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

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Take Courage.

TUNE—"Lovely Rose."

HAIL! fellow pilgrim stranger,
Going home;
Amid earth's toil and danger
Travel on,

Your journey's end is near;
Though the way be rough and stormy,
There is nothing that can harm you,
So never fear.

While in this desert dreary,
Looking home,
You oft feel sad and weary,
Waiting one,

Take courage and look up;
For to those who are on duty
Will the King appear in beauty,
Our blessed hope!

O, dry those tears of sadness,
Weeping one,
Your grief will turn to gladness
Very soon;

For Jesus soon will come,
Then our joy will know no measure,
For the grave shall yield her treasure,
And all go home!

R. F. C.

A Historical Sketch of the Ancient City of Babylon.

SKETCHES of Biblical history are always profitable, and usually interesting, to the student of the Sacred Writings. As we read in the Scriptures, of ancient times, their cities, and countries, and customs, it contributes much to the pleasure of the reader to be in possession of some of the history of such places. To this end we have selected from the "Religious Encyclopedia," the following sketch of ancient Babylon. This noted city was the pride of the Chaldees, the seat of boundless luxury, and nothing, as history asserts, "could be more corrupt than its morals." It was to this city that Daniel, with a multitude of other captives, were brought by the Babylonian king, Nebuchadnezzar. Dan. i, 8. It was also in this mighty metropolis that the great temple of Bel, or Belus, was located, as many say, on the old tower of Babel. On this tower was the golden image, which the three Hebrew worthies for refusing to adore, were cast into the fiery furnace. But on account of the prodigious wickedness of the Chaldeans, a voice from Heaven, by the prophets, proclaimed its overthrow; and to-day, in fulfillment of those prophetic words, it has become "a dwell-

ing place for dragons, an astonishment, and an hissing, without an inhabitant."

BABYLON, the capital of the ancient kingdom of Babylonia, is supposed to have been situated in north latitude thirty-two degrees and thirty-four minutes, and in east longitude forty-four degrees, twelve minutes and thirty seconds. It was founded by the first descendants of Noah, 2234 years B. C., enlarged by Nimrod, the great grandson of Noah, 2000 years B. C., and, in a manner, completely rebuilt about 1200 years B. C.; by the Assyrian queen Semiramis. It was greatly strengthened and beautified by various succeeding sovereigns; but it was by Nebuchadnezzar and his daughter Nitocris, that it was brought to such a degree of magnificence and splendor, as rendered it one of the wonders of the world.

The antithesis between Babylon and Jerusalem, enters largely into the prophetic language of Scripture. Hence the importance of an accurate knowledge of the real history of both.

Babylon stood in the midst of a large plain, in a very deep and fruitful soil. It was divided into two parts by the river Euphrates, which flowed through the city from north to south. The old city was on the east, and the new city, built by Nebuchadnezzar, on the west side of the river. Both these divisions were surrounded by one wall, and the whole formed a complete square, four hundred and eighty furlongs in compass. Each of the four sides of this square had twenty-five gates of solid brass, at equal distances; and at every corner was a strong tower, ten feet higher than the wall. In those quarters where the city had least natural defense, there were also three of these towers between every two of the gates; and the same number between each corner and the nearest gate on its two sides. The city was composed of fifty streets, each fifteen miles long, and one hundred and fifty feet broad, proceeding from the twenty-five gates on each side, and crossing each other at right angles, besides four half streets, two hundred feet in breadth, surrounding the whole, and fronting towards the outer wall. It was thus intersected into six hundred and seventy-six squares, which extended four furlongs and a half on each of their sides, and along which the houses were built, at some distance from each other. These intermediate spaces as well as the inner parts of the squares, were employed as gardens, pleasure grounds, &c.; so that not above one half of the immense extent which the walls enclosed, was occupied by buildings.

The walls of Babylon were of extraordinary strength, being eighty-seven feet broad, and three hundred and fifty feet high. They were built of brick, and cemented by a kind of glutinous earth called bitumen, which had the quality of soon becoming as hard as stone. These walls were surrounded on the outside by an immense ditch, from which the earth had been dug to make the bricks; and which, being always filled with water, added very much to the defense of the city.

On each side of the river Euphrates was built a quay, or high wall, of the same thickness with the walls around the city. There were gates of brass in these walls, opposite to every street which led to the river, and from them were formed descents, or landing places, by means of steps, so that the inhabitants could easily pass

in boats, from one side of the city to the other. There was also a remarkable bridge thrown over the river, near the middle of the city, built with wonderful art, of huge stones, fastened together by means of iron chains and melted lead; and is said to have been a whole furlong in length, and thirty feet in breadth.

In order to prevent any inconvenience from the swellings of the Euphrates, two canals were cut from that river, at a considerable distance above the town, which carried off the superabundant waters into the Tigris. From the place where these canals commenced, down the sides of the river, both above and below the city, immense banks were constructed, to confine the stream still more effectually within its channel, and to prevent still more completely all danger of an inundation. In order to facilitate the construction of these works, an immense lake was dug on the west side of Babylon, about forty miles square, and thirty-five feet deep, into which the river was turned by a canal until the banks were completed; and it was then restored to its former course. This lake continued afterwards to receive annually a fresh supply of water from the Euphrates, and was rendered very serviceable, by means of sluices, for watering the lands which were situated below it.

At the two ends of the bridge over the Euphrates, were two magnificent palaces, which had a subterraneous communication with each other, by means of a vault or tunnel, under the bed of the river. The old palace, on the east side, was about forty furlongs in compass, and was surrounded by three separate walls, one within the other, with considerable spaces between them. The new palace, on the opposite side, was about four times as large as the other, and is said to have been eight miles in circumference. The walls of both these edifices were embellished with an infinite variety of pieces of sculpture; and, among the rest, was a curious hunting-scene, in which Semiramis was represented on horseback, throwing her javelin at a leopard, while her husband Ninus was piercing a lion.

The most remarkable structure in the new palace was the hanging gardens, which Nebuchadnezzar is said to have raised, in order to give his wife Amytis, (daughter of Astyages, king of Media,) some representation of the beautiful mountains and woody views which abounded in her native country. These gardens occupied a square piece of ground, four hundred feet on every side, and consisted of large terraces, raised one above the other, till they equaled in height the walls of the city. The ascent from terrace to terrace, was by means of steps ten feet wide; and the whole pile was sustained by vast arches, built upon other arches, and strengthened on each side by a solid wall twenty-two feet in thickness. Within these arches were very spacious and splendid apartments, which are described as having commanded a very extensive and delightful prospect. In order to form a proper pavement for supporting the soil, and confining the moisture of the garden, large flat stones, sixteen feet in length, and four in breadth, were, first of all, laid upon the top of the upper arches; over these was spread a layer of reeds, mixed with bitumen; upon this, two rows of brick, closely cemented; and the whole covered with sheets of lead, upon which the earth or mould was laid to a sufficient depth for the largest trees to take firm root. In the upper terrace

was a large reservoir, into which water was drawn from the river by some species of engine, and kept there ready to be distributed to any part of the garden.

Scripture nowhere notices these celebrated gardens; but it speaks of willows planted on the banks of the rivers of Babylon: "We hanged our harps on the willows in the midst thereof," says Psa. cxxxvii, 2. Isaiah, describing in a prophetic style the captivity of the Moabites by Nebuchadnezzar, says, "They shall be carried away to the valley of willows." Ch. xv, 7. The same prophet, (Ch. xxi, 1,) describing the calamities of Babylon by Cyrus, calls this city the desert of the sea. Jeremiah, to the same purport, says, (li, 36, 42,) "I will dry up the sea of Babylon, and make her springs dry. The sea has come up upon her; she is covered with the multitude of the waves thereof." Megasthenes (ap. Euseb. Præp. ix. 41.) assures us, that Babylon was built in a place which had before abounded so with water, that it was called the sea. But the language of the Psalmist above quoted, suggests the idea that the city of Babylon was refreshed by a considerable number of streams; "By the rivers [streams, flowing currents] of Babylon we sat down."—"On the willows (plural) in the midst thereof, we hanged our harps" (plural.) There must, then, have been gardens visited by these streams, easily accessible to the captive Israelites; not the royal gardens, exclusively, but others less reserved; and the phrase, "in the midst thereof," that is, of Babylon, seems to denote—not gardens above or below the city, but strictly in its interior. We know, also, that there was but one river at Babylon then, and there is but one now, the Euphrates, so that when these captives represent themselves as "sitting by the rivers of Babylon," in the plural, they inform us that this river was divided into several branches, or canals; and these were, doubtless, works of art. Moreover, from Jeremiah's threat of drying up the sea of Babylon, we learn that there was a considerable lake or reservoir, in the interior of the city; for to such large receptacles of water the appellation sea was, and still is, applied in the East. Undoubtedly, the water of this lake, and of these canals, being furnished by the Euphrates, the name of that river might be continued to them, in a general sense; and if this be admitted, a great proportion of those difficulties which the learned have hitherto found insuperable, are reduced to trifles, if they do not vanish. Nor ought we to forget, that the Egyptian Memphis, which we suppose to be a copy from Babylon, was, in like manner, surrounded and visited by streams, by canals, &c., all of them drawn from one river, the Nile, and bearing its name.

