

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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The Sabbath.

SERENE and beautiful the setting sun
Sinks in the western sky this Sabbath eve,
Marking distinct the time when we should turn
From toils of earth in holiness to live.

Yet few suspect the sacred hours are near,
Which God once blessed and still counts holy time,
Neglected and forgotten every where,
By men of every shade, in every clime.

Though many claim the precept to obey,
They tread a crooked path at every step.
Their foolish heart hath found another day,
And not an hour of sacred time they keep.

O vile, rebellious, stubborn heart of man!
What God hath not commanded, free to do.—
Yet Christ declares such worship is but vain,
Where man's commandments make God's law untrue.

The great Creator blessed the Sabbath day,
And all who do its righteous claims fulfill,
And keep the Sabbath in a sacred way,
Will find the blessing resting on it still.

For all who do his precepts 'tis foretold,
And those who keep the Sabbath and are sealed,
The Golden City will its gates unfold,
The tree of life its generous fruits will yield.

No curse shall rest upon the earth made new,
And God shall cease to cease the flow of tears,
While glad assemblies pay him tribute due,
And keep the Sabbath through eternal years.

E. W. DARLING.

Faribault, Minn.

What Shall Be the End Thereof?

A SUBSCRIBER sends us the following fearful picture of the present condition of society clipped from the Toledo Blade.

The *Christian Inquirer* says: The reaction of the war upon the taste, habits, ambition and morals of our people, has proved fearfully damaging. The old order of things has been entirely broken up. The leaders of other days are left behind if not forgotten. Classes are dissolved. The ideas and usages with which we had become familiar are thrown aside. New men, new customs, new notions, are everywhere uppermost. The low have been lifted up. Followers have become leaders. Beggars of yesterday are millionaires to-day, and set the fashion for whoever is so foolish as to follow their guidance. The consequences are legitimate. Such an intense and insane rush and struggle for wealth, such reckless, ruinous extravagance of expenditure, such a delirium for vulgar display, this country has never seen. And alas! not only taste, refinement, purity and piety have gone down before the tide, but even honesty, the only firm basis of commercial prosperity, the only sure support of so

cial order, the one essential condition of individual and public welfare, is yielding to the weight and pressure of popular fashions and fatuity. Speculations, which are merely gambling under a less obnoxious name, frauds, and all imaginable villainies, are carried on almost openly. It is estimated that a single interest lied the Government out of sixty millions of dollars last year. More than half of the Revenue officers are suspected of peculation, which means plunder. The food we eat is nauseous with adulterations. Our coffee is made of stale ship bread and oil nuts, and even the milk we would give our little ones is thick with diseases and tinctured with poison.

And while every legitimate business has dropped to a lower grade of method and spirit than it formerly occupied, every vice has increased in an alarming degree. Intemperance; not only are our streets and public places full of it, not only do young men and old men, and mere boys fall before it by scores and hundreds, but even women, beautiful, accomplished, beloved wives and daughters carry its fire blush on their cheeks, and reel and totter under its influence on the side-walks. There are more gaming places in the city to-day than there were dry goods stores twenty years ago; and the gamblers include all classes from the boy of fifteen to the rouse of fifty. But why enumerate? Every vice on the black catalogue of transgression has more than doubled in volume and in victims within these five years, and our youth, the pride and hope of the land, are falling beneath the subtle destroyer faster than ever they fell in Southern campaigns. Marriages are diminishing. Homes are breaking up. The streets are unclean. Places of amusement are vitiated with vulgarity. Echoes of profanity ring in the air, and pitfalls are everywhere.

The Falling Stars.

ANOTHER DISPLAY EXPECTED NOV. 13 AND 14, 1866.

THE following articles respecting meteoric showers, like that of 1833, have been sent in to us by different correspondents the past week. The question is asked by one, if these showers are periodic, as the speculations of astronomers now assume, and have been of frequent occurrence, how can we take the one of 1833 as a fulfillment of prophecy? We answer that the prophecy locates the falling of the stars which was to be a sign of the coming of the Son of man, down this side of the great papal persecution: "Immediately after the tribulation of those days," &c. Matt. xxiv. And it seems to be a fact that no display of this kind of any note took place previous to the year 1799, which is this side of the time specified in the prophecy. But the display of 1833 is acknowledged on all hands to have been the most notable scene of the kind that has ever occurred, and may therefore well be taken as the specific event answering to the prophecy. This moreover was the first display of the kind which arrested the attention of mankind as a sign of the coming Judgment. And we think it would be no less a sign, should there be a display this fall, as predicted,

or even many such, since all the notable ones are peculiar to the period of time marked out in the prophecy. Smith's Illustrated Astronomy, under the head of "Aerolites, Meteors," &c., says of the display of 1833:

"We now come to by far the most splendid display on record; and as it was the third in successive years, and on the same day of the month, it seemed to invest the meteoric showers with a periodical character; and hence originated the title of November meteors. An incessant play of dazzlingly brilliant meteors was kept up in the heavens for several hours. Some of these were of considerable magnitude and of peculiar form. One of large size remained for some time almost stationary in the zenith, over the falls of Niagara, emitting streams of light. The wild dash of the waters, as contrasted with the fiery uproar above them, formed a scene of unequalled sublimity. In many districts, the mass of the population were terror-struck, and the more enlightened were awed at contemplating so vivid a picture of the Apocalyptic image—that of the stars of heaven falling to the earth, even as a fig-tree casting her untimely figs when she is shaken of a mighty wind.

"A planter of South Carolina thus describes the effect of the scene upon the ignorant blacks: 'I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy, I could hear from most of the negroes of three plantations, amounting in all to about six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment, I heard the same voice still beseeching me to rise, and saying "O my God, the world is on fire." I then opened the door, and it is difficult to say which excited me most—the awfulness of the scene, or the distressed cries of the negroes. Upwards of one hundred lay prostrate on the ground—some speechless, and some with the bitterest cries, but with their hands raised, imploring God to save the world and them. The scene was truly awful; for never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same.'"

The Western Rural says: "Professor Newton of Yale College, foretells a prodigious flight of meteors on the 13th or 14th of November, 1866. It will probably be the last of the century. Only thirteen of these meteoric showers are recorded between the years 903 and 1833."

The Boston Commercial says: "Next in grandeur and sublimity to a total solar eclipse, or a great comet stretched athwart the starry heavens, is the great meteoric shower, such as was witnessed here in November, 1833. On that occasion, from 2 o'clock till broad daylight, the sky being perfectly serene and cloudless, the whole heavens were lighted with a magnificent and imposing display of celestial fireworks. Arago computes that not less than 240,000 meteors were visible above the horizon of Boston on the morning of the 13th of November, 1833. This display was seen all over North America. A similar display was seen by Humboldt at Cumana, South America, in 1799. A comparison of the epochs of the appearance

of these showers, has led to the discovery that they are periodic, their returns being separated from each other by a third part of a century, or some multiple of this period, and are periodical appearances of one grand meteoric shower. Prof. Newton, of Yale College, who has devoted much time to the investigation of the periodic character of these showers, finds that a prodigious flight of meteors, the most imposing of its kind, will make its appearance, probably for the last time in this century, on the morning of the 13th or 14th of November next. Only thirteen of these great showers are recorded between the years 903 and 1833. Such a rare phenomenon awakens a deep interest among all classes of persons. Preparations to observe this sublime spectacle, for scientific purposes, have already commenced in Europe. Let no one forget Tuesday and Wednesday nights, Nov. 13 and 14."

A Chicago paper says: "Professor Ferguson, of the National Observatory in Washington, is making preparations to take scientific observations on the expected meteoric display in November next. The subject of meteors and shooting stars has engaged the attention of eminent astronomers within the last century to a greater extent than ever before; among them Professors Olmstead, Twining and Newton have written valuable papers in connection with it."

"The appearance of shooting stars is quite common, but in the months of August and November of each year they are seen in greater numbers, generally about the 10th of August and the 12th of November. The great meteoric shower of 1799 seems to have drawn the attention of astronomers more particularly to this subject, and from that time to the recurrence of the meteoric showers in 1833, and up to the present day, they have been endeavoring to refer the different phases and characteristics of the phenomenon to known laws, and to establish the exact anniversary of its appearance."

"Thus far the more brilliant of these meteoric showers have occurred at intervals of thirty-three years; that of 1833 was especially distinguished by the immense number of moving meteors to be seen at once, and for the remarkable size and splendor of many of them. Among the many myriads of blazing meteors visible on that occasion, one was seen at several places on this continent. It was recognized by several observers by its extraordinary size and brilliancy, as well as by the length of time its train remained visible, which was about ten minutes. The luminous train seemed to follow the meteor in a serpentine course, and finally disappeared in a vast nebulous cloud, many times larger than the moon, and which continued to move onward with a velocity greater than the clouds."

"The meteoric displays of 1799 and 1833 were characterized by the fall of the meteorites, which, rushing toward the earth with a loud noise, penetrated beneath it several feet. The periodicity of these starry showers, is not so definitely ascertained with regard to the day as to the year. They have occurred to a greater or less degree in the months of August and November, from 1833 to 1839, but the most remarkable of them have appeared on the 12th of November, or between that date and the 14th."

