

ADVENT REVIEW



And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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FORTITUDE.

I AM tired and weary; fain would I lay down
The weapons of warfare, and take the bright crown,
Be robed in pure white, sing the conqueror's song,
Shout glory to God with the angelic throng.
But trials await me; I will not repine,
But cry Abba Father, "Thy will, but not mine."
Yea, prove my love for thee and help me to stand,
Till my robes are made white in the blood of the Lamb.

I am tired and weary; yet onward! still on!
My motto shall be, till the victory is won;
Nor lay down my armor, the conflict give o'er,
Till safely I stand on the glorified shore,
Where, free from all trouble, all sorrow, and pain,
With saints and bright angels I ever shall reign,
Earth's tempests and storms I will bravely endure;
Be firm to the end, and redemption secure.

M. E. GUILFORD.

Castalia, O.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,
PREACH THE WORD. 2 Tim. iv. 2.

A LITTLE WHILE.

BY ELD. JOHN MATTESON.

"A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father." John xvi, 16.

THERE is no subject of more thrilling interest and vital importance than the soon coming of our blessed Redeemer. In him center our best affections, and the brightest rays of hope cluster around the dawn of that day, which shall bring to our waiting hearts the bright and morning star. Then faith will be changed to joyful sight, and we shall behold Him whom we have adored, of whom we have talked, for whom we have waited. The thought that he is near is a joyful one. And the assurance that we shall behold the King in his beauty, and see the glory which he had with the Father before the world was, makes us tired of this dark world, and long for the appearing of Jesus.

In the text we have a sweet assurance of the fact that Jesus is not slack concerning his promises, but he will come again, and we shall certainly see him. And our minds are led out to consider that the fulfillment of these promises is now very near.

On this subject we shall endeavor to present: 1. The time of waiting. 2. The joyful meeting. 3. The reason why we must wait.

1. *The time of waiting.* "The Word was made flesh and dwelt among us, and we beheld his glory, a glory as of the only begotten of the Father." And while Jesus dwelt among us, he faithfully fulfilled his mission,

and instructed his followers in the heavenly things. "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." As long as he was with them he was their counsellor and joy. "Can the children of the bridechamber mourn as long as the bridegroom is with them? but the days shall come when the bridegroom shall be taken from them, and then shall they fast." Christ instructed and prepared his disciples for this time of fasting or waiting. While he was with them, their eyes beheld him, they handled him with their hands, and their ears heard his gracious words. But only a little while could he stay with them. "Little children, yet a little while I am with you. Ye shall seek me, and . . . whither I go ye cannot come." His home was not here. He must return to his Father's house. There is his home, in the mansions of light and glory.

Must thou go away so soon, dear Saviour? Thy stay with us is so short. Can we now be favored with thy presence no longer? We have groaned and suffered, sweat and toiled. Generation after generation is swallowed up by that cruel monster, death. He is ready also to seize us. We had trusted that thou shouldst now deliver us. Thou hast come as our best friend to bless us, and thou hast the power of eternal life. Thy presence with us has been a light in darkness. Thou hast taken down our harps from the willows, when we sat as mourning captives by the rivers of Babylon. Thy sweet melody has moved our hearts. Thou art he whom our soul loveth. And we verily believed that thou wouldst at this time restore again the kingdom to Israel. But now thou wilt leave us. We tremble and fear. Must our joys be turned into mourning, and our hopes so soon be blasted? Oh, no! we cannot endure the thought. Dear Saviour, stay. We beseech thee abide with us.

"Let not your hearts be troubled; ye believe in God, believe also in me. . . . I go to prepare a place for you." "I will not leave you comfortless; I will come to you." "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you." "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

This is truly comforting. Our friend and master will not leave us forever. He will come again. We rejoice in the thought. Yet it may be a long while. Perhaps the promises of his coming may be delayed. We would like to know how long. How long, dear Lord, wilt thou tarry?

"A little while, and ye shall not see me; and again a little while, and ye shall see me." "Then said some of his disciples among themselves, What is this that he saith unto us, . . . A little while? We cannot tell what he saith." "Now Jesus knew that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be

turned into joy. A woman, when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

Now the disciples began to understand the Saviour. And although in the hour of bereavement they were discouraged, yet, after his resurrection, Jesus continues to instruct them, with much patience, concerning the kingdom of God. And afterward the Comforter brought it all with renewed power to their minds. Then they understood clearly that "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Blessed thought! the waiting time is but for a moment. And concerning the time when they shall receive this glory, they were steadfastly and continually looking forward to the glorious appearing of our Lord and Saviour Jesus Christ. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he who is our life shall appear, we shall be like him, for we shall see him as he is."

That this waiting time is but a little while, is true as regards all the children of God since the time of our Saviour. Compared with the glorious eternity, it is very short. And all its tribulation is not to be compared with the exceeding joy of the world to come. Yet the waiting time often appears long to us, and the more so, the more earnestly we long to behold the coming King. "Thy kingdom come," ascends from a thousand waiting hearts. The knee is bent, the face bedewed with tears. Sins are confessed, and a deep and daily experience sought. With contrite hearts God's people plead for a preparation, and an inheritance with Jesus in his kingdom.

The waiting time is a time of groaning. The whole creation groaneth. The curse is resting more and more heavily upon man and beast. Iniquity abounds. Genuine love is more scarce. Wars and perplexities increase. Famine and pestilence stalk through the land. Oppression and tyranny rule. Fashions and passions, perverted appetites and corrupt habits, are worshiped and obeyed, like mighty idols. The fearful flood of sin threatens to swallow up all that remains of piety and godliness. There is no fear of God, no respect for his truth. Thousands of poor laborers, toiling beyond their strength, groan, being defrauded in their wages. Widows and fatherless, the sick and dying, the whole suffering humanity, groan. And we also groan in ourselves, and cry out, How long, O Lord, holy and true? It is true, the groans can last but a little while. Yet it is heart-sickening to hear and see all this misery, and to share in the imperfections of this lower world. But here we are, still groaning, waiting for the redemption of our bodies, and crying, How long, O Lord, how long?

The last days are a special time of waiting to the remnant of God's people. When the first message was sounded, their expectations were raised high. This world with its joys looked dark, and a light from Heaven seemed to rest on God's waiting people. They

looked for a city which hath foundations, whose builder and maker is God. And as light shone from this city, it appeared to be so near. Saints were aroused, and sinners converted unto God. The mighty proclamation, "Fear God, and give glory to him," worked like a hammer that breaketh asunder the rocks. All eyes were directed toward the coming King. Evidences accumulated. The very work itself proved that the band of God was in it. Yet they were disappointed for a little while. They must become a byword and a rock of offense to the wicked and scoffing multitude. The second and third angels' messages must also be sounded. The remnant must learn to develop the patience of the saints. "Here is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus." The two-horned beast must perform his work of lying wonders and persecution. And the saints, on the other hand, must learn deep humility, and come into the unity of the faith. They must all be one, as the Father and the Son are one.

The commandments of God have long been neglected. The Sabbath has been trampled under foot. But God will vindicate his own truth. His people will glorify him also in remembering the holy Sabbath of the Lord. And they must learn to do this not only outwardly, but from the heart. They must learn to spend the six days in such a way that their worship, and meditations, and prayers, on the Sabbath, can be approved by our heavenly Father, and cause angels to rejoice.

The faith of Jesus must also be brought out, clear and connected, and lived out daily and conscientiously. We must have the refreshing from the presence of the Lord. And ancient holiness, piety, love, and faith, must be revived. Thus, and thus only, can we be ready to meet our coming Lord. Only through a living experience and deep trials, can we be brought to cry night and day unto God for deliverance. Then the long night of sin will reach its deepest darkness, and the day of glory be right upon us. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth before the door." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly; hold that fast which thou hast, that no man take thy crown."

Brethren, we are in the time of waiting. Let us not grudge, but wait together, weep and pray together, labor and suffer together, until Jesus comes.

2. *The joyful meeting.* "Again a little while, and ye shall see me." Jesus is coming. He is now standing before the door. "Soon a cloud of glory will bring the coming King. Thousands of angels are coming with him. I shall meet him. I shall see him for myself. In my flesh shall I see God. Hush ye tattlers, and idlers, and scoffers. Cease, ye cares, and toils, and pains. Be still, O my soul, and wait for the Lord. Go ye rich men to your pleasures, ye gay to your festivals, and theatres, and mirth. Cry peace and safety, ye slumbering professors, and dream of coming glory, in your rich pews. Boast of your splendid buildings and popular theories, human fame and great numbers. I am going to a happier meeting. Your daubed walls shall not stand. But the truth of God shall stand. It is firm and eternal. Harken and obey before it is too late, and go with us to this happy meeting."

We shall meet Jesus there. I want to see my Saviour above all others. I have never seen him. How does he look? He must be very glorious to behold. I tremble with anxious expectation at the thought. I cannot express my feelings. Will he give me a holy kiss and embrace me in his arms of love? I would stand away off behind all the rest. I am so unworthy. But oh! I want to be there. I want to look at that head which wore the crown of thorns for me, and hung down in death. I wish to behold the hands that were nailed to the cross, and take them in my hands. I stand amazed. Admiration, wonder, and love, fill my soul. I lift up

mine eyes. They meet his. He knows me. He is acquainted with all my sins and wanderings. He also knows my struggles and prayers. He has fixed his eyes upon me. A flame of love is kindled within. He speaks. What a voice! Sweet and melodious, it sends a thrill of joy through every nerve. He calls my name. Thousands have been called before me. I see them standing at his right hand, with glittering crowns and white robes, and each one has a harp of gold. Is this a dream? No, no. It is a glorious reality. I go forward. With his own soft hand Jesus places the crown on my brow. Glory, glory, glory, hallelujah! He also bestows upon me the white robe and the golden harp. I look at Jesus, and then at my robe and harp. I want to shout and leap for joy, and sing and play, immediately. But hush, I must wait and sing with the rest. There is order in Heaven. I also receive a happy assurance of an eternal inheritance in the new earth. And then I take my place among the glorified. Now I know I am forever with the Lord. We were caught up together in the clouds to meet the Lord in the air, and have gone home to the city to be with Christ till the earth shall be renewed. Then we join in the rich and melodious songs of Heaven. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

We shall meet with the angels there. They did minister to our wants while we were pilgrims. How happy we are to behold them face to face. To rejoice with them, and they with us. We feel thankful for their services, and they are happy in having done the will of God. Then we sing of redemption and pardon, and of the blood in which we washed our robes, and how we gained the victory over the world. And they listen with admiration. Then again we sing together, and make the arches of Heaven ring. All have joy and glory enough. All adore and worship the Father, and his Son, the illustrious Prince of Peace.

We shall be gathered home with the saints of all ages. The graves are opened. The dead arise. The living are changed in a moment. They go together to meet the Lord. Here are the patriarchs and prophets, the apostles and their followers. The mother embraces her long-lost child. The faithful husband greets the wife who left him to mourn with his motherless children. Our beloved brother, who died so suddenly, and was called away from his sorrowing family, returns from the land of the enemy. It is but as yesterday, he cries, when I left you. And they, forgetting their tears, and groans, and restless nights, cry out, Glory to God. His name be praised forever. The humble servant who left wife, and children, and home, and toiled in a cold and frowning world to speak of Jesus, will also be there. And all who are faithful and love Jesus will be a happy, unbroken family in the kingdom.

Hark! There is a call, Come to the marriage supper of the Lamb. Here we sit down with Abraham, Isaac, and Jacob, in the kingdom of God. The Lord shall make his servants "sit down to meat, and shall come forth to serve them." "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom." Then we drink the new wine with Jesus in his Father's kingdom. And like mighty thunderings we shout, "Alleluia; for the Lord God omnipotent reigneth."

3. *The reason why we must wait.* "Because I go to the Father." Why did Christ go to the Father? "I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. But if I depart, I will send him unto you." There was yet a great work to be done. Christ was to be an intercessor, or high priest before the throne of God, and minister in the heavenly sanctuary. And on the earth he would carry on the work by the Comforter or Holy Spirit, who should work with the word, and dwell in the hearts of his followers. The work must be carried on until the last saint is gathered in, the last stone placed in the spiritual temple. Still the work is going on. And as the end is nearing, and the perils of the last days are upon us, we need a deeper experience in the things of God.

Solemn scenes are before us. Awful vengeance is speedily coming upon the enemies of Christ. The little

while, before Jesus' coming, is nearly expired. Time is precious. Eternal interests are at stake. Our thoughts, and words, and actions, each day help to develop our character, and fit us up for the kingdom, or make us more ripe for destruction. May God help us to be in good earnest; to seek first the kingdom of God and his righteousness, that we may at last meet with Jesus, and wear a crown of glory in his peaceful domains.

Geology and the Bible;

OR, A PRE-ADAMIC AGE OF OUR WORLD DOUBTFUL.

GEOLOGY is "the science of the structure and materials of the earth." Genuine Geology is as true as the Bible, and it does not contradict the Bible; for truth cannot contradict truth. Yet it is strange that some should pretend that there is a discrepancy between this science and the Bible; and it is stranger still that some professing to believe the Bible, should adopt views purporting to be based on Geology, which are antagonistic to plain Bible facts, and yet claim that there is harmony between their views and the Bible.

These inconsistencies arise from the fact that all that passes for Geology is not Geology. Geology as a science is only in its infancy, and there is much that claims to be Geology, which is but an abuse of that science, and, to use the language of an apostle, is "science falsely so-called." Of this science we should beware, especially as its tendency is to lead us away from the Scriptures of truth.