Near to the old palace stood the temple of Belus; and in the middle of the temple was an immense tower, about six hundred feet in height, and the same number square at the foundation. This huge pile of building consisted of eight towers, each seventy-five feet high, placed one above the other, and gradually decreasing towards the top like a pyramid. What has been described is understood to have been the old tower of Babel; but it was greatly enlarged by Nebuchadnezzar, who built around its base a number of other sacred edifices, forming a square nearly three miles in compass. The whole was inclosed by a strong wall, and the various entrances secured by solid gates of brass, which are conjectured to have been formed out of the spoils of the temple at Jerusalem. Dan. i, 2. 2 Chron. xxxvi, 7. In this temple of Belus, or, as some say, on its summit, was a golden image forty feet in height, and equal in value to three and a half millions sterling. There was, besides, such a multitude of other statues and sacred utensils, that the whole of the treasures contained in this single edifice has been estimated at forty-two millions.

Many of the above statements, recorded in ancient authors, respecting the wonders of Babylon, are unquestionably greatly exaggerated; but, after every abatement that can fairly be made, this city is understood to have comprehended a regular square, forty-eight miles in circuit, and to have been eight times larger than London and its appendages. See Gillies' *Hist. of the World*, vol. i, p. 166, and Rennel's *Geog. of Herodotus*, p. 341.

In all afflictions, seek rather for patience than for comfort: if thou preservest that, this will return.

The Cholera.

THE "American Phrenological Journal" has some good remarks in reference to this much-to-be-dreaded scourge. The cholera may, probably will, soon visit our shores on its westward march, but who is so well prepared to grapple with the emergencies of such a visitation as the thoroughly hygienic, religious, man? The present reform, lately inaugurated among Seventh-day Adventists in reference to food, and dress, and the general habits of life, will be the best safeguard in the event of such a calamity. In the meantime, let us post up on hygiene, and not take the Cholera before it comes.

Our European exchanges are full of startling accounts of the ravages and steady westward progress of this fell-destroyer—the worst of human scourges. Commencing in the East, it is working westward. In China, Russia, Turkey, Prussia, etc., it has swept—is sweeping—off thousands daily.

According to its common course, the epidemic will soon reach Western Europe, and sweep thence over the German States, Belgium, France, and Great Britain, from whence it will be brought to America. Intercourse between the United States and Europe is now so regular and so frequent—it is almost like a daily line—by one or more of the numerous steamers, that it will be impossible, no matter how carefully the quarantine regulations be observed, to keep it out. We who speak the same language in the Old and New countries are so mixed up by trade, commerce, literature, etc., that our interests are daily becoming more and more inseparable. An affliction there becomes an affliction here. An affliction here—the rebellion, for example—causes untold suffering by starvation there. But an epidemic like the cholera, which baffles all medical skill, spreads like wildfire along the water-courses, railways, and other thoroughfares. Then what is to be done to avert this threatened pestilence?

This: Trust in God, and do our duty. But what is our duty? To obey the laws of our being. What are those laws? They are these: "TEMPERANCE IN ALL THINGS," good food, pure air, regular bodily exercise, plenty of sleep, a clean skin, good digestion, a clear conscience, and good-will to man.

If you feed on garbage, drink slops, swill-milk, alcoholic liquors, medicinal bitters, chew, smoke, or snuff tobacco, lie around nights on the wharves, breathe the odors from dirty streets, dirty sewers, bone-boiling establishments, filthy cellars, unclean stables, pig-pens, slaughter yards, water-closets, and other pestilential places; or if you "abuse yourselves" by any excess, you are in danger, and will be an easy subject for attack.

If you are a wicked transgressor, a doubting skeptic, a timid coward, you are in danger.

AN ANECDOTE.—When lecturing in New Orleans several years ago, we visited the hospitals, asylums, schools, and other public places, kept so nice and clean by the Sisters of Mercy. We remarked to a warden, that we should not fear the cholera here; when he replied, "There was never a case known to occur within these walls. Here the prisoners have regular rations dealt out to them. They get no alcoholic liquors; commit no excesses; retire early, and escape the cholera. If a young man residing here can not regulate his appetite, and feels in danger of the disease, let him commit a crime meriting imprisonment, and he will be shut up during the prevalence of the plague, and he will be quite safe."

FAITH VS. FEAR.—Two ladies in New Orleans from the North were attacked at the same time in the same way. The one overcome by fear gave up in despair, lamenting the absence of husband, children, and friends, exclaiming, "Oh, I shall die! I know I shall die!" The other, with faith, calmness, and self-possession, and trust in Providence, remarked that she, too, felt quite alone, away from home and family; "but if it be the will of God that I should go hence, I hope I may be resigned."

We inquired of the landlady if she considered these cases dangerous? She promptly replied, "That one with so much fear, will die, and the other will re-

cover." Surprised at this confident answer, we interposed, "They were both well but an hour ago, and that one—the first—seemed to have the best constitution, why may she not recover?" Her answer was, "Did you not hear her say, 'I know I shall die?'" Sure enough, she did. The other cast herself, as it were, into the keeping of Him who can save, and with the spirit of perfect resignation, let nature take its course. She recovered, and is a living witness today in favor of the power of FAITH.

Those who live in the mountains, or in the country, away from the dissipations of city life, and breathe the pure air, escape the cholera. So do the more cleanly and temperate citizens. The cholera attacks first those who are the most fit, those whose blood has been rendered impure by improper living; while those best fortified—such as we have described—are exempt, and escape. With clean streets—nuisances removed—pure air, good food, and proper sanitary arrangements, we may hope to escape, or at least to be touched lightly, by the cholera, which will, no doubt, pay us a visit early next spring or summer. Let us be fortified with health, and ready for it.

Keep Your Vessel Under the Fountain.

HERE lies the secret. Keep the vessel under the fountain. If you want it run over full all the time, keep it under the fountain—pray without ceasing.

Go set your howl or pitcher under the trickling spout and go your way, and when you come round again there it is all running over full of pure water! Be thus wise in spiritual things.

Keep the vessel under the fountain if you wish always to abound in the work of the Lord. Keep your vessel under the fountain if you wish to be ready for every good work. Keep your vessel under the fountain if you would be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation. Keep your vessel under the fountain if you would comfort yourselves together, and edify one another. Keep your vessel under the fountain if you would know them which labor among you, and are over you in the Lord and admonish you, and esteem them very highly in love for their work's sake. Keep your vessel under the fountain if you would be at peace among yourselves. Keep your vessel under the fountain if you would be able to warn the unruly, comfort the feeble-minded, support the weak, and be patient toward all men. Keep your vessel under the fountain if you would not render evil for evil, but ever follow that which is good both among yourselves and toward all men. Keep your vessel under the fountain if you would rejoice ever more, and in every thing give thanks. Keep your vessel under the fountain if you would abstain from every appearance of evil, and be sanctified wholly, soul, body, and spirit, to the coming of our Lord.—E. S. Willard.

Fetichism at the South.

ACCORDING to the *Mobile Tribune* the wild superstitions of savage Africa still linger among the negroes of the South, and they are occasionally detected in fetich worship. An occasion of the kind lately happened at Mobile, which is thus described:

"In company with a few policemen we went last night to a house situated beyond the Gas Works, and occupied by an old negro who claims to be an Obi Man. Approaching the house carefully and peering through the crevices in the walls, a wild, weird spectacle was presented. Around a small fire of pine in the middle of the floor—or room, for floor there was none—and over which was hung a pot, sat a group of negro men and women, entirely nude; their hair, or wool, twisted into pig-tail curls and ornamented with sprigs of some kind of herb intermingled with dried roots, their eyes closed; the master of ceremonies or High Fetich Priest, with a snake skin around his neck, and his wool grizzled with age, and garnished more profusely than the rest, was chanting something in a droning voice while the remainder of the 'congregation' responded, as it were, with a low, long-drawn howl. The old negro with the snake skin clapped his hands and the whole party rose and commenced a most

furious stamping in a circle around the pot. This over, they all squatted down again and the 'Obi man' resumed his chant, at the same time holding in his hands a covered basket, from which he drew and dropped into the pot, first, a dead snake, then a frog, then a young alligator about a foot long, now another smaller alligator or lizard, and last of all the herbs and roots from his own and the heads of the other negroes. Silence was observed by all for some minutes after the last deposit had been made, after which the pot was taken from the fire, and while the nauseous mixture was yet reeking hot, they each dipped the end of the middle finger of the left hand into it and applied the end of the finger to their tongues; another dip into the pot was taken with the middle finger of the right hand and certain cabalistic characters described on the breasts, foreheads and shoulders—one assisting the other in the operation. Not a word was spoken until their clothes had been resumed and they had got clear of the house.

Although on high occasions the Fetich or 'Obi man' may demand a human sacrifice in his hellish rites, and which is generally a young child, nothing of the kind was attempted in the Voodoo pow-wow of last night. The presence of the police would, of course, have prevented anything of this nature had it even been thought necessary by the old negro conducting the affair. Old negro women were sometimes 'used up' as 'material' in these meetings at Voodoo, near New Orleans, one of whom escaped the sacrificial knife on one occasion and caused the arrest of the whole gang."

Carnival of Crime.