"The next appearance of the meteoric phenomenon, therefore, is expected on or about the 12th of next month. The observations of the astronomers have demonstrated that the shooting stars are more numerous between midnight and sunrise, and the majority of them agree that in fixing the radiant point—that point which the lines described by the meteors in their flight centre—in the constellation Leo, limiting the area of radiation to the immediate vicinity of Regulus in the neck of the lion. Others assign the radiant point to the constellation Orion."

"The theory most generally accepted in accounting for the regular recurrence of meteoric showers, is that an unusual aggregation of these asteroids exists in the plane which is reached by the earth at that point of its orbit, and through which the earth is several hours in passing, although observations have not been sufficiently numerous to establish the exact period of the earth's arrival at this part of its orbit. During the flight of meteors in November, 1833, much apprehension was manifested from the fear that one

or more of these asteroids would come into collision with the earth; but hitherto no disastrous consequences have ensued from this grand celestial display, and although there is reason to believe that an event of this kind is possible, scientific men unite in the opinion that such a calamity is not within the bounds of probability."

Sabbath Agitation.

Our brethren of the Seventh-day Baptist denomination, are making zealous and commendable efforts to spread abroad the light on the Sabbath question. Our readers will be interested in the following report made to the Executive Board of the American Sabbath Tract Society, which we find in the Sabbath Recorder, of Oct. 18, 1866. While we think it is more difficult to reach the subjects they have chosen to work upon, that is, ministers and theological students, than other classes of people, yet we rejoice in the fact that the light is being set before them, and would that it might be abundantly successful in turning them to an observance of the fourth commandment.

"TO THE EXECUTIVE BOARD OF THE AMERICAN SABBATH TRACT SOCIETY:

"Brethren,—Your Committee to circulate tracts through the medium of the mails, beg leave to present the following report:

"Carrying out your instructions, your Committee obtained the names of those Baptist clergymen in New England, to whom the work of James Gilfillan on the Sabbath had been sent by the New York Sabbath Committee. In doing this, the names of the clerks and deacons in many of the churches were obtained, and to these, in the larger churches, packages were also sent. In this way, about eight hundred and fifty packages, of one hundred and thirty pages each, were sent to Baptists within the bounds of New England, making an aggregate of one hundred and ten thousand, five hundred pages."

"Your Committee next procured a revised list for 1866 of the Congregational ministers in the United States, and proceeded to send to the more prominent ones in New England, packages, each containing one hundred and seventy-four pages. Knowing that the question of Sunday cars and Sunday papers had been considerably discussed in the cities of Chicago; Cincinnati, Philadelphia, and New York, during the past winter, packages were sent to the Congregational ministers in each of those cities, and also to the Methodists of Philadelphia."

"Believing the minds of young men designing to enter the ministry to be soil favorable to the growth of truth, packages were also sent to the theological students in the different Colleges and Theological Seminaries in the East and in the city of New York. Thus at least six hundred and fifty packages were sent, to Pseudo-baptists mainly, making an aggregate of one hundred and thirteen thousand one hundred pages, which, together with those sent to Baptists, make a total of two hundred and twenty-three thousand and six hundred pages. In addition to this, not a few have been distributed in and about Western, R. I., under the oversight of your Committee, making not less than two hundred and twenty-five thousand pages, which have been put in circulation by your Committee since their appointment in January last. Thus we have done our work as seemed most wise, and willingly leave the result with Him who has declared that his word shall not return unto him void."

"Your Committee have made no charges for time or stationery, reserving all of your appropriation to be applied to the necessary expense of postage, (each package was sent for two cents,) wrapping, and mailing. A few dollars remain on hand at this date, which will be expended as soon as the packages can be wrapped."

"In the opinion of your Committee, the work is a good one, and well calculated to aid in the cause of truth."

Another writer in the same paper, under the heading of "The Sabbath Cause," says:

"The Spirit of God is stirring the hearts of our peo-

ple for a great coming agitation. The signs are already beginning to appear. Are they not seen in the increasing interest and new exertions? Does it not seem that God is raising a barrier against the rising tide of error—valiant defenders of his holy law, against those who make it void, when such are most needed? The leaders in the Sunday cause, by redoubled efforts, are seeking public attention, and agitating the public mind, ploughing the soil, as they have never done before; and now is seed-time, and we must sow bountifully. While they sow error, we must sow truth or we shall be false to our mission, and shall become an abomination in the sight of the God of Truth. If we do our duty, we shall add much to the agitating forces, and truth will take root, and bear fruit abundantly. Let us renew the contest, without wavering. Let us have courage invincible, to "fight it out on the line" which the great Lawgiver "made for man."

Our Conversation.

"But as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Peter i, 15. This exhortation of the apostle has had, no doubt, an application to the people of God from the time it was first written until the present, yet it seems to have a more special reference to that people "upon whom the ends of the world are come;" for the apostle speaking with distinctness upon this point, says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Peter iii 11.

Our vain conversation we obtained by tradition from our fathers, and it is the legitimate design of the blood of Christ to redeem us from that; and this also will be the result if an application is really made to our hearts. How many have this evidence? How many has the blood of Christ redeemed from this vain conversation? If it has not redeemed you dear reader, then has that blood in your case been shed in vain.

Our conversation has more to do with our salvation than, I fear, many of us imagine; for, says the Saviour, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." And the apostle James, inquiring who is a wise man, says, "Let him show out of a good conversation his words with meekness of wisdom." This little word "good" covers a great deal of ground; I may say, all of it; for if it can be applied to all that we say, we shall indeed be found without guile in our mouth, without spot or wrinkle or any such thing in the day of God. Our Saviour is in Heaven. From thence we expect him. Then let our conversation be there, and we dwell by faith in his presence. There is none holy as the Lord. There is none beside him, neither any rock like our God. The Seraphim cried, "Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory." That day is soon to dawn. The Lord has said, "Beyeholy, for I am holy." May we get nearer to the standard and let reform be our motto in eating, in drinking, in talking, and all that we do, be done to the glory of God and though "the wicked have drawn out the sword and have bent their bow to cast down the poor and needy, and to slay such as be of upright conversation, yet their sword shall enter into their own heart, and their bones shall be broken." And the Lord has said, "To him that ordereth his conversation aright will I show the salvation of God."

Our cant and slang phrases are not convenient. They are hurtful. They war against the soul. And if persisted in, the angels of God will turn their backs upon us and leave us in utter darkness. "My soul be on thy guard." Our hearts are naturally impure, and our thoughts would necessarily be so, and as a consequence our language. But with our hearts purified by obeying the truth, our thoughts become subject to the will of God, and our former conversation is put away. Be assured the Lord will yet turn to his people a pure language, that they may serve him with one consent; and in all the ranks of those who shall be redeemed there will not be found one discordant note. Said the Saviour, "Him that overcometh will I make a pillar in the temple of my God." They shall see his face, and dwell in his presence forever. Shall I be there? Will you, dear reader, be there? I hope to

be. Is this also your hope? If so, then remember that "every man that hath this hope in him, purifieth himself even as he is pure." Amen.

D. H. LAMSON.

Olivet, Mich.

Good Counsel.

[Bro. WHITE: The following words are extracts taken from the writings of Leigh Richmond, called, "Counsel to his Children." If you deem them worthy of a place in your paper, please give them one.

WM. BUCKLAND.]

1. Aim at keeping a devoted heart for God, in the least and most common transactions of every hour, as well as in the events which may seem to call the loudest for manifestation of religious conscience and principle.
2. Pray regularly and frequently, not seldom and occasionally, for grace to live and die by.
3. Form no hasty intimacies, and none whatever but such as may promote seriousness of heart, tongue, and demeanor.
4. Beware of cheerfulness degenerating into levity, and ignorance of the world into prejudice.
5. Guard against hasty judgment of character, and above all, the hasty uttering of sentiments, and making remarks to the disparagement of others.
6. Particularly avoid making the errors, failings, faults or follies of good people, either in private or public matters, the subject of rash or unguarded remarks. Be known for charity, forbearance, and kindness.
7. Keep Christ's golden rule, Luke vi, 31, in perpetual remembrance; it is the panacea for most of the evils of life, so far as they are connected with social intercourse.
8. Be conscientious toward all, friendly with few, intimate with fewer still, strictly confidential with fewest of all.
9. Be not contented with anything short of deep, devoted, diligent, decided seriousness. Make not the too numerous, half-hearted, decent, but dubious, Christians your pattern for imitation. Set your mark and standard very high, and aim deliberately to regulate your conduct by it.
10. I trust you are taught in the school of Christ. Rely not, however, on the past privileges of education, but seek present evidences, such as will comfort you under sudden alarms and distresses, should they occur. Try to get acquainted with yourself by a review of your whole life, and often carry to the Lord in prayer and confidence, the results of examination into your heart and conduct.
11. Adhere most scrupulously to truth, and labor to preserve the strictest integrity, simplicity, and sincerity.
12. Engage in no pursuit in which you cannot look up unto God and say, Bless me in this, O my Father!
13. Strive to be as kind, forbearing, and forgiving as you can, both to friend and foe.
14. Never speak evil of any one on any pretense whatever.
15. Strive to recommend religion by the courtesy, civility, and condescending character of your conduct.
16. Watch against irritations, positiveness, unkind speaking, and anger. Study to promote love.
17. Mortify lust, sensuality, and sloth.
18. Never allow others to speak well of you; nor especially, yourself to say or think anything of yourself but as poorly done. Keep down pride; let it not be indulged in for a moment; and watch against it.
19. Shut out evil imaginations and angry thoughts.
20. Let it be your sole business here to prepare for eternity. Consider every moment of time in that view.
21. Remember that you have to contend with a legion of devils, a heart full of deceit and iniquity, and a world at enmity with God.
22. Pray that you may ever rejoice in the advancement of Christ's kingdom, and the salvation of sinners; and labor in every way to promote these objects.
23. Prayer is the only weapon which can subdue your corruptions, and keep your evidences bright. Cultivate prayer.

