

ADVENT REVIEW.

And Sabbath Herald.

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

The Advent Review & Sabbath Herald

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ELD. JAMES WHITE, PRESIDENT.

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

"I Say Unto All, Watch."

WATCH is the mandate given all,
Heed Christ's coming, wait his call,
Till the hour, we know not when
He will come, be ready then.

Keep thy conscience pure within,
Let nought tempt thee unto sin,
In the path of duty live,
Then his coming joy will give.

Clothed in majesty divine,
White, and radiant, see him shine,
King of kings, and Lord of lords,
Let him be by all adored.

Ah, the wicked, how they wail,
Nought for them can now avail;
They have scorned his holy word,
Mocked the messengers of God.

Those who deemed his coming near,
Saying Christ would soon appear,
Have been wild fanatics called,
Scorned and mocked by great and small.

Now their oil of grace is sought,
None, alas! can then be bought,
Raiment white cannot be found,
Nor the crownless then be crowned.

Till he comes in kingly state,
To reward, with patience wait;
Then with joy we'll welcome him,
And a crown of glory win.

H. MORE.

Orphan Asylum, West Africa, Oct. 1865.

The Antediluvians.

BRO. WHITE: The following article is from the N. Y. Tribune of Dec., 1865, and is corroborative of the testimony found in Vol. iii of Spiritual Gifts, pp. 34 and 92. Those who are unwilling to receive these testimonies given us by the gifts of the Spirit, cannot put aside these witnesses that come from the bowels of the earth.

W. G. B.

Albion, N. Y.

DISCOVERY OF WONDERFUL ORGANIC REMAINS. PROOFS OF AN EXTINCT RACE OF MEN AND ANIMALS.

On Meagher's Bar, opposite Nevada, have been discovered fossils that unmistakably prove that this part of the world was, at one time inhabited by a race of human beings who stood, in maturity, from ten to twelve feet high; and by a species of quadruped at least twice as large as the Asiatic elephant. They were imbedded about eight feet, in what might be termed a close diluvial deposit, and in what the configuration of the country indicates was once the eddy of a river.

As an evidence of the former, we now have before

us the jaw-bone—anatomically termed the inferior maxillary—of a biped which is almost double the size of an ordinary human jaw-bone. From point to point of the condyle—the upper projection, where junction is made with the corresponding parts above—this fossil measures fully five inches. It is in a perfect state of preservation—so perfect, that, had it been of ordinary size, one would have supposed that its owner had not made his (or her) exit from this "vale of tears" over 15 or 20 years ago. The enamel of the teeth still remains bright and uninjured by the action of fire, water, or air. Not a tooth is lost. They comprise six grinders or molars (the usual number), and ten others, being sixteen in all. They have been much worn by the labor of mastication; which fact proves that this American Goliath did not cease to use them until they had prepared for his stomach the food of many years, perhaps not until the other functions of his physical organization had weakened from old age, when the utility of the teeth ceased, though decay had not yet marked them by a single perforation. The fact is also a good conjectural argument, that this being belonged to a race similar in their habits to the existing tribes of natives, who, even in their old age, are notable for the fine state of their teeth. The jaw-bone is the only portion of the remains we have seen; but ribs, and other bones were found near the spot, which undoubtedly belonged to the same individual, as they are all of proportionate size. It has been estimated by members of the medical fraternity here, that the height of this biped could not have been less than 10½, and might have reached 12 feet!

Why, we will be asked, do we suppose these human bones to be the remains of an extinct race? We answer it is a conclusion fairly arrived at by inductive reasoning. It is true, among existing races, there are instances recorded of men reaching the height of over eight feet; but the record is not positive of any reaching over nine feet. The science of "comparative anatomy" need not be deeply studied to prove that these fossils belonged to a being more than ten feet high. If this being belonged to the existing races, and was a sort of *lusus nature*, or one individual of tremendous proportions among whole nations of the common stature, is it not somewhat surprising that his (or her) gigantic bones should be exhumed in the heart of the continent, having distinctive physical prominence among millions? Why was not one of the myriads of smaller frames, from which the vital spark had fled before and fled after him, found instead? The Caucasian is put down as the tallest of the five divisions of the human family. There is not one of this race, on record, that we are aware of, who attained to a height of near eleven feet. Such an anomaly might happen; but if it should, many generations would most probably come and go without a parallel. Judging from its size alone, we think the chance of this jaw-bone having belonged to one of the North American Indian race is as one for, to many millions against. But the concomitant circumstances of a fossil having been found with it, which we know is not referable to any species now existing in America, strengthens the theory that in this jaw-bone we have the evidence of a race of human beings that has "gone flickering among the things that were."

The proof of an extinct race of quadrupeds, or of a

species at least, that were twice as large as any now extant, is the discovery of an enormous molar tooth, which was found along with a monster jaw-bone. The crown or top of this tooth measures, the longer way, exactly six inches, and it is four in width; the root, or the part invested by or sunk below the gum, measures over seven inches. The measurement from top to bottom (that is, in its natural position) is between eight and nine inches, being but little greater in depth than in length on the top. Judging from our very limited knowledge of paleontology, the animal which carried this tooth was ruminant and herbivorous. The crown of the tooth is marked by numerous transverse ridges, thickly enameled. The enamel is bright, and in many places as well preserved as if on the tooth of a living animal. These ridges are not deep, and are rounding on the top, indicating adaptability to bruising in mastication, rather than cutting, on the carnivorous, or flesh-eating order. The tooth is partially petrified, and has indications of having been a long while buried. Upon exposure to the air, a fragment crumbled off, and fully half of it is in a state of petrification. Had it not been for the enamel—the most indestructible of substances—and this petrifying process, it is doubtful that its form would have been so long preserved.

This molar may have belonged to the mastodon species, or an enormous type of the elephant. But we are told that a tooth of similar outlines, but three times as large, has been found in Deer Lodge county, in this Territory. Gentlemen in this place have seen it. This would seem to indicate an extinct quadrupedal race larger than remains have yet been found of, in Europe or other parts of North America. The great mastodon skeleton in the Philadelphia Museum, is fifteen feet long, and eleven feet high; but think of a tooth a foot and a-half long, and a foot wide on the top!

The carcass of an elephant was found, in the present century, in the frozen mud and sand of Siberia, preserved in its entirety. Its skin was covered with hair or fur, but all else indicated a bona fide elephant. In 1771, the carcass of a rhinoceros, also, was found in the same regions. The icy shores of the Polar Ocean, in north-eastern Asia, abound, it is said, with the bones of these animals, now only known in the tropics. What mighty convulsion of nature caused their extinction? and how far did its influence extend? Did not the great upheaving break asunder a land connection that once existed between the two hemispheres? One arctic explorer reports having found fossil tropical plants, species of the palm, buried beneath the perennial snows of Kamschatka. This, as well as the Siberian fossils, point to a complete and permanent climatical revolution. May not these facts bear upon the theory of our Indian tribes coming from the Eastern hemisphere? Was not there a time when, with even open canoes, such as the northern-coast Indians now use—they could have crossed?

We leave the subject for the speculation of the antiquarian and the curious. The mammoth jaw-bone and tooth described may be seen, for a few days, in the counting-room of The Post.

He that is justified by God's grace, will endeavor to justify God's providence.

The Shrew Untamed.

SOUTH CAROLINA has not adopted the Constitutional Amendment. What is that amendment? It is a prohibition of slavery. South Carolina is at this moment re-enacting slavery. Behold the proof!

A bird has flown to our office with a copy of the new Carolinian code prepared for the government of the free blacks—a pamphlet which, as yet, is a literary rarity in the North. This code, at the last advices, had passed to a second reading, and was in prospect of adoption. Governor Perry describes it to the President of the United States as “a wise, just, and humane system of the laws for the government and protection of the freedmen.” On the contrary, after a careful reading, we pronounce it an evasion of the Constitutional amendment, a fraud upon the black man, a snare for the Federal Government, and an affront to the moral sense of the North. It is a Slave Code, changed only in name. It is as infamous for 1865 as the Fugitive Slave Law was for 1850.

“The master shall have authority to inflict moderate chastisement,” says this new code. But is this the language of Freedom? Is it not rather the stereotyped expression of the good old time when men’s backs ran blood from the cat-o’-nine? The black man is stripped naked of his rights; the white man carries a whip in his hand; and this is the reinstatement of South Carolina!

“All persons of color,” it says, “who make contracts for service or labor, shall be known as servants, and those with whom they contract shall be known as masters.” Why so? Free States never say this. A mechanic in the North is not called a “servant.” A hired man on a farm is not called a “servant.” Moreover, the codifiers have forgotten that the freedmen of South Carolina have been spoken to by the New Testament, saying, “Call no man master.”

“Servants,” it says, “shall rise at the dawn in the morning, feed, water, and care for the animals on the farm, do the usual and needful work about the premises, prepare their meals for the day, if required by the master, and begin the farm-work by sunrise.” All this is what Yankee boys do on farms in Vermont and Maine; but would they submit to being commanded to do it by a State legislature? When did the law of the land ever before undertake to say at what hour a free citizen must get up in the morning? Why, then, should not the same law prescribe how he shall clean his teeth and comb his hair?

“Servants shall not be absent from the premises without the written consent of the master.” But suppose the premises are a five-acre farm, are the work-hands, after work-hours, never to overstep its edge without a pass? If in Pennsylvania or Ohio, a mechanic wants to go to singing-school on a Saturday night, or to church on a Sunday morning, must he first beg his week-day employer’s gracious permission? Such a law gives power to every white man in Charleston to turn his residence into a Bastille for the negroes’ perpetual imprisonment.