It is indeed sickening to read the accounts of crime recorded in every newspaper we pick up. Can any one mistake the days in which we live? Is not wickedness abounding more than ever before? Yes, truly; we are nearing the time equalled only by Sodom and Gomorrah, and the world before the flood. Yesterday's Detroit paper contains the following, which speaks volumes:

"Last night chronicled at least half a dozen attempts at robbery and burglary, some of which were successful; and in more than one locality during the evening, dark-browed, guilty-looking wretches, who started at the approach of a footstep, and hid themselves in the shade of neighboring buildings, or glided into dark and noisome alleys, could be seen by any observing eye, as they prowled here and there in search of a place or opportunity to do their foul work. On Michigan avenue, the doors of the Bresler block were tried by two suspicious characters, who were lurking about the premises before nine o'clock in the evening, and who, observing that they were watched, made off as fast as possible. The city and country are full of these outlaws; the by-ways are haunted with them, and it behooves every householder to double-bar and bolt his doors, fasten his windows with lock and shutter, sleep like Argus, with one eye open, and arm himself, like old Commodore Barney, of the first Potomac flotilla, with a pistol in each hand and a cutlass between his knees, to defend his house and goods from their prowling encroachments. Society is becoming overstocked with this class of persons, who have got it into their heads that the world owes them a living, when in fact it owes them nothing but a fathom of rope and as many feet of the earth which ought to spurn them, to cover them up with."

Twelve Standing Rules

FOR ESTABLISHING AND PERPETUATING HEALTH.

1. FAITH in God, and good conscience.
2. Temperance in all things.
3. Diligence and cheerfulness in an honorable avocation.
4. Avoid late hours—retire to rest early, rise early, or as soon as rested, wash, and seek the fresh morning air.
5. Dress warm in winter and in damp weather; dress cool in summer when the weather is hot; and, scorning unwholesome fashions, cultivate comfort everywhere.
6. When unwell, rest, with fasting and prayer, leav-

ing drugs and stimulants to the impatient and unwary. Touch not; taste not; handle not!

7. If very sick, and you know not the cause, or remedy, call for a physician that will not administer poisonous medicine. Choose for your medical counselor a true and conscientious Hygienist.

8. Bathe the whole body at least twice a week in summer, and once a week in winter. Little children should be bathed once a day through the year. Do not neglect the bathing. (See Dr. Muzzy on sponge bathing.)

9. Choose a plain diet, consisting mostly of fruit and farinaceous food; use very little of hot drinks or hot bread, and never eat that which is crude, or indigestible.

10. Leave utterly untouched, tobacco, opium, and all alcoholic liquors.

11. Sleep warm, but never on feathers. Ventilate your sleeping-rooms the year round.

12. Ventilate well, according to the season, every apartment of your dwelling, from the garret to the cellar, keeping your premises clear of all noxious or infectious substances, thus securing a pure atmosphere to be breathed by all the members of your family.

The above rules, observed in connection with zeal and perseverance in doing good, will insure a healthful, peaceful, happy life, and a composed, serene, and triumphant end.

Home and Friends Around Us.

Oh! there's a power to make each hour
As sweet as Heaven designed it;
Nor need we roam to bring it home,
Though few there be that find it.
We seek too high for things close by,
And lose what nature found us;
For eye hath here no charm so dear,
As Home, and Friends around us.

We oft destroy the present joy
For future hopes, and praise them;
While flowers as sweet bloom at our feet,
If we'd but stoop to raise them.
For things afar still sweeter are,
When youth's bright spell hath bound us.
But soon we're taught that earth hath naught
Like Home, and Friends around us.

The friends that speed in time of need,
When hope's last reed is shaken,
To show us still, that come what will,
We are not quite forsaken;
Though all were night, if but the light
From friendship's altar crowned us,
'Twould prove the bliss of earth was this;
Our Home, and Friends around us.

Devils Rampant.

A Church taken Possession of by Demons—Mysterious Noises—Results of an Investigation by the Police.

CONSIDERABLE excitement has arisen in Jersey City in consequence of groans, yells, and unearthly sounds said to emanate from a church in the upper part of Jersey City for some nights past. The first known of these mysterious sounds was some ten days since. When the pastor had occasion to return to the church after evening services to procure some manuscript which he had forgotten and had occasion to make use of. The edifice had been closed for the night, and was in total darkness. On entering he lit a match to guide him along the aisle, and when approaching the altar at the rear, his attention was attracted by a low moaning sound, which gradually increased, and at the same time drew nearer to him. To this he at first paid but little heed, presuming it to be the antics of mischievous boys; but presently the sounds changed to seemingly unearthly yells, shrieks and groans from innumerable invisible beings clustered around in close proximity to his person, until finally his feelings were so wrought upon that he felt impelled to leave the building with all possible haste. The above are substantially the facts of the case as stated by the pastor of the church to Chief of Police McManus, after reports were beginning to be circulated in the neighborhood that the church was haunted, and he requested that the matter might be kept as quiet as possible, believing that in a few days at furthest he would be able to unravel the

mystery, and satisfactorily explain the cause of the sounds. Since that time the church edifice has been thoroughly examined, inside and out, but without unraveling the mystery, and meantime these dismal and unearthly yells and cries are heard most every night. A couple of nights since, Chief of Police McManus, accompanied by Aid Doyle and Detective E. L. McWilliams, determined to pay a visit to the reported haunted church; they accordingly procured the keys and entered the edifice shortly after midnight. Taking their position in the center of the church, in total darkness, they had remained there but a short time when they heard a low moaning sound, apparently proceeding from the vicinity of the pulpit, which gradually grew louder and came nearer until it finally culminated around their heads into howls, yells, groans, etc., and then gradually died away as it came. After a few moments of perfect silence, Chief McManus drew from his pocket a revolver, loaded with blank cartridge, and fired one charge, when almost instantly the edifice seemed filled with thousands of infuriated demons, making the most hideous noises, and apparently bent on tearing them to pieces. The officers describe having experienced a very peculiar sensation in the head, and finally the noises became so hideous and unearthly that they made a hasty retreat, apparently pursued by the infuriated demons to the door, which they closed and locked. The officers then crossed the street to the opposite walk, and remained there until daylight, but heard no further sounds, and made no discoveries which would tend to explain the mystery. The people residing in the immediate neighborhood claim to have been disturbed at all hours of the night by these demoniac sounds, and a number of them have determined to leave the neighborhood.

The above we take from the Detroit Weekly Tribune of Sept. 26th. It is probably a species of that demonism which was first heard in a little wainscot not far from the city of Rochester, N. Y., a few years ago. This doctrine is, as its votaries teach, eminently progressive in its tendencies; thus it has proceeded from faint raps to most hideous and unearthly yells! What next? g.

Count the Cost.

My friend, are you ready to follow Jesus? Count the cost. But I warn you tenderly, that, if it costs much to be a Christian, it will cost infinitely more to live and die a sinner. Religion costs self-denial; sin costs self-destruction!

To be a temperate man costs self-restraint; to be a tippler costs a ruined purse, a ruined character, a ruined soul. The sensualist pays for going to perdition by living in a sty. The swearer must pay for his oaths, and the Sabbath-breaker for his guilty contempt of God's law.

To lead a life of impenitence costs a dying bed of remorse. Count the cost. To go up to the judgment-seat without Christ will cost you an eternity of despair. Count the cost. Sit down, and make an honest reckoning. Put into one scale, life; into the other, death. Put into one scale, Heaven; into the other, hell. Weigh them well. Weigh for eternity. And, while you sit weighing anxiously, Christ whispers in your ear the thrilling question, "What shall it profit a man to gain the whole world, and lose his own soul?" What shall a man give in exchange for his soul.—*Independent.*

Sayings of Mr. Lincoln.

"If slavery is not wrong, then nothing is wrong."
"I made a solemn vow before God, that, if General Lee was driven back from Pennsylvania, I would crown the result by a declaration of freedom to the slaves."

"I have not controlled events; but events have controlled me."

"Let us have faith that right makes might and in that faith let us dare to do our duty."

"I have said nothing but what I am willing to live by, and, if it be the pleasure of Almighty God, to die by."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 17, 1865.

URIAH SMITH, EDITOR.

Our Sins; Their Pardon and Their Blotting Out.

THE proposition we shall endeavor to prove under this head is, that though sins are pardoned in the present tense, they are not blotted out till the close of Christ's priestly work in Heaven, and that when the hour of final settlement arrives, whatever character the person is then found maintaining, all the acts of his life which go to make up that character, are placed to his credit or condemnation. Thus, if he is found righteous, only the righteousness of his life is held in remembrance, his sins being all blotted out, and remembered no more; and if he is found wicked, all the sins of his lifetime, notwithstanding he may many times have received pardon, still stand to his account.

This may be to many a startling declaration, and it may seem, at first thought, impossible that a sin once pardoned, should ever again enter into the sinner's account. In illustration it is asked, If we incur a bill of indebtedness at a merchant's, and that debt is forgiven, is not that the end of it? So when our sins are pardoned is not that the last of them? If the question could be allowed to stand thus, the illustration would be hard to meet. But as it is, it is not fairly put; it is incomplete. For suppose the merchant in question should forgive our indebtedness only on the condition that we should never become indebted to him again; and suppose that thereafter we did again run into debt to that man: the conditions upon which our former indebtedness was canceled would thus be violated on our part, and of course the original debt would then stand against us.