And in our judgment there can be no greater and more dangerous abuse of Geology, than the idea which makes this science teach that our world is more than six thousand years old; that there was a pre-Adamic age consisting of immense periods of time, represented by the six days of creation, during which there lived mammoth beasts, and a race of human beings much larger than men now living, indicated by huge skeletons, occasionally found in the bosom of the earth. We consider that this view is dangerous for the following reasons:

1. It contradicts the Bible record of creation, which says that in six days, and not six immense periods of time, God made heaven and earth and all that in them is. See Gen. 1, and the fourth commandment. Mark! the Bible says that God made heaven and earth, as well as all that in them is, in six days. It is in the beginning of the first day, therefore, that God created the heaven and the earth, as spoken of in Gen. 1, 1.

One very important feature of history which is to be handed down to posterity, is that it be written in plain language, and free from expressions which would lead the reader astray; and when God causes a history to be written, he will, of course, characterize it with this essential qualification. Consequently, when Moses, actuated by the Spirit of God, called those periods in which Jehovah wrought, days, he simply meant days, and nothing else. Again, the days of creation were composed of the "evening and the morning," just as our days are.

But the same term which is used to denote the length of the periods in which God wrought, is also used to denote the length of the period in which he rested. If, therefore, the six days of creation were immense periods of time, or millions of years, the seventh day was also an immense period of time. And as Adam was created on the sixth day, he must have lived a part of an immense period of time, one whole immense period, the seventh day, and hundreds of years besides. How much would this make? One million of years, at least. But the Record says, "And all the days that Adam lived were nine hundred and thirty years; and he died." Gen. v. 5.

2. The idea of a pre-Adamic period of our world, as above described, is also dangerous in that it leads men to overlook the degeneracy of our race, the idea of a flood in which perished a mighty and long-lived race, and the idea that men were once larger and stronger than they now are, as can be seen by tracing back the pages of history, whether sacred or secular, and by our own experience. All know, or should

know, that this generation is inferior in strength and build to former ones, and that the race is still degenerating; so that the achievements of this age are not owing to the unwonted physical or mental power of its inhabitants, but to the benefits of the experience of all past ages, as well as of the present.

When we therefore find mammoth human skeletons, we need not trace them to a pre-Adamic age, neither need we overlook Geology, nor have Geology contradict the Bible. But both Geology and the Bible speak to us with one harmonious voice, telling us that we are sadly fallen and degenerate; that there was once a flood; that God is just and will punish the violators of his laws.

In the light of this view, we can read the following extracts from an old work entitled "The wonders of Nature and Providence," with thrilling interest. In speaking of the period before the flood, the writer says, on pp. 67, 68,

"First, in the book of Genesis, 6th chapter, verse 4th, it is said, there were giants in the earth in those days! This was previous to the deluge, and the inhabitants of that time lived to the age of many hundred years. There can be no doubt that the people of that age possessed a hardness of constitution, and a robustness of person, quite unknown to the present inhabitants of any part of the globe. From this very circumstance of longer date of life, greater magnitude of person might be expected as the natural result. If so, where then is the absurdity of supposing them to be, in general, persons of greater stature? If at the present day, there are found persons who are exceptions to the common size of men, of which Dr. Adam Clarke, of London, gives us the account, in his Scripture comment upon the subject of giants; viz.; that "he had known a young man who measured eight feet and six inches in height. . . . If, therefore, at this day such a monster of a man is known to exist, how much more may we say, and with confidence too, that in those ages when men lived longer on the earth, there were exceptions to the general size of men of a more monstrous and astonishing description?" The author then proceeds to give a Bible account of giants and nations of giants in olden times, in which men are proved to have been from eight to fifteen feet high.

On pp. 65, 66, the author refers to a "memoir read before the academy of sciences at Rouen, in which M. Le Cat gives the following account of giants:"

"Profane historians have given seven feet of height to Hercules, their first hero. . . . The giant who was shown in Rouen in 1735, measured eight feet and some inches. The emperor, Maximin, was of that size; Shenkins and Platernus, physicians of the seventeenth century, saw several of that size, and Giropius saw a girl who was ten feet high. The body of Orestus, according to the Greeks, was eleven feet and a half; the giant Galbara, brought from Arabia to Rome under Claudius Caesar, was near ten feet, and the bones of Lecondella and Pusia, keepers of the garden of Sallust, were but six inches shorter. Funnam, a Scotchman who lived in the time of Eugene II., king of Scotland, measured eleven feet and a half; and Jacob Le Maire, in his voyage to the straits of Magellan, reports that on the 17th of December, 1615, they found at Port Desire several graves covered with stones; and having the curiosity to remove the stones, they discovered human skeletons of ten and eleven feet long. . . . Rioland, a celebrated anatomist, who wrote in 1614, says, that some years before there was to be seen in the suburbs of St Germain the tomb of the giant Isoret, who was twenty feet high. In Rouen, in 1509, in digging in the ditches near the Dominicans, they found a tomb containing a skeleton whose skull held a bushel of corn. . . . Platernus, a famous physician, declares that he saw at Lucerne the true human bones of a subject which must have been at least nineteen feet high."

Huge skeletons have also been found in this continent, from the coast of the Atlantic in the East, to the wide-spread prairies in the far West. Quite recently a "charnel house" is said to have been found in the stone quarries on the east bank of the Connecticut, showing that men were once larger than they are now. See *Central Christian Advocate* of Nov. 14, 1866. Facts of the same nature might be greatly multiplied. But let these suffice for the present.

D. T. BOURDEAU.

Work While the Day Lasts.

THERE are many points of faith which are encouraging to the professor, but it will do us no good to believe all the present truth, unless we have corresponding works. It is needful that the Christian should have faith, but a man is not justified by faith only.

Dear reader, you sometimes wonder why your heart is not filled with the sweet, melting Spirit of God, as it was when you first believed the truth. Are you as zealous of good works as you then were? or are you growing cold and formal? You then believed there was one God, who created the heavens and the earth in six days and rested the seventh; you commenced keeping the Sabbath, and by your works you were justified; our heavenly Father was well pleased, and blessed you abundantly.

You believe that Jesus entered the most holy place in the heavenly sanctuary, that the judgment commenced with the righteous dead, and will soon end with the righteous living, that the remnant who are sealed will be pronounced by Him a holy people; but he that is filthy will be so still. While this is your faith, are you, by your works, proving to others that you believe what you profess? If you are not, you surely will die a spiritual death. "What doth it profit, my brethren, though a man say he hath faith and have not works? can faith save him? Even so, faith, if it hath not works, is dead, being alone." "Was not Abraham our father justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" Jesus proved by his works to the unbelieving Pharisee, that he was the Son of God. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." We cannot move along like the world who think of nothing but "eating and drinking, marrying and giving in marriage," and finally have a home with the pure. Who could expect a home in that happy land, without first "cleansing himself from all filthiness of the flesh and spirit?" without living soberly and righteously in this present evil world?

Do not lag behind and look with suspicion upon the work of God. Come forward, and with the messengers put your shoulder to the wheel. Arise, awake from that death-like stupor, and help speed on the last message of mercy to a dying world. Show by your lives of self-denial at home, and the giving of your means to help spread the truth abroad, that you believe what you profess. "By their fruits ye shall know them."

I feel solemn when I think the angels will soon cease pleading. To those who are slow to work it will be said, "They are joined to their idols, let them alone." Oh! I entreat of you, be not satisfied with a mere form of religion. In the last days there shall be a class of professors, "Having a form of godliness, but denying the power thereof; from such turn away." Such only carry darkness with them. I hope all the dear ones now keeping the Sabbath of the fourth commandment, will awake to their true condition before High Heaven. Be not discouraged if you are exceeding sinful, for "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

"Wake up brother, wake up sister,
Seek, oh seek, this holy state!
None but holy ones can enter
Through the pure celestial gate."

ANGELIA J. EDMUNDS.

Ann Arbor, Mich.

Your Evenings.

FATHERS, husbands, brothers, where and how do you spend your evenings? At home with your families? Do you help to make home happy and cheerful after your day's toil is done, choosing for your society those whom you have sworn to love, cherish, and protect? Do you, by your presence—that which your wife above all earthly things prizes most highly—

cheer her whose labors cease not, but who cheerfully toils on from early rising to the late hours of the night, to keep yourself, your little ones, and your homes tidy and comfortable? Do you appreciate home with all its comforts and enjoyments, realizing that it is what the world cannot give? Do you say by your acts that you love your family better than all else earthly besides? Do you strive to have your influence felt and known for good? Do you strive to make yourself a pattern to be loved, honored, and imitated? Or do you merely make home a stopping place, convenient to eat and sleep in? Are the sacred precincts of home a reservoir for all the bitterness of your heart and the outpourings of your uncontrolled disposition? Do you find home convenient only when sickness and calamity befall you?

Fathers! husbands! brothers! sons! is not your time spent somewhere where it ought not to be? Are you mingling with the gay, with the ungodly, with the "lovers of pleasures more than lovers of God," and not separating yourself from "the unclean?" Do your jests sound as high, your laugh ring as loudly as that of the inveterate bacchanal and the most irreligious, around the public fireside? You profess Christ and the teachings of the meek and lowly; but could the attentive ear detect it? Leaving unquestioned the circumstances that brought you among the men of sin, would the stranger know that you had ever tasted the pure waters of life—been bought with a price and born again?

Ah! you are parleying with the Evil One at the expense of your soul; you are compromising with the Devil, and may make one concession too many. The Evil One tries to make you believe you are not doing wrong; but your path is fearful, and God pities you. Will you not accept his love? O let its sanctifying influence shed its rays upon your wasting soul! You want to do right, you mean to do better, and have often felt condemned. Why then will you not begin just now? Grieve not the tender Spirit from you. Begin with a determination, and you will find home happy. It cannot be cheerful unless you help make it so. Put away selfishness; try your Bible and your religion, and you will succeed.

ETTA BOOTH.

Bible and Tradition Contrasted.

"In the day thou eatest thereof thou shalt surely die."—*God*.

"Thou shalt not surely die."—*Satan*.

"The soul that sinneth it shall die."—*God*.

The soul that sinneth it shall not die, but shall live forever, or have eternal life in misery.—*Man*.

The wages of sin is death; but the gift of God is eternal life through our Lord Jesus Christ.—*Paul*.

The wages of sin is not death, but eternal life in misery without Jesus Christ.—*Man*.

He that hath the Son hath life; he that hath not the Son hath not life.—*Christ*.

He that hath not the Son hath life inherent in himself, and will live forever without Christ.—*Man*.

And this is the record that God hath given to us, eternal life, and this life is in his Son.—*John*.

We have no need of any such record or information, for we have this life in us of ourselves.—*Man*.

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel.—*Paul*.

Christ has not brought life and immortality to light through the gospel; for a man knows that he has life and immortality abiding in him without Christ or his gospel.—*Man*.

Who art thou, O vain man, that repliest against God? Know this, that God only hath immortality. 1 Tim. vi, 15, 16.

J. A. GREGORY.

Durand, Wis.

THE sweetest word in our language is Love. The greatest word in our language is God. The word expressing the shortest time is Now. The three make the sweetest duty man can perform.

The Commentary.

Tell me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*M. Cheyne.*

The Bible.

THE character and office of this holy Book are thus beautifully and impressively set forth by Pollock in his Course of Time:

"Hast thou ever heard
Of such a book? The author, God himself;
The subject, God and man, salvation, life,
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no bounds,
Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely! only star which rose on Time,
And, on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of Heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.
By prophets, seers, priests, and sacred bards,
Evangelists, apostles, men inspired,
And by the Holy Ghost, anointed set
Apart, and consecrated to declare
To earth the counsels of the Eternal One,
This book, this holiest, this sublimest book
Was sent."

The Man of Sin.

"Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. 2 Thess. ii, 3, 4.

BOWER's History of the Popes, Vol. iii, p. 428, bears the following testimony to the character of the papacy, showing the fitness of the apostolic description given above:

"To one who has become acquainted with true Christianity, as exhibited genuinely in the oracles of God, it is ineffably monstrous and overwhelming to contemplate the orgies and the impieties of the papacy! *The man of sin, the son of perdition, that wicked,* and other such designations of Holy Writ, are plainly fit and proper; and to a mind well informed and unprejudiced, or uncommitted to the interest of the *Beast*, their applicability and their truth are plain and indubitable. No wonder the popes oppose the distribution of the Scriptures among the people! It is in their impartial and eternal light, that the abomination of the whole system, both foundation and superstructure, appear in all their lurid horror—the invention and the masterpiece of hell!"

Authenticity of the Mosaic Record.

