unless they are sanctified through it. Light is given in vain to the blind. It is possible that people may feel that they are rich and increased in goods and have need of nothing, when in fact they are poor, and miserable, and wretched, and blind and naked.

Many have heard the arguments in favor of the truth without being moved to obedience. Those arguments may be presented again and again, and with as little effect. Such want the solemn realities of the judgment placed before their mind, and appeals to their conscience to move them to act. They need not so much to be instructed as to what the truth is, as to be moved to obedience to their own convictions of duty. So that while the believers are being admonished to seek righteousness and meekness, to get a preparation for the coming of the Lord and make sure work for eternity, out-siders who are present that have had instruction in the theory of the truth, are moved upon by stronger motives, than they could be by all the arguments in favor of the theory that could be presented.

The preaching of the servants of God is taking this turn, and it is doubtless by the impulse of the Spirit of God. They have a burden for the church; and are admonishing believers to make clean work for the judgment. And if anything will move those out of the church who know the truth, this will. It is comparatively easy to convince men's judgments. It wants stronger motives to move to obedience and to a crucifixion of the carnal mind.

The work is advancing. The preaching and the exhortations are taking this more solemn, practical, powerful form. The close of probation—the Judgment upon the living is nearing, and the Spirit of God is moving out the powerful testimony to prepare the church for it. When the church heed the warning, the message will move with mighty power.

R. F. COTTRELL.

### Labors in Wisconsin.

BRO. WHITE: According to appointment, we met with the church at Mauston in Quarterly Meeting, Oct. 20. We held nine meetings with them. The brethren seemed encouraged a good deal, and we hope they will continue to fight the good fight of faith that they may finally lay hold on eternal life. Bro. Wm. Pierce was ordained deacon of the church. We hope he may have the prayers of the church, and help from the Lord to faithfully fill his office.

Bro. and sister Tenny and sister Robinson of Dell Prairie were at the meeting. Bro. Sanborn went home

with them and held three meetings at their place. I stayed two days longer and visited the brethren, and held two more meetings.

The 24th, we left for Hundred Mile Grove. We stopped at Baraboo the 25th, and held meeting in the court-house in the evening. On account of bad, stormy weather there were but few out, still we trust our meeting was not in vain. We left by stage the 26th, and arrived at Bro. Jordan's at Lodi at one o'clock p. m., where we had a hearty reception. Bro. Rankin very kindly met us here with his team, and carried us to his place, which was our home during the meeting. It commenced snowing Sabbath morning and snowed nearly all day, which was somewhat against our meeting. Still the Lord met with us, and we were encouraged to labor on in this good cause.

Bro. Sanborn went to Lodi the 29th, and labored for the brethren there till the 31st, when he left to attend the Quarterly Meeting at Sand Prairie, Nov. 3 and 4. I stayed at Hundred Mile Grove one week after he left, visiting the brethren and laboring for them. Held eight meetings during the time. Our effort here wound up gloriously. The brethren are determined with the Lord's help to go through to the kingdom. Left for Monroe, Nov. 5.

Brethren, pray for us.

I. SANBORN.  
R. F. ANDREWS.

### Tests of True Conversion.

THE question which Wesley used to ask, on hearing of the conversion of wealthy individuals, viz: "Is his purse converted?" is generally a pretty good test of genuine conversion in this money-loving, covetous age. But there are individuals of a liberal turn of mind naturally, who were always ready to "go their share" with their comrades before conversion, and who would despise the thought of being meaner in the service of God, than they were in the service of Satan. These, if money would purchase them a place in the kingdom of Heaven, would certainly enter in. It is easier for them to give money than to give up the pride of their hearts and "walk humbly with God." If missionaries are to be sent out to enlighten and save men, they are ready to aid with their means. If meeting-houses are to be built, they will do their part in preparing a place for others to worship in. And in this respect they put one in mind of Noah's carpenters. They helped build the ark, but did not get on board.

There are three grand points of obedience which the Lord requires. 1. To do justly. 2. To love mercy. 3. To walk humbly with God. Mic. vi, 8. These are good tests of true conversion. The first requires honesty in deal, the second, liberality, and the third, the humble devotion of the heart to God, and obedience to all the institutions of religion. Some are lacking in one of these and some in another; but it takes the whole to make a Christian. If we lack one, we shall be found wanting when weighed in the balance.