Think MUCH if you would think WELL.

The Slave of Habit.

IS HE A CHRISTIAN?

Your correspondent asks what he shall do, bound in the chains of habit, apparently beyond his power to break, and in the grasp also, though he may not know it, of a physical disease. For the state of the nerves, the irritation and longing produced by the habitual use of stimulants and narcotics, amount to a disease. The will may do much to break this habit, a firm resolution, a written pledge if you will. And then physically, if there were much suffering, a physician might recommend some soothing, some palliative, which might allay it. To those who *chew* tobacco, some other substance in the mouth—a little sweet flag, or tea (not too much,) or orris root—may allay the longing. There is a positive crying out of the nerves, which mere moral suasion can hardly reach. However, do your best; the victory once won, the reward is sure.

But I was reminded of a story told me by a missionary, of an old chief on the west Coast of Africa. Poor, feeble, miserable, the old man had found some slight solace, as he thought, in tobacco; but he became a Christian, and then he began to apply his principles to his conduct. He heard (for he could not yet read) some of the instructions in the Epistles of Paul, and his conscience was not at ease. He asked the missionary what was right, and was told he must follow what his conscience told him.

Some time after he met the poor old man, to whom hardly a comfort remained, and he said, "I have given up the tobacco. The Lord told me to."

"But was it not very hard?" said his friend.

"Oh yes, very hard," was his answer; "and sometimes I thought I could not bear it; but then, when I felt the worst, I pray to Massa Jesus all the time."

This is why I ask, "Is he a Christian?"

Because one in the grasp of an evil habit, and the prey to an actual disease, such as this craving of the nerves may become, may not fear to seek help from above.

Strength of will may do much. I remember the case of a sea-captain who had become the victim of a stronger appetite, or rather a more fatal one, drink. He resolved that he would break it off; and he succeeded, but his struggles were fearful. He kept out of the way of temptation, and day by day he walked on the shore, battling with the tempter. His friends sympathized with him, and often a pitcher of milk was placed within his reach, of which he drank eagerly. No doubt the bland fluid allayed the angry craving of the inflamed and diseased nerves of the stomach. He conquered, and was saved.

Medical science may suggest alleviations in this craving for tobacco. But oh, better still never to awaken the appetite. Young men, boys, don't sell yourselves into slavery.—*N. Y. Independent.*

Autumn.

AUTUMN is here. The withered, faded leaf, the dull, cloudy sky, and the sullen winds, all speak out in their peculiar way that winter is near.

Already the winds are ominous, and recklessly do they toss the falling leaves. Fitfully the gusts come and go. Now the air is still and calm, and again it is stirred by the passing breeze; and the winds seem to rest a moment, preparing for greater strife.

The rich harvests, lend to Autumn a charm; and its varied somber hues and tints, its few splendid days, cast over it a halo of excellence and glory; and as the lengthening shadows in their beautiful melancholy way, tell us night is at hand, so do the fading leaves, and stormy winds, and cloudy skies of autumn, tell us of coming winter.

The lengthening shadows speak a language understood by all. So do the winds of autumn. And its falling leaves speak to us in language intelligible, and distinct, reminding us not of the lapse of the day, or the year only, but of the brevity of life.

Life has its calm and quiet afternoon, when pressing upon its threescore years and ten; or it may be called its autumn; and happy is he who is then laden with the precious fruits of a well-spent life.

So the world has its autumn; and as political tempests arise, stirring up the passions of men, we compare them with the winds of autumn; and as we think of the sublime exhibition of the falling meteors in 1833, we are forcibly reminded of the falling leaves of the autumnal season; and the coming desolation of the earth, is its cold bleak winter, its dark dismal night.

J. CLARKE.

The Idle Word.

First Voice.

It passed away, it passed away;
Thou canst not hear the sound to-day;
'Twas wafer lost upon the ground,
Or wind that vanisheth in sound;
Oh, who shall gather it, or tell
How idly from the lip it fell?

Second Voice.

'Tis written with an iron pen,
And thou shalt hear it yet again;
A solemn thing it then shall seem,
To trifle with a holy theme.
Oh, let our highest accent be
Uttered as for eternity.

Selected for Review by C. A. Ellis.

Spiritualism.

REV. T. L. CUYLER, of New York city, speaks of the low state of vital religion, and the almost utter absence of converting power, and adds:

"Perhaps it is not too much to say that during the last year more souls have gone into eternity, and fewer have gone into the Church of Christ, than in any year our country has seen." This does not look well, coming from one of the 'pillars of the church.' What is the cause of the absence of 'converting power?' Is it because there is a lack of faith in the churches of the present day, that they fail to progress? We fear such is the fact. People who feel that they need vital religion, enter the ranks of Spiritualism."

Please mark the above candid admission of this very popular and far-famed preacher, as we shall have somewhat to say on the subject of Spiritualism or *animalism* hereafter. "People who feel they need vital religion, enter the ranks of Spiritualism."

Whatever may be the feelings of Christians upon this much deplored state of the churches in America, it is a fact that previous to 1843, Evangelists were holding protracted meetings of days, weeks, and in some instances months. Scores, hundreds and thousands were professing to receive forgiveness of their sins, and the pardoning love of God. I have been engaged in a great many efforts to save my fellow mortals from death, and seen some hundreds happily converted and reformed in life and conduct: but the unchristian opposition, and I am very sorry to say, in some instances, ridicule and scoffing at the Scriptural doctrine of Christ's second coming, believed by hundreds of honest, sincere, and devoted followers of our Divine Lord and Master, has caused much backsliding of heart, I fear in a great many instances. And it is a strange co-incidence, that about that time, or soon after, the soul-destroying church fairs, festivals, and pic-nics were introduced, and the painful result, alas! is now too visibly manifest; and Satan, who is ever on the alert, stands ready, and taking the advantage of this sad state of things, transforms his ministers into angels of light, and fitting them for the way already prepared, sends them forth like the frogs of Egypt, croaking and depositing the spawn of infidelity and licentiousness throughout the length and breadth of the land; ignoring the Scriptures, and the institution of the marriage covenant, sowing the seeds of discord and strife, separating husbands and wives, and entailing infamy and disgrace upon multitudes of once happy and respected citizens.—*S. S. Brewer.*

JOHN HOWARD, the philanthropist, is said never to have neglected family prayer, even though there was but one, and that one his domestic, to join in it; always declaring that where he had a tent, God should have an altar.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 30, 1886.

URIAH SMITH, EDITOR.

The Two-horned Beast.

A REVIEW OF H. E. CARVER.

(Continued from No. 20.)

Our last article on this subject dealt chiefly with the absurdities involved in the view that the two-horned beast is a symbol of the Romish hierarchy, and that the same hierarchy constitutes the beast, image, and horns, all together, as is virtually set forth by the theory under review. A word more on this point before leaving it. We quote again from the articles of H. E. C.:

"And he had two horns.] As the seven-headed beast is represented as having ten horns, which signify so many kingdoms leagued together to support the Latin Church, so the beast which rises out of the earth has also two horns which must consequently represent two kingdoms; for if horns of a beast mean kingdoms, in one part of the Apocalypse, kingdoms must be intended by this symbol whenever it is used in a similar way in any other part of this book."

In the above extract we give the italics as we find them. But it would scarcely be possible for a writer to more effectually overthrow his own position, than the one who penned that paragraph has done. The horns of the two-horned beast, he says, denote the same as the horns of the ten-horned beast. And what do the ten horns denote? Ten political kingdoms that arose out of the Roman empire, independent of, and distinct from, each other. Do the two horns of the two-horned beast denote the same? If so, where are the kingdoms? But no; the same writer says, these two horns represent two orders of the Romish clergy, a purely ecclesiastical power. But what was there about these that would correspond to a kingdom? Nothing. A kingdom supposes a king or some person of regal authority, and subjects over whom he has control. In the case of the two orders of the Romish clergy, regular and secular, which are set forth as the two horns, and called two kingdoms, who were the two kings or ruling persons? No such characters can be found. We all know that there is one great authority to which all orders of the Romish clergy bow, and that is the Pope. None can fail to see the utter futility of taking that great unit, the Roman Catholic church, and trying to subdivide it up so as to make it represent a beast, the two horns of a beast, and an image of a beast, all at once.