THE formation of man, with all his full-grown powers of body and mind—primeval rectitude, federal character and fall—the promised Saviour and his predicted victories—the patriarchal age—the deluge—the foundation of the new world—the settlement of the mother country—the division of the earth—the confusion of tongues, and the dispersion—the early settlement of Egypt—the rise and fall of the Assyrian empire, even to the names of all its successive princes from the first to the last—the origin, peculiarities, and overthrow of the Hebrew state—the progress and decline of Canaan, Persia, and Media,—are all familiar topics of Biblical history. Ancient cities, too,—Thebes—the No-Ammi of Nahum—Nineveh, Jerusalem, Babylon, with all that rendered them the wonders of the world, would be traced to the remote darkness of the fabulous age, but for the Old Testament. The only authentic history of these remote events and kingdoms is in the pentateuch and in the prophets. Before the days of Moses, there were no historical records either in Assyria, Egypt, Phoenicia, Chaldea, or Greece. No other historian has lived at so remote a period as the exodus from Egypt. Dr. Winder shows, at considerable length, that Moses is the only man who had any considerable materials for Egyptian history; as the ancient learning of Egypt must have been chiefly lost by the excision of the first-born and the disasters of the Red sea. Since the priests,

the more common depositaries of learning, usually attended in their wars, the people who were left behind must have been chiefly the common people: so that for a long time after this disaster, Egypt was involved in ignorance and darkness; nor is this nation subsequently mentioned in the Hebrew Scriptures until the reign of Solomon. "Moses was the father of history." Infidels have affirmed, there were astronomical calculations in Babylon that reached back to a period much farther than the Mosaic history; which, therefore, if true, invalidate the entire account given by Moses. This assertion has received a very conclusive refutation from the astronomical calculations of Bedford. But there is a fact stated by Gillies, in his history of Greece, that confirms the calculations of Bedford. This historian states, that, after the conquest of Babylon by Alexander, he "eagerly demanded the astronomical calculations that had been carefully preserved in that ancient capital about nineteen centuries. By the order of Alexander, they were faithfully transcribed and transmitted to Aristotle," who was the preceptor of this prince. And "they re-mounted to twenty-two hundred and thirty-four years beyond the Christian era," a period not even so remote as the deluge. There is no history that can be so safely relied on, or that is so ancient, as the Mosaic history. Every other attempt at history, until the reigns of David and Solomon, is but a mass of shapeless, re-arranged tradition, as corrupt as it is fabulous. Long after this time, indeed, the pages of writers, esteemed the most authentic, are disfigured by absurd and disgusting fictions. This defect in the annals of earlier times must be everywhere and deeply felt, if we exclude the information obtained from the Bible. There only is the deficiency supplied. Sanconiatian, Berosus, Ctesias, and Manetho are the oldest human historians; "but Moses was five hundred years before the first, and more than a thousand before the last."—*Sears' Hist. Bible.*

Paradise and the Tree of Life.

"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Rev. ii, 7.

WHERE is this paradise? In the third Heaven; for so Paul writes to his Corinthian brethren. He says he once knew a man, referring to himself, caught up to the third Heaven. 2 Cor. xii, 2. In verse 4 he calls the same place paradise, thus locating it in the third Heaven. In this paradise is the tree of life. There is but one tree of life brought to view in the Bible. It is mentioned six times, three times in Genesis, and three times in the Revelation; but it is used every time with the definite article *the*. It is *the* tree of life in the first book of the Bible, *the* tree of life in the last; *the* tree of life in the "paradise" (Septuagint) in Eden at the beginning, and *the* tree of life in the paradise of which John now speaks, in Heaven above. But if there is but one tree, and that was at first upon the earth, it may be asked how it has now come to be in Heaven? To which the answer would be that it must have been by a translation. There is no possible way that the same identical body which is situated in one place, can be located in another but by being transported bodily thither. And that the tree of life and paradise have been removed from earth to Heaven, besides the necessary inference of this argument, there is good reason to believe.

In 2 Esdras vii, 26, occurs this language: "Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen that *now is withdrawn from the earth.*" There is evident allusion here to "the bride, the Lamb's wife," Rev. xxi, 9, which is the "holy city, New Jerusalem," verse 10, Gal. iv, 26, in which is the tree of life, Rev. xxii, 2, which is now "withdrawn from the earth," but which will, in due time, appear and be located among men. Rev. xxi, 2, 3.

The following paragraph on this point we quote from Kurtz' Sacred History, p. 50:

"The act of God in appointing the cherubim 'to keep the way of the tree of life,' Gen. iii, 24, in the garden of Eden, likewise appears not only in an aspect indicating judicial severity, but also in one which conveys a promise full of consolation. The blessed abode from which man is expelled, is neither annihilated nor even abandoned to desolation and ruin, but withdrawn from

the earth and from man, and consigned to the care of the most perfect creatures of God, in order that it may be ultimately restored to man when he is redeemed. Rev. xxii, 2. The garden, as it existed before God 'planted' or adorned it, came under the curse, like the remainder of the earth, but the celestial paradisaical addition was exempted, and entrusted to the cherubim. The true Paradise is now translated to the invisible world. At least a symbolical copy of it, established in the holy of holies in the tabernacle, was granted to the people of Israel, after the pattern which Moses saw in the mount, Ex. xxv, 9, 40, and the original itself, as the renewed habitation of redeemed man, will hereafter descend to the earth. Rev. xxi, 10."

Overcoming.

How joyful the thought, when darkness presses in from without, that you can have the assurance within, that you are making progress in overcoming an evil heart.

What light and peace fill the soul, when you think of difficulties overcome, sins abandoned, evil desires eradicated, enmities, bitterness, envy, rooted out from the heart; and past progress in this direction then encourages you to further efforts to perfect this good work.

How happy to think in your heart, I am willing to do all required of God's people, to deny self, as Christ did, that I may have his smile and assurance of pardon.

You had a little habit of holding a slight grudge against your enemy, or against an inconsistent professor who tried your patience to the quick; but you prayed blessings on his head, whenever evil suggestions crept softly into your heart, and now you have overcome that evil thought, though it came noiselessly to the door of your heart a hundred times, yet you always treated it with such cold neglect, and prayed so persistently against it, that the wicked suggestion crept away ashamed.

You have, with God's people, moved forward in every reform. Little by little, you have carried out these reforms. At first, you did this so imperfectly, so weakly, that you feared for yourself; but every little advance paved the way for another, greater and more perfect reform. God helped you, and you outdid yourself. This led you to give the glory to God; but who can tell what inward joy it gave you, so refreshing, and encouraging, as step by step you descended into the quiet valley of humility, where the spirit of pride is vanished and forever excluded?

It may have been a long struggle and a painful conflict, but so far the victory is yours. But you rejoice, and well you may, for it is more to you than thrones and diadems, and all the enemy can possibly confer.

But still you have a conflict before you. God's people have advanced but to the fourth round of the ladder, namely, temperance. Some are stumbling fatally here, but let us make good our hold upon this round, for our patience is next to be tried.

We rejoice in past victories, but with trembling, for an arduous work lies before us. Yet we do not distrust the Lord, but believe we can fully overcome with his heavenly aid.

Oh, what joy it gives you in your solitary moments to think of what God has done for you, and what he has promised to do, if you are faithful.

Soon the time will expire, and the work will be accomplished, and you with all of God's people will fully overcome, and his seal be set upon you. How happy will it make you then to think, I have chosen God to be my God, and his people to be my people. I have denied self and crucified my lusts. I have heeded the straight testimony, and have revered God, his law, and his servants, and have loved his ways and his people. I have carefully sought their good and the building up of the cause of truth. My means, my influence, and my time, have I devoted to God. Yet all is too little. I gave all up, but alas, how long I hesitated, how long I opposed. Why did the Lord forbear?

Yet, this same unworthiness, the blest assurance that God has wonderfully condescended to save you, will fill you with joy, and suffering may keep you humble.

JOS. CLARKE.

The Burning of the Earth.

"The earth," says Peter, "and the works therein, shall be burned up." This misquotation occurred in an article in Review No. 26, Vol. xxviii, credited to the Independent. I took special notice of it, for it is just what we so often hear affirmed, and even, by those who mean to understand what they read, simply because it has been said so many times, that they never stop to look at the grammatical construction. But let a similarly expressed sentence occur in a geological account, and it would be esteemed the sheerest stupidity, not to say ignorance, to make the *also* refer to the coming clause, instead of the preceding one. Peter affirms, or rather the Holy Ghost directs him to affirm, "that the elements shall melt with fervent heat; the earth also."—The earth shall what? Why, melt with fervent heat, just as we should expect it would, if, as geologists inform us, only a hundredth part of the earth's diameter is in a solid state and the rest fire.

The remainder of the passage is unmistakable; and yet we might as readily expect a blunder at the word *therein*, as at the word *also*. But all concur that the works of the earth are to be burned. I am not aware that any believer of the Bible has ever sought to spiritualize or symbolize away this affirmation of scripture. But there may be room for honest differences of opinion regarding the *works*. Are only the works of man meant? or are the works of God and man alike to be burned?

An aged descendant of the staunch old Scotch covenanters once asked me my opinion concerning the destination of our earth. Having told him, he replied, "That is just it. If I had erected a beautiful mansion, and had let it pass into possession of bad occupants, would I needs burn the mansion in order to be rid of them? No. I would simply eject them, give my dwelling a thorough renovation, if needful, but preserve it for other and better recipients."

And this is just what the Bible plainly teaches is to be done. Out of Christ, "our God is a consuming fire." Heb. xii, 29. But they who are Christ's, will ere this be safe in Heaven, having been caught up to meet the Lord in the air, and so evermore to be with him. 1 Thess. iv, 17. To be with him when the New Jerusalem comes down from God out of Heaven,—with him when the renewed earth, cleansed by purifying fires, shall have become the abode of the righteous.

The thought is not original with me, but has struck me with great force, that even at a time when God saw that wickedness was great in the earth, a deluge of water sufficed to cleanse it; but it did not remain cleansed, and God saw that the increased corruption could only be expunged by the "fire against the day of judgment and perdition of ungodly men." 2 Pet. iii, 7.

Milton says:

"The world shall burn, and from its ashes spring New heavens and earth, wherein the just shall dwell; And after all their tribulations long, See golden days, fruitful of golden deeds."

The council of Nice, A. D. 325, says, "We expect new heavens and a new earth, according to the Scriptures, at the appearing of the great God and our Saviour Jesus Christ. And then, as Daniel says, 'The saints of the Most High shall take the kingdom,' and there shall be a pure earth, holy in the land of the living and not of the dead," &c.

Would that more of those who profess to preach the gospel, felt the divine impulses that moved C. Mather in Boston in 1700. At that time he said, "But this word of God is in my mind, like burning fire shut up in my bones, nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire. Yea, should some Nero command me to be burned in the flames, I will not cease to preach and foretell, with earnest voice, the dissolution, renewal, and purification of the world by fire."

Are there not many longing hearts ready to respond with Dr. Doddridge? "Let that illustrious day come with all its horrors. We shall go from a dissolving

world to the new heavens and new earth, wherein righteousness forever dwells."

It is really surprising to see how the doctrine of the coming again of our Lord Jesus Christ, is so quickly ignored by our popular theology. But I ought not to say surprising, for both not the Scriptures foretold all this, unless that pertinent inquiry recorded by Peter, where he tells us that "in the last days scoffers will come, saying, Where is the promise of his coming?" &c., be disposed of as I once heard from the pulpit as follows: The remark was thrown in that now-a-days there were many saying, like the old atheists of Paul's day, (!) "Where is the promise of his coming?" Is comment necessary?

Once, while instructing a Sabbath-school class of bright little girls, one said, in reply to a remark of mine, "I did not know that Jesus was coming to our world again." Would that this not knowing did not extend to older persons. But why wonder? since the apparent avoidance of the theme by those who have assumed the position of watchmen on the walls of Zion, or, what is worse, the tacit doing away of the force of such passages as, "He may stablish your hearts unblamable in holiness in the presence of God the Father, at the coming of our Lord Jesus with all his saints." 1 Thess. iii, 13. Some will scarcely believe this is done, but not a week since, I heard a beautiful and practical discourse from the text, "When he shall appear we shall be like him for we shall see him as he is." Likeness to Christ was the theme till the close, when the appearing of Christ was represented to mean that spiritual manifesting of Christ in the hearts of his followers, and not a hint of anything farther. My own heart felt the lack, but others saw nothing wanting. And once at a funeral, the preacher using for a text the words of Jesus, "I go away, but I will come again unto you," made the coming again refer to the familiar coming up in our remembrance of the various looks, doings, and sayings of our departed friends. These little incidents may seem unworthy a passing record, but I give them as illustrations of the fact that they have taken away the key of knowledge now, as truly as when Jesus pronounced the words to a willfully-blinded class, in the days of his sojourn among mankind.

MARY W. HOWARD.

Malone, N. Y., Dec. 1866.

Sincere, Are You?

ACTING conscientiously? So are the worshipers of Bramah or Boodh; so are the deluded followers of Jo Smith, and millions of others who are groveling in error and darkness. But will sincerity be our passport to Heaven? If the way to life is through the strait gate, which is Christ; and the journey to the celestial city is through the narrow way, which is holiness, or a consecration of all that we are and have to God; and if the moral law is the rule of action, by which we ought to be guided through life; will the Lord accept of any other way, and at last number us among the sanctified? Our Saviour says, "If ye love me, ye will keep my commandments." Here is the test of our love. Is there any difference between the commandments of our Saviour, and those of his Father? Is there any discord or confusion on the Throne of the universe? Reader, If Satan can persuade us to violate one precept of God's holy law, and that habitually, it is all that he asks of us; he knows as well as did the Apostle James, that "he that offendeth in one point is guilty of all." If we pursue a course which is destructive to our health, and which may bring us down to a premature grave; do we not violate the law, "Thou shalt not kill?" If God tells us to "remember the Sabbath day to keep it holy," and that "the Seventh day is the Sabbath of the Lord thy God;" and if we cannot find any evidence in the Bible to the contrary; will the Lord accept of our service in offering him Sunday-keeping as a substitute, although through the influence of false teachers we may be sincere in thus doing? Dare you affirm that the Sabbath was made for the Jews, and for them only, when the Saviour has told us that "the Sabbath was made for man," told us so in kindness, and know-

ing that in these last days men would thus violate the law of God?