“Any person who shall deprive a master of the service of his servant by enticing him away, or harboring or detaining him, shall be liable to a fine not exceeding two hundred dollars, and to imprisonment or hard labor, at the discretion of the court.” Does this sound like legislation for freemen? Is not this the Fugitive Slave Law over again, with all its pains and penalties?

“It is the duty of servants to be equally civil and polite to their masters.” Is it indeed! And does the sovereign State of South Carolina propose to teach etiquette and manners by public law? And will the Legislature assist in the good work by giving lessons in dancing?

“A person of color, who wishes to pursue or practice the art, trade, or business of an artisan, mechanic or shop keeper, or any other trade,” must do what?—must simply begin and go ahead, as every Northern free man does?—no, he must “apply by petition to the Judge of the District Court for a license!” If a Yankee should think of starting a dry goods store, or a coffee-mill, or a bakery, or anything but a gunpowder shop, would he begin by suing for a license? If the law should put such a barrier before a white man, would the law stand a week?

“During the term of service, the house occupied by any servant is the master’s; and on the expiration of the term of service, the servant shall be immediately removed. O Lord Brougham! Why did you ever say an Englishman’s house is his castle? Not even a black man’s squalid cabin is his own!

“Persons of color constitute no part of the militia of the State!” But this is an insult to every survivor of Fort Wagner. “No one of them,” says the code, “shall be allowed to keep a fire-arm, sword or military weapon.” And all this in spite of the Declaration of Independence and the Constitution of the United States, both of which assert the citizen’s right to bear arms.

Is there no single redeeming feature in this code of abomination? Yes, there is one. Here it is: “If there be a school, within a convenient distance, in which colored children are taught, the master shall send his young servant to school at least six weeks in every year.” Is that a gleam of humanity? Alas! the jewel quickly lost its lustre! At the very first reading of this provision, a member of the convention rose and said: “I am opposed to all humbug, and I move that this clause be stricken out;” and it was stricken out, unanimously and without debate!

This code, from beginning to end, is “iniquity framed into law”—an outrage upon Liberty—a revival of “chivalry”—a piece of malice aforethought against the negro—a scroll of injustice, which we hold up to the contempt of mankind!

And this is what South Carolina means by the Constitutional Amendment.—N. Y. Independent.

“Why Tarriest Thou?”

“ESCAPE for thy life; look not behind thee.” The prayer of our Saviour was, “Sanctify them through thy truth; thy word is truth.” If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. “If the Son therefore shall make you free, ye shall be free indeed.” Free from what? “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” “Shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin, live any longer therein?” “Who-soever committeth sin, transgresseth also the law, for sin is the transgression of the law.” For this purpose Christ came and died, that sin should not reign in our mortal body. “Thou shalt call his name Jesus; for he shall save his people from their sins.” “Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” “God sending his own Son . . . condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit . . . The carnal mind is enmity against God; for it is not subject to the law of God.”

Brother, believest thou all this? I know that thou believest. But do you find no strength? “As thy day is, so shall thy strength be.” “Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.” “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” “Herein is my Father glorified that ye bear much fruit.” Sayest thou, I can do nothing, God must do all? Well, without him we can do nothing; but with him we can do all things. Every means of grace is the gift of God; but it is ours to use them. God worketh in us both to will and to do, and he giveth the increase; but we must also work out our own salvation with fear and trembling. And if we do not plant and water, He will give us no increase. The nobleman delivered to his ten servants their number of pounds, but they must occupy till he comes. And if we do not occupy, and gain some with our pound, the awful sentence will sound in our ears, “Thou wicked servant.” Faith is the gift of God; but we must exercise faith if we want the Lord to increase it.

My brother, are you so easily discouraged? so soon worn out? Have you already resisted unto blood striving against sin? Can nothing awaken, nothing move you? Can you be contented in bondage under the elements of the world? Is it popular fables, or the word of God that we have preached unto you?

Art thou also among “fools, and slow of heart to believe all that the prophets have spoken?” Will you not open your eyes to see, your ears to hear, and your heart to understand? Is it in vain that Christ with his blood has sealed the truthfulness of his word, and proved by his death his deep and infinite love? Cannot this love move you, can it not constrain you? Did he live, die, and suffer for you, and will you do nothing in return? Have you these many years served the Devil and the world, and will you not spend a few days in the service of Jesus? Have you been faithful in serving your lusts, and will you now be lukewarm in serving God? Cannot the gentle voice of your Saviour awaken you?

Contemplate for a moment the great love of the Father. “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.” “Who-soever,” means also you, my brother. Think how it pains the tender Father’s heart to give his only Son for you. See how Abraham with heavy heart and slow step ascend on mount Moriah, to offer up his son Isaac. But Jesus was his Father’s only Son. He leaves his happy home, and bids farewell to the bright morning stars who sang together, and the sons of God who shouted for joy when the sockets of the earth were fastened. And this was for you, my brother. Cannot this love move you? His love to you so great, and yours to him so cold. Are you still contented in your lukewarm condition, which will terminate in being spewed out of his mouth? Have you a heart harder than the rock, colder than ice? Do you still shut its doors against your best friend?

The Father bringeth in the first-begotten into the world. The whole multitude of the heavenly host sing in sweetest harmony mid the stillness of the night. The bright messengers bring tidings of greatest joy, which shall be to all people. Unto you is born this day a Saviour. Do you not hear the heavenly music, the good tidings for erring mortals? Behold the babe lying in a manger wrapt in swaddling clothes. Is this the Son of God who has come to save sinners? Oh, come and see. Here is no royal throne, no golden scepter; but angels throng around. Kings from the east, worship before the child, presenting their gold, and frankincense and myrrh. The shepherds and angels smile; and the Father himself in Heaven smiles upon a world in which a Saviour has appeared. Oh this is a gracious event for poor sinners, and for you, my brother. Come, oh come away from the deceitful lusts of the world. Curse your lukewarmness. Break away from the heavy yoke of evil habits. Away with friends and relatives who hinder my union with Jesus. My Saviour has become my salvation and my song. In him will I live and die. With him will I rise and reign.

Behold the hardships of Jesus throughout life. Hear his prayer on the lonely mountain in midnight silence, while others slumber in sweet repose. For you, my brother, his supplications ascended to Heaven, and will you not pray for yourself? See him in the garden in deep agony. He is exceeding sorrowful, even unto death. Forsaken by all, he wrestles in the deepest anguish and pain. Heavy drops of blood roll down his trembling flesh. All for your sake, to pay your debt. Oh will you not strive for yourself? Will you not wrestle with a little anguish and tears in your prayers? Can you not find time? Have you so much to take care of in this world? Oh yes, rake together your chips, fill your mind with your many worldly plans, go with the world and a lukewarm church, and perish at last with them. Or, take time, seek first the kingdom of God and his righteousness, go with the remnant people of God, and rejoice at last with them.

Does the world despise you? Jesus was spit upon. Must you walk upon thorns? He wore a crown of thorns, which sank deep into his holy head when cruel soldiers struck him with the reed. Does it smart to crucify the flesh with the affections and lusts? Did not his back smart when he was cruelly scourged until his blood flowed in streams? Do you groan under the heavy burden? See how Jesus sinks to the ground as the heavy cross is laid upon his shoulders. Forsaken of God, forsaken by men, condemned as a malefactor, he hangs on the tree, nailed to a shameful cross.

Oh the Lamb, the loving Lamb! He is tasting the bitter cup of death for you, my brother. He dies for your sinful passions, evil habits, many transgressions. And will you still continue in sin? Oh no my brother, say No. God being my helper I will do so no more. Now I will say good-by to the filthy habits of the world. My Jesus has purchased me. I cannot serve sin any more. The Son of God has delivered me from the bondage of sin. He lives and I shall live. He rose and I shall rise. I am weak but he is strong. I am poor but he is rich. I will not, I dare not, let him go till he blesses me.

Brother, "yet a little while, and he that shall come will come, and will not tarry." The morning-star has already appeared. It tells of an eternal day. Soon the Sun of righteousness will arise with healing in his wings. The unmingled wrath of God is soon to be poured out. Men are scorched with great heat, but repentance is found no more. They gnaw their tongues for pain, and blaspheme the God of Heaven. The great tribulation such as never was has come. Destruction goeth forth like a whirlwind. The very air is rent with shrieks and groans. Mourning and despair is seen everywhere. False teachers curse the time when they misinterpreted the word of God, and deceived ignorant souls. Then shall all the tribes of the earth mourn.

But the elect cry unto God night and day. Do you not hear the angels of God coming after you? Now you are to meet the Saviour in the air. Oh, that will be joyful. Sink below my feet thou old and trembling earth. Perish with thy pain and sorrow, thy sin and death. From thy ruins a new earth shall come forth in which dwelleth righteousness. There shall I inherit the land which Jesus the testator in his testament has promised, and by his death enforced. I go to meet the Son of man. Amid the angelic host in the white cloud is a place for me. Brother, will you too go? Have you no time? Are you still busy with the world? Do you still cling to your filthy lusts and bad habits? Brother, I cannot let you go. Come, oh come with us! Do you not hear the angels sing? Do you not see the happy company in white array? Will you not sing with them redemption's sweet song, while angels in silence listen? Oh blessed hour! Oh glorious ascension! Upward, homeward we go to the heavenly city. The pearly gates are opened. The righteous nation enter in. On the sea of glass before the throne of God they stand, and sing the song of Moses and the Lamb. They praise the Father, praise the Son, harping with their harps. Their song is sweet and harmonious as it were but one voice, and yet mighty and strong as the voice of many waters, and as the voice of a great thunder.