This is a fair illustration of the question of our sins between us and God. Sins are pardoned only on conditions. There never was an acceptable petition offered for the pardon of sin, without a condition being implied, on the performance of which the granting of the request depends. This may never have occurred to many who daily offer up their petitions to God for the forgiveness of their sins. Yet a moment's thought will make it plain to any mind. For a person to ask God to forgive any of his sins, while yet he feels no sorrow for them, but cherishes a purpose in his heart still to go on transgressing in those same particulars, would be most solemn mockery. Every sincere petition, therefore, which we offer to God for pardon, implies a vow on our part, to no longer transgress in those things for which we ask forgiveness. On this condition we receive pardon. That is, as we view it, in those books of remembrance wherein all our deeds are written, Rev. xx, 12, over against our sins, is inscribed the word pardon, on the condition implied. Suppose now that by breaking our vow, and again transgressing, we destroy the condition on which our forgiveness was suspended; do not our former sins still remain against us? And thus matters must stand through an individual's entire probation. As all depends on the carrying out on our part of our pledge of future obedience, when we fail in that, our transgressions revive against us in all their force.

If this principle is correct, then a part of our proposition already stands vindicated, that is, that sins are pardoned without being blotted out, this latter work being reserved to the time when the final adjustment of each individual case takes place.

But we do not propose to rest the question on this ground alone. The Scriptures have something to say upon the point, which we will now consider. The Lord by the mouth of the prophet Ezekiel speaks as follows: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Eze. xviii, 20. It will here be noticed that it seems to be the righteousness and the wickedness of an entire

lifetime, and not any limited portion thereof, that is taken into account. And the record continues: "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done shall he live." Verses 21, 22. And concerning the righteous, in verse 24 we read, "But when the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

It would hardly seem possible to apply this language to any person in whose experience there may have been several successive points of time up to which his previous sins and transgressions had met with a definite and final disposition. The Lord, it will be noticed, speaks in the one case of *all* the transgressions not being remembered, and in the other of *all* the righteousness not being mentioned; not transgressions and righteousness from certain points of time, up to which transgressions had all been pardoned, and righteousness imputed. And although it is not here directly stated that when a man turns from his sins to righteousness, and then relapses into sin again, that all his former sins are remembered against him, yet enough is said to justify this conclusion. The only inference we can draw is, that it is the sum total of the righteousness or transgressions of a lifetime, and not any limited portion thereof, that come under the rule here laid down by the Lord through the prophet.

But in the teachings of our Lord, we have a still more definite exhibition of this doctrine. It is found in the parable of the king and his wicked servant, recorded in Matt. xviii, 23-35. Not to quote the language entire, to which the reader is requested to turn, the facts of the case may be summoned up as follows: A servant found himself indebted to his lord, to the amount of ten thousand talents. He had nothing to pay, and was about being sold with his wife and children to meet the demand. But by earnest entreaty he gained the compassion of his lord, and even procured the forgiveness of his debt. "The lord of that servant," it is said, "loosed him and forgave him the debt." The same servant then went out and finding one of his fellow-servants who owed him a trifling sum, refused him the mercy he had just received at the hands of his lord, but cast him into prison till he should pay him all. At this conduct the lord of that servant was wroth, he called him to account, re-instituted against him the claim of that debt which he had once forgiven him, and delivered him to the tormentors till he should pay him all that was due him.

In making the application of this parable, our Lord plainly and definitely says: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Here is an enunciation of the doctrine too explicit to be for a moment questioned that though our sins may have once been forgiven, if we afterward become transgressors, the original debt returns upon us, and we shall be held responsible to the uttermost farthing.

We offer these thoughts more especially on account of the beautiful harmony they present with the subject of the sanctuary. We there behold the records of the race unerringly kept, and a day of final adjustment coming when the sins of the perseveringly penitent will be blotted out, and the sins of those who are found transgressors at last, will be left to bear their witness against them, and crush them with their fearful load, and their names be blotted out of the book of life. The objection against our views of the sanctuary with its final work of atonement and blotting out of sins, which some attempt to raise on the ground that the pardon of our sins, as we receive it day by day, is the final disposition of them, in the light of the above argument is entirely removed. The great decision of the sanctuary is approaching. Then he that is holy will be holy still, and he that is filthy will be filthy still. In which company, reader, will you then be found, the righteous or the wicked?

The Mighty Convulsion at the Flood. ✓

MR. THOMAS DICK, the "Christian Philosopher," while speaking of *earthquakes* as one means which God sometimes uses to chastise the inhabitants of the earth for their wickedness, has the following remarks in reference to the convulsion the globe received at the flood:

"We have also an experimental proof, that there are physical principles in the constitution of our globe, sufficient to give it a shock throughout every part of its solid mass, and that such a shock, at one period, it actually received. When the wickedness of man became great upon the earth, 'when every imagination of the thoughts of his heart was only evil continually,' the fountains of the great deep were broken up, the cataracts of heaven were opened, and the whole solid crust of our globe received such a shock as rent the mountains assunder, and hurled them into the plains; the effects which are still visible, in every Alpine district, and in the subterraneous caverns of the earth. Of all the millions of the race of Adam that then existed, only eight individuals, after having been tossed for seven months on the tremendous billows of a boundless ocean, survived, to tell to their posterity the tidings of this universal wreck. The dreadful scenes of horror and consternation which must have been presented at this awful crisis, the stupendous forces which must have been in operation in the atmosphere above, and in the foundations of the earth beneath, and the tremendous clash of elemental war which must have ensued, throughout every region of earth, air, and sea,—it is beyond the power of the human imagination to depict, in all their terrific grandeur. But we have every reason to conclude, that the bottom of the ocean was lifted up to the level of the loftiest mountains, that disruptions of the mountains and of the densest rocks ensued, that dreadful explosions resounded throughout the whole expanse of nature, and that the mighty waters hurled their billows with resistless fury in every direction, rolling immense rocks and forests from one continent to another, and whirling the wrecks of different regions to the opposite extremities of the globe."—*Philos. of Religion*, p. 33.

Confirmatory of this, we present the follow paragraphs from *Spiritual Gifts*, Vol. iii, pp. 69, 70. The reader will be gratified to see the unanimity between the two records.

"But upon the eighth day the heavens gathered blackness. The muttering thunders, and vivid lightning flashes began to terrify man and beast. The rain descended from the clouds above them. This was something they had never witnessed, and their hearts began to faint with fear. The beasts were roving about in the wildest terror, and their varied voices seemed to mourn out their own destiny and the fate of man. The storm increased in violence until water seemed to come from heaven like mighty cataracts. The boundaries of rivers broke away, and the waters rushed to the valleys. The foundations of the great deep also were broken up. Jets of water would burst up from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and then they would bury themselves deep in the earth. The people beheld the destruction, first of the works of their hands. Their splendid buildings, their beautifully arranged gardens and groves, where they had placed their idols, were destroyed by lightning from heaven. Their ruins were scattered everywhere."

"The violence of the storm increased, and there were mingled with the warring of the elements, the wailings of the people who had despised the authority of God. Trees, buildings, rocks, and earth, were hurled in every direction. The terror of man and beast was beyond description. . . . Some in their desperation sought to break into the ark, but that firm made boat resisted all their efforts. Some clung to the ark until borne away with the furious surging of the waters, or their hold was broken off by rocks and trees that were hurled in every direction. Those who had slighted the warning of Noah, and ridiculed that faithful preacher of righteousness, repented too late of their unbelief. The ark was severely rocked and

tossed about. The beasts within expressed by their varied noises the wildest terror, yet amid all the warring of the elements, the surging of the waters, and the hurling about of trees and rocks, the ark rode safely. Angels that excel in strength guided the ark and preserved it from harm."

It is ever a source of gratification to see divine truth confirmed by the historian, the philosopher, or the man of science. And the foregoing we simply present as an instance of such corroboration. G.

Geology and the Bible.

THE present age is notorious for its bare-faced skepticism and unbelief. The most specious sophistry is used to undermine the Christian's faith in revealed religion. In this, Spiritualism and Infidelity seem to coalesce. And the united efforts of the various free-thinkers are seen in their unmasked war against the Bible. If they can shake the faith of society in the Scriptures, their accursed end is gained. To this end they attempt to oppose science against revelation, and foremost in this comes the dreamy, incoherent utterances of geologists. Geology, say they, proves that the pentateuch is a fable, and that the earth was created millions of years since, and thus the faith of some is overthrown. But, thank Heaven! truth will stand firm, though puny man may mock at his Maker, and decry against his word.

How much believers in the Holy Scriptures have to fear from the infant science of geology, may be inferred from the following paragraph in the *Comprehensive Commentary*, on Gen. i, 2. It is from the pen of Mr. Turner, and that well-known geographer, Malte-Brun. G.