A friend of mine, who is led by those who teach for doctrine the commandments of men, read the tract, entitled, "The end of the wicked." His mind was disturbed, and his faith in the eternal misery of the wicked was shaken. I gave him the tract, and he said that he wished to show it to his preacher, Mr. S., and see what he said about it. I asked the Romanist, where in the Bible he found the doctrine of a purgatory? Said he, "I do not know, but if you will go to our priest, he will willingly tell you all about it." So it is; thousands of both Catholics and Protestants, instead of going to the word of God for instruction, have a priest, or Mr. S., to consult with, who is very sure to confirm them in error, in which they will remain until the light of eternity reveals to them the fact that they have not "the testimony of Jesus." We would refer such persons to Acts iii, 22, 23. Truly Moses said: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people."

WM. S. FOOTE.

Pendleton, O.

Who Shall Dwell With God?

In the fifteenth Psalm, this question is answered in the following manner: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart," &c. Moral character and conduct is all that is alluded to in the whole list of qualifications.

The same is true of the reasons given by our Saviour, why the blessed of his Father are welcomed to the kingdom prepared from the foundation of the world. Matt. xxv, 34-40. Those that have fed the hungry, clothed the naked, visited and relieved the sick and imprisoned, will be welcomed to the kingdom, while those that have not done these things will be excluded. Moral character—obedience to the law of God, the law of love, is the test of admittance into the kingdom of God. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city."

Church ordinances, ritual observances, faith and prayer, are not mentioned on the threshold of the kingdom of God. Not because these are not necessary, but because they are only the means for the attainment of the moral character which alone can qualify one for the society of Heaven. As a means, they are necessary, nay, indispensable, but they are not the end.

What folly it is then that hopes for the admission into the kingdom of Heaven by a few words of penitence or prayer, or by being baptized just at the close of a life devoted to the desires of a carnal mind, and characterized by selfishness and vice! Yet many flatter themselves that one prayer upon a dying bed, a drop of water upon their head, or absolution of a priest, will atone for a life of sin, save them from a fabled hell of eternal torments, and usher them into the society of angels and the eternal bliss of Heaven! How preposterous! Yes, and some have made the salvation of infants depend upon whether they have been baptized. It is no wonder that infidels should scoff at such ideas as the following: "Of two children snatched away by disease when twenty-four hours old, one has been baptized, the other not; the angels of Heaven welcome that, the demons of hell clutch this."

Let none deceive themselves with a hope that anything will give them a passport into eternal bliss, with saints and angels, but a life devoted to doing good, out of a pure heart of love to God and love to men. Faith and prayer are indispensable for sinners to approach God, find pardon, and attain to that perfection of moral character that is requisite; but a character formed after the glorious Pattern, conformed to the image of our Lord Jesus Christ, is the test at the gates of the city of God.

R. F. COTTELL.

Watch and pray.

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, FEB. 5, 1867

URIAH SMITH, EDITOR.

To Church Elders.

As several notices have appeared in the Review from Elders of churches, calling upon their absent or unfaithful members to report themselves, &c., and as others are sending in similar notices to appear in the paper, we would say to all whom it may concern, that there are objections which arise in our own mind, and, as we learn, in the minds of others also, against the further insertion of such matter in the paper.

1. We suppose it to be the duty of the Elder of the church to look after the spiritual standing of the members of that church, whether present or absent. No person should move from a church without a perfect understanding with the officers of the church, and if they do, or if there are those living within the bounds of the church, who should have reported, but have not, it is making a transfer of the duties of the Elder to the Review, to take that as a medium through which to call them to order.

2. Should the practice be adopted to any extent, quite a portion of our space would be taken up with matters of only local interest.

Report from Bro. White. No. 4.

In our last, we promised to give a dream which we recently had, and which we regard as strikingly illustrative of the condition of things here. We dreamed of a successful fishing excursion, in which Mrs. W. participated.

If this was our first dream of fishing, however striking might be the fulfillment in another kind of fishing, we might not think it worth telling; but during the time of our entire ministry, for twenty-four years, we have probably dreamed of catching fish a hundred times, just before an ingathering of souls. The size of the persons, and their moral worth, is generally represented by the size and value of the fish.

But what makes our present dream more forcible at this place is, that just before we visited this church four years since, we dreamed that Mrs. W. and self caught a large number of small, plump, and valuable fish. The tour that followed was wonderfully blessed in the conversion of the youth. At Monterey, almost the entire Sabbath School was converted, in a few days, and seventeen were immersed. Next week, we saw the same work here in Wright, where we baptized ten or twelve of the youth. The very next week, we saw a similar work at Greenville and Orleans; and with our own dear people at Battle Creek, there followed, under our labors, a glorious work among the youth. Here we baptized thirteen of the youth, our own two sons among the number. We dreamed of catching many small fish, and we saw, in fulfillment, many young persons converted.

In the recent dream, Mrs. W. and self were fishing, and with much effort caught large fish. But four of the fish caused us much trouble. They were restless, and would get out of the boat into the water, when we would with difficulty pull them into the boat again. This was repeated several times, and we caught no more large fish. We saw no small fish, as they were kept away by the large ones. But when the large ones were all caught out of the way, the water was immediately alive with small fish, plump and beautiful, which we readily caught. I awoke, and behold it was a dream.

If the small fish in a previous dream represented children and youth, the large fish of the recent dream must represent grown persons. And here has been the burden of our labor, for the older members of the church. They have stood in the way of the young, and we have felt that we could not reach them, until the old members were first converted anew. The four large fish that caused us so much trouble, is a part of

the dream most strikingly fulfilled. But the waters are moved, and the work goes on well. And we hope yet to see it extend not only to the youth of the church who need a fresh conversion, but to quite a flock of children still remaining out of the church.

The following resolutions touching different points of importance, which were unanimously adopted, will give some idea of how things are moving here.

1. *Whereas*, The explanations which Bro. and sister White have given of the Reformed Female Dress are consistent, and their reasons for its being healthful, convenient, and modest, are satisfactory; therefore,

Resolved, That it is the opinion of this church that the sisters should adopt it.

2. *Whereas*, It has been a common thing for persons in different churches, who have been reproved by the visions, to make bad use of such testimonies, to their own injury and the injury of the church; therefore,

Resolved, That it is the opinion of this church, that persons corrected by the testimonies should not have said testimonies in their possession, in writing; but they should be deposited with the elder or elders of the church of which they are members; and if they wish to read them, to refresh their memory, they should do it at the house of the elder or elders, and not take a copy of any part whatever of the testimony, in writing, away with them.

3. *Resolved*, That it is the duty of our churches, when sending, as delegates to our General Conference, their poorer brethren, to pay their traveling expenses, and also moderate wages for their time.

4. *Whereas*, We consider the plan of Systematic Benevolence, adopted by our churches, to be reasonable and scriptural, imposing no burden, either on the poor or the wealthy; and,

Whereas, In this church some have failed, not only in giving in their property at its full value, but also in punctuality of payment, therefore,

Resolved, That we, the church at Wright, to encourage uniformity, promptness, and a faithful discharge of our duty, will put in our property at what we would ask the buyer for it, if we wished to sell it, and come up to the figures generally adopted on all that we are worth, including both real estate and personal property of every description, and will make it among our first efforts to bring our tithes and offerings into the treasury of the Lord, with promptness.

Sabbath morning, Jan. 19, we opened the meeting at the usual hour, and spoke half an hour, and Mrs. W. followed for an hour, with great freedom and good effect. In the afternoon, the brethren enjoyed a social meeting. Mrs. W. spoke about an hour. She spoke particularly of the great sacrifice Christ had made for us, yet so few of his professed people were willing to sacrifice for the good of others. Good confessions were made, and there seemed to be a breaking away, and the dawning of better days to this church. Mrs. W. had told certain ones in the church that they needed converting. Some who had relied on an old experience were tempted, saying, "If I have not been converted, it is of no use to try to go further." Mrs. W. told them they needed converting every day they erred from the truth. The following is to the point:

"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James v, 19, 20.

These brethren acknowledged new light, and took fresh courage. The labor has been wearing here, with burdens from some who should, from long experience, be in a condition to help.

Sabbath morning, Jan. 26, we were all happy to meet Eld. Loughborough at the house of prayer. We opened the meeting, and spoke a short time, when Eld. L. gave a timely discourse. In the afternoon he spoke on the subject of health, and was followed by Mrs. W., on this, her favorite theme. First-day, Eld. L. spoke twice. In the afternoon we spoke a few moments, appealing to those who felt that they occupied an unsaved position, and wished to seek the Lord, and wished the prayers of God's servants, to manifest it by rising. Old and young arose. Then we bowed in prayer with the weeping company of aged, middle aged, and youth, and there we mingled our prayers and tears. Several have started anew to seek the Lord and keep the commandments. The way is now open, we trust, for the precious youth.

To-day, Monday 28, has been a good day. The meeting lasted five hours. From present figures, Systematic Benevolence will be raised to ten or eleven hundred dollars. Brethren heartily confessed, and

our company returned to Bro. Root's with cheerful countenances.

We now feel free to leave this place for the present. May the good work still go on. And here we would express our gratitude to this dear people, who, among other smaller acts of liberal kindness, have given us a comfortable sleigh worth \$75, and Bro. Root has kept three of us and team six weeks, worth at least \$60 more. It is good to be strong-handed in point of means, when the impulses of a sanctified heart open that hand freely for God and truth.

JAMES WHITE.

Wright, Mich., Jan. 28, 1867.

Enjoying One's Own Opinion.

RETURNING home from Medina, a stranger asked to ride with me to Ridgeway. In conversation I soon found he was a professor of religion; but he did not enjoy himself very well at Ridgeway where there was no meeting for him to attend but that of the Universalists. He did not think very highly of those who believe a part of the Bible and do not believe the whole. Such faith—a faith that rejects a part of the word of God—he thought was no faith at all.

He mentioned the Sabbath, calling it the seventh day. I asked him which was the seventh day—whether Sunday was not the first day and Saturday the seventh. He admitted that Saturday was the seventh day, as the Jews reckon the week; but claimed that Monday was the first day, and consequently Sunday was the seventh. And he thought we ought to keep the day on which Christ arose from the dead. I referred him to the fact that the Sabbath which the Christians kept according to the commandment was the day before the first day of the week, when they came to the sepulcher and found the Lord was risen. That the day on which Christ arose was not the seventh day which the commandment requires us to keep. Discovering that his position was a little tangled, he replied, "I believe in letting every man enjoy his own opinion."

Now that was just what he was complaining of the Universalists for—they were simply enjoying their opinion at the expense of a portion of the scriptures of truth—believing such parts as they chose, and rejecting those that do not agree with their opinion.

There are multitudes of the class that believe in enjoying their own opinions; professing to be guided by the Scriptures, but virtually rejecting all that does not agree with their creed. And the worst of it is, they seem to be as unconscious of it as the person above referred to. If they could see themselves in the true light, they might be reformed; and not longer claim the right to enjoy their opinions in opposition to the word of God.

On those points in which men are fully conscious of being on the side of truth, they never plead for the enjoyment of their own opinions. If they would try themselves by this infallible test, they need not wait for the judgment to cleave the scales from their eyes.

R. F. COTTRELL.

A Question for Sunday-keepers.

THE book of Acts contains the history of the early Christians for about thirty years after the resurrection of Christ. It records the severe persecutions which they suffered at the hands of the Jews, and the different accusations which the latter brought against them. The Jews sought every pretext that they could find to get some accusation against the Christians whereby they might destroy them. By their malice Paul was kept a prisoner several years. They trumped up every thing that they could think of by which to get him condemned. But he said, "Neither can they prove the things whereof they now accuse me." Acts xxiv, 13. On another occasion he said, "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all." Acts xxv, 8.

Now if Paul and others have taught that the Sabbath was abolished, and that another day had become the Sabbath, and had labored on the Jew's (?) Sabbath,

why did not the Jews accuse them of this? They were very forward to accuse Christ of breaking the Sabbath when he did no more than to heal the sick on that day. By their civil law it was death to work on the Sabbath. Their greatest desire was to get something against the Christians by which they might kill them. Now what a fair opportunity this would have been had the Christians been accustomed to break their Sabbath. How quickly the Jews would have improved it! But did they? Was any such accusation brought against Paul, or the others? All know that there is not a lisp of it in the whole thirty years' history of the church. Numerous other accusations were brought against them on different occasions, but this, not once! Is it reasonable to suppose that so important a change as this could have been taught and practised by the Christians, right in the midst of the Jewish nation, and yet nothing said about it, either by Jews or Christians? A flourishing church existed in the city of Jerusalem, and this was the head quarters of the apostles. Imagine them teaching in the temple and synagogues, that the ancient Sabbath was abolished; imagine them at work on that day, and what would have been the result? Nothing would have created an uproar so soon as that. Yet not a single word is said about any disturbance or disagreement between the Jews and Christians concerning the Sabbath. How Sunday-keepers can reconcile these facts with the supposed change of the Sabbath at the resurrection, I do not see!

D. M. CANRIGHT.

Canaan, Mo., Jan. 21, 1867.

The Cause in Iowa.

AGREEABLY to previous appointments, we have held meetings at Waukon and West Union since our meeting at Waterloo. We stopped at Waukon over two Sabbaths and first days, held eight meetings with the church, besides attending a prayer and social meeting. Gave six discourses, and had a good time attending to the ordinances.