In our previous article we had occasion to inquire when the two horns of the beast were developed, and found that, according to the theory under review, they were not developed until ages after the image was formed, or the papacy was set up; whereas the prophecy says he had two horns from the very beginning of his career. We now inquire concerning the time of the rise of the beast himself; for it was at some definite time that John saw him "coming up." On this point H. E. C. shall again speak for himself. A paragraph which he quotes from Clarke and consequently endorses, reads thus:—

"In the time of Charlemagne the ecclesiastical power was in subjection to the civil, and it continued to be so for a long time after his death; therefore the beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity; these, consequently, constituted but one beast or empire. But the Latin clergy kept continually gaining more and more influence in the civil affairs of the empire, and in the tenth century their authority was greatly increased. In the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors, and led into captivity the kings of the whole Latin world, as there will be occasion to show in commenting upon the following verses. Thus the Romish hierarchy was at length entirely exempted from the civil power, and constituted another beast, as it became entirely independent of the secular Latin empire."

This extract is plain as to the time when the beast arose. The Romish hierarchy did not become entirely exempted from the civil power so as to constitute an-

other beast, till centuries subsequent to the "tenth century." This would place it as late as the 12th, 13th or 14th century. It was not till sometime during these centuries therefore that the two-horned beast arose.

The reader will now please mark the following declaration which H. E. C. quotes from Bishop Newton:

"The influence of the two-horned beast, or corrupted clergy, is farther seen in persuading and inducing mankind to make an image to the beast which had the wound by a sword and did live. This image and representative of the beast is the pope." Again he says: "He is nothing more than a private person, without power and without authority, till the two-horned beast, or corrupted clergy, by choosing him pope, give life unto him and enable him to speak and to utter his decrees," &c. "They first elect and then they worship him, as in the medals of Martin V., where two are represented as crowning the pope, and two kneeling before him, with the inscription, *Quem creant, adorant*: 'whom they create they adore.'"

The first of these extracts says that the corrupted clergy induced mankind to make an image to the beast, and that image is the pope. But we ask, when did ever the clergy induce mankind to set up the pope? and who were the mankind whom they induced to do it? Where is the record of any such events as these? The second part of the extract says that the corrupted clergy themselves created the pope or made the image. Rather serious contradictions to occur within six lines of each other. But which is correct? The prophecy says, not that the two-horned beast made the image, but that he said to those who dwelt on the earth that they should make an image. Now if the Romish clergy are the beast, whom did they induce, as we have already inquired, to make the image? We call for the history on the point. But if they are the beast, and made the image themselves, they do not fulfill the prophecy. So that, take which course they will, the Bible or history overthrows their theory.

But the point to which we set out to call especial attention is this: In one of the quotations above introduced, it is stated that the two-horned beast was not developed so as to constitute a separate beast, till subsequent to the tenth century. Another quotation says the pope is the image which the two-horned beast caused to be made. But when was the pope set up? or, as this theory has it, when was this image made? As early, certainly, as the year 538. Now put the two statements together. The image which the beast caused to be made was set up in 538; but the beast himself was not developed till subsequent to the tenth century, over five hundred years later. In other words, the beast caused an image to be made, which the Bible represents as one of his very last acts, over five hundred years before he had an existence! What marks of astonishment shall we place to such an exposition as this? Does any rational man suppose that such a disjointed theory will be accepted by Seventh-day Adventists!

But on what ground is the two-horned beast taken to represent the "spiritual element" of the Roman empire? It is on this ground: It is claimed that the ten horned beast of Rev. xiii, represents exclusively the civil power of the Roman empire; that the symbols of chapter xiii, are identical with the symbols of chapter xvii; that as we have in the latter chapter both the civil and ecclesiastical powers represented by different symbols, the first by a beast, and the second by a woman seated upon him, so it must be in chapter xiii; and that as the first beast of chapter xiii, is the same as the beast of chapter xvii, the two-horned beast of chap. xiii, must be the same as the woman of chapter xvii.

This reasoning is not sound. The most cursory examination is sufficient to show that there is a greater distinction between the two beasts of Rev. xiii, than between the woman and beast of chapter xvii. The two-horned beast is not represented as having any connection with the ten-horned beast that precedes him. He does not interfere with the affairs of that power, nor exercise any control over him; but simply comes out and does certain actions in his presence, and causes those under his control to worship that beast. Now if this beast was not a distinct power, and occupying different territory, and ruling over a different class of subjects, there would be no need that he should enforce the worship of the beast; for the beast could enforce its own worship in all the

territory over which it had jurisdiction. But in Rev. xvii, the woman, the ecclesiastical power, is represented as seated upon the beast, the civil power, exercising control over all his actions, and guiding his movements at her pleasure; and if it was the design of the prophecy to show the same thing in chapter xiii, the two-horned beast should have been represented as in some way having control of, and exercising authority over, the ten-horned beast; which is not the case.

But the fact that there is a distinction made in Rev. xvii, between the civil and ecclesiastical elements of the empire, is good proof that such distinction does not exist in chap. xiii. For if it does, if all the particulars respecting the civil and ecclesiastical elements are fully brought out in chap. xiii, why are the symbols again introduced in chap. xvii? for prophecy never introduces a power, either by the same or different symbols, twice, except to convey some further information, and introduce some additional particulars respecting it. Let this principle be ever borne in mind. A notable illustration of this is seen in Dan. ii; vii; and viii. Here the same powers are several times introduced; but each subsequent introduction from the first, is for the purpose of introducing some additional features. So in Rev. xiii, and xvii. We claim that the seven-headed and ten-horned beast of Rev. xiii, is a symbol of the Roman empire in the exercise of all its powers, civil and ecclesiastical, and that in Rev. xvii, the prophecy is dealing specially with the ecclesiastical power, and hence represents it by a different symbol from the civil power, to show the relation and distinction that exist between them.

Here is a vital point in the argument. If it can be shown that the symbol of the ten-horned beast embraces within itself the religious element of the empire, it is fatal to the theory that the two-horned beast must be taken to represent that element; and every subsequent argument in support of that theory is left entirely without foundation. This point will be examined in our next.

(To be continued.)

Pray Without Ceasing.

WHAT is it to pray? To ask with earnestness; to entreat; to supplicate. It has often been said, by those who have not interest enough in their prayers to express them by words, that "Prayer is the desire of heart." It is more; it is the heart's desire expressed in words. Said an apostle, "My heart's desire and prayer to God for Israel is, that they might be saved." His desire and the expression of that desire to God were two things. There can be no prayer without desire, but there can be much desire without prayer.

If prayer is simply the desire of the heart, the miser, the extortioner, the adulterer and the drunkard pray. But their prayers expressed in words would not sound very well. "Give me ten thousand times more wealth than I need or know how to use. Give me victims to my overreaching and concupiscence. Give me the maddening cup," &c. The very thought of offering such prayers to God is odious and disgusting. Yet all those who do all their praying inwardly, not having interest enough to express their desires in words before God, are liable to fall into the same or a similar sort of praying—the same spirit of prayer. "Watch," and not only watch, but "pray, lest ye enter into temptation." Till you can literally live without breathing, do not imagine you can live spiritually without praying.

When the Lord told Ananias concerning Saul, "Behold, he prayeth," it is evident that Saul was doing something more than seriously thinking. He had commenced this praying on the way, when he said "Lord what wilt thou have me to do?" And now he had been without sight three days, and had neither eaten nor drunk. Doubtless he was in earnest, enough so to express his desire in words. And God had heard his prayers, and given him a vision of a man putting his hands on him that he might receive his sight.

Again, our Saviour said to his disciples, "When ye pray, say, Our Father," &c. He did not say, think, but say. And in saying, when ye pray, it is evident that he did not purpose that they should be all the time praying. But, says one, I thought that to pray

without ceasing meant that we must be all the time praying; and as we cannot be all the time praying in words, I had concluded that prayer was merely the desire of the heart. And I desire all good things, and am constantly desiring.

Many have puzzled themselves concerning how they might be praying all the time; and some have concluded that we can be all the time in a praying frame of mind. But a praying frame of mind is not praying. You do not pray much when you are asleep. You do not pray very ardently when you are counting up a long column of figures, unless it is that you may do it correctly.

To pray without ceasing is to persevere in prayer, and not neglect to pray at regular periods and on all proper occasions.

Daniel prayed without ceasing when he called upon God three times a day; though the chief presidency of an empire was on his hands, and he was so assiduous in his business that no fault could be found with him on that score. And the laws of the Medes and Persians were not strong enough to cause him to cease praying. Moreover his prayers consisted in asking petitions of God, a thing forbidden by the law, and a thing not done by mere thinking.

Reader, did you once pray in secret, in the family, in the prayer meeting, but have now left it off, or rarely attend to it? You are the person that has disobeyed the apostolic injunction, Pray without ceasing. The apostle continues, "In every thing give thanks." Do you say, I am thankful, though I do not express it? Being thankful and giving thanks are two things; and your thankfulness to a neighbor for an act of kindness would not be exceeding great, were you so proud or so indifferent that you could not afford to say, Thank you, sir. The practice of giving thanks cultivates and increases thankfulness. Then let us, as the apostle says, "offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Heb. xiii, 15. Our heart prayers and thanksgivings, if very earnest, will cause our lips to move. 1 Sam. i, 12, 13.