Some will take part in social worship and the institutions of the gospel, while their crooked walk and deal with their neighbors is a stumbling-block to sinners. Some of more noble mould will deal uprightly, and even be merciful to the poor, and are too public-spirited to be stingy anywhere; but humble worship and obedience of faith are too much for their pride. Happy are they who combine the three—who to honesty add liberality, and to liberality, humility; who are just and merciful, and take no praise to themselves on that account, but acknowledge humbly before God that they are unprofitable servants, and by contrition and humble obedience to the gospel seek to be saved by grace.

R. F. COTTRELL.

THE incense burnt in the Chinese Empire annually for purposes of idol worship is said to cost four hundred and fifty million dollars. Superstition and ignorance are always more expensive than intelligence.

THE spirit of Christ sweetly calms the soul of a suffering believer, not by taking away all sense of pain, but by overcoming it with a sense of His love.

### A Hymn of Trust.

LEAVE God to order all thy ways,  
And hope in him whate'er betide;  
Thou'lt find him in the evil days  
An all-sufficient strength and guide.  
Who trusts in God's unchanging love,  
Builds on the rock that naught can move.

What can these anxious cares avail,  
These never-ceasing moans and sighs?  
What can it help us to bewail  
Each painful moment as it flies?  
Our cross and trials do but press  
The heavier for our bitterness.

Only your restless heart keep still,  
And wait in cheerful hope, content  
To take whate'er his gracious will,  
His all-discerning love has sent;  
Nor doubt our inmost wants are known  
To him who chose us for his own.

He knows when joyful hours are best,  
He sends them as he sees it meet;  
When thou hast borne its fiery test,  
And now art freed from all deceit,  
He comes to thee all unaware,  
And makes thee own his loving care.

Nor in the heat of pain and strife,  
Think God has cast thee off unheard;  
Nor that the man whose prosperous life  
Thou enviest, is of him preferred;  
Time passes and much change doth bring,  
And sets a hound to every thing.

All are alike before his face,  
'Tis easy to our God most high  
To make the rich man poor and base—  
To give the poor man wealth and joy.  
True wonders still of him are wrought,  
Who setteth up and brings to naught.

Sing, pray, and swerve not from his ways,  
But do thine own part faithfully;  
Trust his rich promises of grace,  
So shall it be fulfilled in thee.  
God never yet forsook at need  
The soul that trusted him indeed.

### Is the World Growing Better, or Worse?

WHEN Adventists discourse upon the abounding iniquity of this age, they are accused of allowing their peculiar views to color the facts. This makes the testimony of those who oppose us doubly valuable, when they unconsciously sustain our position by unbiased statements of their views of the times. A correspondent of *The Religious Telescope* bears the following testimony on the present moral condition and prospects of the world.—*Voice of the West.*

#### "INIQUITY ABOUNDS."

"Drunkennes increases. After all the lectures, sermons, and private reproofs, the demon continues to slay his thousands every year, under the very shade of our churches. Moderate drinkers multiply. Cider, beer, and wine, are consumed largely by the masses. Distilleries flourish. Wholesale dealers grow rich; retail venders multiply around us daily, filling every village and city with their ungodly examples, blasphemous oaths, and obscene songs. Result, poverty, crime, overflowing jails, and penitentiaries.

"Blasphemy is the order of the day. Go where you will, you hear the name of God taken in vain. Merchants swear, mechanics swear, lawyers, doctors, and literary men swear, and little boys, before they are scarcely able to walk, learn to belch forth the most fearful oaths. The most common of all sins, it has never yet found an excuse. It is open, willful hatred to God, and contempt of his authority.

"The love of worldly amusement increases; at least the means of gratifying this unholy passion are multiplying. In ancient times, multitudes assembled to witness the Olympic games, or gathered by thousands to the Roman amphitheater, to witness the ferocious encounters of wild beasts; or, what was still more gratifying, they beheld the death-struggle of criminals as they appeared in mortal combat with these same wild beasts. In modern times the Spaniards gratify this morbid appetite for amusement, by witnessing the terrible bull-fights so common in all

the kingdom. Men, women, and children, go forth by thousands to behold these exhibitions of cruelty and bloodshed, thus cultivating the baser passions of the human heart, at the same time they pollute and deaden every polite and noble attribute of the human soul. And this is called innocent amusement!