As the result of our efforts in this place, one backslider was reclaimed, one united with the church, the brethren and sisters generally, were revived in the message, six subscribed for the Health Reformer, and one took stock in the Health Institution. It was remarkable to see how the cloud removed from the church and light and freedom broke in upon them, as they acknowledged the Health Reform as a part of the message, and decided to adopt it and carry it out more fully. This experience, which has been so often repeated in connection with our labors, is additional evidence that God wants us to consider the subject of health at this stage of the message, and that we must make the Health Reform a point in our experience. It is with us in this respect as it was when Systematic Benevolence and organization came up. We were shut up to these subjects until we took a proper stand with reference to them; and then light broke in upon us, and we felt that God had mercifully led us, and that we could not get along without the truth in relation to these subjects. So it will be when we shall have come up to these truths on the Health Reform.

But we must enlighten our minds on this subject, and not act as though we knew it all, when we have not fully learned its first principles. Those who know but little about this subject are sometimes apt to lead out against those who have made it their study for years; while those who know the most about it, think that they know but little in comparison with what they should know. The subject is so vast, that they get overwhelmed in its contemplation, and see that there is still much for them to learn.

And how adapted the *Health Reformer* is to meet our wants here, to instruct us on this grand theme, and remind us of our duty. It should be received into every family of Sabbath-keepers, that the brethren and sisters may post up on health, and save preachers the unpleasant task of teaching them what they should learn by reading.

Brethren and sisters, shall we make this duty a matter of conscience? Unless we do we shall be backward. We cannot be said to make a sacrifice in tak-

ing the *Reformer* at one dollar per year. We are a thousand times repaid, by being led in the way of health and life. And we should manifest our pity and benevolence for suffering humanity by making it a point to introduce the *Reformer* to those who do not take it, whether they are believers or not; for health is a blessing that all need and have an interest in. If there is a blessedness realized in making others happy, we should not be negligent in attending to this duty. And thank God, there is a general coming up on this subject among us, and that the cause of Health Reform is prospering beyond our most sanguine expectations.

While at Waukon, we could not visit much, as our time between the meetings was employed in writing for the *Review*, at Bro. Geo. I. Butler's, where we were treated with all the kindness that we could desire, as pilgrims and strangers on this earth. As Bro. and sister Butler were formerly from Vermont, our native State, we could easily imagine ourselves at home, and in the enjoyments of by-gone days, among parents, other relatives, and dear friends. And though this afforded us pleasure, we knew it to be partly imaginary, and looked forward beyond our toils to our happy meeting in our eternal home.

At West Union, our meetings were good. We spoke three times with freedom; had a good social meeting in which forty-two spoke in about thirty minutes; held a business meeting in which four were added to the church, three subscribed for the *Reformer*, and four shares were pledged for the Health Institution. The following resolution was also adopted by the church:

Resolved, That the church clerk be instructed to remind those who have received letters of commendation, but have not joined sister churches, that, agreeably to an action taken at the last session of the General Conference, they still belong to this church, and that they, as well as those who have not received letters of commendation and live at a distance, be requested to report themselves to the church once in three months. These were also invited to renew their pledges on Systematic Benevolence.

We have traveled some two hundred miles by private conveyance since we left Waterloo. We have now labored with all the churches in the State, and have had opportunity to canvass the field and learn where labor can be bestowed in new fields to advantage. I truly realize that the fields are white and ready to harvest, and that there will yet be a richer harvest of souls in Iowa than has yet been seen. God send more faithful laborers into his vineyard. I see not why efforts could not be made to advantage in new fields next summer and onward.

D. T. BOURDEAU.

Anamosa, Iowa, Jan. 25, 1867.

Report from Bro. Sanborn.

SINCE my last report I have been laboring with the church at Avon. The weather most of the time was very cold, and the roads very rough; therefore, the congregations were rather small, yet the Lord helped us in all our meetings. On the fifth of January three were baptized and five were received into the church. The brethren and sisters were much encouraged to press on in the good way to Mt. Zion.

January 6th, Elder Sheldon, a no-Sabbath Adventist, preached two hours and a half. His text was "Ellen's visions;" referring to what sister White saw in vision concerning the perpetuity of God's holy law, and especially the holy Sabbath. Said Elder S., If this vision is true, then the ten commandments can never be changed while God exists, and if so, the Sabbath is binding forever. Here the Elder's mind seemed to be wonderfully stirred up, perhaps in fulfillment of Paul's language to the Romans: The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

He labored long and hard to show that the ten commandments could not exist in the kingdom of God, but that they were made for an age in which man could kill. Then he tried to show that the ten commandments were not adapted to this age, because, said he, They are rubbish.

I had a good, free time in reviewing the Elder's dis-

course in the evening. A brief summary of which is as follows:

1. If the vision is true, then the Sabbath is binding forever. I showed from Heb. ix, 1-5, that the ten commandments were in the ark of the earthly Sanctuary; and in the 23d verse, Paul says, "It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Paul, in the above language, clearly shows that he recognized the fact that the ten commandments are in the heavenly Sanctuary where Jesus has entered to make an atonement for all who will obey God and keep his commandments.

2. We showed from Rev. xi, 19, that under the sounding of the seventh trumpet, which commenced in 1844, the Temple of God was opened in Heaven, and that there was seen in his temple the ark of his testament. Here we raised the question, Who had seen the ark of God's testament, with its sacred contents in Heaven, since 1844? I answered, the seventh-day Advent people had by faith followed Jesus into the most holy place, and there found the fourth commandment teaching us to remember that the seventh day is the Sabbath of the Lord our God; and that sister White had seen it there in vision, we had no doubt.

3. We then showed from Matt. v, 17, that not one jot or tittle should pass from the law till Heaven and earth had passed; therefore, the seventh day is the Sabbath till Heaven and earth shall pass away with a great noise, 2 Pet. iii, 10, and is, therefore, binding on Elder Sheldon and every other man, even himself being judge; because he admitted it might be binding in an age when men could kill his fellow. He also admitted that, if the vision of sister White is true, then the seventh day is the Sabbath. We see that our Lord in Matt. v, 17, 18, has positively declared that one jot or tittle cannot pass from the law till Heaven and earth pass, and, as Heaven and earth have not yet passed, we should hope that the Elder and many others might keep the Sabbath, if it was not for one thing: They have hid their eyes from my Sabbaths and I am profaned among them. Ezekiel xxii, 26.

The Elder had left an appointment for second-day evening, to continue his warfare against God's holy law; but after we got through reviewing him, he took up his appointment, as he found that I was going to stay and review him all the week if he stayed. He then challenged me to discuss the three angels' messages, the visions, the law and the Sabbath. I told him I would not have a discussion with him on any other plan than the one we were then having, but that I would discuss with him this evening to his heart's content if he would; but he would not stay, so we are satisfied that the truth lost nothing by the effort which he made against it. I do praise the Lord for the clearness of the light upon present truth.

ISAAC SANBORN.

Jan. 14, 1867.

Meetings in the Western District, Mich.

AFTER a peaceful Sabbath in Battle Creek, Dec. 29, I left there the 31st and held three interesting meetings with the church in Greenbush, Clinton Co., Jan. 2, 3, 1867. They are much interested in the Health Reform. Sr. O. B. Seavy's little child was literally covered with sores. After various unavailing trials to relieve it of its sufferings, she finally decided to feed it on Graham pudding alone, three times in twenty-four hours, reducing it very soon to two meals a day. The little sufferer was soon relieved, and satisfied with the mother's treatment, and is now well!

Jan. 4, came to Ithaca, Gratiot Co., with Bro. William Hall, who had come with his team eighteen miles for me. Here I spent Sabbath and Sunday, Jan. 5 and 6. Brethren from Alma, St. Louis, and other places came together in conference, and held six interesting meetings in their new meeting-house, and were much blessed in celebrating the ordinances.

From thence, Bro. Nelson of Alma, kindly provided a way for me to Seville, where I held three good meetings on the 8th and 9th inst. The brethren were much

pleased to see so many of their neighbors interested to hear the precious truths in which they believed.

From thence I came to Alma, and on Sabbath and Sunday, the 12th and 13th, held seven meetings, and celebrated the ordinances of the Lord's house. Here, as in Ithaca, the brethren from Seville, St. Louis, and Ithaca, came together and bore their united testimony to their love for the precious truths which they had been learning from the three angels' messages. We esteemed it a privilege to become acquainted with the dear brethren and sisters in Gratiot Co., and hope and pray that they may not be found behind their brethren in other places in dress and Health Reform, and perfect readiness to meet their coming Lord.

Bro. Gargett's team brought me twenty-eight miles to Bro. M. Richmond's, who kindly conveyed me to St. Johns where I took the cars and came to Matherton.

JOSEPH BATES.

Fair Plains, Montcalm Co., Jan. 25, 1867.

Quarterly Meetings in N. Y.

ACCORDING to appointments, I attended the Quarterly Meetings in the Western District of N. Y., except in McKean Co., Pa. On account of a heavy storm and high water, I was unable to reach the place of meeting. I held meetings with the church in that County last Sabbath and first-day.

The Devil has been worrying and trying to destroy some of the dear saints in that place; but if they press onward and keep in harmony with all points of present truth, the Lord will yet give them victory over the power of Satan.

Oct. 27, 28, Eld. J. N. Andrews was with us at Olcott, and bore a pointed testimony to the church. The Spirit of God accompanied the word, and I felt that such testimonies must be effectual in bringing the church where God could use it to his glory.

We were blest at Lancaster with the melting power of religion. Many good resolutions were made, I trust not to be broken. One was added to the church; and all seemed encouraged.

The meeting at Nile Settlement was well attended. Six were added to the church, such, I trust, as will be saved. I think this church numbers about one hundred members; but shall we all belong to the righteous nation that keep the truth? Shall we all stand upon Mount Zion, having the harps of God?

At Farmington the Lord blessed us with the sweet, melting influence of his Spirit, and the church was strengthened.

The Lord met with us at Catlin. His melting, searching Spirit was in our midst. The interest without, which had been very low, began to increase. I have had calls to give lectures in some ten or twelve new fields; some were very urgent calls.

What is to be done? The Saviour said, "He that hath ears to hear let him hear." Now will the churches take hold of all the truth, and let those who can, go and bear this last message to perishing souls? It is with the churches to say, whether this truth shall go in power to a perishing world. Instead of the churches waiting upon God, God is waiting for them to take hold of all points of truth and live it out; for then he could work through them in mighty power.

Ministers and people need converting anew to this work. Oh! may God renew our commission, and inspire in the hearts of his dear people a zeal that is worthy of a cause so glorious.

On account of being worn down by constant labor, care, and anxiety, added to the bitter waters of affliction through which I have been passing, I have not done as much in visiting from house to house among the scattered brethren as I intended. I shall try in future to do more.

N. FULLER.

Nile, N. Y., Jan 23, 1867.

Neglecting Duty.

Hints for Improvement.

"I do not know but I am neglecting a duty in that direction," was the remark of one while conversing with regard to writing articles for the Review. There

is no doubt but this is the case with many. But it seems to me that, with the present arrangement of the paper, there need be no excuse for any one's not writing. There is the "Sermon" department. Probably the ministers will attend to that. There is the Editorial, at present well filled. There is the "Commentary" in which many may speak. There is the "News and Miscellany," ready for anything pointed. And there is the "Conference" for those who daily bear the cross after Jesus, and have an experience or an exhortation. Surely all seventh-day Adventists ought to be able to write something for some one of these departments.

But lest there should be some slighted, some to whom no opportunity should be offered, there is the "Business Department." Oh, what good subjects are there already given to write about! First, there is "For the Review." Nearly all can write under that head, two fifty, or three dollars. And perhaps even now on your paper is the evidence that you ought to write under that title immediately, more or less, as the case requires. "Subscriptions at the rate of three dollars" is a worthy theme; also "Books sent by mail" (to lend to your neighbors you know). General Conference Missionary fund, "Review to Poor," "Shares in Publishing Association," "Donations to Association," etc. And lest the variety might not meet all capacities, the Lord is adding to it. Lately there has been added the subject of the "Western Health Reform Institute," about which there has been some good and acceptable writing. And now Dr. L. tells us there are one thousand chances more to write, at only \$25 per chance.

Now those who feel that they are neglecting duty in not writing for the paper, can here get rid of those painful feelings, and that too, without burdening the editor with voluminous articles.

And then again, correspondence in this department, carries conviction to the minds of all who read, that the writer loves the cause; which the most finished essay on other subjects might fail to do.

Now brethren, you who have, three, twenty-five, one hundred, or one thousand-dollar items, for this department, the withholding of which troubles you, be advised, by this, to perform that neglected duty while God gives you the time and ability.

And to all I would say, Come let us see that this department of the Review be the best filled. "Freely ye have received, freely give." Oh, in that bright kingdom how good to meet sainted ones saved by the blood of Jesus, who learned of the way and were led to the truth by a Review sent, or a tract loaned; and to clasp such in our arms and with them give glory and honor, and praise unto Him who hath loved us. Let us resolve not to be of those who say, "Be ye warmed and clothed, and fed," but give not the means to do it. Let us not say that we love the cause and the truth while we give not. Jesus will prove our love by our deeds. Let us loosen the purse strings and give our means while time remains to make friends of it. Soon the covetous will be left where no salvation can be his, while the liberal soul will be rejoicing in the Father's house. When we walk the golden streets, when we sing the happy song in glory, our feeble gifts which now look large, will seem very, very, small. "Be not weary in well doing."

H. C. MILLER.

Monroe, Wis.

Fulfillments of the Visions.

To the truthfulness of the statements made by Bro. Loughborough in his article headed, Remarkable fulfillments of the Visions, in Review No. 5, the following certificates have been furnished:

No. 1.

This certifies that I have read the article in Review No. 5, present volume, concerning Mrs. A. I was living in Vergennes at the time of the meeting mentioned, when Bro. and sister White, Brn. Loughborough and Cornell, were present. As far as I can recollect, the statements made concerning Mrs. A.'s course in Vergennes and the admission of Mrs. P. concerning the vision relating to him and Mrs. A., is a correct statement.