But some have taken the ground that all our addresses to our heavenly Father should be in secret—that Jesus taught his disciples to pray in the closet with closed doors. It was vocal prayer then that he inculcated, or there would be no need of closing the door. Secret prayer is certainly necessary, but that is not all. Paul did not transcend his Master's instructions, when, having called together the elders of the church of Ephesus, "he kneeled down and prayed with them all." Acts xx, 36. Neither when on leaving Tyre, all the brethren with their wives and children accompanied him and his companions out of the city, where they all "kneeled down on the shore and prayed." Acts xxi, 5. The brethren and sisters did not transgress at the house of Mary, "where many were gathered together praying." Acts xii, 12. God heard their prayers and sent Peter out of prison to them, before they expected him. The brethren did right when "they lifted up their voice to God with one accord, and said, Lord, thou art God," &c. Acts iv 24-30. When they had prayed, the place was shaken where they were assembled together.

Social prayer—prayer in the presence and hearing of others, that they may understand it and thus be edified—is taught by Paul in 1 Cor., xiv, 14-17. "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified."

And if social prayer is inculcated, the first of all social circles is that of the family. It is the duty of parents to command their children and their households after them, as Abraham did; and to bring them up in the correction and instruction of the Lord. Can families be taught the service of the Lord, and never hear the voice of prayer from their instructors? Imagine, if you can, patriarchs, prophets and apostles guiding their households with discretion and training

children for the Lord, and the voice of prayer never heard under their roofs! It is preposterous.

Oh, do not say with the wicked, "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" Job xxi, 15. But "Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. iii, 17. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. vi, 18.

R. F. COTTRELL.

Visit to the Health Institute.

SPENDING a few days at Battle Creek, I gladly accepted an invitation to visit the Western Health Reform Institute. I was surprised to find the work so far advanced, and, although every part of the new building is not yet completed, so much accomplished for the restoration, comfort, and pleasure of the patients. And, what is also encouraging, the number of the patients keeps well up to their increasing ability to accommodate. I found familiar faces in those of the Physicians, attendants, and among the patients; and as I passed a few pleasant hours with them, I was reminded of H. W. Beecher's compliment to Dr. Scudder, when he said it must be pleasant to be a heathen and have such a missionary! So I could almost envy the sick who have such associations, and means of recovery. The dinner was a feast to any one whose appetite is not grossly perverted, and who is not wedded to stimulants.

The efforts put forth to please, seem eminently successful; though some are there, far gone with disease, there is such an absence of every disagreeable surrounding that we have been accustomed to associate with our ideas of the "sick-room," that the contrast is very striking. Here the sick will not only be cured, but taught how to get well, and what is most important, taught how to live after they get well. Oh, the blessing of health! Would that I, from my childhood, and my parents before me, had understood the duty to keep well, and known how to do so.

The day was stormy, and as I left the truly hospitable roof, to go forth to labor and to suffer, I was strongly reminded of the "Soldier's Dream."

J. H. WAGGONER.

A Few Thoughts About Meetings.

THE experience which I have had of late in attending meetings, Sabbath Schools, prayer meetings, &c., has forcibly impressed upon my mind the following thoughts, which I wish to lay before those where I labor as well as elsewhere.

1. *The time to begin.* Whatever hour is chosen to begin Sabbath School, or meetings of any kind, let it be strictly adhered to. In some places you can never get a congregation together till about an hour after the time appointed. Then they come straggling in one at a time, and thus disturb and spoil about half the meeting. Now who is to be blamed for this? I answer, The leader, whether he be preacher, elder, or some one else. Let him always be in his place at the hour, and the rest will be there too. "Like priest, like people." Let him always begin the meetings promptly at the appointed hour, and all who have any interest in the meeting will soon learn to be on hand. To my satisfaction I have tried "waiting a few minutes" for the people to assemble. Every meeting I would have to wait longer and longer. Then I have tried the other way, commencing the meeting at the appointed hour, whether there were few or many present. I always find that this soon brings up the laggards. So my advice to those who lead in our meetings is, to always be prompt yourselves, and then the people will be.

2. *Kneeling.* We believe in kneeling down in prayer before God; and to us it looks very cold, stiff, proud, and irreverent, to sit up straight while solemn prayer is being addressed to the God of Heaven. I have seen some who even profess to be Christians, yea, even Sabbath-keepers, who will carelessly sit and look around the room in prayer time. Even in prayer

meeting they can hardly humble themselves enough to kneel with the others. Can such expect God to bless them? No. They say that it is not because they are too proud to kneel, why they do not do it. But they are deceived. A proud heart and the fear of man is what keeps them off their knees. Christ, Moses, and Paul, could humble themselves enough to kneel before men; but their dignity cannot come so low.

When, before preaching, I kneel down to pray, how it chills my spirit and clouds my faith to see the brethren and sisters sit stiffly on their seats. On the other hand, when I can see them all bow with me before God, it gives me new strength and courage. I hope that in this section at least, we shall see an improvement in this thing. I believe God will bless us in doing it.

3. *Singing.* Generally we do not have singing enough in our prayer and social meetings. Those who can sing, are very backward about it for some reason. In selecting hymns for social meetings, care should be taken to get familiar hymns in which all can join. It is dull work to have one or two do all the singing.

4. *The length of time to continue a meeting.* It becomes a severe task and a dread to attend some meetings, they are so long drawn out. Hence many do not attend who otherwise would. An hour or an hour and a quarter ordinarily, is as long as a prayer or social meeting ought to last. No odds what the number of persons present is, this is long enough under ordinary circumstances. Of course if there is an uncommon interest manifested, that would justify a longer continuance of the meeting. What makes long prayer meetings? There are three things, any one of which is enough to kill the interest of a meeting. First, long prayers, second, long exhortations, and third, long silence. Avoid these, and you will have good meetings, and short ones. All can take a part, be interested and benefited.

These things look to me to be true. If others do not think so, they need not act upon them. But if these things are so, let us try to improve some in this respect.

D. M. CANRIGHT.

Skowhegan, Me.

Report from Bro. Fuller.

I VISITED Lancaster, July 20-23, and held meetings in connection with Bro. R. F. Cottrell. It was a Quarterly Meeting, but on account of haying and harvest, there were not as many out as were expected; yet we felt the deep movings of the Spirit of God in our hearts, melting them into tenderness. And as we viewed the future, a path through deep peril, we all resolved to bny of the true Witness the gold tried in the fire, and also get the eye-salve, that we might see to shun the dangers of the way, and follow the path that leads to the City of God.

After visiting some of the lonely ones and encouraging them what we could, and stopping with Bro. Cottrell at his new home, we went to Olcott, where we spent six days with the church; held what meetings would be profitable, and visited from house to house. Notwithstanding they are very pleasantly situated so far as this world is concerned, they are reminded that the curse is not removed from any part of the earth. Sickness was among them. We spoke to them with good freedom, and as we joined with them at their homes in asking God to stay disease, we felt greatly blessed and had evidence that our God was a prayer-hearing and prayer-answering God.

Our hearts were drawn out to God in prayer, that there might be a more thorough work wrought in the hearts of some of the young members of this church. Most of them are young; just where they can be useful in the cause of God. They have many things to encourage, and but few to oppose them. If any are found wanting they will be without excuse. Fathers and mothers are doing all they can to encourage and help them on in the heavenly journey. Will they go through without the loss of one? It is our earnest prayer that they may.

Thence we journeyed eastward, stopping at Rochester, where the hand of affliction has left its mark.

We think it will remain until it teaches a lesson of submission. We all miss Bro. Orton, but we must all submit to the dealings of God with us. He doeth all things well.

Aug. 2, I reached Bro. Patten's, where I found a pilgrim's home indeed, and plenty of hygienic food. From thence to Roosevelt, where I spent several days with the church in that vicinity. We had a revival of the work of God, which was much needed. The work which commenced last winter among them, had died away for want of having been finished at the proper time. The good brethren at Roosevelt have need to learn how to keep right; for I have thought of late that it is of but little use to learn how to get right, unless we learn how to keep right. Then when we get right, let us keep right, and go forward.

I gained an evidence that God loved this people, and wanted to save them. They know the truth, and it only remains for them to live it out. They can be saved themselves, and be the means in the hands of God of saving others. Much has been given, and much will be required. We shall all have to give an account of our stewardship.

I next visited the church at Adams' Center, where I felt much at home with warm-hearted friends of the cause of truth. All seemed to be revived and strengthened. I had hoped to find more engaged in the Health Reform there than I did, but I trust others will soon see the light and follow it.

From thence I turned my course to Oswego City, where I labored to encourage the few who are striving for a home in the kingdom of God. Some were interested who had never been converted. They seemed to be honest inquirers after truth. May God bless them, and bring them to a saving knowledge of his truth, that we may finally meet them on the sea of glass, when we get the harps of God.

I then journeyed to Verona, where I was met by Bro. Satterlee whose hospitality I shared largely while laboring in that place. I am satisfied that it is the privilege of the church at Verona to be more engaged in the work of God. They seemed to be coming up, and I trust will strike for freedom in the Lord. Too much care of the world chokes the seed, and it cannot bring forth fruit.

According to appointment I labored two evenings with the few faithful friends at Kirkville, where unexpectedly I met Bro. and Sr. Gardner. It rejoiced my heart to meet with, and listen to the testimonies of those who have been long in the way. We found this branch not withered, but standing in the counsel of God. Their influence is good. Many came out to hear the word of the Lord.