Brother, have you no desire to mingle your voice with theirs? Is not this crown worth striving for? What have you sacrificed to obtain it? Are your eyes tired from weeping, your tongue from much crying? Have you become poor for Jesus' sake, or suffered persecution, or lost wife and children for his name? Have you left home or suffered hunger and cold to serve your dear Redeemer? Are you not ashamed that you love him so little? Not ashamed to love a filthy lust more than the fellowship of God's children? Brother, I cannot leave you. I have prayed to my dear Saviour for you, and will continue to do so. Have you no tears for yourself? then I will weep for you. Do you close your heart? then I will open mine wide. Oh steel not thy heart against my love, my prayer. Tear away from the pollution of the flesh. Seek a pure religion and undefiled before God and the Father. Keep yourself unspotted from the world. Does the habit to which you cling so firmly, purify your heart, cleanse and renew your mind? Is not temperance a Christian virtue, and intemperance a vice? Is it not temperance to abstain from everything which is hurtful and useless? But it is written, "The fruit of the Spirit is love, joy, . . . temperance." "And as he (Paul) reasoned of righteousness, temperance, and a judgment to come, Felix trembled and answered, go thy way for this time; when I have a convenient season I will call for thee." Brother, has not your convenient season come yet to hear a word about temperance? "And every man that striveth for the mastery is temperate in all things. Now they

do it to obtain a corruptible crown, but we are incorruptible."

Dear brother, open your eyes, and strive with us to be temperate in all things, that we with all the dear children of God may obtain an incorruptible crown.

JOHN MATTESON.

A Little While.

A little while to journey on,
Through toil and through distress:
A little while with weary feet
This rugged way to press.
A little while to bear the scoffs,
Which earth's vain children throw;
Then we shall land in that fair clime,
Which ne'er a grief can know.

A little while to part with friends,
And lay them 'mong the dead;
A little while with aching hearts
This rough ascent to tread.
A little while to bear the ills,
With which this earth is rife:
In a little while if faithful,
We'll have eternal life.

A little while to face the storms,
Then all our toils are o'er;
A little while then we shall gain
That bright immortal shore,
Where Jesus, and where angels dwell,—
Clothed in celestial light,
With golden harps and symphonies,
We'll praise him day and night.

A little while to watch and pray,
And gird the armor on;
'Tis but a little while, and then
We'll sing redemption's song!
A little while, oh blessed thought!
How glad we all shall be,
To be from sin and every guile,
Forevermore set free!

A little while—oh Saviour come,
Thy people long for thee:
Come, gather all thy scattered ones,
In glorious majesty!
Come, quickly come, Lord Jesus come,
And take us to thy home,
We long within thy courts to dwell,
There never more to roam!

M. A. W. FOSTER.

Coopersville, Mich.

Slavery Abolished.

SLAVERY no longer exists on American soil by authority of the government. The following proclamation by Secretary Seward, shows that the amendment to the Constitution of the United States, abolishing slavery, has now become a part of the Great Charter of the nation:

To all whom these presents may concern, greeting:—
Know ye, that whereas the Congress of the United States on the first day of February last, passed a resolution which is in the words following, namely:

A resolution submitting to the Legislatures of the several States a proposition to amend the Constitution of the United States:

Resolved, By the Senate and House of Representatives of the United States of America, in Congress assembled, two-thirds of both houses concurring, that the following article be proposed to the Legislatures of the several States, as an amendment to the Constitution of the United States, which, when ratified by three-fourths of said Legislatures, shall be valid to all intents and purposes as part of said Constitution:

ART. 13, Sec. 1.—Neither slavery nor involuntary servitude, except as a punishment for crime whereof the parties have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Sec. 2.—Congress shall have power to enforce this article by appropriate legislation.

And whereas, it appears from official documents on file in this department, that the amendment to the Constitution of the United States proposed as aforesaid, has been ratified by the Legislatures of the States of Illinois, Rhode Island, Michigan, Maryland, New York, West Virginia, Maine, Kansas, Massachu-

setts, Pennsylvania, Virginia, Ohio, Missouri, Nevada, Indiana, Louisiana, Minnesota, Wisconsin, Vermont, Tennessee, Arkansas, Connecticut, New Hampshire, South Carolina, Alabama, North Carolina and Georgia, in all twenty-seven States; and whereas, the whole number of States in the United States is thirty-six; and whereas, the before specially named States whose Legislatures have ratified the said proposed amendment, constitute three-fourths of the whole number of States in the United States:

Now, therefore, be it known, that I, William H. Seward, Secretary of State of the United States, by virtue and in pursuance of the second section of the act of Congress, approved the 20th of April, 1818, entitled "An act to provide for the publication of the laws of the United States, and for other purposes," do hereby certify that the amendment aforesaid has become valid to all intents and purposes, and part of the Constitution of the United States.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington this 18th day of December, in the year of our Lord 1865, and of the Independence of the United States of America the ninetyeth.

WM. H. SEWARD, Sec. of State.

Extracts on the Times.

THAT we are living at the climax of wickedness and at the end of the age, is evident from the following quotations:

The N. Y. World of August 16, 1865, gives the following as a part of a speech of Dupin on the report of the Attorney General of France, on prostitution:

"Debauchery does not any longer afflict the sight as it did forty years ago. * * * You speak of courtesans who appear in public places. Yes, they live fast and go in splendid equipages so as to attract attention. What is high society doing? She looks on and models herself upon them. It is that class of woman who give fashions to the ladies of the great world: it is they whom the latter copy. Such is the example given by high society."

Speaking of woman dressing on credit, in order to keep pace with the fashions, he says, "Whose payment is always fatal to virtue."

Some of the ladies of Paris reply to Mr. Dupin, in defense, thus:

"Mr. Dupin does not seem to know that if honest women dress like fast women, it is simply an attempt to keep their husbands near them: for they know through sad experience how men do love this sort of creature. * * * More than one among us goes into those expenses to prevent her husband from throwing out money to his mistress."

Rev. O. B. Frothingham, in *The Friend of Virtue*, on costly religion, says:

"We New Yorkers live daily on the very brink of destruction. All the demons are let loose upon us; the elements of every conceivable disease, thievery, vice in every variety; and the Citizen's Association cannot find ten good men to undertake its gigantic sanitary work."

In the course of an editorial article, intended to show that it is the certainty, and not the severity, of punishment which is needed for the suppression of crime, *The Pittsburg Commercial* makes the following statements:

"In fifteen years during which the annals of crime in this country have been stained by more than fifty murders, a single instance of hanging has been affirmed by the executive as the measure of extreme penalty due, and there justice was cheated of her victim by suicide."

Says *The Congregationalist*:

"Crime abounds here [New York] to a fearful extent. Indeed, the tide of evil seems just now to be at the flood, and to have reached a point beyond which it cannot go. The columns of our daily papers come to our doors every morning burdened with descriptions of the murders and assaults of various kinds which have been committed between the setting and rising sun. It is terrible to think of the crimes of every die and every kind, almost, which are perpetrated on this little spot of earth. A man goes out here after dark at his peril."

Says *The Albion* of February 18, 1865, "Mendelssohn's beautiful song, 'It is ordained in God's course,' has been converted into a polka, and published in Prague."

Thus runs the world. A poor prospect of the promised (by man) temporal Millennium.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 9, 1866.

URIAH SMITH, EDITOR.

The Discussion in Portland, Me.

QUESTION. The Seventh-day Sabbath observed by God's people prior to the crucifixion of Christ, is still binding upon mankind. Affirmative, M. E. Cornell. Negative, T. M. Preble.

(Continued.)

Cornell. Opens his sixth speech by referring to the arguments on which the whole question in controversy hangs, and reminding the negative that they have not yet been answered, nor even noticed; such as the facts upon which the Sabbath institution is based, the reasons which enter into it, and the self-evident truth that if an institution is to be changed, the reasons on which it is based must be changed also. Denies the assertion of Eld. P. that redemption is finished. Question: Has Christ yet purified this *kosmos* by fire? No. And is not that a part of the work? And if the texts he quotes about our now having redemption, have their application in the present tense, are there not others who will want a like redemption in the future? So whatever view we may take of it, as applying to the world or to the people, the work is not yet complete. In reply to the question, where any other apostle but Paul held meetings on the Sabbath, he asks Eld. P. where any other apostle ever held meetings on the first day of the week; and calls upon him to find where it says that Paul met on the seventh-day Sabbath because of the Jews, as it is expressly stated in the case of the circumcision of Timothy and Titus. Refers to Eld. P.'s argument on the word *hemeran*, in Acts xx, "the first day, not the first night, of the week," &c., and shows that *hemeran* there means a period of twenty-four hours, and not simply the interval from daylight to dark.

Preble. Is somewhat surprised at a few things in the last speech of the affirmative. Thought he had answered the argument about the sanctification of the Sabbath, &c. Eld. C. leaves out the word *work*, which I put in when speaking of redemption accomplished. I say it is purchased. The work is done. Redemption has not come, but the work is accomplished by Jesus Christ. My opponent declares that Christ has not yet accomplished the work of redemption. I hope he won't deny the Bible. Reads again the text before referred to in Luke, Galatians and Peter: "Hath visited and redeemed his people," &c. Says if the entering into rest in Heb. iv, was in the future, it would be different. Thinks Bro. C. will have to try again on that. Goes on with his argument to show that all is lost if not redeemed. Gives a long and sympathetic address in regard to our lost friends, and the importance we attach to their redemption; which, however good and true it might be in itself, had nothing particular to do with the question.