"The silence of the Mosaic record on the particular history of our geological construction, allows free latitude to every speculation, and repels no philosophical investigator. It merely presents a few points and outlines, which nothing has yet occurred to disprove, although much has been observed, which it requires great talents, enlarged reasoning, and further knowledge to reconcile to them with precision, and to explain what may seem inconsistent. This, however, additional researches may be expected to effect; for it is probable that that theory will be found the truest, the most scientific, and the most satisfactory, which is the most coincident with the Hebrew document." *Turner*. How little the Mosaic account has to fear at present from the infant science of geology, may be learned from the words of an eminent geographer. "The pretended science of speculative geology, promises no certain results, since it oversteps the evidence of facts. The portion of the globe known to us, does not constitute, at the very utmost, the thousandth part of its entire mass. Our excavations do little more than scratch the surface of the earth; our geologists have surveyed with attention scarcely the half of Europe, or the tenth part of America and Asia; the observations which have been made are extremely few; and yet unbounded scope has been given to speculation. In the vast and unexplored recesses of the globe, it is possible that there may lie, concealed, agents so active and so powerful, that to them the various revolutions which the earth has undergone, may have been the work only of so many moments. As long as the interior of the globe remains unknown to us, the conclusion we may draw from facts observed on the surface, can be no more than probable in reference to these facts; but whenever we attempt to combine the conclusions, in order to form a general system, their uncertainty will clearly appear; for, opposite to a finite sum of probabilities, however strong we may suppose them, there shall arise an infinite sum of unknown terms, of which one alone may perhaps be sufficient to counterbalance all our probabilities." *Malte-Brun*.

He that thinks he hath no need of Christ, hath too high thought of himself; he that thinks Christ cannot save him, hath too low thoughts of Christ.

Death

MEETS us in so many forms, and so frequently, that we become hardened; and as the war-worn soldier becomes accustomed to the scenes of battle and slaughter, so do we become accustomed to scenes of death and suffering. All around is decay, and only constant care and toil are able to renew and keep in repair the works of man; and nature itself, too, seems to languish. Not only does autumn bring blight and decay, but often we witness the destruction from unknown causes, of trees, plants, grain, and vegetables; and sometimes want and famine follow.

The jumps of night sow the seeds of pestilence, and the sultry heat of noon distracts the head with pain. Summer brings its fevers, and winter its chills. Diseases lie in wait for the hardy mountaineer, and for the dweller in the valley; and coffins and shrouds are as much needed at sea as on the land. Miasmatic, pestilential odors, arise from the decaying substances upon the ground, in the deep valleys, and in the forest; and, flying upon the winds carry sickness and death; and dreadful plagues breed among the filthiest of our race, and then travel around the globe.

No more can we rely upon the purity of our food. The dweller in the city, gets perhaps even the cream for his coffee thickened with drugs and thinned with water; his beefsteak may have been cut from a carcass deceased with murrain; and his nice cut of bacon is probably perforated with scrofula. He knows not but sick wheat may have been mingled in the flour which composes his bread; and his nice potatoes may be just ready to turn into a mass of corruption. If he is sick, empirics stand ready to drug him with a thousand poisons, each with his own patent nostrum, for "only a dollar a bottle;" or the different "*pathies*," for from one to five dollars per visit, will hasten him with all medical decency to the tomb.

All the different mineral and vegetable poisons, so deleterious to the man in health, are good for him when sick if administered in professional style; and a certain class of men may use opium, arsenic, lobelia, mercurial preparations, and all the various poisons may enrich their list of remedies, and thousands of victims may fall, yet no law can touch them, even if they deserve the felon's fate.

Careless, drunken engineers and conductors, sea captains and pilots, do yearly hasten the death of thousands; and crafty distillers, to increase their gains, do make their alcoholic beverages ten times more poisonous than alcohol. The drunkard looks like a poisoned man; and the tobacco, so commonly used, does not abate the tide of death, but like a lulling opiate, puts men beyond the reach of argument, and accelerates their ruin.

Death is a curse upon our race. Thorns, weeds, and thistles, are a curse; yet by some strange fancy, some would try to make it out, that all these are a benefit. They are of use, just as the rod is of use in training the child; for purposes of chastisement, and to hold in check the pride of man, which would otherwise overrun all bounds. J. CLARKE.

Portage, Ohio.

Note from Bro. Hutchins.

BRO. WHITE: The first Sabbath in Aug. I spent in Chelsea. Spoke to a few brethren and sisters, some of whom had not before heard preaching for more than two years.

The next week, visited a number of friends and relatives in Vershire, West Fairlee, and Strafford. Met some Christian friends whom I had not met before since I left the Freewill Baptists; had good liberty in giving the reason of our hope. Sold a few books, and obtained one subscriber for the Review. The short visit in Strafford was very pleasant. The friends here desire to hear on the truth.

Sabbath and first-day, 12th and 13th, held meetings with Bro. S. Pierce in Roxbury. By request of Eld. Ladd, we occupied the meeting-house on first-day. Elder Ladd was present, and with others, manifested much interest in the discourse of Bro. Pierce.

On the 16th I spoke in Braintree, on the shortness of time, and the necessary preparation to meet the Lord. Here are a few who have recently embraced

the Sabbath under the labors of Bro. Pierce, also other attentive hearers.

Sabbath and first-day, 19th and 20th, we held meetings again in the meeting-house in Roxbury. Sickness and death probably kept a number from these meetings; yet we have reason to hope that some were benefited by them. A solemn conviction seemed to fasten upon the minds of some, that we have the truth on the Bible Sabbath. Oh, may such fully decide to obey God in all things.

Our privileges with dear Bro. P. the past summer, were sweeter than language can express. But little did we think they were our last. We can never be too grateful that he has remained with us, till order is established in the church, and we have learned to give such servants of the Lord their proper place in the church of God. Men of so great moral worth, of such genuine piety and sober judgment, are to be loved on earth, for they are in Heaven. Their words, their prayers, their counsel in these perilous times, are more precious than gold, yea, than much fine gold. Our much-beloved brother Pierce and his family will live in the affections of God's people in the East.

A. S. HUTCHINS.

More About Fanaticism.

We make another quotation from the History of the Reformation, Vol. III, pp. 216, 217, as follows:

"The claims of a few fanatics to divine inspiration increased the evil. While the Reformation had continually appealed from the pretended authority of the church to the real authority of the holy Scriptures, these enthusiasts not only rejected the authority of the church, but of Scripture also; they spoke of an inner word, of an internal revelation from God; and overlooking the natural corruption of their hearts, they gave way to all the intoxication of spiritual pride, and fancied they were saints.

"To them the holy Scriptures were but a dead letter," said Luther, "and they all began to cry, *The Spirit, the Spirit*. But most assuredly I will not follow where their spirit leads them. May God of his mercy preserve me from a church in which there are none but saints. I desire to dwell with the humble, the feeble, the sick, who know and feel their sins, and who groan and cry continually to God from the bottom of their hearts to obtain his consolation and support." These words of Luther's have great depth of meaning, and point out the change that was taking place in his views as to the nature of the church. They indicate at the same time how contrary were the religious opinions of the rebels to those of the Reformation."

There are those at the present time who claim to be following in the footsteps of the Reformation, who nevertheless pursue the course of those whom our candid author denominates the rebels, fanatics and enthusiasts, thus distinguishing them from the real reformers of the time. They are, in their own estimation, so filled with the Spirit—so fruitful of the "inner word"—that the outer word, the holy Scriptures, can scarcely produce any conviction on their minds. Point out their errors by the word of the Lord, show them the commandments of God which they are violating, and they will appeal from the Bible to the "internal-revelation from God." Say they, It cannot be that we are wrong in this; for if we were, the Lord would not bless us as he does. We know that he accepts of us by the *spirit* he has given us.

Like Luther, I would not follow the "leadings of their spirit." I prefer the spirit of obedience to the written word of God. And any spirit that sets aside the claims of that word upon such a claim or any other, I do not fear to say is not of God.

Yet upon such a pretense many try to evade their obligation to keep the seventh day according to the fourth commandment. They feel rich in spiritual goods, having need of nothing, and know not that they are "poor, and miserable, and wretched, and blind, and naked." If such cannot be aroused to their obligation to obey God's word, their case is hopeless.

As it was in the beginning of the Reformation, so it is now. Real reformers cling to the holy Scriptures, while fanatics of one class cry, *The Spirit*, and those of another, *The Spirits*. The one disparages the word, the other openly rejects it. The tendency of both is

against the truth; and it is well to consider which is the most dangerous, the open enemy from without, or the disguised one in the bosom of the professed church. The great question before the people at the present time is whether we will have the Bible or not. The Reformation has put this sacred treasure in our hands, and we have time enough, graciously given us of God, to correct our errors and conform to its teachings. Now, in the closing up of the work of the Reformation, we are called upon to decide between the commandments of God and the doctrines and traditions of men. If we choose the Bible, we must take it as it is, and be guided by its teachings and requirements as it reads. Otherwise we range ourselves on the side of those who reject it altogether. The prophetic message of that Word, recorded in Rev. xiy, 9-12, asks us now to take our choice; and our final destiny depends upon the decision we make. Thrillingly interesting and important question! Transcendently momentous decision! Reader, will you have the Bible?

Who are on the side of the Reformation? Those who continue the work of forsaking the errors of the Roman apostasy and conforming to the teachings of the Bible, or those who think the great work of the Reformation already completed? Those who take the latter view forget that the human heart is always inclined to follow tradition instead of learning the truth. Such, in order to be consistent with themselves, ought to belong to the first established churches of the Reformation. They ought not to be dissenters, and dissenters from dissenters. A Wesleyan Methodist used the following argument in conversation with me, against the Sabbath reform now advocated by us. "You acknowledge," said he, "that the Reformation of the sixteenth century was from God. But those reformers kept the first day of the week; and to be consistent with yourself you ought to keep it. But you teach that we should discard the first day and keep the seventh, thus taking ground against the Reformation."

