

ADVENT REVIEW,

AND SABBATH HERALD.

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

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The Christian's Home.

TUNE—Home Again.

Going home, going home,
To a better land;
Where free from sin and toil and pain,
We'll join the immortal band.
Released from every snare and fear
Which here our path surround,
We there shall live a life of joy,
On Salem's happy ground.

CHORUS—Going home, going home
To a better land,
Where free from sin and toil and pain,
We'll join the immortal band.

Going home, going home,
Where we'll die no more;
O let it fill our hearts with joy,
To think were almost home.
Then let our steps be guarded well
Until we reach that shore,
Where we can with our loved one dwell,
In union evermore.

CHORUS—Going home, &c.

Troubles here, troubles here,
Wait on every side;
And trials too which seem severe
As foes at us deride.
Here we drop the parting tear,
As wanderers we roam,
Until our blessed Lord shall come
To take his children home.

CHORUS—Going home, &c.

Almost home, almost home,
Oh that blessed thought!
It lifts the saint from earth and gloom,
And cheers his drooping heart.
Then on we'll go, though clouds arise,
And tempests gather o'er,
We have a home in Paradise,
Where troubles are no more.

CHORUS—Going home, &c.

S. H. KINSEY.

Pilot Grove, Iowa.

Israel, and Israel's Hope.

(Concluded.)

"Israel shall blossom and bud, and fill the face of the world with fruit." Isaiah xxvii, 6.

We are now prepared to consider—

II. The promise comprised in the text.

We remark first, negatively, that the promise contained in the text does not imply a restoration of the nation of the Jews, or the granting of them any peculiar national blessings, or distinctions above other nations, either political or ecclesiastical, in this world or in an age to come. But we do declare, affirmatively, that it implies the final triumph and glory of the whole redeemed church of God, constituted of Jew and Gentile, in their resurrection beauty and blessedness, when "God shall send his Son, Jesus Christ, in the times of

restitution." It implies the fulfillment of the promises God has made to the fathers as commented upon by Saint Paul. "Now to Abraham and his seed were the promises made. He saith not to seeds as of many; but as of one, and to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect; for if the inheritance be of the law, it is no more of promise."

The inheritance and the promised covenant mercies in Christ, therefore, were not fulfilled and enjoyed under the dispensation of the law, when the children of Israel entered into the land of Canaan, and possessed it but a little while. That was not that "rest that remaineth for the people of God," nor is it to be in this present world. It is a promise in reversion to be fulfilled in the future world of glory, to all the heirs of promise, Jews and Gentiles, who constitute the true Israel of God. To "Abraham and his seed, which is Christ"—and all those who are "Christ's"—of whom the apostle affirms "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii, 16-29.

The inheritance of the true and saved Israel of God, is to be the renewed earth; "for the promise that he should be the heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith." And when we consider that this earth, on its regeness, is to become the future abode of God's people, how appropriate and beautiful the text, "Israel shall blossom and bud, and fill the face of the world with fruit!" And there is a propriety in the language of the apostle, before unobserved, concerning Abraham and his true seed of faith among his own lineal descendants who have died. "These all died in faith, not having received the promises, but having seen them afar off; and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." "The covenant" which God "made with Abraham, and his oath unto Isaac, and confirmed unto Jacob for a law, and to Israel for an everlasting covenant, saying unto thee will I give the land of Canaan, the lot of your inheritance," has reference to the future and glorified world. This is evident from the vision Jacob had of it, and the promise made and confirmed to him. Having quitted his father's tent to avoid the murderous anger of Esau, his brother, he pursued his solitary way from Beer-sheba to Padan-Aran to his mother's father; his only possession was his staff in hand; and he was now an exile from the land he had desired to obtain. His first day's journey of about forty miles had come to a close, and the setting sun found him solitary and alone far from home and kindred, city or tent. He collected a few stones upon which to recline his head while he rested his weary body upon the lap of earth to sleep. In his night visions "He dreamed and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold, the Lord stood above it and said, 'I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed.'"

This vision, with this promise of the land, and God's declaration that he was the Lord God of his fathers, Abraham and Isaac, has a significance and a meaning it is well to study. As "God is not the God of the dead, but of the living," these patriarchs must rise again from the dead. The shekinah, the symbol of the manifested God, the future Messiah, revealed and standing above, from whom proceeds the voice, renewing to Jacob the great promise made to Abraham and to Isaac, shows forth the day of the Messiah's revelation in glory when he will come to raise the dead, call forth the sleepers from the dust of the earth where they lie, as he did Jacob reposing in sleep, and give them the land in which their bones rest in hope of "a better resurrection."

The angelic beings descending, and scaling the mysterious ladder reaching from earth to heaven, shadow the period when "the Son of man shall come in his glory, and all the holy angels with him, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The promise made by the Lord God of the patriarchs to Jacob in the glory of that vision, "the land whereon thou liest, to thee will I give it, and to thy seed," is but the renewal of that covenant promise first made to Abraham, and in oath confirmed to Isaac, that "the world" should be their "everlasting inheritance." As Jacob, who was first called Israel under the old covenant, had such a vision of glory to be realized in the future and glorified earth, Nathanael, the first called by the same angel of the covenant, now the Messiah revealed, has the assurance that he should be one day witness to the glories pictured to his father, Jacob. "Thou shalt see greater things than these." "Verily, verily, I say unto you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man." John i, 51.