From thence my appointment led me to West Monroe, where I found a work had been commenced, and left unfinished. After bearing my testimony in favor of the cause of truth, especially that which pertains to health reform, which was well received, I tried to impress the necessity of a deeper work of grace in the hearts of the young. Good resolutions were made which if lived out will lead to final victory.

I went from there to Mannsville, where the brethren met for Monthly Meeting. We enjoyed a free and refreshing season. Prejudice began to give way, and there was an ear to hear the truth. Lectures were called for, and no doubt good might be done in that vicinity. Our brethren who met on that occasion were encouraged, and if they hold on to God by faith, in due time a work of saving souls may be accomplished, and the truth of God honored. But let the man who goes there, know that the Lord sends him, or he may find himself without a message.

My next appointment was at Brookfield, where I found a home in the family of Bro. Ira Abbey. Here both mind and body were greatly refreshed. May God reward them for their kindness to his unworthy servant. The meeting was one of deep interest. Brethren were there from Deansville, Verona, and West Winfield.

I spent two Sabbaths with the Brookfield church, visiting from house to house, saw nearly all its members, and counseled them as duty seemed to dictate.

Some had become interested in the truth last winter, and as the work was left unfinished, the Devil had found the gap, and come in and snared them. I tried

to rescue them, and trust their eyes were somewhat opened. Oh may God, pity and spare and save honest souls!

After stopping two days with Bro. Halcomb, whose companion found the Saviour at the time of the Brookfield meetings, I journeyed to the State Conference, at Roosevelt, where we were made glad by meeting so many of the faithful friends of the cause of God. But we felt to mourn when we saw some of the afflicted ones. Our hearts were full of grief, and sympathy, when we saw the emaciated form of Bro. White, knowing as we did that he had been worn out in the cause of God.

Our State Conference was far the best ever held among us. We went from it with hearts full of courage to labor on in the cause of truth.

N. FULLER.

Nile, N. Y., Oct. 10.

Who Shall Wear the Crown?

Oh who shall wear a starry crown,
In that auspicious day,
When all the nations here shall own,
Messiah's glorious sway?
When all the tribes of earth shall wail,
For rocks and mountains call,
To hide them from the wrath of him,
Who comes the Judge of all.

Who shall be clothed in raiment white,
In spotless robes shall stand,
When Jesus comes to gather home,
His little remnant band?
Oh who of all this mighty host,
That walk the earth to-day,
Shall wear a bright, a starry crown,
When earth shall pass away?

O grant, dear Lord, by thy rich grace,
That I may overcome,
And see my Saviour face to face,
In that bright, heavenly home.
Then shall I wear a starry crown,
And garments fair and bright;
My King in beauty I shall see,
And dwell with him in light.

L. E. MILLNE.

Report from Bro. Sanborn.

BRO. WHITE: My last report closed with my labors at Avon, Oct. 3. The next day, I came to Mackford to attend the Quarterly Meeting, which has been a meeting of deep interest to us. I spoke to the people ten times, while the Lord gave me much freedom. One member was disfellowshipped, and one received into the church, and another purposes to unite soon. They have raised their s. n. figures about \$40.00. One young man sends fifty dollars to the Health Institute, five dollars for the Review, and one for the Health Reformer, and fifty cents for the Instructor. This looks to me like being really interested in the cause of God; and I think it a good example for other young men to follow. God has promised that our faith shall be made perfect by our works; and that such shall be blessed in their deeds; and that the liberal soul shall be made fat.

This church stands united under the faithful watch-care of their Elder, Bro. Baker, who tries to lead the flock of God in imitation of his divine Master. The brethren and sisters all seem to be trying to cultivate that bond of perfectness, that is, supreme love to God and to love our neighbor as ourselves. May the Lord grant them grace to be faithful in the work, is my prayer.

We were very happy to meet some of our brethren and sisters from Fish Lake and Baraboo at this meeting, and glad to learn that a deep and abiding interest was raised in the minds of the people in the vicinity of Fish Lake, by a few sermons preached by Bro. Andrews when there the past summer. We hope to be able to follow up the interest soon. I would say to the brethren there that much depends upon their faithfulness.

Sixth day, Oct. 12, Bro. Baker, with his team, carried me to Marquette, where I have preached five times. Here I found the brethren and sisters striving to overcome. Notwithstanding this church have passed through many severe trials, they are coming up to

the help of the Lord against the mighty, having gained experience by the things which they have suffered. I think they now see the importance of magnifying the Lord's word in their lives, and especially of putting on the bond of perfectness, or love. By this Paul says we may be able to stand against the wiles of the Devil. Love being the crowning grace or part of the armor, may the Lord help us to get it more abundantly on, that we may stand in the evil day.

There is quite a growing interest in this church for the salvation of the children, which of course is causing the children to feel more interested in the service of God. I pray the Lord that they may all be faithful in drawing nearer and nearer to God, and also nearer and nearer to each other, till they shall stand complete in the Lord, following the Lamb whithersoever he goeth.

Bro. Robert Andrews and I separated at Avon, Oct. 1st, to unite again next Sabbath at Mauston, Oct. 19, and continue our labors together through all the Quarterly Meetings of this Conference. Hope we shall meet a general attendance in every church.

ISAAC SANBORN.

Marquette, Wis., Oct. 15, 1866.

Report from Bro. Matteson.

August 13, I left Whitewater where I had labored in connection with Bro. Sanborn. There was but little demand for truth in this place, yet the Lord had a few honest souls desiring salvation. Four embraced the commandments of God, and I learn that they are still firm in the truth. With others the good seed is left, and we trust that some of them will yet flee from the wrath to come.

Worked at home till the 18th and held meetings with the brethren. The 19th went to Whitewater to review the Methodist Elder whom I had reviewed twice before on the subject of immortality. This time he preached on the form of departed souls, which he assured us was just like the human body, and tried to prove this from the great multitude that stood before the throne, and before the Lamb, clothed with white robes, Rev. vii. He said a great deal about Grecian, Roman and Indian heroes who went abroad after they were dead, according to the sayings of their people. With many other fables he tickled the itching ears of people. And such stuff, delivered with fashionable eloquence and handkerchief-preaching was pronounced sound doctrine. It is astonishing how people will swallow down the grossest inconsistencies and mere sayings of men, without even looking into their Bibles to see whether these things are so. And this they call progressing toward the glorious millennium, when all will be good and love the Lord. What disposition such doctrines cultivate in the people was clearly shown on this occasion. They would not give our Advent brethren seats in their house, before we requested them to do so, and then it was done reluctantly. The next day I learned that some lewd fellows of the baser sort, were waiting at the entrance to kick us out of the house, but as we went out through a side-door we did not happen to meet them. Truly, the love of many has waxed cold.

Next evening I reviewed the sermon with good freedom, and suggested that whether this or that theory should prove correct, some of us would certainly have to undergo a change in disposition before we could live peaceably together in the kingdom.

Let us remember, dear brethren, that we must all have the mind that was in Christ Jesus, or a disposition such as he had, in order to enter the kingdom of God.

Next day we had a friendly discussion with three Norwegian Methodist ministers, and left in the afternoon by rail-road, for Minnesota. The bridges through northern Iowa were all broken down by the late freshet, which delayed the journey some, and when I left the stage I had still 18 miles to travel on foot. I forded Turtle creek where the water was up to my breast and the current so swift that it was quite difficult to stand against it. As I traveled on and the satchel grew heavy on my shoulders, the words of Jesus came with cheer to my mind. "My yoke is easy and my burden is light."

After crossing several sloughs, and meditating undisturbed in the moonlight on the wide extended prairie, where only now and then a lonely settler could be seen, I arrived at the humble cabin of a brother, at 11 o'clock, in the night. Next morning we went ten miles to meeting. Our meeting-house was a cellar, as they call it, or a house dug in the side of a hill, with turf on the roof and clay floor. Here God met with us and our souls were refreshed in the Lord.

There is a Danish church here of nineteen members who embraced the message last winter, and to my great joy I found them growing in grace. I stayed with them two weeks, in which time the Lord was very good to us, and as he revived his work in our hearts, we were made to rejoice. They are all united truly enter heartily into the health reform, and have confidence in the testimonies of sister White. Some others have commenced to keep the Sabbath and meet with the brethren.

Among these brethren I find these truths illustrated; that the real necessities of life are very few; that God will pour out his rich blessings in a humble dwelling on poor souls; that we can enjoy the peace of God in our hearts without having many conveniences of this world; that such individuals are much happier with all their toil and labor than many who are surrounded with the rich comforts of life; and that when brethren are poor, if they are only willing, they can do much for the cause of God.

Sabbath, Sept. 8 we attended the ordinances and had a solemn and heart-searching time. On first day we went to the river side where four willing souls were buried with Christ in baptism. Then we parted and I went on my journey the same night.

May God bless his little flock in Riceland, and help you dear brethren to cling close to Jesus until you with God's remnant people may gain the victory, and in the kingdom forever praise the Lamb that was slain.