How could I answer this argument from a Wesleyan—a dissenter from a church of dissenters from the English church—that church which claims to be the "church of the martyrs"? Of course I could not retort that to be consistent with himself he should find his way back to the church of England; but I must candidly meet his argument with an argument. Here then is my argument: The grand principle taught by the Reformation was that men should turn from all doctrines, ceremonies, traditions and customs not taught in the Bible. "The Bible, and the Bible alone" was the motto. He that stands opposed to this principle stands opposed to the Reformation. Your first day Sabbath is not found in the Bible. Then if we adhere to the principle of the Reformation, we shall discard the first day and embrace the seventh—the Sabbath of the Bible. There must be some sophistry in an argument that places a man in opposition to the Reformation, because he adheres to the Bible.

The Reformation is of God; and if those who profess to be its adherents have not cast away all their traditional errors and embraced all the Bible truth, it is certain that the Reformation is not yet completed. Consequently we should labor on in the good cause, so nobly commenced by our ancestors, and show ourselves true sons of so brave and noble sires. If they had seen all the light which we see, they would have embraced it. But God saw fit not to show them all the light; but to lead them out to commence the work and give their successors the opportunity to pursue it, and the last generation to finish it. Thus he gives us all a trial of our faith—a chance to labor in the same good cause, and to be imitators of those who laid down their own necks to the guillotine, were led to the blazing faggots, or were cast to the wild beasts, for the Heaven-born principle of adherence to Bible truth, in opposition to the doctrines and commandments of men. It is a question whether those who oppose any further reform than that attained in the sixteenth century whether they would not, had they lived in those days, found some excuse for adherence to the "mother church," and left the Reformation, which now they prize so highly, to struggle on as best it might without their aid, or die in its infancy for want of reformers.

But these remarks do not apply to my friend, in all their length and breadth; for he is not satisfied with the attainments of the first reformers, but is a reform-

er still. Had he not been a reformer, he never would have been a Methodist; for the rise of Methodism was a real reform, in that it proved salvation to be free. And still he is a reformer, or he never would have become a Wesleyan, thus taking a stand in advance of the old church which she was not prepared to take, until she was forced, as it were, to take it by the great pro-slavery rebellion. (A remarkable conversion! would it might prove genuine!) My friend, I say, is a reformer. He is welcome to take another step in the way of reform by embracing the Sabbath of the Bible. By so doing he will not derogate from the honor of the first reformers, but will be following their illustrious example.

The reader will pardon the digression. I was to say something about fanaticism. Perhaps I shall still further pursue the subject in another article.

R. F. COTTRELL.

"Make Use of Me."

MAKE use of me, my God!
Let me be not forgot;
A broken vessel cast aside,
One whom thou needest not.

I am thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of thine.

Thou usest all thy work,
The weakest things that be;
Each has a service of its own,
For all things wait on thee.

Thou usest the high stars,
The tiny drops of dew,
The giant peak, and little hill;—
My God, Oh, use me too!

Thou usest tree and flower,
The rivers vast and small;
The eagle great, the little bird
That sings upon the wall.

Thou usest the wide sea,
The little hidden lake,
The pine upon the Alpine cliff,
The lily in the brake;

The huge rock in the vale,
The sand-grain by the sea,
The thunder of the rolling cloud,
The murmur of the bee.

All things do serve thee here,
All creatures, great and small;
Make use of me, of me, my God,
The weakest of them all.

Report from Bro. Fuller.

BRO. WHITE: As the Conference year is about to close, I thought I would write something of my labors and experience. I have not labored as much as I should on account of a severe sickness which came upon me last spring. I was taken with the measles the 28th day of April, and had to lay by several weeks on account of losing my voice and strength; but have labored some, a part of the time among the churches, and a part of the time in new places.

In June I visited the church at Catlin, Chemung Co., N. Y., and labored some with them. I found them in a prospering condition. The blessing of God rested upon us each time we met together. There was a good interest outside. Others, by their good works, are being led to glorify their Father in Heaven.

I next visited the church in Wheeler, Steuben Co., N. Y., where I found the little band of commandment-keepers still strong in the Lord and in the power of his might. We had some meetings in a barn, and some in a grove which had been prepared for camp-meetings. It was easy preaching the word, and I think the word was effectual. Two were buried with Christ by baptism, and joined the little company of pilgrims to journey to the better land.

After laboring some in Pennsylvania, I reached Lancaster the 7th of July, where I met Bro. R. F. Cottrell, and we held a Quarterly Meeting with the brethren and friends in that part of the State. I think our meeting was a profitable one. I saw nothing dis-

couraging, and think I could labor there hoping to see others brought into the truth.

From thence I returned and held several meetings in a new place in the town of Belfast, Allegany Co., N. Y., where some interest was manifest, and I expect soon to return. I have labored at Roulette, Potter Co., Pa., at different times this summer, where about twenty decided last winter to obey the truth. A good interest has been kept up in their prayer-meetings, and I trust some at least, if not all, of these dear souls may at last reach the goal of rest. But those who come out under the last message of mercy to a fallen world, must first, if they expect the rich showers of the outpouring of the Spirit of God, and of his grace, leave every other influence and become wholly united with the people to whom God has committed this message.

I would to God that this truth was impressed as it should be upon every one that becomes interested in this great and important work. I have often met with the church in this (Allegany) County, and I have been encouraged sometimes to think that the Lord was about to do a great work for this people, and make them a beacon light to those around them. But there is a lack on the part of some in regard to holy living, a preparatory work that must be done in order that God can work through his people. Does the church want the refreshing of the latter rain? the loud voice of the third angel to echo in the ears of this generation to awaken the honest, that they may flee for refuge, and lay hold on the hope set before them? If so, let the church come up to the standard of holy living; let them come into the unity of the faith. Let them prize the gifts God has set in the church as they should, and let us pray that God may bring every gift into working order; and then the power of God will be manifest in doing for his people what they cannot do for themselves in fitting them up for translation.

The angels of God are interested in this great work, and why should we not act our part, that it may at last be said to us, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

N. FULLER.

Nile, N. Y., Sept. 27, 1865.

Wants His Paper Stopped.

THE undersigned, whose name and address we withhold, evidently is not very well pleased with the Review. We give his letter, which in every respect is true to the original:

September the 24 1865

Mr James White Sir I Seete My selef this Morning for the purpass of dropping you afew Lines in order to Let you know that I Wish to hav the paper stop the paper that you send to Me I Never subscribe for it and it dont Sute My Religioun and one of your brethern sent it for Me and dont send Enny More for God sake Wenn I Get to think that a man is Mere brute I Will let you know Nor Nether doo I believ in your Sabath Nor doo I beliv that thes is the last days for you dont know More than the Angels and we are told that they dont know

Our friend seems to be in high dudgeon, and we certainly hope the paper has not injured him, the few numbers he has received. It was doubtless sent to him by some of his friends, who thought he might thereby be benefited, and we, per directions, mailed him the Review. There is one point in his letter, however, which rather puzzles us. He says, "Wenn I Get to think that a man is Mere brute I Will let you know." Now there are three kingdoms, the animal, the mineral, and the vegetable. Mr. ——— seems to disclaim all connection with the animal kingdom, and the query with us is; to which of the other two does he belong? We mail him *one more* No. and beg pardon.

G.

Just as the brain may be removed from a tortoise, and the animal will still live, so, too, without brains, will certain books live. The arts of the publisher, and the circulating library, keep them in motion. Their life, however, is purely mechanical, and consists in being lifted from shelf to shelf.

WORK for the Lord while you are waiting for him; wait for him while you are working.

"Take These Things Hence."

"TAKE these things hence," the precious Saviour said,
When in the temple, sanctified by prayer,
He saw the spirit of the world was shed,
And men were paying their oblations there
At mammon's shrine.

"Take these things hence," my heart doth oft exclaim,
When cares are found upon its inner shrine;
O Lord, 'tis thine abode, and now I claim
Thy searching presence and thine aid divine;
Take these things hence.

[Mrs. M. A. Bigelow.]

Letters.

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

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

From Bro. Morrison.

BRO. WHITE: I wish to say to the brethren and sisters scattered abroad, that I love the truth dearly. I am trying to live so that I may be entitled to a home in the haven of rest. I have been trying to keep all of God's commandments, since last March; and during that time I have found it to be quite a cross to live the life of a Christian, ten-fold, comparatively, to all I ever experienced, while with the United Brethren; that being about a year and a half. I had, previous to this, wondered to myself who God's peculiar people were. I will know to be a Bible Christian that there must be some cross to be borne, and some peculiarity to distinguish them from the world. The thought has often thrilled across my mind, Where is that peculiarity in the nominal churches? Where? The echo answers where? "Those that live godly in Christ Jesus must suffer persecution." Every Sabbath-keeper can realize this.

There is no cross of persecution in the popular churches of the day. If we wish to become popular in the world, and stand high in the eyes of the community in which we live, and be numbered with the upper ten, the first thing on the programme is to have our names enrolled on some of their church books. This is a fact worthy of notice, the contrast there is between their popular doctrines of 1865, and that of the poor lowly Nazarine of the first century. How many thousand ministers there are in this day that will make null and void their commission which they profess to have from the God of Heaven for the sake of a little petty office in the army or Government?