And further, Mrs. A., when questioned at my house concerning said vision relating to her and Mr. P., said to my wife that she "did not dare say anything against that vision for fear she should be found fighting against God."

My father, now dead, is the Bro. G. named in that article, who embraced the truth after the above meeting.

IRA GARDENER.

Orleans, Mich., Jan. 20, 1867.

No. 2.

We hereby certify that we have read Bro. Loughborough's article concerning Mrs. A.'s visit to our house, and her saying she "did not dare say anything against the vision concerning her, for fear she should fight against God." The statements are correct to the best of our memory, save that it was Bro. Sabin who came in and made the remark, "Mrs. A. is here," &c, although Bro. Bates was in the place at the time, as specified.

BETSEY WILSON.

FIDELIA A. MAYNARD.

ANELIA A. WILSON.

Greenville, Mich., Jan. 24, 1867.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

—Murders and other outrages by the Indians are reported in Montana.

—Of the Fenians confined at Toronto, 22 have been convicted, 20 acquitted, 49 dismissed for want of evidence, 13 discharged on bail, and three remain to be tried; total 107.

—The Governor of Nova Scotia, in his message delivered on Thursday, deploras the amount of pauperism existing in the province, and attributes it to the failure of the fisheries and the loss of the potato crop.

EXTRAVAGANCE.—The Roman Catholic Bishop of Three Rivers, Lower Canada, in a pastoral letter, expatiates on the intemperance of the men and the extravagance of the women in his diocese. He says, too:

"Extravagance leads to what in the sight of God constitutes another crime, namely, the indecent fashions of certain dresses which too great a number of women and girls permit themselves to wear, to the detriment and contempt of Christian modesty and chastity. The modes have certainly made a serious inroad upon the proverbial good manners which our pious ancestors have handed down to us as a legacy."

For these and other sins, he thinks, the incessant rains, the threatened approach of cholera, and the Fenian invasion, have been permitted by Providence.

Price of Religious Newspapers.—The *National Baptist* has the following pertinent paragraph in regard to the price of religious newspapers:

"There is no article which has advanced so little on the price prior to the war, as the religious newspapers. The secular papers, which before the war were two cents, are now four; and those who used to pay twelve cents a week for their daily, now pay twenty-four without grumbling. But when an advance not half as large is asked on their religious weekly, why, they do not exactly see the need of it. A religious weekly does not cost the farmer half as much of his produce as it did before the war. In paying his subscription to a religious journal, an honest old farmer said that it used to take two bushels of wheat to pay it, but now it takes but one. That is the right way to look at this matter."

Adulteration.—"TERRA ALBA. The extent to which this fine white earth is employed in adulterating pulverized sugar, confectionery, flour, prepared cocoa, spices, milk, etc., is incalculable. Dishonesty gives the law to many a traffic and manufacture in these days, and compels those who would rather be honest (so they imagine) to "do as others do." A chalky taste in the delicate white cracker, a tastelessness in bread, a whitish scum in the tea cup from a spoonful of snowy sugar, with many another uncomprehended indication, betray the presence of the ever-present adulterator. Two-thirds their weight of terra alba has been obtained from lozenges. This comparatively new ingredient is imported from Ireland, and that largely, costing only about one dollar and a quarter per cwt.—*Sci. Am.*

Hell.—A tract upon "Hell," by Rev. J. Furniss, a Catholic priest of London, gives more definite information than has hitherto been obtained on the subject. Mr. Furniss states, among other items, that hell is 4000 miles from the surface of the earth; it is a

boundless plain of red hot iron, with an atmosphere of fire and rivers of seething filth and sulphur. The book is specially intended "for children and young people who are often lost for want of being smitten by terror."

"Wonders in Heaven."—Messrs. Editor: On the night of January 1, 1867, at about 11 15 P. M., I noticed a strange appearance in the heavens. This remarkable phenomenon consisted in a bright bar of light, connecting two stars, which lasted several minutes. On consulting the atlas, I placed the position of the phenomenon in the constellation *Eridanus*. A star of the fourth magnitude, near *Theemim*, was connected with another of the same magnitude (about five degrees southwest), by a bright light resembling that of a comet. From the upper one of the two there was a bright light turned off a little more toward the northeast. The color of the light was about the same as that of the star *Aldebaran*. I wish you would inform me through your columns of the cause of this phenomenon. J. JULIUS CHAMBERS.—*Sci. Am.*

Anything for Gain.—A number of Parisian seamstresses have been suffering from violent colics from putting the silk they use in sewing into their mouths. This is attributed to sulphate of lead, and the presence of that deleterious substance is explained by the fact that, as the silk is sold by weight, some manufacturers mix the sulphate with it to make it heavier.

Paris, Jan. 23.—Information is received that the workmen are riotously assembling in the streets of Madrid. The clamor is for bread. A serious outbreak is anticipated, and the government is taking measures to meet it.

How Geologists Differ.—A controversy has arisen between Professor Hall, of the New York State Geological Museum, and Edward Maguire, of Saratoga Springs, touching the bones recently exhumed at Cohoes; the former holding them to be the bones of a mastodon and the other that they are the bones of a large show elephant that died nearly forty years since. Professor Hall thinks the bones have laid in the earth 25,000 years—a slight difference.

A Voice of Distress from a Popular Pulpit.

[BRO. SMITH: I send the following extract from a sermon recently delivered in London by Mr. Spurgeon, thinking it may be as interesting to other readers of the Review, as it has been to me. F. C. ROSS.]

What if it be true that within the last twelve months the church of the living God has scarcely made the slightest approach to an advance? What if this be true as respects a far longer period? Let the first sad fact rise before us with its proof. For the last twelve months no apparent increase has been made to the number of professed disciples of the Lord Jesus. Do you ask me for the proofs? I can prove it, alas! too surely. Our own body, the Baptist denomination, is, upon the whole, and all things considered, in as sound and healthy a state as any Christian community now existing; I am persuaded that in some respects it is more sound and more healthy; but do you know what will have been the increase during the twelve months of the entire denomination in England, Scotland, and Ireland, so far as we can ascertain it? Well, with the exception of London, and the County of Glamorgan in Wales, there will be no increase worthy of the name. In many parts of Wales, where we are the strongest, there will be a positive decrease; and I think in fifteen counties of England, we shall have lost numbers instead of making any advance, and when the whole are put together, the good with the bad, and this London of ours, wherein God has greatly blessed us of late, is counted with the rest, our entire increase for all the churches with all their ministers will not make up four thousand souls. It is true that our statistics are not very accurate, but if they were more accurate I believe the result would be more unfavorable.

This is the more fearful for me to contemplate, because the increase of the denomination, which by God's grace we might naturally look for merely from the increase of population, should have been very much more than this. If other Christian churches have not increased more, and I am persuaded that most of them have increased less, far less than we have, then I am correct in saying that positively the church of God in Great Britain and Ireland, instead of making any real advance, absolutely gone back, and I believe it would be accurate and truthful, and could be borne out by statistics, that if at this day there were taken a census of the number of persons who commune at the Lord's table, it would be found to be smaller instead of larger than the number at the corresponding period of last

year. As for abroad, what have our missions done? Brethren, if there were but one soul, we ought to rejoice, but the result of missions has been of late so terribly little, as to call for great searchings of heart. Is it not a fact that there are missionaries of ten years standing who have never had a convert? Is it not also a sad fact that the number of members in all our native churches is probably less now than it was twelve months ago? Where is the nation that has been born in a day in this year one thousand eight hundred and sixty-six? Where are the kings that have bowed down before King Jesus? Where are the nations that have called him "Blessed?" Is there so much as one little tribe, however insignificant, that has owned Christ during the past year? Not one, not one! There has been no visible advance. The armies of the living God have rather suffered a repulse than gained a victory, and instead of the morning coming and the light arising, and the sun advancing to a noon-day height, it seems as though at the best he stood still, if the light did not even retrograde. Surely, there is a voice from God here, and as I hear, I am afraid.

Meanwhile, what kind of an age has this been in which we have lived? Is it so impassive and thoughtless that progress is impossible? Are we living in one of those dark ages in which the mind is rocked to sleep and the soul is stupefied? Has this past year been one in which the somnolence of the human intellect has prevented our presenting the truth to the sons of men? I think not. I believe, brethren, that this year has been one of the most wakeful in the annals of human history. At this moment, London is like the city of which the prophet said, "It is full of stirs." . . . We have indulged the fancy that we have had a general revival, and that our churches are in a healthy state, but is it so? Let our non-success answer the question.

In the meantime, while truth slumbereth, the legions of evil spirits cease not their mischievous endeavors. How swiftly have the locusts of priestcraft ascended from the smoke of the bottomless pit and covered the land! While we are compelled to fear that evangelical truth has made no advance, we cannot say this of Ritualism, for its progress has been perfectly astounding. Though a prophet should have told us that this Anglican Popery would have made so great an advance in so short a time, we should have said, "Impossible! England is soundly Protestant; she will never bear to have incense smoking under her nose, and to see the millinery of the Church of Rome flaunted before her face;" but she has borne it, and likes it well.

Despite much that has been said concerning Puseyism being non-English, we are inclined to question the statement. Where are the greatest crowds in the Establishment? Are they not at the feet of these priests of Baal? Do not rank and fashion gather most readily in those places where their senses are delighted, while their souls are deluded? Yes. Through the means of our Popish Establishment there has been an onward rush of error which is perfectly appalling. Watchman, when they ask thee, "What of the night?" canst thou say, "the morning cometh?"

Ye that love the Saviour, will you open your ears to catch the meaning of all these things? Men dying, men perishing, the church slumbering, and error covering the land—doth not God say something in all this? Do you not hear out of this darkness the voice, saying, "O my people, I have somewhat against you?" Did I not hear the Lord saying, "They shall perish, but their blood will I require at the watchman's hands?" I saw the church of God folding her hands, given to slumber, saying, "I am rich, and increased in goods, and have need of nothing;" and all the while she was suffering multitudes to perish for lack of knowledge, leaving the banner of truth to be moth-eaten, or to be trailed in the mire, and permitting the friends of error to ride rough-shod over all the land. As I saw her thus, I said within my heart, surely the Lord will chasten such a people as this, and I feared that he would send judgments upon his church, and perhaps take away her candlestick out of the place, and give the light unto another people that might serve him more faithfully. Then I felt as Habakkuk did: I heard the voice of the Lord, and I was afraid. I was afraid for my fellow men. . . . I was afraid for the Christian church, lest it should have a name to live and be dead—lest the Lord should give up the church in Britain as he did his church in Shiloh, of which he said, "Go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel." I feared lest he might do for the church in Britain as he has to the church in Rome—given it over to become an Antichrist, and an abomination before the eyes of God and men. I was afraid with exceeding great fear for my fellow-ministers, for I feared that all this people could not have perished without their being guilty of some of their blood! How could all this ignorance have remained in this land if the preachers had been faithful? I fear that the blood of souls will be required at the hands of many a minister.

What do I see? A gathering of ministers. And what is this I see on their garments? I see blood on them. I see blood sprinkled upon gray heads, and alas! I

see blood upon the brows of young men who have but lately entered into the work—blood upon them all. Herein do I much fear for myself, lest I also, addressing this multitude so constantly, should have much blood upon my skirts because of my many responsibilities! O God, it is enough to make us afraid! Why, look, my brethren! When God's servants were truly active, as the first twelve were, did the cause stand still? Did they win here and there a soul, and have now and then a conversion? Did the cause of Christ go back, like an army put to the rout? On the contrary, did they not, as soon as ever they receive the truth, use it as a fire-brand to set the nations on a blaze? They met with persecutions which do not stand in our way; they were assaulted by threats of death which we have not to brave, and yet nothing could stand against their indomitable zeal, the omnipotence of the Holy Ghost rested on them, and they went on conquering and to conquer! And what are we? Oh! we are cold and dead where they were full of fire and life. We are the degenerate sons of glorious fathers. . . .

We cannot get on with philosophical gospels: we must bring together all these new geological gospels, and neological gospels, and semi-Pelagian gospels, and do with them as the people of Ephesus did with the books—we must burn them, and let Paul preach again to us. We can do without modern learning, but we cannot do without the ancient gospel. We can do without oratory and eloquence, but we cannot do without Christ crucified. Lord, revive thy work, by giving us the old-fashioned gospel back again in the pulpits. . . . This, however, would not bring back a revival unless there came with it a revival of the gospel spirit. If you read the story of the Reformation, or the later story of the new Reformation under Whitefield and Wesley, you are struck with the singular spirit that went with the preachers. The world said they were mad, the caricaturists drew them as being fanatical beyond all endurance; but there it was, their zeal was their power. Of course the world scoffed at that of which it was afraid. The world fears enthusiasm, enthusiasm which is kindled by the thought of the ruin of men, and by the desire to pluck the firebrands from the flame, the enthusiasm which believes in the Holy Ghost, which believes that God is still present with his church to do wonders; this is what the world dreads, and what the church wants.

The Famine in India.

A Million People, or One-third More than the Entire Population of Michigan, Starved to Death.