Have we advanced any in restraining this passion? Let the theater, the card-table, the billiard-saloon, and the ball-room, answer the question. Let the multitudes who witness indecent performances at circus shows, or frequent the horse-racing, and cock-fighting, or the beastly conflicts of the Heenans and Sayeres with which the age abounds, explain how much they are elevated above the obscene Grecians, the blood-thirsty Romans, or the besotted Spaniards.

"Fictitious reading is another means of gratifying the thirst for pleasure. Formerly people thought there was at least some virtue in reading history, biography, philosophy, and some even thought it well to read the Bible. But now the rage, to speak plainly, is for falsehood. Fiction, romance, and obscene poetry, find ready sale, and multitudes of readers and admirers. Half the reading of the present day may be described in three words: love, murder, marriage. This is the staple of the *New York Ledger* and *Mercury*, and the thousand and one smaller journals published in America. As for books of fiction, the heart sickens to contemplate the thousands of volumes issued annually, and the multiplied thousands of readers they must find to keep them afloat. 'Why do you not peddle better books?' I asked of a young man who was circulating for sale among the passengers in a railway car a half bushel basket full of lies, lies embodied and surrounded with yellow covers of the most approved style. With some astonishment he inquired, 'What do you mean?' I mean histories, biographies, works on poetry, philosophy and religion. 'Never sell 'em in the world. You'r the first man ever called for any such a thing,' was his significant reply. It was his business to satisfy the cravings of the public maw. Works of fiction—of falsehood rather—could alone do this. He was simply making money by supplying a morbid appetite with what instead of satiating continued to whet the vitiated taste. Whether right or wrong he did not inquire. His object was to make money. Any means to attain the end were, in his opinion, legitimate.

"The love of gain is another abounding iniquity of the present day. To make money, manufacturers use inferior materials, make poor work, thus gaining their end by falsehood. Venders carry forward the deception, by exaggeration and flattery. To get money, men gamble, steal, rob, murder. Worse still, they seek office, and prostitute public confidence to the base purpose of acquiring money. One buys a patent for a rat-trap, or churn, or feigning genius, takes out letters-patent himself for some trifling invention, and then brings into requisition all the artifice he can command to lie some unsuspecting victim out of a few hundred, or thousand dollars. Another sets out on a wild adventure to California, Arizona, or Australia, to dig gold, perchance forsaking a wife and three or four children in order to satiate his thirst for gain.

"Every one 'looking for gain from his quarter,' the helpless poor are forgotten. Even professors of religion forget that we have the poor always with us, forget to do them good, suffer them to hunger and die under their very eyes, while they make money and live in state. This is not the worst of it. The poor who are able and willing to work, are ground to powder. They must work long and hard, and at the lowest possible rates; then be sometimes cheated out of their thrice-earned wages.

"Amid the speculation, the wild adventure, the lust for gain, God's house and God's cause are forgotten and forsaken. They have no relish for any place or any society where money-getting is not the chief motive. Money takes up all their day thoughts and night dreams.

"Pride is another evil, a sin of immeasurable magnitude that, like the pestilence which wasteth at noon-day, walks forth with all the disdain of its father, the Devil, stamped in its forehead. It creates caste, fos-

ters aristocracy, and looks with supreme contempt on its more virtuous and more honest neighbors, solely because they are poor. Even many churches of Jesus Christ foster this spirit. 'Tell this not in Gath!' The poor are almost always suspected of vice; the rich are as generally allowed to be virtuous and innocent till proved guilty. So judges man."

### Thoughts About Meetings.

BRO. SMITH: Our hearts were made glad this morning on receipt of Review No. 22. It came in time for our little church to get the benefit of the lesson which it contained from Bro. Canright, in his "Few Thoughts About Meetings." The weather being favorable, the most of our church were present, and the article from Bro. C. was read at the commencement of the meeting; and could you have been present and witnessed its effect upon God's dear people in this place, it would have done you good. From the testimonies borne, and resolutions formed, we have reason to believe there will be a general reformation in the Johnstown Center church.