Proposes now to prove that the law has been changed, for which purpose he quotes 2 Cor. iii, 7, 8, as given in the Emphatic Diaglott. Argues that the old covenant must be perfected, made over. It is not annihilated any more than the world is annihilated. The old covenant is completed in the new covenant. Says he was not ashamed of the history he quoted last night. The object of this remark was to give the audience the impression that Bro. C. was not willing to state his authority for some quotations which he had made from the History of the Sabbath, by Bro. Andrews. He then launched forth into wholesale denunciations of that history, declaring it to be a garbled thing from beginning to end, wholly unreliable, and entitled to no confidence whatever. In proof of this he refers to an extract from Morer given on page 267, which he did not pretend to show was incorrectly quoted, but declared it garbled because a sentence or two was left out, as indicated in the extract itself by a succession of periods. Declares that he is going to thoroughly expose this history in this discussion. In this ingenious effort to change the issue from the question in hand, to the reliability of Bro. Andrews'

History of the Sabbath, he was completely foiled; and how well he succeeded in his attempts to bring it into discredit, will appear as we proceed.

Cornell. Proposes not to be led off into side issues, but to pursue the even tenor of his way, noticing the arguments of the negative, and then advancing with the subject, although many of his affirmative arguments, some even of his first speech, and those main points on which the whole question hang, had not yet been answered nor even been touched. Repeats some of them. Says further, There has been a failure to show how the first day of the week could be a memorial of creation. Calls for proof of it. The first day was a day of labor. The day on which God rested is the only day that can be a memorial of creation. An effort was made last evening to draw us off from the Scripture argument, to an investigation of the merits of the History of the Sabbath. I am not here to investigate that question. If Eld. P. wishes to do it, he can have the privilege of doing so with the author, at any proper time, either orally or in writing. The door is fully open for him if he wishes to take hold of it, and let it be so understood by all; the condition being, if it is in writing, that the correspondence shall be published in the leading paper on his side of the question, as fully as in the Review. But I have not gone to the History of the Sabbath for proof of my position, and am not called upon to defend it here. If it could be shown to be two-thirds false, it would not affect at all the validity of the Scripture argument. I apprehend my friend does not succeed very well with his Bible argument, and thinks he could do better attacking a man who has not the privilege of answering for himself. I have only introduced a quotation from Morer and Coleman to meet his quotations from the same authors. All that the negative had a right to do was to follow me in my arguments; and the chairman might justly have called him to order. His charges against the History of the Sabbath I pronounce to be false. It is but just however that I say a word in relation to his attempt against it. Bro. C. here showed the point the author of the History had in view, as the reader may also see by reading page 267 and its context. A number of testimonies are introduced showing that as late as the time of Chrysostom, A. D. 360, the pursuit of their usual worldly business on the first day of the week was not considered sinful in the church. Then comes the extract from Morer, which was the subject of Eld. P.'s attack, introduced with this remark, "Morer justifies this Sunday labor in the following terms:" And how does he justify it? He says that they did not work till after worship, and that then they might "with *innocency enough* resume" their labor, "because the length of time or the number of hours assigned for piety, was not then so well explained, as in after ages." In the part of the extract omitted, as indicated, he assigns an additional reason; namely, that the state of the church was different from what it is now, and that many of the Christians serving heathen masters, were compelled to work, &c. But this in no wise affects the validity of the declaration just before, that the Christians might *innocently enough* resume their labor. Nor does it affect the declarations of the rest of the quotation, namely that the "sanctification of the Lord's day proceeded but slowly," and that it was "the work of time to bring it to perfection," through the constitutions of the church, and the "decrees of emperors and other princes," whereby the day at last "got a considerable figure in the world." These were the points the author wished to bring before the reader, and omitted the other which in no wise affects them, because in a small work of 340 pages, the many quotations from different authors must be rigidly cut down for the want of space, to the very point it is desired to present. But it does not look much like garbling or dishonesty in an author to cite the reader to the volume from which he quotes, giving paragraph and section, and then indicating every omission which he has occasion to make: So much for this attack on the History. It was a bare-faced attempt at misrepresentation, but did not succeed.

Eld. C. refers again to Heb. iv, 10, and reminds the negative that in Bible use, the past and present tenses are frequently put for the future. See Ps. lxxx, 12-16; Isa. lxiv, 10, 11; ix, 6; Heb. xii, 22.

&c. Argues that the entering into rest cannot refer to Christ, for he has not ceased from his work. His work as prophet, he accomplished while on earth. When he ascended he entered upon his work as priest, and is now carrying it forward; and he is hereafter to work as King.

Preble. Says he has never claimed that the institution has been changed. It cannot be changed, but the day can be. He accuses me of not answering his arguments. When he brings in such perversions, I do not intend to answer them. Refers to Heb. iv, 10, and says, Paul was a believer, but he had not entered into rest. Let us labor to enter in, &c. This makes folly of it. I am prepared to show up the History of the Sabbath, with its author, and the whole host of them. All the publications that emanate from Battle Creek, are based in perversion of Bible and ecclesiastical history. Attempts an answer of Eld. C.'s questions. To the question, Should we not keep the crucifixion day, if any, to commemorate redemption? says, Was it the real blood spilt upon the cross that redeems men? Suppose Christ had continued in the tomb, would his death do any good? What is his question good for? Of course he had to shed his blood to counteract death; but when he rose he took the gates of death and the grave. To the next question, Do not the Mahometans, keeping Friday, keep, according to the seventh-part of time theory, the full extent of God's requirements? Says, I should not have thought the brother would have asked such a question. I believe I shall not answer it. To the question, What law is violated by Sunday labor? the reply was made, that if the institution has now fallen upon the first day of the week, the Sabbath law is violated by not observing it. Here followed a repetition of remarks about the first commandment in the law, and the penalty of the law. Says that Eld. C. denied last evening that the law was ever written on the heart. Refers to Heb. viii, 10; x, 16, and claims a flat contradiction between Eld. C. and the apostle Paul.

(To be continued.)

Scoffers in High Places.

MR. SPURGEON, of London thus ventilates his skepticism in regard to the doctrine of the second Advent, and writes himself down among the scoffers of the last days:

"Mr. Spurgeon having had sent to him some tract purporting to be written by himself, which predicted the end of the world as likely to come next year, the Rev. gentleman, at a meeting held in his chapel last week, thus energetically repudiated the authorship attributed to him: 'You will hear of me in Bedlam when you ever hear such rubbish as that from me. The Lord may come in 1866, and I shall be glad to see him; but I do not believe he will, and the reason why I do not believe he will, is because all these twopenny, halfpenny false prophets say he will. If they said that he would not come, I should begin to think he would; but, inasmuch as they are all crying out as one man that he will come in 1866 or 1867, I am inclined to think he will not arrive at any such time. It seems to me that there are a great many prophecies which must be fulfilled before the coming of Christ, which will not be fulfilled within the next twelve months; and I prefer to stand in the position of a man who knows neither the day nor the hour in which the Son of Man cometh—looking always for his appearing, but never interfering with those dates and figures which seem to me to be only proper amusement for young ladies who have nothing else to do, and who take to that instead of reading novels; and for certain divines who have exhausted their stock of knowledge about sound doctrine, and therefore try to gain a little ephemeral popularity by shuffling texts of Scripture as the Norway gipsies shuffled cards in days gone by.'

If Mr. S. is falsely accused of the authorship of a tract, he has certainly a right to correct the impression, and he may repudiate the foolish time-setting so common to Adventists who have erred from the faith;

but to make this the occasion of a general tirade against the doctrine, shows most clearly the unbelief that rankles in his heart. By so doing he places himself unmistakably in the catalogue of those of whom Peter speaks when he says, "There shall come in the last days scoffers, . . . saying, Where is the promise of his coming?" Mr. S. virtually asks this question by saying that we know nothing about it, and that there are at least many prophecies to be fulfilled first. He says he shall be glad to see the Lord coming. Time will soon test the sincerity of that assertion.

Italy and the Papacy.

GREAT interest now centers in the anti-Christian papal power, which has so long held its seat upon the seven hills of the would-be eternal city. France withdraws her troops from Rome, the present year; and when the French soldier leaves, it is conceded on all hands that the Pope must leave also. Where will he go? Report says to Jerusalem, "the glorious holy mountain between the seas," where a palace for him is now in process of erection. We believe that some such movement on the part of this power is to mark the commencement of the time of trouble such as never was, in the midst of which all they are to be delivered whose names are found written in the book. See Dan. xi, 45, xii, 1. Hence the interest with which we shall watch the progress of events in this direction. The following items show that the great drama is about to commence:

"ITALY.—Victor Emanuel, in a speech at the opening of Parliament, said, time and the force of events would solve the question pending between Italy and Papacy. Italy must remain faithful to the convention of November, which France would completely carry out within the appointed time. Henceforth it would be easy to wait."

"The London Patriot, of Nov. 9th, in a leading editorial, alluding to the evacuation of Rome by the French troops, and the general condition of the Papedom, says: 'The curtain is beginning to lift a little on the great event of the coming year. Great as are the domestic interests of England, France, Germany and America, the main interests of 1866 seem to gather around Rome. There lies the heart of the coming struggle, and the actors are already placing themselves for their several parts.'"

"Later from Rome.—Numerous encounters are reported between the pontifical *gens de' armes* and the brigands, the former displaying great energy."

What Does It Mean?