From here I went to the Convocation Meeting in Monroe, Wis., where we enjoyed some profitable seasons. Here I listened to the best preaching I have ever heard from S. D. Adventists. It looks to me like moving in the right direction. Practical and heart-felt religion is what we need. A mere theory cannot save us. All the glorious truths which we believe must be made practical. We must so preach and believe, that our hearts will be filled more with love to God and our fellow men, and this love acted out in our every-day life. My experience is that in general, Americans make more pretensions and show, even in religion, than foreigners. But we are all carnally minded by nature, and must all come down to the simplicity of children if we would inherit the kingdom of God. And Jesus is mighty to save from all sin, all that come unto him.

Sept. 19. to Oct. 11, I worked at home and had many good meetings with the brethren. On the 29th and 30th we had Quarterly Meeting. A number of brethren came from Little Prairie, but not as many as we expected. The blessing of God rested upon us. We had a heart-searching time. Peace and union prevailed. Two brethren united with the church. On first-day we went to a beautiful lake where three willing candidates were buried with Christ in baptism.

God helped us in these meetings. We can see more life and spirituality in the church. They have commenced to sustain two weekly prayer-meetings. And especially among those who are trying most to conform to the laws of our being can we see new interest at every meeting.

The brethren in Oakland have faithfully helped me to build a home for myself and family, for which I desire to express my heartfelt thanks. It is now finished and I can leave my family comparatively well cared for. I bless the Lord for his fatherly kindness in this respect, and desire to serve him while I live.

October 11th I went to Poy Sippi, and attended Quarterly Meeting with Bro. Andrews. Some brethren and sisters, who lived about a hundred miles off, came to this meeting. The Lord was with us and we rejoiced in him. One sister was baptized, and united with the church. May the Lord also here prosper his cause and bless his people.

JOHN MATTESON.

Poy Sippi, Oct. 15, 1866.

Death of Bro. Lanphear.

DIED, in Hopewell, Ontario Co., N. Y., Oct. 5, 1866, Bro. Avery Lanphear, in the 51st year of his age.

Bro. L. was journeying to the State Conference on the 26th of Sept., when he was thrown from his sulky, and at the same time his horse kicked him and broke one of his legs below the knee. He fell upon his face in the road, no doubt injuring him more than could be seen. He was taken to a house near by, and, although among strangers, had the best of care as long as he lived, which was nine days. Fever set in, and as he was in a feeble state of health, nature soon gave way.

Bro. L. was converted at the age of thirteen, and united with the first Seventh-day Baptist church of Alfred, Allegany Co., N. Y., where he continued a faithful member until he removed to Nile, Allegany Co., N. Y. He then united with the S. D. B. church, of Friendship, of which he was made deacon, in 1851, and served in that office until 1858. He then united with the S. D. Adventists; was first made deacon, and, in 1863, local elder, of the church of Allegany. In 1864, he became a licentiate for the ministry. He served two years as President of the N. Y. and Pa. State Conference of S. D. Adventists, and was on his way to fill the Chair at our late Conference, when he met the accident that resulted in his death.

He leaves a wife and four children to mourn the loss of a faithful husband and a kind father; a widowed mother, who feels that she has lost a dutiful son; also two brothers and four sisters.

Another of our faithful men sleeps. His work is done, and he now waits for his reward. He, like Paul, has fought the good fight, finished his course, and there is henceforth laid up for him a crown of righteousness, which the Lord, the Righteous Judge, shall give him at "that day," as we humbly trust, and earnestly believe.

We feel his loss in the church very deeply; but we will remember that though he is dead, "he yet speaketh." His prayers and exhortations are recorded in Heaven, and will be a swift witness against the careless who have been warned by them, and do not take heed. We tried to speak a few words of comfort, on the occasion, from Rev. xiv, 13.

N. FULLER.

Extracts from Letters.

Bro. J. F. Hammond writes from Providence, R. I.: My heart is getting more and more warmed with the truth of the third angel's message. As I read the different publications that are at war against the commandments of God and the testimony of Jesus, my heart feels to praise the living God for the light that is shining upon the pathway of the servants of God. May the day speedily roll on, when God's people will see eye to eye in all the truth. I attended the meeting in Abington, Conn. It was a very good meeting. Truth will soon bear away the victory, and God's people shout in triumph.

Bro. Wm. Pepper writes from Medina, N. Y.: I feel resolved more than ever to walk in the light that has been given me. I thank God that I was permitted to hear the truth as it was preached to us here last winter, and while some have rejected it, I feel thankful for a heart willing to acknowledge and obey it. I have been a Sabbath-keeper since last winter, keeping it alone thus far in our family; but now I am happy to say that my sister has just come out, and with me is striving to keep all the commandments of God.

Bro. A. Bisbee writes from E. Cleveland, Ohio: I am still firm in the truth, though I have trials, as well as all others. By the grace of God I hope to overcome all temptations that are thrown in my path by the evil One. I have not been blessed with hearing a messenger or attending a meeting, for nearly two years. Bro. Sweet has called at my house on two Sabbaths, and we had good seasons of prayer. If any Sabbath-keepers should chance to be in this part of the country, I would be pleased to have them call. I live half a mile from McElrath's hotel, in East Cleveland, Ohio.

Sister A. M. Martin writes from Tama Co., Iowa: About a year ago I first became acquainted with some of the Advent people. I read their books and the Review, and saw that I was not keeping all of God's commandments. I have been a member of the M. E.

church for seven years. The Lord was pleased to show me new light, and I now rejoice in keeping all the commandments. I am the only one here that keeps the Sabbath, and I feel rather lonely; but I have a Friend that is ever near in the hour of trial. There are a number here anxious to read and hear the truth. I pray that they may some day see the true light.

Sister L. M. Davis writes from Niagara Co., N. Y.: I would say to the brethren and sisters that I love to read their cheering words as they come from week to week in the Review. I can say, Blessed be God for his goodness in showing me the right way. It is my daily prayer that I may ever keep in the straight and narrow way, and at last have an inheritance with God's dear children in the earth made new.

Bro W. S. Foote writes from Ohio: The Bible commands us to "avoid the very appearance of evil." As a people we profess to be separate from the world, its follies, and fashions. Then let as many as are so, "stand fast in the liberty wherewith Christ hath made them free, and be not entangled again in the yoke of bondage." Holy eyes are looking down upon us. Angels are carrying a record of our thoughts, words, and deeds, up to Heaven. The gay and fashionable world is also watching us. "The end of all things is at hand." It will soon be said, "He that is holy, let him be holy still; and he that is filthy, let him be filthy still."

Sister P. L. Cornell writes from North Brownville, Mich.: Present truth I love with all my heart, and believe that a little way from this God will have a people purified and prepared for the coming of our Lord, and through the riches of grace in Christ, I mean to stand with that dear people.

Obituary Notices.

DEEP affliction rests upon the family of Bro. A. Ross, of Roosevelt, N. Y. After an illness of ten days, the wife and mother fell asleep in death, Sept. 15, 1866, aged 56 years. Although she made no outward profession of religion, yet among those capable of knowing, she had a reputation for good works becoming to Christian character. Her husband states that since the time of a reformation in the church last winter, there was a decided change in her as she became more in favor with the cause of present truth. In her last illness she stated to her friends that she believed in prayer—that her trust was in the Saviour. In times of large gatherings for religious meeting, and whenever an opportunity afforded, she was attentive to the comforts of all who shared their hospitality, and the mourners, we trust, will accept the assurance given by our Saviour, that those who bestow even a cup of cold water in the name of a disciple, shall in no wise lose their reward.

A discourse was given to a large audience of sympathizing friends by Eld. F. Wheeler, from the words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. iii, 16.

A. P. VAN HORN.

Meridian, N. Y.

DIED, Sept. 22, 1866, at No. 82, School Street, Chicago, Sr. R. M. Place, wife of Bro. E. D. Place, aged 46 years and 3 days.

Sr. Place was loved by all who knew her, and died in hope of the life to come. She leaves a husband and only son to mourn the loss of a kind mother and beloved companion.

WILLIAM RUSSELL.

DIED, at West Windsor, Sept. 15, 1866, of whooping cough, Alma M., our youngest daughter, aged 7 months and 21 days. At the funeral, Bro. Newman made some very appropriate remarks on the resurrection of the dead.

J. F. & M. L. CARMAN.

DIED, in Jamaica, Vermont, Aug. 23, 1866, of heart disease and dry mortification, my beloved brother, Jared A. Wilder, aged 21 years, 9 months and 21 days. He left a bright hope of a glorious resurrection when the Lifegiver comes, to call forth the sleeping dead from their dusty beds.

"In the resurrection morning,

When our Saviour Christ appears,

We'll again embrace our brother,

In a land that's free from tears."

DAVID F. WILDER.

DIED, of congestion of the lungs in Watrousville, Tuscola Co., Mich., Ada J., daughter of C. A. and R. E. Wilbur, aged three years and twelve days, may this affliction lead the dear parents to labor, more fervently for a part in the first Resurrection.

J. BYINGTON.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 30, 1866.

READ the article from Bro. Cottrell in this number, on, "Praying without ceasing." Many will doubtless receive light from this article on what has to them been an obscure and perplexing text of scripture.

A Voice from the Scaffold.