We all had to confess a lack of energy, and plead guilty to all the points advanced. May God help us to carry out our resolutions with a full purpose of heart, and bless Bro. C. for his timely admonition, and encourage his heart to think that his "few thoughts" have been the means of doing so much good, even if they do no more; but I believe they will act as an impetus to a renewed energy, to more than one dear brother or sister, or church even.

D. B. STAPLES.

Johnstown Center, Wis., Nov. 3, 1866.

### To the Laborers in Ohio.

BRO. WHITE: The Sabbath-keepers in Wayne wish, through the Review, to request Bro. Van Horn to make arrangements so that when he attends the Orwell Quarterly Meeting (if consistent with his other arrangements for labor,) he can visit us also in Wayne, some ten miles further east. If the visit cannot be over the Sabbath, we would be glad to have a week-day appointment, agreed upon at the Quarterly Meeting.

There is an increasing desire with us, to be organized into a church. We desire a visit with reference to that object, if thought advisable.

There has been no messenger here since we first listened to the "third angel's message," by Bro. Waggoner and Ingraham with the Ohio tent.

We are not without our trials; but the Lord wants a tried people. The most are still striving to overcome through the blood of the Lamb. Pray for us.

Yours in hope of eternal life.

A. B. UNDERWOOD.

### Quarterly Meeting in Minn.

At the Quarterly Meeting in Faribault Co., Minn., according to appointment, Bro. Ingraham was present, to minister in word and doctrine. Meeting commenced Sabbath A. M. The few scattered lovers of the truth from Walnut Lake, Minnesota Lake, and the vicinity of the meeting, were present. The School-house was in a neighborhood mostly Baptist; and when the notice of our meeting was given out, of course something must be done to protect their members from heresy. So one Elder Hopkins was requested to preach on the subject of the Sabbath, as they were already beginning to meet with some trouble on that point, the wife of their Deacon, having, through the efforts and commendable zeal of a sister of hers in Wisconsin, taken hold of the Sabbath, and renounced Sunday observance. As this sister came out and expressed her determination, others began to think that if a woman like her had come to that conclusion, there must be something in it, and they hoped that Eld. Hopkins would confirm the word. But so weak and futile were his reasons for first-day observance, that dissatisfaction spread through their church generally, and increased their desire to hear the other side of the question.

Bro. Ingraham delivered three discourses only. The result is, the Deacon and four others have come out perfectly satisfied; and others say they are satisfied they ought to keep the Sabbath, but lack courage. May the Lord help them to see the importance of following him fully. We hope to be remembered by the State Conference. We want more labor here to set things in order and bring the scattered few into unity so that we can work together to the glory of God.

LEWIS HACKETT.

**The Meteoric Shower.**

Prof. Loomis of Yale College writes concerning the late expected meteoric shower, explaining all that is known of the nature of meteorolites. He says on Monday night, Nov. 12, a company of observers at New Haven counted 690 shooting stars in five hours and twenty minutes, which is about four times the average number visible for the same period throughout the year. Tuesday night, Nov. 13, another company counted 881 shooting stars in five hours, which is five times the average number. On Wednesday night, the sky was overcast so that no observations could be made. It is concluded that the number of shooting stars visible about the 13th was very remarkable, nevertheless this display was not to be compared with that of Nov. 13, 1833, in which the number of meteors was variously estimated at from 10,000 to 30,000 per hour. The grand display, therefore, which it was supposed might occur this year, has not been witnessed in the United States, and probably not in Europe or it would have been announced to us by telegraph. It may have been witnessed in Asia or the Pacific ocean, but if such had been the case, it seems probable that the number visible in the United States would have been greater than it was. The telegram a day or two since, purporting to have come from Greenwich, Prof. Loomis thinks is spurious, and concludes that it is probable that there has not been witnessed this year in any part of the world, a display of meteors at all, to be compared with the display of 1833.—*Detroit Tribune.*

**The Minister's Wife.**

THE minister is an under Shepherd, who goes out to gather in and feed the flock of God; and this he does himself, under the supervision of the Chief Shepherd, Jesus, who is over all the flock of God.

The shepherd understands how to feed the flock so that all get their wants supplied; and all feel that they are happy in the care of the true shepherd.