Forty years ago, men were not rising up here and there, and professing to be Christ, either the very Christ of the New Testament, or his successor. The people of those comparatively sober times, would have been startled out of all sense of propriety by such a thing. But we have only reached the year of grace, 1866, and now these exhibitions are so common as scarcely to excite comment. What does it mean? Will those answer who do not believe we have reached the time when false prophets and false Christs should appear as signs of the near advent of the Saviour?

Under the heading of "A New Socialistic Order," the Detroit Tribune gives the claims of another pretender, as follows:—

A man named Thomas Cook, living at Huntsville, Indiana, has established a new socialistic community at that place. It is styled "The Independent Order of Free and Independent Men and Women," and declares all its members independent and free of all external powers, such as human rulers and governors, so far as it is possible for human souls at present to be. There will be no priest, king, president, govern-

or or other functionary, no master and slave, no husband and wife, no landlord and tenant. The children in a certain sense, will be given "the democratic power of choosing their own parents." With this preface no one will be surprised to learn that the principles of force and compulsion are discarded; that each member is guided and governed by the spirit of perfect love which gives an unbounded spirit of charity and forbearance, casts out doubting, emancipates the soul from all forms and conventionalities, and gives unrestrained freedom. Mr. Cook has begun the publication of a journal denominated the "True Union, or Scientific Socialist," supporting these principles, and proclaims himself as the second Christ, regularly succeeding Jesus of Nazareth."

A Live Church.

THE Psalmist says, "Praise is comely;" and the Apostle admonishes that we should render "honor to whom honor" is due. Not ignoring such Scripture authority, I would beg leave to offer a word of commendation for the church at Monterey, Mich. Such tangible evidence of life and activity on the part of the church, as the brethren at Monterey have exhibited within a few weeks past, I deem worthy of record.

A few weeks ago, a letter of condolence and sympathy for Bro. and sister White and Bro. Loughborough, was received from that church, backed up with a remittance of sixty dollars to help defray their extra expenses while receiving treatment at Dansville. While this letter and the remittance served well the purpose designed, namely, to cheer and comfort the hearts of the afflicted, and to help make a suitable provision for temporal necessities during the hour of trial, it served also to show that the church at Monterey were alive, and in working order; and that they not only had hearts to feel, but wills to perform.

In due time we hear from Monterey again. The following business item from that church explains itself.

"In the Review for Nov. 14, is a call from the Secretary of the Seventh-day Adventist Publishing Association, saying, 'The subscription list of the Review, between this and New Year's day, may be, and ought to be doubled. What say you?' Answer: We the undersigned agree to furnish the number of subscribers set against our respective names, either by persuading some friend, or sending the money to forward it to some chosen friends, before January, 1866. Monterey, Nov. 26, 1865."

The foregoing came to us signed by twenty-six persons, with the same number of names as new subscribers for the Review, at full price, with draft enclosed.

Here we have demonstrated to us what can be done when there is a will to do. Here we have an example of a church doing its duty. What this church has done, others might do. How glorious, indeed, would have been the result, had all of our churches, east and west, north and south, had the same mind and zeal in the matter of procuring subscribers for the Review, as the church in Monterey.

Brethren at Monterey, well done! Your zeal in the cause of God is commendable. Labor on. Your reward is certain.

Other churches are earnestly invited to follow the example here given. Although the first of January is past, there is still opportunity to labor for the Review.

The "call" is still extended. The Secretary will be pleased to make a note of progress made.

J. M. A.

The Gospel of the Kingdom.

EACH announcement of good news connected with the great plan of salvation is a portion of the gospel. The gospel was preached to Abraham. It was the good news of the Messiah to come—the promise that in Abraham's seed all the families of the earth should be blessed. John the Baptist preached the good news that this promised One was about to be manifested to Israel. This was a part of the gospel scheme. Jesus preached the good news of the approach of the kingdom promised in prophecy, but his words, cor-

rectly understood, do not signify that it was an event immediately to take place.

In I Cor. xv, Paul tells us what the gospel was which he preached; but it was not the same thing announced to Abraham—the promise of a Messiah yet to be born; but it was a part of the same plan—the good news that Christ had already died for our sins according to the Scriptures, that he was buried, and that he rose again the third day, according to the Scriptures.

There is yet another promised proclamation of the gospel to be made after the days of the apostles—the good news of the everlasting kingdom at hand—to be preached to the world as a witness or sign, and then the end will come. It is the everlasting good news, Rev. xiv, 6, because it is the last work of the gospel age, and introduces the everlasting kingdom and the immortal and eternal state.

R. F. C.

Presumptuous Sins.

ALL Sunday-keepers are ready to admit that they have no positive proof that the first day is a holy day, or that the seventh is not. All that is claimed is, that from the example of Christ and his apostles, the conclusion may be drawn that the first day of the week was kept as a holy day instead of the seventh. But no positive command or instruction to keep the first day is ever alleged. Nor do they pretend to point to the text which says that work may be done on the old seventh-day Sabbath. From certain alleged facts they suppose it to be true that the first, and not the seventh, day is now the Sabbath. In other words their position is just what Webster calls PRESUMPTION. Thus he says: "Presume, v. t., To suppose to be true without positive proof."

All can readily see that this is exactly the position occupied by those who have rejected the Sabbath and still hold to Sunday-keeping. Now turn to Num. xv, 30, and see the penalty for daring to do anything presumptuously, or without positive proof. "But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." Let Sunday-keepers read this and beware. The next verse tells the reason why so severe a penalty is attached to presumptuous sins. "Because he hath despised the word of the Lord, and hath broken his commandments, that soul shall be utterly cut off; his iniquity shall be upon him." 1. He hath despised the word of God, i. e. does not heed what it says; and 2, as the consequence of this disregard of the word of God, he hath broken the commandment of the Lord. Sunday-keepers despise the word of God by neglecting the day which he has expressly appointed; then, without any positive proof they presume to keep a day of their own choosing. This is presumptuous sin and must receive its penalty.

D. M. CANRIGHT.

Tobacco.

THE following excerpt is from the trenchant pen of the author of "Home Thrusts," D. F. Newton. It is right to the point, and every word true. It is selected for the benefit of certain Seventh-day Adventists, who will persist in defiling themselves, and grieving the church, with the effluvia of that disgusting narcotic—tobacco. O God, when will Israel become holy.

G. W. A.

What an evil! what a nuisance! what a plague! what a leprosy it is to have a smoking man or woman about the house or in the house. It's smoke in the morning, smoke at noon, smoke at night, smoke rising up, lying down, going out, coming in—it's smoke, smoke, all the time! Everything is smoked up. The kitchen is smoked up, the parlors, the bedrooms, the cellars, the garrets, the out-houses, the wardrobe—every particle of costume and furniture is more or less impregnated by this abominable Indian weed. God's pure air is poisoned and stenchified. Every family and every member in the family is compelled to inhale the poisonous effluvia to gratify this accursed lust

of the flesh. Tobacco penetrates every nook and corner. It's one of the most powerful, baneful, penetrating narcotics that ever visited God's earth. Then look at the most dingy, dumpish, stupid sottishness of the smoker, with his rotten, gummed-up pipe or cigar in his mouth, night and day, puffing his very soul out, regardless of consequences, to gratify an unnatural, depraved appetite, offending the whole community. Behold the man, his mouth; his lips, his teeth, his whole contour—his sallow, dumpish, baconized appearance! And oh! oh! what a breath, what a breath! Tell it not; write it not. Run! run for your life! Friend, smoking friend, have mercy, do. If you have no mercy on yourself, if you are determined to smoke your own life out, sear your conscience harder than the nether millstone, and go down to the grave a sot, do have pity on your neighbors. Paul said he would not even eat meat while the world stood, if it caused his brother to offend. Not so with tobacco smokers:

With impudence they oft presume
To vex all persons in the room,
Who can't endure tobacco fume,
And they must bear this wretched doom.

Do not excuse yourself by saying that some great and good men use tobacco. The great and good men who do so are in danger of sinking into very little and very wicked men before they die.

Tobacco and rum! What twin brothers; what mighty agents of Satan. What a large share of American people they are destroying. I love my children; and because I love them, I had rather bury them than see them defile themselves with rum or tobacco.

As Paul said to Timothy, so say I to you, "Keep thyself pure." Be clean in your person, and be clean in your heart. But, depend upon it, you can be neither if you use tobacco.

It costs more than education or religion, the army or navy. It costs England and America a sum sufficient to support 50,000 ministers with salaries of \$1000 per year; or more than 100,000 missionaries. The students in one college pay more than six thousand dollars for cigars every year. It tends to idleness, poverty, strong drink, and the whole family of vices. It tends to debility, dyspepsia, palsy, cancers, insanity, delirium tremens, and sudden deaths. It weaves a winding sheet around 20,000 in our land every year.

Report from Tuscola, Mich.

TUESDAY, DEC. 12, Bro. Stringer of Lapeer took his team and carried me to Vassar, where I met with a warm reception by the friends of present truth. I spent the time till Sabbath, visiting from house to house, and we had during the time a few profitable seasons of prayer.

Sabbath morning we met at the place appointed for worship, and the Spirit of the Lord was with us as we spoke upon that glorious subject, the Resurrection, which is so clearly revealed in the Bible as the hope of the Christian. In the afternoon, as we gave a description of the City of God, the home of the saints during the thousand years, we felt to humble ourselves in meek submission to the will of God, and receive his blessing which was bountifully bestowed upon us. Such seasons as this are refreshing, and give us courage to continue to do our duty that the saints' rest may be ours to enjoy.