I well recollect an expression of a certain brother, before I had heard the third angel's message. It was something like this. Said he, "There is one of two things true, either the world are all becoming religious, or the churches are getting so corrupt that there is no dividing line to separate the two." This made a deep and lasting impression upon my mind. It planted a seed in my bosom, which has germinated, though awaiting its favorite element to foster and increase its growth, and hasten it to maturity. My attention was first called to the Sabbath question by Elder Snook, about one year before I began to keep it. I only heard one discourse. I was requested by one of my friends to take the Review, and did so. In a short time I began to think the time long from one week to another to get it. I then got hold of a few tracts, which I read with great interest, though seeking for something to justify myself; but the more I sought the plainer the truth became! but ah, I might have sought and wept like Rachel of old, and not been comforted because it was not, Search the Scriptures, for in them ye think that the first day of the week is the Sabbath of the Lord thy God. But alas! "In vain do ye worship me, teaching for doctrine the commandments of men." How different the Bible appears to be. What truth, what harmony! How brightly it shines! How brilliantly it radiates its glories! How confident I feel that that man does not live that can overthrow the Bible Sabbath. There has been every possible way taken to evade it; yet with all the sophistry and wisdom that men can use against it, it will beam forth like the golden rays of the noon-day sun, with such dazzling splendor that its opponents dare not face it.

Oh how little zeal, how little love have I manifested! How I have mis-improved my time, and talents. How have I neglected the all important work to which we are called! How often have I called God's love and truth in question while at the very time he was taking the best possible measures to promote my happiness.

We may think that we have faith, but is our faith a living and active faith? Do we show our faith by our works? Are we doing all we can for the cause? Do our works correspond to our profession? Are we, overcoming our sins? Are we becoming sanctified through

the truth? Can we answer these questions in the affirmative? If we can we can realize that we are doing the work of the Lord. I do earnestly desire to realize that we are living in the day of judgment. Oh, what a solemn time! We know not how soon our cases will pass in review before the tribunal of Heaven and our destiny be sealed either for life or for death. How important it is then that we stand prepared. Let us prove faithful until the end; for by the help of Israel's God we shall be able to enter the promised land. I want to enter through the pearly gates into the city, and walk her golden streets, where sickness, sorrow, pain and death cannot enter. Oh what a happy thought! It cheers me on while in this dark world. God has been very good to me all along the journey of my unprofitable life.

I prize the blessings of present truth above all in this world—they grow brighter and plainer every day. They are a source of great pleasure to me. All that I know about present truth I have gathered by the way-side, not having been permitted to hear a course of lectures. I feel determined, by the assistance of God, to be an overcomer with the 144,000 which has the Lamb's Father's name written in their foreheads.

'Hope is my helmet, faith my shield,
Thy word, my God, the sword I wield.'

Yours, looking for the soon coming Saviour.

JAMES H. MORRISON.

Caloma, Iowa.

From Bro. Rogers.

I WOULD say we have an interest here still in the cause of present truth. We have been cheered frequently this season by having brethren from abroad visit us who were seeking out homes. Some have recently moved, others are expected. How it would rejoice us to have some messenger come. When Bro. S. Myers was here this spring, he spoke to us four times, greatly to our encouragement.

When we look around us here, we can but exclaim, Truly the harvest is great, and our prayer is, Lord, send laborers.

Altovista, Mo.

From Bro. Sutliff.

BRO. WHITE: I have been trying to keep the commandments for about eighteen months. I have never heard a sermon on present truth. I was led into this way by reading books, and the Review. I think that there is no safety in trying to get along without the Review if one has no preaching. The way seems to be a continual warfare, and temptations come up all along. I have had to lose one day in the week a good share of the time since I commenced to keep the Sabbath, besides enduring all the reproach which the scoffer heaps upon me. Friends and popularity have left me, but I cast not "one lingering look behind;" I would rather put my fingers in my ears and cry, "Life, life, eternal life."

Yesterday I attended a funeral. A little child was in the coffin. The minister said that Lena was in the coffin. He said many good things like the following: "Let us turn our feet into the testimony, and make haste to keep God's commandments." But he afterwards said that Lena was in Heaven. He also said that there was one thing in the Old Testament that he was glad to see reversed, namely, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." He said that it was a common saying in Israel that "the fathers have eaten sour grapes and the children's teeth are set on edge." He was glad that Christ took it in hand to take the kinks out of those old Jewish sayings. I thought that a strange way to string up and dispose of things.

I find a good many Adventists about this locality. I thought they would heed the warning of the third angel's message. But I have talked with some of them, and find them very worldly minded, "lovers of pleasure more than lovers of God." I found one who had once kept the Sabbath, but has since given it up. I keep my books and papers out doing good. I hope and pray that some seed may fall on good ground.

Yours striving to overcome.

WARREN SUTLIFF.

West Salem, Oct. 9, 1865.

From Sister Coal.

BRO. WHITE: It is the Holy Sabbath, but as there are no Sabbath-keepers in the vicinity, of course I am obliged to spend my Sabbath at home, with no services except the family altar, which has not been torn down although the leader of it has been lying on Virginia soil a year the 4th of this month. He truly died at his post. He was not a Sabbath-keeper, neither was I, until his absence. I then turned to reading to divert my thoughts from the "absent one." I found a pamphlet, an exposition of Daniel ii, vii, viii, ix; also 2300 days and the sanctuary. It seemed to me very forcible, clear, and interesting. I then read the law of God,

by J. H. Waggoner, but not until the scales had been partially removed from my eyes, through the instrumentality of Bro. Stryker, a veteran of the cross of my beloved Master. Our conversation was concerning the Sabbath, which I had thought but little about; supposing it to be but a Jewish day, having been taught that Sunday was the Sabbath of the Lord. I read also a book on the Sabbath, pamphlets which had been unread in our house a number of years, sent us by brother-in-law Santee, according to the flesh, but now Bro. Santee as regards the commandments of God and the faith of Jesus.

In reading, I carefully compared each passage quoted from the Bible with the Holy Book, and was satisfied. I then commenced keeping the Sabbath, although I had never heard a sermon concerning it, but was soon favored with a series of sermons delivered by J. W. Raymond, of Wheeler Centre, as I was then in the State of New York. His words enlightened me much. In the meantime my dear husband was killed in a battle near Berryville, Virginia. Bro. Raymond preached a consoling sermon from 2 Sam. xiv: "For we must needs die; and are as water spilled on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means that his banished be not expelled from him."

My husband's relatives in Illinois invited me West, thinking I could maintain my family better here than in New York; so trusting in God, I came; not however until I had been baptized and united with the church, of which Bro. Raymond was the Elder.

I never had the privilege of attending a meeting of the Adventist church but twice; once before, and once after my baptism; but I can truly say they were seasons never to be forgotten on account of the presence of God with us. How my heart is drawn to that little church in Wheeler Centre; though few in number, they are mighty in God's strength. I have no privileges of the church here, and none of like precious faith, but I am trying to keep all the commandments and the faith of Jesus. I am poor as concerns this world's goods, but may I not be rich toward God! Truly I hunger and thirst after true riches. I have a little home in Tremont, Ill., but my family, consisting of four, myself and three children, the eldest ten, a boy, and two little girls, one eight, the other five, are depending on my exertion, except the \$8.00 per month allowed me by the Government. If you can afford me that excellent paper, the Review, a year for the amount I send, (\$1.00,) please send it as soon as you get this, as I have no reading corresponding with my views except the Bible and some pamphlets.

My address is Tremont, Tazewell Co., Ill.

JANE COAL.

Bro. Hare writes from Urbana, Iowa:—

DEAR BRO. WHITE: I write you a few lines to let you know that I am not tired of serving the Lord. It seems to me that the truth grows brighter every day. We had a very good Quarterly Meeting, though the brethren of Lisbon could not many of them come, on account of their Sorghum Works. I never enjoy myself so well as when serving the Lord. I feel greatly encouraged to go on in this good work. We are truly living in solemn times, when we have need to pray to God for grace to overcome. By the grace of God, I want to make Heaven my home. I ask an interest in your prayers.

DANIEL HARE.

Obituary Notices.

DIED, at Rice Creek, Oct. 3, Mrs. Hannah Briggs, aged 73 years. For more than 50 years she adorned her Christian profession by a well ordered life and conversation. During her last sickness, which was the dropsy, her sufferings were very great, but she bore them all with christian fortitude and patience. For the past twelve years she kept the Seventh-day Sabbath, and though deprived of the society of those of similar faith, she died strong in the faith of the third angel's message, and in the hope of a speedy resurrection.

G. SOUTHWORTH.

DIED, Sept. 13, 1865, in the village of Pleasant Grove, Minn., of Diphtheria and Croup, Almon C., youngest son of Bro. and Sister Horr, aged two years and eight months.

H. F. LASHIER.

DIED, at Concord, Dodge Co., Minn., Aug. 22, 1865, Emma A., daughter of Wm. and Ruth Coon, aged 5 years, and 16 days.

Also at the same place, Sep. 22, 1865, Geneva, only daughter of Franklin and Emma P. Walker, aged 1 year, 6 months, and 7 days. Both of dysentery. It is truly a bereavement to these friends, but they are comforted with the promise that their children will return again from the land of the enemy. As it was impracticable to obtain a preacher, the writer was called to attend the services. A few remarks were made upon each occasion to a number of attentive listeners.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 17, 1885.

A Splendid Tract!