Sometimes the minister is so fortunate as to have a companion who is so thoroughly imbued with a missionary spirit, that she leaves all and goes out with her husband, and by her assiduous care, and wise counsel, and studious, devoted life, doubles his usefulness and courage; and adds her own efforts. Other ministers, having large families at home, are wholly relieved of home cares, by the faithful wife.

Go, says the noble-minded woman, into the wide harvest field, and gather in the sheaves. Go, gather the sheep and lambs into the fold. Feed the flock of God. Give yourself no uneasiness about us at home. And although our home seems desolate in your absence, yet the Lord is our stay; and our present pain of separation is more than repaid in the satisfaction we have in the thought that we are doing our duty.

To the children, in your absence, I will redouble my care and devotion; and to our secular affairs I will be a faithful steward. Never shall it be said that your wife has, by her selfish feelings in wishing you to remain at home, undermined your courage, and by degrees ruined your usefulness. On the contrary, your usefulness is to me more precious than my dearest earthly hopes.

JOS. CLARKE.

THERE are thousands who can follow a multitude, who have not moral courage enough to follow a principle.

The Massachusetts constabulary force destroyed \$3000 worth of gambling implements and 6000 obscene prints in Boston last month.

**A Miracle of the Romish Church.**

A SINGULAR discovery has just been made in Milan. In one of the faubourgs of that city was a statue of St. Madelim, which, from time immemorial, miraculously poured its tears on infidels and heretics. After the success of the Italian revolution, it wept copiously. It had happened that the venerated monument needed repairs, and it was necessary to remove the statue. What was the surprise of the workmen to find that it contained a little reservoir of water which was heated by means of a furnace concealed in the base. The water in evaporating rose to the head of the statue, where it condensed and reached to two little tubes of the eyes, when it escaped and ran drop by drop over the cheeks.

**Extracts from Letters.**

Sister A. O. Thompson writes from Rennsalaer Falls, N. Y.:

Last Sabbath, and first-day I attended the Quarterly meeting at Buck's Bridge where Brn. Taylor and Lawrence gave the saints the word of comfort and encouragement. In the evening I for the first time met with the saints to attend the ordinances of God's house. I felt that it was a good place to get down and follow the example of our Lord as brought to view in John xiii. I felt thankful for the institution. It serves to humble the proud heart. On first-day at noon we repaired to the river where my self and two others went down into the water, and I trust arose to newness of life. For one I feel determined to try to make amends for all my past life. It is over twelve years since I embraced the Sabbath; but I confess that I have been an unprofitable servant. There are five in this place who have united with the church at Buck's Bridge. We have meetings every Sabbath, when we do not go to the Bridge. I desire to be an overcomer and with the hundred and forty four thousand stand on the sea of glass.

Bro. J. Hacket writes from Bourbon Co. Kansas:

About ten months ago I came to the conclusion that the whole religious world was sharing in the great apostasy spoken of in 2 Thess., and was about to give up all hope that when the Son of man shall appear he shall find faith on the earth. But oh the joy and peace of mind I received when the last message of warning came to me. Babylon is fallen, come out of her my people that ye be not partakers of her sins, and receive not of her plagues. Since that time I have been endeavoring to keep the commandments of God and the faith of Jesus. I thank and magnify the name of the Lord for the light that has been shed upon his sacred Word, and the precious truths I have received therefrom. I believe that the Lord has a people whom he is preparing for translation with whom I wish to add my testimony in favor of present truth, and share in their persecutions for Jesus' sake. The apostle says, "All that will live godly in Christ Jesus shall suffer persecution." But there is consolation in his promises that if we suffer we shall also reign with him. The Review is the only preaching we have. I believe if the truth was preached out here there are some that would obey.

Sister D. Hacket writes from Bourbon Co., Kansas.

The Review is a faithful messenger of the truth which we could not well do without. We are glad it is to be enlarged. We also hail with pleasure the Health Reformer. The principles it teaches are enjoined in the Scriptures of divine truth, and if faithfully carried out, will greatly aid in preparing a people for translation at the coming of the Lord.