MR. T. RAVINSHAW, Commissioner of Orissa, has sent to the Bengal Government a report of the famine in that Province. Never has so heart-rending a picture been drawn. An official whose bias, if it exists, must lead him to tone down the horrible facts, estimates the loss of life from want of food and its consequences at from 500,000 to 600,000, and in some places at three-fourths of the whole population. This is among the four and half millions of Orissa alone, where the official reports show the deaths to be still going on at the rate of 150 a day. The mortality was not less severe proportionally in the adjoining district of Midnapore, with its population of more than half a million. In Ganjam, with nearly a million of people, the calamity was comparatively light, but famine, disease and debility swept away thousands. The same is true of Chota Nagpore. We have a reliable record of the deaths of paupers from famine-stricken districts in Calcutta. Add to all these the mortality in the other districts of Bengal from Saugor Island to Patna and the border of Nepal, and we have a record of the loss of life, which exceeds in horror and extent that of any one of the six great droughts of India during the last century. Before the destroying angel takes his final flight the tale will have mounted up beyond a million known deaths. This is worse than in the great famine which carried off 800,000 people from the north western Doab in 1838. We have reason to believe that the most terrible of all recorded afflictions of this kind, that of 1780, was not more ruthless in its murderous work than this which still demands its daily holocaust. For the greater part of that million of deaths has occurred not over a wide extent of territory, nor among millions of people, but within an area not larger than that of England and Wales, and among a people who do not exceed six millions in number. No plague, no black death, no yellow fever, no great physical convulsion like the most tremendous earthquake on record, has engulfed so many victims. The last famine, of which Baird Smith was the alleviator and historian, carried off half a million, or only a twenty-sixth of the thirteen millions affected, and the starvation price of food was never higher than 7½ seers the rupee. This, ere it closes, will have swallowed up a sixth of the people, among whom rice sometimes was not to be had at all, and for many a long month not lower than 6 seers the rupee.—*Friend of India.*

Mexico.

The Present Status of the Land of the Montezumas.

THE restoration of the Mexican Republic is now proceeding with remarkable rapidity. Lately we have had the important news that Juarez has made a triumphant entry into Durango, the capital of the State of the same name. Durango is about equally distant from Chihuahua—which so long served as a place of refuge to Juarez, while nearly the whole of Mexican territory was in the hands of the invaders—and the City of Mexico. But Durango is far from being the Southern frontier of the territory under the actual sway of the Republicans. South of it, Zacatecas, San Luis Potosi, and even Queretaro, which is only 110 miles distant from the City of Mexico, are in undisputed possession of the Liberals. The French have wisely concluded not to leave the country in detachments, but at one time. The losses which they continually suffer even under this new arrangement, clearly show to what dangers they would have been exposed had they left one-third of the army behind for a whole year.

As to Maximilian, a glance at the small tract of land that is now held by his partisans, makes it very doubtful whether he will get away at all if he does not leave with the French. The movement of the Imperialist troops against Monterey stands no chance whatever of permanent success. The French themselves clearly indicate by their attitude, that they have no faith in the ability of Maximilian to maintain himself, and, as the official communication from the representative of France to the Mexican people, again indicates, are anxious to decline any responsibility for the defeat and overthrow of the Empire.

The star of the Republic is again rising, and there would be good reason for renewed hope if only the deplorable quarrel between Juarez and Ortega could be stopped. This ought now to be the great aim of all Mexican patriots. Sterling patriotism, we should think, might suggest to both the claimants of the Republic, means for settling their rival claims in an amicable manner, by leaving the decision to a new vote of the people. We wish with Ortega that the Mexican Republic may become as prosperous as the United States; but if this aim is to be attained, the leaders of the people must learn to show a greater amount of disinterested love of their country than hitherto.

Diseased Pork—More Loss of Life.

THE TRICHINÆ excitement has died out—not so the trichinæ. Victims continue to be reported. Miss Lida Jordan, of Maine, Iowa, recently died of trichiniasis, having eaten of diseased pork last spring. On post-mortem examination, her flesh was found to be filled with the worms. "Hog Cholera" (as the disease is called in the animal) is raging throughout Illinois and northern Kentucky, and defying all remedies. A western carcass apparently healthy and unusually fat, was examined in Oswego, a few days since, revealing millions of trichinæ in a mouthful (!) of fat, varying from atoms scarcely perceptible to worms two inches long. The *Palladium* describes them as of a greenish yellow color, resembling in shape a needle pointed at both ends. The practice of allowing swine to feed upon the flesh, offal and excrement of animals, is the source of the disease. The trichina egg never develops to a harmful stage while passing naturally through the intestines. It must be eaten, and thus harbored and-nourished the second time, in order to reach its boring and destructive stage of growth. It is a penalty of confederate greed and filthiness in swine and their owners.—*Scientific American*.

Five Persons at Crab Orchard, Kentucky, Killed by Eating Diseased Pork.—One of the most prominent and highly-respected farmers, living in the vicinity of Crab Orchard, whose name we could not, unfortunately, procure, killed for family use a few choice porkers from a drove of hogs that he raised, and sent to a few neighboring families a few splendid hams as presents. Nearly every family to which the pork had been sent partook of what they supposed were savory and delicious morsels. Early in the following day, the members of the several families were taken violently ill, with all the symptoms of cholera. The best medical skill was immediately procured, and every exertion made to relieve the sufferers. The patients suffered, we are told, intensely, and by night five of the number had died.

The wife of the owner of the hogs had died, and there are no hopes of his recovery. Several others lie in a very critical condition, and are not likely to survive.

The same day on which the families were attacked, the remainder of the drove of hogs were seized with some strange disease, having something of the character of hog cholera, and nearly all have died. The oc-

currence has caused great excitement in that section of the State, and is likely to extend its influence to others.—*Louisville Journal*.

The Steam Ram "Dunderberg."

PATRIARCH NOAH, aided by superior wisdom, although a novice at the trade of ship building, constructed as his first attempt a masterpiece that in the magnitude of its proportions has never yet been excelled. Admirably adapted to the purpose for which it was designed, it would hardly be accepted now by our modern ship-wrights, as furnishing a model when speed is required. Yet, as we looked upon the *Dunderberg*, lying idly at her dock, with no other similitude could we so well compare her, as with the juvenile "Noah's Arks" of our toy shops.

Of the exterior appearance or dimensions of this vessel it is needless to repeat here the general description which has already appeared in our columns, but some of the minor details then omitted, a note of the changes made since launching, and a general survey of her internal arrangements, may interest the reader as they interested us during a late visit.

The "thunder mountain" now awaits the reception of her ordnance, at the ship yard of her builders, the Messrs. Webb, at the foot of Sixth street, East River. Entering through a porthole, we come at once upon the main deck within the casement quarters. Descending into the depths we reach the boiler room, a gallery seventy-three feet in length. Here, arranged on either side, are the six main boilers, and the two, but little inferior in size, belonging to the donkey engines. The fire-grates, numbering sixty-four in all, are built in a double bank. Three large ventilators opening on the upper deck, serve the double purpose of supplying air, and also of furnishing a passage-way for discharging the ashes. The coal bunkers, stationed between the boilers and sides of the vessel, have a total capacity of from twelve to fifteen hundred tons. Forward of the boiler room, is placed the condenser, containing twelve thousand feet of copper tubing. The cylinders are one hundred inches diameter, with a forty-five-inch stroke; the engines are of six thousand horse-power, designed by E. W. Smith, A. P. D., and built by Messrs. John Roach & Son, at the Etna Iron Works.

Returning to the main deck, we re-enter the casemate or fighting deck, the scene of action in future encounters. The sides are pierced with twenty-two ports, and preparations are being made for immediately placing in position six fifteen-inch guns, each weighing with its carriage twenty-six tons.

The captain of such a vessel is a privileged character; his attributes are king-like, his word reigns supreme over six hundred subjects; hence his apartments, located on this deck, are fitted up with princely magnificence. With less of display, still handsomely furnished, well lighted and ventilated, is the officers' ward-room, aft, directly below the bomb-proof of the main deck.

The ship's company numbering so many, it may well be supposed that the preparation of food is no small undertaking, and the facilities must be on a corresponding scale. With the immense range which we noticed on this deck, designed by the late Rear Admiral Gregory, it is expected that this demand may be met and easily supplied. Outside the casemate, the extension of the main deck to the bow and stern is heavily plated so as to form a perfect bomb-proof. The rudder and propeller are protected by the extension of the sides and deck of the vessel, which completely encloses them, with the exception of several grated openings which serve as safety valves in allowing the shock from heavy seas, to escape. The sky-lights on this deck for the officers' ward-room below, the interior of the smoke pipe, and all other necessary openings, are protected by bomb-proof gratings of heavy bars, placed across some two inches apart.

The immense telescopic smoke pipe is built in two sections, the upper one of which may be lowered previous to an engagement, but even then stands nearly fifteen feet above the spar deck. The small boats belonging to the ram are six, launches, barges and gigs. The former are small ships in themselves, capable of holding from eighty to one hundred men, together with a small howitzer each. The fighting-wheel house on this deck stands seven feet high, and of a size sufficient to accommodate four or five men. Heavily plated, it has a number of narrow horizontal slits through which observations are to be taken during action. The wheel in use ordinarily, is aft upon the same deck; in heavy weather, an auxiliary wheel on the main deck is employed, and still again, if any emergency should arise, the tiller may be resorted to.

We have thus hastily and with no attempt at minuteness, referred to some of the features of this vessel, which through the kindness of Mr. Mackenzie were pointed out to us. Her trial trip may at some future time furnish material for a more extended and accurate notice.—*Scientific American*.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of G. d. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Sister Van Giesen.

DEAR BRETHREN AND SISTERS: I have been greatly encouraged by reading the testimonies that appear in the Review from time to time. I dearly love the present truth, and am trying in the strength that I receive from the Lord, to live it out. Never have I experienced so much of the love of God, and realized his blessings to such an extent, as I have the last few weeks. I know that the Lord blessed me when I embraced the present truth, while Elders Van Horn and Canright were preaching in Watrousville, and I have not been sorry for one moment, but feel to praise the Lord for all his watchful care and tender mercy shown toward me. The truth never looked more precious to me than to-day. I believe the unmingled wrath of God will soon be poured out upon the wicked.

Shall we be able to stand in that day? My prayer is that I may have the Holy Spirit to guide and help me at all times to overcome all the temptations, trials, and cares, of this world. I desire to press onward, with my heart fixed on Christ. I desire your prayers, that I may be faithful unto the end, and receive the crown of life which the redeemed shall wear.

Your sister in the truth.

ELIZA VAN GIESEN.

Tuscola Co., Mich.

Sister Harriet White writes from Monterey, Mich: Without the present truth this would be a dreary world to me. There are many precious promises contained in the word of God to encourage us on our journey through this world of trouble. My desire is to meet you all on Mount Zion.

Sister A. O. Burrill writes from Hartland, Me: The Lord has visited us of late, and we feel that our hearts have been warmed up with present truth. Oh! how precious it is to us, and while Bro. Canright has been laboring with us we have taken new courage. A good work was wrought; the cold-hearted were warmed up, backsliders reclaimed, and sinners converted. Oh! how our hearts rejoice that the Lord is soon coming to take his waiting ones home. Now is the time of trial, but soon will be the time of rejoicing. A church of nineteen members was organized, and the Systematic-Benevolence arrangement adopted which we think very favorably of. We have seen the need of such an arrangement for some time. Some of our best brethren have worn themselves out by preaching and at the same time being obliged to labor with their hands for their daily bread. How wrong to put such burdens upon them. I am glad that better times are with us now.

From this place we went to Canaan, a distance of eleven miles, to attend the Monthly Meeting there, which was very profitable. There were one hundred and twenty-five Sabbath-keepers present, from different quarters. What a great work is being done here in Maine. A few years since scarcely one Sabbath-keeper could be found any where in this part of the State. God's work is prospering wonderfully here; the breach is being repaired that the Man of Sin has made in God's perfect law.

There has been, and still is, considerable prejudice against sister White's visions, but it is with those who are unacquainted with them. I can say for one that I am glad I ever had them to read. I think they are indeed beautiful. When I was urged to purchase them, by Bro. Gowell, of Portland, it was with reluctance that I gave my consent to do so; but I do not regret it now, and my prayer is, that God may bless them more abundantly than ever. I would advise those who have not read them, to get them.

Sister L. E. Martin writes from Winfield, Mich: I feel a lively interest in your publications and in the advancement of the cause. It cheers my heart to read the letters from the brethren and sisters, and to know that there are yet a few who are determined to keep the law of God and the testimony of Jesus, by casting away all their idols. My whole heart and affections are with you in the Health Reform. I hope this great work will prosper until the glorious light of truth fills the whole land, that all the honest-hearted may receive it and live according to all the laws of God; putting away all that is offensive in the sight of God, that we may serve him with a perfect heart and with a willing mind. I praise the Lord for the Health Reform. It is for the perfecting and healing of the saints, that they may appear before Jesus without spot or blemish in the day of his coming.

Publication Department.

Buy the truth, and sell it not. Prov. xxiii, 23.

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

Is a twelve-page religious family paper, issued weekly by the S. D. A. Publishing Association, and devoted to an earnest investigation of all Bible questions. It is designed to be an exponent of momentous and solemn truths pertaining to the present time, some of which are set forth by no other periodical in the land. The fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God, as embodied in the decalogue, are among its special themes. And while it will endeavor to present impartially both sides of all important questions, it has a definite theory to teach, and hence will not devote its space to an indiscriminate and aimless mass of conflicting sentiments and views.

Regular price, \$2.50 per year, or \$1.25 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the worthy poor, free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 25 cts. per year in advance.

The Health Reformer.