On first-day, we were obliged to hold our meetings in a private house, all public places being occupied by others. Nevertheless we had a free time, and, from all appearances, our meetings proved to be profitable to all. The brethren and sisters in this place manifested a lively interest in the things which they have heard, and we trust they have counted the cost and made up their minds to go through with the remnant to Mt. Zion.

Wednesday, Dec. 20, I came to Watrousville, and in the evening enjoyed a good prayer-meeting with a few of the brethren and sisters. Sabbath morning we met at the place of worship and the blessing of God rested upon us as we presented, for the consideration of the friends of truth, the necessity of organization. The afternoon was profitably spent in a Bible class. It was a pleasant sight to see fifty or more, all with Bibles in their hands, anxious to learn their duty from the word of God. Our meetings on first-day were well attended,

and the light of truth opened before our minds clearer than ever, and we all felt to give God the glory.

We find the brethren and sisters in this county, who accepted the truth last summer, nearly all holding on with a firm determination to make sure work for the reward of the righteous. All things are in a better condition than we expected to find them. We have good reason to believe that the work here will not prove a failure, but that there will be some who will purify themselves by obedience to the truth, and thus prepare for their coming Lord that they may see the King in his beauty. May the Lord give them all strength to overcome the power of the enemy.

I. D. VAN HORN.

Selected for the Review.

Light in Darkness.

ALL things work together for good to them that love God. Rom. viii, 28.

How weary and how worthless this life at times appears! What days of heavy musings, what hours of bitter tears! How dark the storm-clouds gather along the wintry skies! How desolate and cheerless the path before us lies!

And yet those days of dreariness are sent us from above; They do not come in anger, but in faithfulness, and love; They come to teach us lessons which bright ones could not yield, And to leave us blest and thankful when their purpose is revealed.

They come to draw us nearer to our Father and our Lord, More earnestly to seek his face, to listen to his word; And to feel, if now around us a desert land we see, Without the star of promise, what would its darkness be!

They come to lay us lowly, and humbled in the dust; All self-deception swept away, all creature hope and trust; Our helplessness, our vileness, our guiltiness to own, And flee for hope and refuge, to Christ, and Christ alone.

They come to break the fetters which here detain us fast; And force our long-reluctant hearts to rise to Heaven at last; And brighten every prospect of that eternal home, Where grief, and disappointment, and fear can never come.

Then turn not in despondency, poor, weary heart, away, But meekly journey onward, through the dark and cloudy day; Even now the bow of promise is above thee painted bright, And soon a joyful morning shall dissipate the night.

Thy God hath not forgotten thee, and, when he sees it best, Will lead thee into sunshine, will give thee bowers of rest; And all thy pain and sorrow, when thy pilgrimage is o'er, Shall end in heavenly blessedness, and joys forevermore!

Swine's Flesh.

BRO. WHITE: The following is taken from a work devoted to the nature and treatment of diseases of animals; but it contains some good ideas on the use of swine's flesh, which if you are pleased to publish, may be interesting to some one. The author is Nelson N. Titus.

S. B. WHITNEY.

There is no one article of food that has caused more disease than pork. Dr. Nichols says that man partakes more or less of the qualities of the animal that he subsists upon; and says that "in eating pork we swallow the matter which was in process of elaboration, and was destined to become a part of the brain and nervous system of the hog; consequently we appropriate what would have been the cerebral organ of some swinish nature."

You may be sure that when matter has gone so far toward being converted into the proper essence of the hog, it is not easily turned out of its course. It seems much better to take the pure nutrition furnished us in healthy food, and do for ourselves the whole process

of elaboration. One thing is sure, when we feed on pork, we feel stupid, and partake of the sluggish stupidity of the swine.

Pork is not the food for high and pure natures, of noble purposes and earnest thought, of the highest art and profoundest science. Hog is not the aliment of intellectual developments; all men of striking intellectual development have been sparing of animal food, and more especially of pork. The hog may be a very respectable animal in his way, but he has no qualities that I am aware of, to induce me to eat the creature.

But this is not the worst feature of the case. The process of fattening a hog is a diseasing one; he is shut up in filthy pens and fed upon all the filth and refuse of the farm. A fattened hog seems to be the incarnation of laziness, gluttony and filth, and the scrofulous disease and utter depravity which these generate. A fattened hog, then, is the epitome of the evils of modern society. I think that Dr. Adam Clarke had the right view of the subject when he said, that were he to make a sacrifice to the Devil, he would offer him a fat hog stuffed with tobacco.

It is a fact well known to medical men that some hogs are a congeries of scrofulous tumors, and that a considerable portion of their lard is as much corruption as the matter of a tumor. They know all the disgusting and deathly facts of the pathology of the pork market—of ulcerated livers, diseased lungs, and the general corruption of hogs.

Scrofula—this term is derived from the Latin *scrofula*, a sow; because it is a disease to which swine are especially liable. So when we eat hog we eat scrofula or scrofula. But the hog advocates will say that they keep them for the profit, or as a matter of interest; but it has been ascertained by correct experiment that the corn required to make pork enough to support a man one hundred days, would if eaten in its pure, original, and far more healthy condition, afford him as much nutriment for four hundred and eighty days, to say nothing of time and trouble lost in feeding the animal. But, says one, the hog will eat that which no other animal will eat. I will admit that; and that is a good reason why we should not eat him. In fattening a hog, a certain number of bushels of good healthy corn and potatoes are converted into a mass of greasy, and in many cases, scrofulous pork, with great loss and trouble, while the flesh thus made does not contain one principle necessary to the human constitution which did not exist in a better form in the vegetable on which it fed. In short, it has been found by an accurate calculation that vegetable food is not only better, but five hundred per cent cheaper than the flesh of swine.

Some may think the author is a Jew, or that his prejudices against pork are unfounded; but it is a duty that I owe to the public as a medical man to raise a warning voice against the effect of hog-eating.

A Word of Admonition.

It is a fact not so generally observed, nor as fully realized as it ought to be, that our religious impressions begin very early in life, even before the mind has become affected with sin. And the manner in which these first (and generally vivid) impressions are regarded and treated has much to do with our future religious history.

While recently reading the life, and noting various incidents in the labors of a certain colporteur, I was forcibly impressed with the idea gathered, viz., that the Spirit of God strives particularly with young persons—most from about thirteen to seventeen years of age. He gave several instances of persons, some of men and some of women, whose early life was marked by strong and continual religious convictions; but they resisted the strivings of the Spirit of God upon their hearts, some by attending social parties, some by frequenting the ball-room, others by seeking the card or gaming-table, and in various ways, and the consequence was, that the Holy Spirit ceased to strive with them and they were left in despair. And not only were they left without God and without hope in the world, but they died as they lived, wretched, without one ray of hope to illumine and cheer their pathway.

And one can but exclaim as he remarks such cases as these, Oh, what a solemn and awful warning is this to all young persons not to resist, but to encourage the strivings of God's Spirit. God has said, My Spirit shall not always strive with man, and we are frequently exhorted and admonished in the New Testament, not to resist or quench the Holy Spirit.

One instance enforcing the truth of the above, may serve to complete the lesson. On a certain occasion meeting for preaching having been appointed, the congregation was so large it was thought best to divide it, which was done, part remaining and part retiring a short distance to a nicely shaded cemetery. The minister preaching at the latter place, feeling and speaking as though standing between the living and dead, the occasion was made deeply solemn by the Spirit of God constraining men to repent. One old man whose silver locks told that his day was well nigh passed, who had always purposed to give his heart to Christ, but had never found the favorable time looked for, was so wrought upon by the Holy Ghost—by a sense of his need of Christ and powerful conviction of sin, that he trembled like an aspen leaf. He was urged to embrace the Saviour, but as ever, he said, Not now, not now. And the result was, that from that hour the Spirit ceased to strive with him, and in a few weeks he died, saying, Oh, I might have been saved then, but there is no hope for me now.

We have almost in every country, places of amusement and entertainment, where tragical scenes of sorrow, suffering, and blighted hopes are pictured; but there is no tragedy, either as a fact or a fiction, so filled with despair and horror as that which reads, Oh, he lived and died without God.

E. GOODRICH.

Edenboro, Pa.

Antichrist.

Those who believe that our Saviour, "when he ascended on high, gave gifts unto men," giving "some apostles, some prophets," &c., "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," not only during the days of the twelve apostles, but "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," are strengthened in that belief as they behold in the words of good men of undoubted piety, the manifestations of those gifts, especially that of prophesying, and see in the course of events their words fulfilled.

The following from Wm. Tyndale's "Parable of the Wicked Mammon," which I find in Hist. of Reformation, book xix, p. 739, is one of many such prophecies. It was written in the 16th century:

"Antichrist is not a man that should suddenly appear with wonders; he is a spiritual thing, who was in the Old Testament, and also in the time of Christ and the apostles, and is now, and shall (I doubt not) endure till the world's end. His nature is, when he is overcome by the word of God, to go out of the play for a season, and to disguise himself, and then to come in again with a new name and new raiment. The Scribes and Pharisees in the Gospel were very Antichrists. Popes, cardinals, and bishops have gotten their new names, but the thing is all one. Even so now, when we have uttered (vanquished) him, he will change himself once more, and turn himself into an angel of light."

The writer can only refer by this to the last great act in the play—the work of the two-horned beast, in erecting the image to the beast, and doing such miracles as to deceive them that dwell on the earth, enabling Satan to manifest himself as an angel of light.