C. M. Nichols, jr., writes from Jamaica, Vt.: The present truth never looked more precious to me than at the present time. I feel a strong desire to do the will of my heavenly Father, and to overcome all sin and take hold of the promises of God as did Jacob anciently when wrestling with the angel for the approbation of God. I know that I must have that faith that will stand through the time of trouble which I believe is near at hand. I feel very thankful for the precious light of truth that now shines on the pathway of God's children in regard to the laws of our being. The health reform has been a great blessing to me. For about three years we have been trying to live out its principles.

Bro. A. R. Kelsey writes from Steele Co., Minn.: I agree fully with "Thoughts About Meetings," in Review, No. 22. Therefore I wish all who are in the habit of waiting for the Lord to move them would try to move themselves, and he will abundantly bless and strengthen; thus good may be done. Oh that we here in Deerfield may take the good advice.

**PUBLICATIONS.**

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

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## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 20, 1866.

Bro. Canright speaks, in a private note, very encouragingly of the cause in Me. Of the work in Norridgewock, he says: "We have enjoyed some blessed seasons in Norridgewock, of late. Several whole families have come out on the Sabbath."

We would say to a correspondent from Green Spring, Ohio, that we have no trouble at all with the prophetic periods. The 1290 and 1335 days commenced together in A. D. 508. The 1260 commenced in A. D. 538. The 1290 and 1260 ended together in A. D. 1798. The 1335 ended in 1843. The 2300 ended in the autumn of 1844.

### To Correspondents.

QUESTION. How was it that Jacob saw God face to face, see Gen. xxxii, 30, and yet God told Moses that no man should see him and live? Ex. xxxiii, 20.

A. H. B.

Oronoco, Minn.

ANS. The language referred to in Gen. xxxii, 30, is as follows; "And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved." It will be observed that this is the language of Jacob. It is true as the record states that Jacob said that he had seen God face to face; but it does not follow that it was the eternal God because Jacob called him God, as we have no evidence that he spoke from inspiration, or based his declaration on anything but his own understanding of the matter. There is, however, an inspired commentary on this event, and the person who is here called God, is there called an "angel." See Hosea xii, 4. Here, speaking of this wrestling of Jacob, the inspired writer says, "Yea he had power over the angel, and prevailed."

But it appears that it was customary in those days to apply the name God to the angel of the Lord. We have an instance in Judges xiii, 21, 22: "Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife We shall surely die, because we have seen God."

Here, the very being whom Manoah knew to be an angel, he called God. How it became proper to call the angel of the Lord by the name of God, appears from Ex. xxiii, 21, where the Lord speaking to Moses of his angel, said, "MY NAME is in him."

The expressions, then, about seeing God face to face, &c., apply to the angel of the Lord; and it is still true that the eternal God, has never been seen by mortal man; for no man could look upon him and live.

### A New Work.

PHYSIOLOGY AND HYGIENE.

UNDER the criticisms of the Physicians of the Western Health-Reform Institute I am preparing a work with the above title of one hundred sixty pages, the same sized page as of such works as History of the Sabbath, &c., issued from the Review Office. This work will contain some fifteen or twenty illustrations of different parts of the human system, with descriptions accompanying. It will be written in the form of questions and answers, in a style sufficiently simple to be comprehended by children, yet replete with instruction and practical hints to all on the great subject of how we are made, and how to care properly for our bodies. As I am not an M. D., I would say that this work will be drawn mainly from such works as Dr. Trall's Cyclopaedia, Graham's Science of Human Life, Mrs. Taylor's "Know Thyself," Lambert's Physiology, Hitchcock's, Wilson's, Catter's, Nichol's, &c.

Most of these works are too voluminous and expensive for many to purchase or possess. We therefore design to collect from them, and arrange that which we deem to be of the most practical benefit to the reader. We are now engaged in writing this work, which will probably be placed in the hands of the

printers the first of January 1867, and be issued as soon thereafter as may be.

The object of this notice is to solicit subscriptions to the work, to enable us to purchase paper, stereotype plates of illustrations, covers, &c. Those wishing the work would undoubtedly be willing to advance the means immediately to enable us to proceed in this matter without delay. We design to issue the work in three forms: paper cover, flexible cloth binding, and full muslin binding. The prices by mail postpaid will be,

Paper cover,	40cts.
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Please send in your orders immediately, accompanied with the cash, addressed to Eld. James White, Battle Creek, Mich., and as soon as the book is issued you will be notified and your books mailed to you. In sending, please specify which style of binding you prefer, whether paper, flexible cloth, or full muslin.