This is the title of a monthly health journal, "devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease." It is an earnest advocate of the true philosophy of life, the only rational method of treating disease, and the best means of preserving health. Practical instructions will be given from month to month relative to water, air, light, food, sleep, rest, recreation, &c. Health, its recovery and preservation, is a subject of world-wide interest, whatever may be a person's tenets in other respects; and to this the Reformer will be exclusively devoted. Edited by H. S. Lay, M. D., Managing Physician of the Western Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

The works upon this important subject to which we would call especial attention, are, The Prophecy of Daniel, The Sanctuary and 2300 Days, and The Three Messages of Rev. xiv. The first gives an exposition of the plain and thrilling prophecies of Daniel ii, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

Our Book List.

1. THE HISTORY OF THE SABBATH, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz. Paper, 50c., weight, 10 oz.
2. FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by J. H. Milton. Cloth, 75c., 6 oz.
3. SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.
4. SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II b. and in one book, \$1.00, 12 oz.
5. SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.
6. SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.
7. SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume. cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.
8. HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.
9. APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 2 c., 2 oz. Without 1 keness, 10c., 2 oz.
10. THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.
11. BOTH SIDES: A series of articles from T. M. Preble, on the Sabbath and Law, *Reviewed*. 20c., 4 oz.
12. SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.
13. THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.
14. THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.
15. WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.
16. MODERN SPIRITUALISM: Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.
17. THE KINGDOM OF GOD: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.
18. MIRACULOUS POWERS. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.
19. APPEAL TO MOTHERS, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.
20. REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question. *Answered*. 10c., 3 oz.
21. THE PROPHECY OF DANIEL. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days. Dan. ii, vii, & viii. 10c., 3 oz.
22. THE SAINTS' INHERITANCE, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.
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25. VINDICATION OF THE TRUE SABBATH, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.
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32. THE CELESTIAL RAILROAD, a most happy

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33. THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 10c., 2 oz.
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35. MATTHEW XXIV: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.
36. MARK OF THE BEAST, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.
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38. BIBLE STUDENT'S ASSISTANT: A compend of Scripture References on Important Subjects. 5c., 1 oz.
39. AN APPEAL for the Restoration of the Sabbath: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.
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Tracts in Other Languages.

45. THE SABBATH, Its Nature and Obligation, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz.
46. AN EXPOSITION of Dan. ii and vii, in French. 5c., 1 oz.

One-Cent Tracts.

47. THE SEVEN SEALS: An Exposition of Rev. vi.
48. THE TWO LAWS. The Distinction shown between them.
49. SUNDAY-KEEPING. The reasons for it examined and refuted.
50. PERSONALITY OF GOD. A popular error disproved.
51. THE LAW of God, the Ten Commandments by John Wesley.
52. APPEAL to Men of Reason on Immortality.
53. THOUGHTS for the Candid on the Nature of Man.
54. STATE OF THE DEAD, Brief Thoughts. Author unknown.
55. TIME LOST; or Old and New Style Explained.

Two-Cent Tracts.

56. THE SABBATH: The time of its Institution.
57. THE SABBATH: A stirring Argument by Elihu.
58. INFIDELITY and Spiritualism, shown to be of like character.
59. WAR and the Sealing, an Exposition of Rev. vii.
60. WHO CHANGED the Sabbath? Roman Catholic Testimony.
61. PREACH THE WORD: An Argument for the Sabbath.
62. DEATH AND BURIAL; or, Scriptural Baptism.
63. MUCH IN LITTLE: A Collection of Choice Extracts.
64. TRUTH.
65. POSITIVE INSTITUTIONS; their Nature and Claims.

Three-Cent Tracts.

66. THE LAW of God, By H. H. DOBNEY, England.
67. MILTON, on the State of the Dead.
68. SCRIPTURE REFERENCES. Same as B. S. Assistant without cover.
69. MARK of the Beast, and Seal of the Living God.
70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
73. THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers varnished and mounted, \$2.00. The two Charts with Key, \$1.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rulers, by mail, postpaid, \$2.75.
74. SMALL CHART. A Pictorial Illustration of the Visions of Daniel and John, on paper 29 by 25 inches. Price 15c by mail, postpaid.

Postage.

The law requires the prepayment of postage on books as follows: Bound Books, four cents for each four ounces or fractional part thereof; Pamphlets and Tracts, two cents for each four ounces or fractional part thereof. In the foregoing list, the weight of each book is given in connection with the price; and all who order books can estimate the amount of postage required, which should invariably be sent with the order, in addition to the price of the books. Thus, two 2 oz. books can be sent for the same postage as one; or four 1 oz. books for the same postage as one, two or three of the same kind; and so on.

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to Eld. James White, Battle Creek, Mich. All business pertaining to the Western Health Reform Institute, or Health Reformer, should be addressed to Dr. H. S. Lay, Battle Creek, Mich.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 5, 1867.

The P. O. address of Bro. White will be, until further notice, Greenville, Montcalm Co., Mich.

DON'T MISTAKE. In the article on the Health Institute in last Review, it was stated that about enough had been pledged to meet the outlays thus far incurred. Lest some should get a wrong idea from this, we would add that that expression was meant to cover simply what has up to this time been paid out. There are debts to be met in the spring, amounting to a number of thousands of dollars, for which provision must be made. Let the pledges and payments come in.

"I'LL BE ANOTHER." When the proposition came in from a brother, I will be one of one thousand to raise \$25,000 to put the Health Institute on a proper basis, those whose attention was called to it, one after another promptly responded, "I'll be another," and "I'll be another." We trust this feeling has gone through the ranks, and that many hundred responses are even now on the way.

WHAT SHALL BE DONE? This question has been raised in regard to the Institute, and is now, we trust, in a fair way of solution. But the same question arises on another point. From our experience since the enlargement of the Review, we are satisfied that so far as matter is concerned, we could just as well publish a Review of 16 pages as one of 12. The brethren are nobly showing what they can do with their pens. But with our present list of subscribers, at the present price of the paper, the expense would not be met. With a higher price on the paper, or a larger list of subscribers, it could be done. It would not probably be best to raise the price of the paper; but there can be no objection to a larger list of subscribers. What say, brethren, shall we have a larger list of subscribers, and a larger paper?

To Correspondents.

P. C. TRUMAN. We place your call for help in the hands of the Gen. Conf. Committee. They will do what they can for you.

J. N. ANDREWS and D. T. BOURDEAU. Manuscript received. All right.

H. S. GURNEY. The P. O. address you inquire is North Branch.

Will the writer of the article, "About Parties of Pleasures," give the full name.

ARTICLES ACCEPTED. Monthly Meeting at Portland, Me.—A Song of Praise.—Oh how Love I thy Law.—Christian Communion.—Sowing.—A Little While.—Appeal to the Brethren in Ohio.—The Return.—The Christian Mariner.—The Eclipse of the Soul.—Comfort Promised to the Monitors.—The Monthly Meeting at Canaan, Me.—Discipline.—History, Mosheim's Testimony.—The Bible.—Extracts for Review.—They are Getting Rich.—The Chosen of the Lord.—A Good Word from Memphis.—Discussion in Holly.—Report from Bro. Loughborough.

ARTICLES DECLINED. "A Sunny Land." A good subject, and contains some choice passages. But there are too many places where the efforts to rhyme have degenerated the sentiment.

Sketch of Meetings.

SABBATH and first-day, Dec. 22, I was with the church in Parkville. By removal and deaths, their number is quite reduced and the few much scattered, which makes it difficult for them to sustain meetings at their pleasant house of worship. They attended to their legal appointment of Trustees, and we hope some faithful brethren will be raised up or move to Parkville to aid them in spiritual things.

Sabbath, Jan. 5, 1867, I attended Monthly Meeting at Burlington. It was stormy, and but few from

abroad; but all we had room for, as our meeting was held in a private house. I hope they will succeed in getting up a house of worship. I spoke to them from the last two verses in the Old Testament. How much indifference parents manifest in regard to the salvation of their children.

I had a pleasant interview the night of the 15th, with sister Bellows and her family in the town of Clarence, Calhoun Co. She is alone here. Perhaps some laborer whose work is in new places can do good here.

We were last evening with the church in Tompkins, on our way to Genoa.

J. BYINGTON.

Tompkins, Jan. 17, 1867.

Meetings at Canaan, Me.

HERE we have to report a complete failure. The day that our meetings were to begin, a storm began which continued two days, blocking up the roads so that they were impassable for about two days more. We could have no meeting, even on the Sabbath. Sunday a few got out, and we designed to make a second attempt; but Monday it began to snow, which stopped all travel again. So we had to abandon the meetings for the present, to fill other appointments. This we all regretted. We think that there is a good chance here for doing good. By the labors of Brn. Goodrich, Stratton, Howard, and others, about twenty have come into the Sabbath, and many others are interested. They have a good meeting-house, and a disposition to work. We hope to make another effort there soon.

D. M. CANRIGHT.

Jan. 23, 1867.

Skowhegan.

A LIGHT is burning here. Bro. and sister Cyphers, who are faithful in the Lord, and have a mind to labor and sacrifice for the truth, have manifested a commendable zeal for the cause in this place. They, with three or four others, all the Sabbath-keepers in the place, have maintained a weekly prayer-meeting for some time. God has already blessed it by encouraging them. One has embraced the truth and been converted to God. If these few are faithful, the Lord will hear their prayers and bring in others who are now interested.

D. M. CANRIGHT.

Jan. 23, 1867.

Have You Read It?

If you have not, get the paper and read it; and if you have, read it again; I mean Bro. Cottrell's article in Review, Vol. xxviii, No. 22, headed, "Pray without Ceasing." When I read it, my heart responded, Amen. Brother or sister, did you ever think of the power of prayer? Says the poet,

"Prayer is appointed to convey,
The blessings God designs to give.

If this is so, let us pray without ceasing. Let us have stated times to pray in secret, and stated times to pray in our families, morning and evening. And do not be in a hurry in the morning and have prayers before the children are up, nor wait in the evening till they have gone to bed. And mothers, do not let the family altar fall down when the father is gone away. What a responsibility rests upon parents. If we fail in our duty here, we shall regret it in the great day. I imagine I hear some children cry in that day, and say, I never heard my parents pray. Parents, how could you bear this?

And when we go to the social meeting, then let us pray. There is the place to encourage one another by praying with and for each other. So let us pray without ceasing. The Bible abounds with instances of the power of prayer. When God's hot displeasure was kindled against Aaron and the children of Israel, Moses prayed and God heard his prayer, and spared them. Elisha at the house of the Shunamite prays, and the dead child is restored. Hezekiah prays, and his enemies are all dead men. Daniel was a man of prayer, and God saved him from the design of his ene-

mies, and shut the lions' mouths. Peter had been cast into prison and was to be killed; but God heard the prayers of the church, and saved him. Said the wise man, "The Lord heareth the prayers of the righteous," and again, "The prayer of the upright is his delight." James says that "the effectual fervent prayer of a righteous man availeth much." Paul and Silas prayed, and the earth quaked, the prison doors flew open, the foundations of the prison were shaken, and the bands fell off from the prisoners. Oh the power of prayer. Let us pray without ceasing, and pray with faith in Jesus' name.

WM. H. SLOWN.

- Gridley, Ill.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

THE next Quarterly Meeting of the S. D. A. churches of Palestine, Washington, and Pilot Grove, Iowa, will be held at Pilot Grove, Sabbath and first-day, Feb. 23 and 24, 1867. Meeting to begin Sabbath evening at 6 o'clock. We hope to see a general turn out of brethren and sisters at this meeting. Come brethren praying that the Lord may meet with us.

HENRY NICOLA.

THE Quarterly Meeting for Avon, Rockton and Cranes Grove, Ill., will be held at Rockton, Ill., Feb. 16, 17.

ISAAC SANBORN.

Business Department.

Not Slothful in Business. Rom. xii. 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

H. WHITE. Julia E Crocker's Review has been mailed regularly.

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 due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. E Kincaid 28-11, H Young 30-5, J Russell 80-1, A H Gray 30-1, W Wort 30-1, N Trip 30-1, J Tewilliger 29-20, W Sturdevant 30-1, Geo Holyoke 30-1, H Korabacher 30-1, Mrs E Hight 30-1, A Lakey 30-1, W M Denny 30-1, J B Richard 30-1, G W Edson 30-1, S T Wells 30-1, A B Esterly 30-1, Mrs A Goodrich 30-5, H H Harrison 30-1, W Burdick 30-1, E C Breece 30-1, L Marks 29-1, E Alexander 30-1.

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\$3.00 each. W Curthy 31-1, R Williams 31-1, J E Titus 31-9, W Chapman 32-1.

Books Sent By Mail.

R P Beach \$1.00, S D Smith 70c, Miss A Winslow 12c, Mrs ED Scott 10c, H C S Carus 25c, Hugh Broeze 75c, John Woolsey \$2.00, O C Spencer 60c, Eli Glascock \$1.55, T Z Andrews 63c, C M Shepard \$2.01, A Wattles Sen. 15c, N A Lord 92c, Ira Mann 10c, David E Butler 13c.

Michigan Conference Fund.

Received from Churches, Church at Orange, \$18.00. Friends at Leslie, S. B., \$21.00.

Cash Received on Account.

R F Andrews \$2.20.

General Conference Missionary Fund.

C R Ogden \$2.50.

Donations to Publishing Association.

A Friend, \$10.00. A Sister, \$2.71.

For the Western Health-Reform Institute.

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

F H Chapman, \$100.00. W P Andrews, \$25.00.

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

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

Jacob Hare \$25.00, R G Cowles 25.00, Z Nicola 25.00, N Fuller \$25.00, I Bartholomew \$25.00, J G Adams 25.00, H Edson \$25.00, J E Titus \$25.00.