The writer has chosen the language of the stage to illustrate his point, which will suggest other points to the reader. In the play there are many characters, but one "star." There are scene-shifters, and prompters, and property-men,—their business being to assist in the act, furnish the chief actors with assistance, whisper to them their parts when at fault, and furnish them with the required change of raiment.

Who are they? Without doubt the great "star" in the last act, is Spiritualism. And are not the lesser characters, those who sweep the stage, suggest the

doctrines, move the scenes and furnish the garments, the fallen churches of to-day? Have they not by their doctrines, transported their immortal souls to a Heaven in such a way that Satan and his troop can personify them as if brought back and manifested into the friends of the departed, to deceive and to lure them to destruction? Have they not in truth prepared the world for the last act, and furnished Antichrist with his change of raiment?

Reader, would you be safe from the fascinations of this tragedy? There is only one way: Receive the love of the truth that you may not be given over to believe a lie, and thus bring damnation upon yourself.

H. C. MILLER.

Chicago, Ill.

Prayer.

PRAYER prevails with God. Melancthon, it is said, was once sick, apparently near to death. Luther hastened to his friend. Kneeling by him, he devoutly prayed, "We implore thee, O Lord our God, we cast all our burdens on thee, and will cry till thou hearest us, pleading all the promises which can be found in the holy Scripture respecting thy hearing prayer." And seizing Melancthon's hand he said, "Be of good courage Philip, you shall not die." Soon Melancthon began visibly to revive, as though his spirit came again, and he was shortly restored to his usual health. Thus God hears and answers prayer. Let us pray without ceasing.—W. J. M. in *American Messenger*.

Letters.

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

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

Communication From Bro. Gurney.

BRO. WHITE: One inquiry with me is, to be found in the way of duty. I am inquiring the way to Zion. Sometimes I feel strong to meet opposing influences, at other times I fear I shall be overcome. But the promises of God are large and free, and sometimes by faith I can receive them and they look firm. I will try to hold fast whereunto I have attained, and press toward the mark. To lose our interest now in the truths so clearly laid out by the third angel, is to lose our interest in the kingdom of God. To listen to the instructions of our Saviour concerning the signs of his second coming by which we are led to see their application to the present generation, to arouse the church, to warn the world as did Noah; and then to take another track, is to lay the foundation for a final position with those who cry for rocks and mountains to fall on them when the signs shall re-appear to convince the world that what they have rejected was the truth. These are solemn thoughts, but must be true.

The Lord is long suffering to us ward, not willing that any should perish. But his plan of preparing a people for his kingdom, can never be changed. The Bible deposited and preserved with men, has cost the blood of the Son of God. It should be read with great care and concern to know the truth.

I find much pleasure in the study of the Bible. But I tremble, while considering the solemn truths so clearly applying to the present generation. In the contemplation of future events, how glorious to look beyond the scenes of earth's last struggle under the power of darkness in the time of trouble such as never was, to the saints of God in triumph, to the city of gold, to the King in his beauty, to the earth made new, to LIFE ETERNAL.

A little while, and the angels who are now waiting for orders, will go forth to gather the elect. Then those who have held fast to the truth will rise to immortal life. I am striving to be there.

The church in Memphis are well united and seem anxious to know their duty under the influence of the third angel's message.

I am satisfied with my removal to this place. Am trying to make myself useful.

Yours in hope.

H. S. GURNEY.

Memphis, Mich.

From Sister Nelson.

BRO. WHITE: My heart is stirred within me to speak of God's goodness to me; and as I have not had the privilege of meeting with those of like precious faith in some time, I would say a few words through our excellent paper, to the dear saints scattered abroad. While I see so much formality and mixing with the world in its ungodly practices among professors of religion, I am led to thank God that he has a people who separate themselves from these things,

and who are willing to be peculiar; and as I see such unmistakable evidences that the Lord is working for his people, and preparing them for his heavenly garner, I rejoice that he, in his infinite goodness, has ever shown me his truth, and given me strength to obey it, though in much weakness and many short comings. He has borne with me, blessed be his name!

The Lord is doing great things for me in improving my health while trying to obey his laws. I feel that I have been a great sinner in the past, and brought sickness and disease upon myself, by wrong methods of living. I thank the Lord for the privilege I am enjoying here at "Our Home" in learning how to live. I desire to be sanctified through the whole truth, and preserved blameless unto the coming of our Lord. I have had many precious seasons of communion with the Saviour here, and have found him precious in sickness and trouble. Oh how infinitely good he is to those that trust in him. I would call upon all that is within me to bless and praise his holy name. I desire to live more to his glory, and hope by his grace to be able to overcome and with all the dear children of God, inherit the promises.

M. M. NELSON.

"Our Home," Dansville, N. Y.

Extracts from Letters.

Sister M. Starkweather writes from Port Allegany, Pa.: My interest is still with those that are keeping the commandments of God and have the faith of Jesus. I am striving to live the life of a Christian. I am alone in this place, no one of like faith living near. I am often persecuted, but not discouraged; for all that live godly in Christ Jesus shall have persecutions. Oh what are all our sufferings here compared with what Jesus has suffered for us. Let us go on a little longer with patience, and our sufferings will be over, and Jesus will come to redeem us from this sinful world. When I think of the joys to come I long to go to that better land, to walk the golden streets in the New Jerusalem, and wear the crown of bright glory that fadeth not away.

Bro. A. Wattles, sen., writes from Grand Haven, Mich.: According to the natural course of things, my stay in this world must be short, as I have now reached my eighty-third year; but I praise God for the blessed hope, which is sure and steadfast, entering into that within the veil. I hope with Job to behold my Redeemer for myself and not another. I have been a firm believer in the doctrine of our Saviour's personal, second and near appearing since 1843. Heard on the Sabbath question at the tent-meeting in Memphis, Mich., and soon became satisfied from searching the Scriptures on the subject, that the seventh day was the Sabbath of the Lord and ought to be strictly observed. I thank God that I have found, or rather been found by a people of like precious faith.

Bro. N. H. Berry writes from Farmington, N. H., and speaks of a discourse recently delivered in that place against the Sabbath, by a Mr. Varney, which only strengthened the Sabbath-keepers in their position, as the speaker confounded the ceremonial law with the ten commandments. Sabbath-keepers generally, we are happy to say are too much enlightened, to be in the least touched by a person who is so blind as to see no distinction between the ceremonial law, and moral law of ten commandments. The writer further says: "There are at this time ten of us here, who believe that the ten commandments are binding on God's people, and who are trying to get ready for the coming of Christ. We are poor in this world's goods; but we want to be rich in faith. We want some messenger to come this way and set forth the other side of the question, and hold up the truth."

Obituary Notices.

DIED in Paw Paw, Mich., Dec. 10, 1865, Isaac Brown, aged 78 years. Bro. Brown has long been a sufferer, still he had a hope that sustained him to the end. Funeral services Dec. 12, by the writer.

P. STRONG.

DIED, in Wheeler, N. Y., Dec. 15, 1865, of consumption, Osceola Wheeler, son of sister Henrietta Wheeler, in the 22nd year of his age. We tried to labor with him faithfully for his salvation; and we think he sleeps in hope. His dying words were: "Lord be merciful to me, and take me from these sufferings. I am dying; meet me in Heaven."

Funeral services by the writer.

J. W. RAYMOND.

DIED, at Spring Lake, Minn., Bro. Wm. H. Hanna, aged 32 years. Bro. H. was converted under the labors of Bro. Ingraham, some 15 years ago. Nine years ago he commenced keeping the Sabbath, which he observed till his death. He sleeps by the side of his sister, both to come forth, when the Saviour appears.

A. O. THOMPSON.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 9, 1866.

This Week's Review.

We realize in some degree the important place the Review is designed to fill, being to very many, about the only source of religious instruction, outside of the Bible. It is therefore a matter of the utmost solicitude with us from week to week, to have each number contain something which will be for the profit of all. We desire it to go forth to its readers like a well-spread table, containing a healthful variety in which all may find something adapted to their wants, and spiritual food and nourishment which they can appropriate to their own Christian life. Such we trust the reader will find this number.

The article, "The Antediluvians" contains good corroborative evidence of the light that has been given us through Spiritual Gifts. A good amount of testimony to the same effect has already been furnished; but let it come. We care not how strong the position is made.

Our readers are perhaps very generally aware that the constitutional amendment in regard to slavery has become a law, as we publish this week, under the heading, "Slavery Abolished." In connection with this piece, read another headed, "The Shrew Untamed," and see what South Carolina considers the adoption of that amendment. As for the people of the Southern States, the hellish spirit of slavery is part and parcel of their being; and the leopard will sooner change his spots, than they cease to cherish it in their hearts. A good brother recently said to us, that he used to think it cruel in the children of Israel to exterminate the Canaanites as they did; but now said he, we have a practical illustration of this point, in the Southern rebellion. To get the spirit of slavery out of this nation, it will be necessary to wipe out of existence those former Southern slaveholders, men, women, and children. It is born and bred in them, and will die only when they die. He is right. It may be asked if this action of the government does not affect our view of the two-horned beast. Not at all. We believe that it is toward God's people, the visible church, that the lamb-like pretences and the dragon voice of this power is to be manifested. If we mistake not, we shall soon see enough to fulfill (which means to fill full) this specification.

"Swine's Flesh," a genuine article from an unexceptionable source. If any of our brethren have laid in a good supply of pork, over which their mouths are watering in anticipation of many a rich and greasy repast the remainder of the winter, perhaps they had better not read it. It certainly will, or ought to, spoil their appetite for the "creature."