THE readers of the Review have already been informed of the publication of a little tract, called, "Thoughts for the Candid," on the life and death theme, by Eld. J. N. Andrews. We regard this as the best argument on the points on which it treats, of any that we ever read. The first proposition, "A Gloomy Doctrine," is worth the price of fifty such tracts. The writer has read it over and over again. Brethren, if you want to "let your light shine," just order a package of "Thoughts for the Candid," and distribute them among your neighbors. A bushel of wheat will buy two hundred, a fleece of wool as many more, a few pounds of butter, more than you could conveniently carry; and there are your various kinds of produce, just convert them into cash, and let mammon become the vehicle to spread God's blessed truth. Has your farm, the past summer, "had the smell of a field that hath the blessing of the Lord," then honor the Giver of every good and perfect gift by returning some of your substance into his treasury. God loves the cheerful giver; and these tracts, oh, spread them! spread them!

In the "Gospel Herald" for Sept. 30, one B. F. Summerbell puts out an imaginary dialogue between Paul, Seventh-day Adventist, Moses, John, and Christian. (The Herald is published by the Christian denomination.) As might be expected a man of straw is erected, and poor Seventh-day Adventist catches it right and left, while Christian triumphantly bears off the palm of victory. The whole thing is gotten up for effect, and some of Christian's arguments are about as relevant to the case in hand as the oft-repeated text, "And the Lord spake unto Moses, saying," would be in favor of the doctrine of the trinity.

SAYS S. R. Wells, of the firm of "Fowler and Wells," N. Y., the celebrated Phrenologist:

"When a man speaks irreverently of sacred things, let it suffice as a warning to trust him in no single matter. No matter how brilliant may be his talents, how fair his professions, there is a false ring to his metal. Don't trust him!"

This is truth, every word, as thousands can testify. The man who disrespects his Creator, will, to subserve his own ends, be recreant to the creature. But the one who is faithful to his God, his word is as good as his note.

Questions.

L. D. inquires: "Who the sons of God were that shouted for joy when man was in his primeval state?"

ANSWER. We suppose they were the angels; the same order of beings, if not the same persons, who shouted for joy when the infant Saviour appeared in the world. Luke ii, 13, 14. The phrase, "sons of God," is rendered, "troop of angels," in the Chaldaic version.

J. L. asks: "When does the judgment commence, that Daniel says shall sit? See Dan. vii, 26?"

ANS. We think this refers to the time the Papacy received the severe blow at the hand of Bonaparte, Feb. 10, 1798. Then began to be fulfilled the words of Rev. xiii, 10, "He that leadeth into captivity shall go into captivity." Since then the true and righteous judgments of the Almighty have been very manifest against that blood-letting power. Thus the Papacy is being consumed and destroyed unto the end. See also Rev. xvii, 16.

APPOINTMENT TAKEN UP.—The appointment for Orwell, Ohio, Oct. 28th, given in last Review, has been taken up by the Ohio Conf. Com., because no help can be obtained for said meeting, and because in the opinion of the committee, there are reasons why some experienced messenger should be present.

Infant Baptism—Whence Derived.

ONE of the contributors to Kitto's valuable "Cyclopedia of Biblical Literature," Prof. Jacobi, of the Berlin University, Prussia, speaks with candor in reference to infant baptism. Although a believer in the orthodox side of this question, on page 287, Vol. I, of said work, he says:

"Infant baptism was established neither by Christ nor the apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was only meant for those who were capable of comprehending the word preached, and of being converted to Christ by an act of their own will. A pretty sure testimony of its non-existence in the apostolic age, may be inferred from 1 Cor. vii, 14, since Paul would certainly have referred to the baptism of children for their holiness. (Comp. Neander, *Hist. of the Planting*, &c., 1, p. 206). But even in later times, several teachers of the church such as Tertullian, (*De Bapt.* 18) and others, reject this custom; indeed, his church in general, (that of North Africa) adhered longer than others to the primitive regulations. Even when baptism of children was already theoretically derived from the apostles, its practice was nevertheless for a long time confined to a maturer age."

PROGRESS OF SPIRITUALISM.—"THE Banner of Light," a Spiritualist paper of Boston, for Sept. 2, says:

"Wonderful changes are going on in Mr. C. H. Foster's mediumship. He is now lifted from the floor bodily in broad daylight, and spirit-hands are also shown in the light in his presence. Spirits talk to him the same as one human being converses with another. Other mediums are undergoing similar changes in their medium powers. Mrs. J. H. Conant speaks face to face with the invisibles, in her normal condition. Not a day elapses that they do not advise with her in many of the common affairs of life. We predict that the time is near at hand when spirit-power will be made so apparent among mankind generally, that none but the rankest bigots will doubt spirit-communion."

Did the Jews Eat Two, or Three Meals a Day?

FROM the comments of J. A. Spencer, A. M., on the original word ἀπρωτον, in Luke xi, 37, (see Spencer's Greek Testament), we see that they made but two meals a day. Upon this word he remarks as follows:

"The Jews made but two meals in the day; the ἀπρωτον was but a slight meal, and taken about twelve o'clock on the Sabbath, perhaps earlier on other days; the δεπρων, or supper, was taken after the heat of the day was over, and was, among the Jews, as well as among the Greeks and Romans, the principal meal. See Matt. xxii, 4." Also Luke xiv, 12. Though the fact that the Jews ate but two meals a day, does not, abstractly considered, prove that we should do likewise, yet if we bear in mind the reasonableness and propriety of the two-meal-a-day system, it seems that the example of this ancient and healthy people (healthy, when compared with the people of this degenerate age,) deserves our candid consideration.

D. T. BOURDEAU.

Dansville, N. Y., Oct. 1, 1885.

What is Worship?

"God, who is the searcher of hearts, is my witness," says Luther, "that I am ready most earnestly to obey your majesty, in honor or in dishonor, in life or in death, and with no exception save the word of God, by which man lives. In all the affairs of this present life my fidelity shall be unshaken, for here to lose or to gain is of no consequence to salvation. But when eternal interests are concerned, God wills not that man should submit unto man. For such submission in spiritual matters is a real worship, and ought to be rendered solely to the Creator." *His. Ref.* vol. 2, p. 288.

True loyalty to human government is every Christian's duty; but human dominion ends where conscience toward God begins. Where human enactments do not conflict with duty to God, obedience is a virtue; but when humanity undertakes to dictate in our religious duties, it is a sin to obey. It is in reality a worship of the creature in preference to the Creator. Hence the terrible threatening against those who worship the beast. The requirements of the beast are in direct opposition to the commandments of God; and to take God's law as modified and corrupted by the anti-Christian power of Rome, instead of receiving it as it issued from its fountain, the lips of Jehovah, is truly worshipping the beast.

R. F. COTTRELL.

Appointments.

The next Quarterly Meeting of the church at Fish Lake, Waushara Co., Wis., will be held on the 11th of Nov. Brethren from other churches are cordially invited to meet with us. By request of the church.

M. DENNIS.

THE next Quarterly Meeting of the church at Hundred Mile Grove, Wis., will be held, Providence permitting, November 4th and 5th. We hope to see a general attendance of the brethren and sisters.

N. M. JORDAN.

THE Seventh-day Adventist church of Stowe, Vt., will hold their next Quarterly Meeting, Sabbath, November 4. An invitation is extended to brethren and sisters of other churches to meet with us. We hope there will be a general gathering.

Elder A. S. Hutchins is expected to be present.

F. GOULD.

Business Department.

Business Notes.

S. M. Abbott: We have no other German Tracts.
I. G. Camp: E. L. Gladding's Instructor has been sent regularly to Orange, Vt.

E. Van Deusen: Where is S. Kennedy's Instructor sent?

H. F. P. The Instructors, containing the Sabbath School Lessons by its editress, are not bound yet. When the present volume ends, December next, they will immediately be bound. Price, 25 cts. per volume.

SOME one writes: "Being recommended to you by Bro. Bias, I send for Bible Students Assistant," &c. No name signed.

RECEIPTS.

For Review and Herald.

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

Eleanor Overton 27-11, E Sappington 27-1, James McCourt 27-18, H F Lashier 27-1, G A Barker 27-14, G W Burnham 27-19, J Alexander 28-20, H C Whitney 27-6, each \$1.

C S Briggs 29-1, J P Fleming 28-21, J H Collins 28-21, E R Whitcomb 27-1, G Rhodes 28-19, each \$2.

Alva Chesley, J Hersum, S J Hersum, S W Pray, J Smith, Thomas Golder, Hiram Towle, Mrs R Frink, each 50c, 27-20.

J F Carman \$1.50, 28-14, G Freer 50c, 26-19, W Sutliff \$1.23, 27-16, Anna Adair \$1.50, 28-6.

Subscriptions at the Rate of \$3.00 per year.

G Kimble \$4, 27-9.

Cash Received on Account.

J W Landes \$3, Anna Adair \$3.60.

Books Sent By Mail.

S M Abbott \$1, C P Finch \$1, Mrs R Holcomb 15c, W Sutliff \$3.77, I Sheen \$1, L M Gates 30c, Wm Brink 60c, W R Irish \$1.25, G D Wilson 50c S M Abbott 50c.

Draft Documents.

B Chandler, A A Fairfield, T B Cowgill, M B Fariss, J W Landes, each \$1.

Michigan Conference Fund.

Friends in Winfield, Mich., \$9.10, A Kellogg for J F Carman \$12.55, E M L Cory \$1.