J. N. LOUGHBOROUGH.

### Notice.

I WISH to say through the Review to my brethren of the Ill. and Wis. Conference that if you wish a receipt for the money you send me, you must give your P. O. address.

I. COLCORD, Treasurer.

### Angels Our Pattern.

"LET us pattern by the Angels,  
In our work below;  
And so our grosser natures  
Like to theirs shall grow;  
And every goodly deed  
Shall prove a radiant gem,  
To deck our brows when God  
Shall let us dwell with them."

"To endure present evils with patience, and wait for expected good with long-suffering, is equally the part of the Christian and the hero."

He who is at war with his NEIGHBOR cannot be at peace with HIMSELF.

## Appointments.

PROVIDENCE permitting, the next Monthly Meeting of the churches at Norridgewock, Cornville, Hartland, Canaan, &c., will be held at Norridgewock, Me., Sabbath and Sunday, Dec. 8 and 9. Meetings will begin at 6 o'clock Sabbath evening, and at 9 o'clock Sabbath morning. A general invitation is extended to all the friends of truth, to be at this meeting.

D. M. CANRIGHT.

PROVIDENCE permitting, we will begin meetings at Fellow's Mills, Me., Wednesday, Nov. 21, to continue over two Sabbaths.

D. M. CANRIGHT.  
CHAS. STRATTON.

PROVIDENCE permitting, I will attend the Monthly Meeting of the churches of Burlington, Newton, and Convis, at the house of Bro. Smith in Convis, Sabbath, Dec. 1st. There will also be meeting at 10½ A. M. on first-day. Two meetings on the Sabbath.

J. N. LOUGHBOROUGH.

THE Lord willing, I will meet with the church at Princeville, Peoria Co., Ill., in Quarterly Meeting, Sabbath and first-day, Dec. 1 and 2. Will some of the brethren meet me at Chillicothe, Friday, Nov. 30.

I will also meet with the church at Gridley McLean Co., Ill., Sabbath and first-day, Dec. 8 and 9, in Quarterly Meeting. We hope all the scattered brethren and friends of the truth in reach of these meetings, will attend. Come, brethren, praying the Lord to meet with us. Both meetings to commence Sabbath evening at half past 6 o'clock. R. F. ANDREWS.  
Nov. 14, 1866.

THE next Monthly Meeting of the S. D. A. churches of Marion, Lisbon, and Anamosa, will be held at Marion, Iowa, Sabbath and first-day, Nov. 24 and 25. We would extend an invitation to the Laporte church to attend this meeting. Let us come together in the name of the Lord.

D. T. SHIREMAN.

## Business Department.

### Business Notes.

Mrs J Wort. We cannot change your paper until you let us know where to change from.

I King. You have written twice to have your papers changed, and did not give us any clue to your former address in either. We cannot change your address until we learn where your papers are now being sent.

### 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.

I J Howell 29-1, C L Sweet 29-14, E Sherman 30-1, C H Beach 29-23, W W Beach 29-23, T D Brackett 29-1, Lovina Chandler 30-1, N Bemis 30-1, S E Durand 30-1, N J Mirrow 30-1, Lathrop Drew 29-1, H M Kenyon 29-1, P M Cole 29-1, J Welch 28-1, Mrs P D Lawrence 30-1, each \$1.00.

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H B Hayward \$2.00, C Green \$25.00, Church at Greenbush Mich \$8.00, N A Lord (s. v.) \$5.00.

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J Hiestand, Palestine, Ill., \$5.85.

#### Michigan Conference Fund.

Ch. at Convis \$17.50, at Greenbush \$12.50, at Jackson \$50.00, N A Lord (s. v.) \$5.00.

#### Cash Received on Account.

I D Van Horn \$1.00.

#### General Conference Missionary Fund.

Calvin Green \$25.00, D Dadmun (s v) \$1.50.

#### Donations to Enlarge the Review.

F Jeffery \$5.00.

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

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

D B Webber \$100.00, V B Gaskill \$50.00, J G Lamson \$25.00, A Hough \$300.00, F Hough \$50.00, A P Hough \$50.00, A W Smith \$100.00, A H Hale \$25.00.