ALLEN P. EGLESTON, who was hanged on the 28th of September last, at Newport, Ky., for the murder of Capt. Almon P. Mentor, made a speech from the Scaffold just previous to his execution, from which we extract the following solemn words of counsel to parents and children: Parents, take warning from this instance, and do not leave your religion in the church, nor fail to instruct your children in the doctrines of the Bible. Children, take warning, and do not show disrespect to your parents, nor associate with bad company.

"And now I want to say to all these people to respect their parents. When we throw all parental authority aside, we commence a course of sin. It is terrible to be disobedient to parents. Sabbath breaking, and lying, too, are awful things. There are many here that have children. I want to state to them that it is their great duty to God and their children, to guard them well in their youth, and give them good influences to surround them; to take their children into their confidence more, and make home inviting and happy to children, and talk to them more. My father was a church-member, and so was my mother; but they never gave me any advice. They went to their church every Sunday, but they left their religion at the church. They never explained to us the doctrines of the Bible. All parents should see that their children have a love for God, and they should let them know what the Bible is. A great many children are running around in the streets, and they get them in the jails, and that only makes them worse. We should make home happy, and a blessing for them. It is a duty that God devolves upon us."

Take Notice.

Our brethren will please bear in mind, that all business pertaining to the *Health Reformer* should be addressed to Dr. H. S. Lay, *Health Institute, Battle Creek, Mich.*

Many are in the habit of sending such business to this Office, in connection with business for the *Review* and *Instructor*. This is wrong. Confusion, mistakes, and delay, are caused thereby.

Let it be borne in mind that the *Reformer* business is done by persons at the Health Institute, and not at this Office.

By a strict observance of the above facts, we shall not only be saved much trouble, but our friends will thereby insure the prompt transaction of their own business.

J. M. A.

Meetings in Southern Michigan.

BRO. WHITE: My last report was from Hanover, Jackson, Co. From thence Bro. W. Carpenter, conveyed me in his carriage nearly to Hillsdale. From thence Bro. H. Moore conveyed me to Ransom Center where I held six interesting meetings from Sep. 26 to Oct. 2d. On first-day eleven were buried with Christ by baptism into death; four of them youth of the Sabbath School. The scene was solemn, peaceful, and deeply interesting. From thence the church repaired to Bro. A. J. Emans' dwelling, where eleven were added to their number, and all joined in celebrating the ordinances of the Lord's house. On first-day and evening a large school, house was well filled with attentive hearers. The Lord strengthened and encouraged his people.

October 2d, Bro. A. Wilber conveyed me to Hills-

dale, where I continued until the 8th. Here I held nine meetings and baptized four youth of the Sabbath school from fifteen to twenty years of age. Five others offered themselves for membership. Thus nine were added to the church and enjoyed sweet communion and fellowship together around the table of the Lord. Our Sabbath and first-day meetings were very encouraging to the church and congregation.

Evening of Oct. 8th, had a meeting, and pleasant interview with some four families at the dwelling-house of Bro. J. D. Morton, in Coldwater.

October 9th, and 10, held four meetings with the Colon church at Burr Oak by request, to accommodate brethren living at Burr Oak, and Coldwater. These Brn. were strengthened, and testified their determination to press forward and live out the straight truths of the third angel's message. In celebrating the ordinances of the Lord's house they were further strengthened and blessed of the Lord. From thence we left to visit the churches in Northern Indiana.

JOSEPH BATES.

South Bend, Oct. 16, 1866.

Notice.

At a regular business meeting of the S. D. A. church of Memphis, Mich., the following preamble and resolution was unanimously passed.

Whereas, R. Bertenshaw has betrayed the confidence of this church since we voted him a letter of commendation, and has exerted an influence against present truth, by uniting with those who trample under foot the fourth commandment, and also proved unfaithful in matters left with him in trust; and as he is still considered a member of this church; therefore,

Resolved, That we no longer regard him worthy of our fellowship, and do believe he is deceiving himself and also those with whom he has recently united.

Resolved, That the above be published in the Review.

R. BARTLEY, Ch. Clerk.

Memphis, Mich.

BRO. L. Kenfield of Brady, Kalamazoo Co., Mich., would like to get the situation of running a saw mill for, or in connection with, some brother, he being a sawyer by trade.

Appointments.

No PROVIDENCE preventing, Nov. 15, 1866, I shall return to Vermont; and on Sabbath, the 17th, will meet with the brethren and sisters of Franklin Co., at West Enosburg, Vt.

It will be cheering to me to see a large gathering at this meeting.

A. C. BOURDEAU.

I INTEND holding meetings with the churches in Southern Iowa as follows:

Sandyville, Nov. 17, 18.
Vernon, " 24, 25.
Fairfield, Wednesday, at 10 A. M. " 28.
Mt. Pleasant, Dec. 1, 2.

The meeting at Mt. Pleasant will answer for the Quarterly Meeting of the church in that place.

It is expected that Mrs. Bourdeau will be with us at the above meetings.

D. T. BOURDEAU.

PROVIDENCE permitting, I will attend the Monthly Meeting at Newton, Mich., Sabbath and first-day Nov. 10th and 11th. Meeting each day at 10½ A. M.

This meeting is postponed one week from its regular time.

J. N. LOUGHBOROUGH.

PROVIDENCE favoring, I will be at Ithaca, Gratiot, Co., the second Sabbath in November. Will Bro. Richmond, or some other one, meet me at St. Johns, Thursday, Nov. 8th?

By advice of the Committee, I may spend several weeks in Gratiot Co. Brethren from other places will please meet and confer with me at Ithaca.

J. H. WAGGONER.

PROVIDENCE permitting, I will meet with the friends at Holly, Sabbath, November 3, 1866.

M. E. CORNELL.

THE next Quarterly Meeting for the Churches of Monroe, and McCornell's Grove will be held at Monroe, Green Co., Wis., Sabbath and first-day Nov. 10, and 11.

For Avon, Rockton, and Crane's Grove, at Crane's Grove, Stephenson Co., Ill. Sabbath and first-day Nov. 17 and 18.

For Clyde and Elkhorn, at Elkhorn, Carroll Co., Ill., Sabbath and first-day, Nov. 24, and 25.

All the above meetings will commence Sabbath evening. We hope the brethren and sisters will make a special effort to attend the above meetings. Let no trifling excuse prevent your assembling with the people of God. Come praying that God may meet with us and that we may have a refreshing from his presence.

ISAAC SANBORN.
R. F. ANDREWS.

P. S. As there are but a few Sabbath-keepers at Crane's Grove, some might think it would be burdening the brethren if they should come. Let none feel so. The brethren there are situated so that they can take care of a great many, and there are five Sabbath keeping families in the place. We will warrant all that love the truth a hearty reception at this meeting.

I. S.
R. F. A.

Business Department.

Business Notes.

Mrs. L. A. Marsh: The hymn books sent, are the best and only kind we have on hand. We apply \$1.00 of the money on your Review. Is it right?

R. F. C.: Call the hymn book trade even.

B. Graham: M. A. Chamberlain's Review has been mailed regularly to Middletown, Ct.

L. Chesley: We are sending your Review to Belgrade Mills, Me.

RECEIPTS.

For Review and Herald.

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

A C Gilbert 30-1, Mrs D Babcock 29-1, Wm Armstrong 30-1, L A Marsh 30-1, M H Leonard 28-13, B A Smith 29-1, J R Kelly 30-1, P Leach 30-1, J R Deering 29-21, J Coal 29-19, E Trumbull 31-1, M Bean 31-1- Mrs H Johnson 29-1, each \$1.00.

L Willard 29-14, C L Palmer 33-1, Wm H Spellman 31-1, S Miller 30-22, J Hitchcock 31-1, C A Wilber 31-1, Lucy Mott 30-1, J Sanders 29-6, J Ralston 29-18, A Bonny 29-13, N N Lunt 29-1, S Snow 30-1, each \$2.00.

O B Jones \$6.00 31-1, C Holstead \$1.50 31-1, L Carnecross \$1.50 31-1, R Covell 30-2.

Subscriptions at the Rate of \$3.00 per year.

J P Kellogg \$3.00 30-1, O B Thompson \$3.00 31-15, N N Lunt \$3.00 31-1, P S Stoddard \$3.00 31-1.

Subscriptions at the Rate of \$2.50 per year.

J A Myers \$2.50 30-1, J B Sweet \$5.00 32-1, E Quint \$1.50 29-6, W Ellis \$5.00 31-13, S Kimball \$3.00 31-1, M Dennis \$2.50 30-1, E B Lane \$2.50 30-1, M L Maxson \$2.82 31-1.

Donations to Enlarge the Review.

A W Smith \$100.00.

Books Sent By Mail.

Mrs L A Marsh \$4.00, H Bingham \$2.00, F Glascock 50c, J Walker 17c, M E Chase 17c, O M Collier 17c, N S Warner \$9.09, L Carnecross 12c, P S Stoddard \$3.30.

Cash Received on Account.

R F Andrews \$3.50, H Bingham \$50.00.

Michigan Conference Fund,

Ch. at Centerville \$8.00.

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

Previously received \$429.16. J A King \$1.00, H Bingham \$25.00.

To Raise the Sum of \$700, for Bro. M. E. Cornell.

Previously received \$612.00. L Gerould \$3.00.

For the Western Health-Reform Institute.

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

B Durgin \$25.00, H Bingham \$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.

H Bingham \$25.00.