If any think that their cross is too heavy, and that it is too much to give up the lusts of the flesh for Christ, let them read the exhortation from Bro. Matteson, "Why Tarriest Thou," and consecrate themselves anew to the work of overcoming.

The "Report from Tuscola" is cheering. Next to their embracing the truth, the best news we can hear from any church, is that they are "holding on."

The article, "A Live Church," says to every other church, Go and do likewise. We should not be at all surprised if the brethren in Monterey were the first to avail themselves of Bro. Aldrich's "Enabling Act," and order a quantity of the "Circulating Libraries" as advertised in last week's Review!

We give a piece of poetry this week from Sr. More, of Africa. She is keeping the Sabbath alone in that far-off land, at the risk of losing her position as a missionary teacher. Let her have the prayers and sympathy of the church.

The great importance of giving heed to early religious impressions, as instanced in Bro. Goodrich's "Word of Admonition," should be carefully pondered by all the young.

Other articles, such as "Scoffers in High Places," "What Does it Mean?" "The Gospel of the Kingdom," "Italy and the Papacy," &c., give the

trumpet no uncertain sound. Look up and lift up your heads; for redemption is nigh.

"Christian cheer thee—land is nearing,
Still be hopeful—nothing fearing,
Soon in majesty appearing,
You'll behold the Lamb once slain."

Bro. White at Home.

TUESDAY, Jan. 2, Bro. White and family arrived at this place, from Rochester, after a prosperous journey, which he endured remarkably well. He is reduced some fifty pounds in flesh, but yet we think stronger than when he left home. His principal difficulty now seems to be nervous dyspepsia of a severe type.

Sabbath, the sixth inst., he attended meeting and the Lord strengthened him to speak nearly three-quarters of an hour. As a church we were rejoiced to see him again in our midst, and hear from his lips the voice of prayer, and expressions of praise and thanksgiving. The congregation were affected to tears while he expressed to them the love he felt for the dear people of his charge here, and his hope and confidence in God for the future.

Evening after the Sabbath was another precious season to the church. Bro. White, relying on the strength of God, again met with us for the purpose of attending to the ordinances of the Lord's house. Our hearts were truly made glad to have our dearly beloved brother again stand before us to present to our waiting hearts, the emblems of our Lord's broken body and spilled blood. Words can hardly express the joy we experienced in being thus favored on this solemn and interesting occasion. Praise the Lord.

God has wrought in Bro. White's behalf. The work of recovery is going forward, and will be accomplished fully. Of this we have no doubt. The point upon which our faith now lays hold is, that the work may be done speedily. We doubt not the brethren and sisters everywhere will continue to offer fervent and effectual prayer in his behalf.

To Correspondents.

J. H. Rogers. Have forwarded your letter to Bro. Ingraham.

ARTICLES DECLINED. "Lines on the Death of P. S." Do not possess sufficient poetical merit for insertion; neither is the theology altogether sound.—"Thoughts on the Perfection and Perpetuity of the Law of God." Needs re-writing and condensing. We return it to the writer with marks on the first page, suggestive of the revision it should have.—The lines "Home," are too mechanical. Poetry is spoilt by words which are evidently brought in, merely to produce the rhyme.—"Joel's Prophecy." Though the positions taken, as we view them, are correct, yet we think it would not be well to set them before the public, without showing more fully the evidences on which they rest.

ARTICLES ACCEPTED. Along the way.—Neglecting Means of Grace.—Sabbath-keeping a Greater Sin than Drunkenness.—I'll Risk it.

Further Reduction in Prices.

In No. 4, notice was given that the price of "How to Live" was reduced to \$1.00; and now we give notice of the following changes in the price of some other publications, viz.:

Spiritual Gifts, Vol. 3 and 4, each,	\$0.60
Appeal to Youth, Bound,	40
" " Paper cover,	20
" " Without likeness,	10
Appeal to Mothers,	10
Sabbath Readings, in five pamphlets,	50
" " in twenty-five tracts,	40
See next publication column.	

Agents having any of the above-named works on hand, are authorized to sell at the reduced rates, and those that were charged with the same, at the higher prices, are requested to give notice of the number on hand of each kind, that they may receive credit accordingly.

J. M. A.

An Example.

SISTER Martha Wilcox of Watrousville, Mich., sends in a list of twenty-eight new subscribers for the Youth's Instructor and one new subscriber for the Review. Let other sisters do likewise. The Instructor at twenty-five cents a year, ought to be a regular visitor to many thousand families.

J. M. A.

MANY thanks to those brethren and sisters who have responded to the recent call that was made in behalf of the circulation of the Review; also for the orders sent in for the books that were advertised for Christmas and New Year.

Labor on, brethren; the field is still open.

J. M. A.

Appointments.

By request of the General Conference Committee, I go immediately to Iowa to labor a few weeks with Bro. Ingraham in that Conference, after which I will visit Money Creek, Ill., and Tafton, Wis., of which I will try to give due notice in the Review. Pray for me dear brethren, that God may give me a successful tour.

ISAAC SANBORN.

Jan. 1, 1866.

THE Seventh-day Adventist church of Stowe, Vt., will meet in Quarterly Meeting, Sabbath, January 27. We hope to see a general attendance of brethren and sisters from other churches.

Cannot Bro. A. C. Bourdeau or some other messenger arrange to meet with us.

F. GOULD, Clerk.

Business Department.

Business Notes.

I J HOWELL: Where is J P Jennings Post Office Address?

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.

Susan Bysong 28-1, Asa Hays 28-1, M Martin 29-1, L D Smith 28-1, C L Haskins 29-1, J W Raymond 28-1, Hannah Fellows 28-1, Mary F Whitlier 28-1, Mary Welch 29-1, John Osborn 27-6, Miss Eliza White 28-1, David Van Loven 28-1, H C Miller for John Randall 29-1, and J O Porter 29-1, Euseba Thompson 28-1, Peter Nelson 28-5, E J Burnham for M F Smith 28-1, Margaret Farmer 28-5, J G Wood 28-1, A S Price 28-1, A O and M Thompson for Mrs R Anderson 29-1, H L Talcott 29-1, Mary P Shaw 28-14, O W Rose 29-1, M C Ken 29-1, Mary Olmstead 27-22, E P Butler 29-1, E H Willey 29-1, W F Crous 28-4, L Holiday 28-14, L W Mourison 28-1. \$1.00 each.

T S Harris 29-1, J G Smith 28-20, P Z Kinne 28-1, W P Longmate 28-13, J Eggleston 28-7, John Parmalee 29-1, N H Satterlee 29-1, W D Dickinson 29-1, D G Dickinson 28-16, A Monson 28-1, S G Davis 29-1, J Russel Baker 29-1, Isabel Cramer 29-1, A Wilbur 29-1, V Powers 28-19, Martha W Steere 29-1, Paul Giles 29-1, Betsey W Morrill 29-1, Lydia Palmer 27-5, J H Lonsdale 29-1, H C Miller 29-10, H D Corey 29-1, J Pashly 29-1, S W Flanders 29-1, J Thomas 29-1, H N Bates 29-4, J Sanborn 28-1, Joel Gulick 28-16, Edwin Edson 29-1, Mrs O T Boothe for Mrs Minnie Babb 29-1, Amy Ridgway 29-1, L C Tolhurst 29-1, Noah Holloway 27-9, C R Austin 29-21, E Zimmerman 29-1, L L Glover 28-20, C B Spaulding 29-5, B G St John 28-10. \$2.00 each.

Z K Stetson 28-1, A Wenger 28-1, I Cooper jr 28-1, A Adair 29-1. Each 50 cts.
P Potter \$2.00, 29-3, J L Hobart \$2.50, 29-1, E Bellows \$1.50, 27-1, J M Ballou 75c, 28-1, J Sawyer \$2.50, 29-1, R Taylor 25c in full, G A Gilbert \$2.25, 29-6, H T Hickok \$3.00, 29-8, Mrs F Glascock \$1.66, 28-1, C Bates \$2.50, 29-1, W L Wheeler \$1.75, 28-16, W Lester 25c, 27-13, D Wood \$1.50, 29-1, L Clark \$2.50, 30-1.

Subscriptions at the Rate of \$3.00 per year

Dr J F Byington \$5.00, 29-1, Mrs O T Boothe \$3.00, 29-4, B F Bradbury \$3.00, 30-1.

Books Sent By Mail.

S G Davis 25c, J W Lonsdale 25c, Mrs F Glascock 34c, A D Rust 15c, Mrs E Chadwick \$1.10, P Potter \$1.91, H Loomis 50c, L H Winslow 50c, A H Robinson \$2.25, W D Dickinson \$1.00, W Haskins \$1.35, E Thompson 25c, H C Merriam 25c, L D Chaffee 25c, M L Maxson 17c, E Edson \$1.00, Z K Stetson 60c, A Ridgway 15c, J Coal \$1.35, N Bisbee 58c, L C Tolhurst 57c, J Eggleston \$1.00, E Livingston 50c.

Books sent by Express.

H E Carver, Marion, Linn Co. Iowa, \$2.00. H W Decker, Monroe, Green Co. Wis., \$20.00.

Cash Received on Account.

I D Van Horn \$2.25.

Gen. Conf. Missionary Fund.

E Thompson \$2.75, E M L Cory (deceased) \$7.50, Mrs A F Stansell 50c.

Michigan Conference Fund,

H L Smith 50c.

For Bro. White.

I J Howell \$1.00.

For Bro. Loughborough.

J Sawyer \$2.50, I J Howell \$1.00

To Pay Expenses on Draft Publications.

A D Rust \$1.