The promise of the inheritance of "the land"—"the world"—to Abraham and his seed as an "everlasting inheritance," involves their resurrection to immortality. Therefore it is written, "I have made thee a father of many nations before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." This explains the otherwise inexplicable mystery how it was that "by faith" the patriarchs "sojourned in the land of promise, as in a strange country," inheriting "not so much as to set their foot on" during their long lifetime; and yet God "gave it to them for an everlasting possession." The hope of Israel must be in the resurrection from the dead to inherit the earth, or the promise of God utterly fails of an accomplishment. And accordingly so the Scriptures express. In Ezekiel's vision of the valley of dry bones (which some expositors of the Christian Church have marvelously misinterpreted by some law of exegesis unknown to themselves or to the Church) Israel is represented as saying, "Our bones are dried, and our hope is lost; we are cut off for our parts." But Jehovah gives the promise, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and shall place you in your own land." Ezekiel xxxvii.

Here is the vision explained and interpreted, by God

himself, as to what constitutes the hope of Israel, and when and how it is to be consummated. The only hope of Israel, yet future, is in a redemption from their graves; and the only restoration to their land of promise is by a resurrection from the dead when quickened by the Spirit. And that this is the hope of Israel, is most emphatically affirmed by the apostle Paul on every occasion he preached the gospel to his own race, or explained it to the Gentiles. In the presence of King Agrippa he declares, "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts xxvi. 6-8.

Before his brethren in Rome, where he had appealed to Cæsar for the integrity of his life and conversation, he affirms, "For the hope of Israel, I am bound with this chain." And what that hope was, there is no mistaking his meaning when he says, "Touching the resurrection of the dead I am called in question." In the context, the prophet sings the hope of Israel. "Thy dead shall live; my dead body shall arise. Awake and sing, ye that dwell in dust, for the dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi, 19.

"The Lord of hosts will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." In that day, as—

"Reviving plants and flowers,
Anew deck the plain."

And as—

"The woods hear the voice of Spring,
And flourish green again,"

so will earth revive in a new genesis, and the dead and now inanimate dust of the sleeping myriads of saints awake, and be quickened into a new life, by the voice of Him who is "made a quickening spirit." Oh, may the Lord of life and glory give you and me a part in the resurrection of the just!

"Shall I be left abandoned in the dust,
When fate, relenting, lets the flower revive?
Shall Nature's voice, to man alone unjust,
Deny him, doomed to perish, hope to live?
Is it for this fair Virtue oft must strive
With disappointment, penury and pain?
No! heaven's immortal spring shall yet arrive,
And man's majestic beauty bloom again,
Bright through the eternal year of love's
triumphant reign." *Beattie.*

That the restoration from the dead constituted the hope of the patriarchs as given in the promises of God to them, is set forth most beautifully and distinctly by Mr. Bonar, when writing near the cave of Machpelah where these holy men rest; and his language aptly explains that remarkable scripture uttered by Christ to the Sadducees—the deniers of this hope. "The great point on which Abraham's testimony bore, was the resurrection. Heb. xi, 8-16. And the terminating point of the divine testimony to the relationship existing between the patriarchs and the God who had entered into covenant with them, was the same. "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, "I am the God of Abraham and the God of Isaac and the God of Jacob?" God is not the God of the dead, but of the living." And it was the same testimony that was embodied in the anxiety shown by these patriarchs, "concerning their bones."

"One feels that it is round the tomb of Abraham, the place where his dust lies waiting for the resurrection, that a special, a not unreasonable interest gathers. * * * * Could we get access to the cave itself, we might find the bodies of these patriarchs still there, or at least that of Jacob; for we read, 'The physicians embalmed Israel,' so that his mummy may be entire. We have mummies in the British Museum at least as old as Abraham. And if Jacob's grave has not been rifled, his body will be found as it was when laid there by his sons. Yet it matters not in what form the bodies of those holy men may be found; the glory in reversion for them at the resurrection of the

just does not depend on the contents of their tomb. They were careful about their bones only that they might leave a testimony to their hope. They saw Him 'afar off, who is the resurrection and the life.' Gladly would they have seen him in their own day; but they were willing to wait for his; content to take life through death, resurrection through the grave, the incorruptible through corruption." This is a beautiful and sublime description as well as faithful interpretation of the Scriptural hope of these patriarchs.

Pollok's description of the resurrection, at the last day, will hardly, however, be realized by families on the morning when light and life shall break upon the sepulchres of the sleeping dead in Christ; for all have not died in Christ—

"The family tomb, to whose devouring mouth
Descended sire and son, age after age,
In long unbroken, hereditary line,
Poured forth, at once, the ancient father rude,
And all his offspring of a thousand years."

Oh, how happy the greetings of death-divided friends and kindred, who have for a season been severed by the cruel and relentless hand of Death! But how sad to awake, and find some missing member of our household who has no part in "the first resurrection," or "the resurrection of the just," in that day. But the whole family of the faithful and redeemed will be remembered without a single missing one. Even "the least in the kingdom of heaven," and without a missing lamb of the fold, all will be gathered to meet on the blissful fields of the new-robed earth, in its more than pristine Eden dress; and there to part no more.

"Soon and forever!
Such promise our trust,
Though ashes to ashes,
And dust unto dust."

Soon and forever,
Our union shall be
Made perfect, our glorious
Redeemer, in thee.

When the sins and the sorrows
Of time shall be o'er,
Its pangs and its partings
Remembered no more,

When life cannot fail,
And when death cannot sever,
Israel with Christ shall be,
Soon and forever." *Monsel.*

The majestic and wide-spread "olive tree," with its natural branches and noble cion, will be transplanted into the new and beautiful world to come, and fill that world with its immortal fruit. Jehovah will there be "as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. The blossoms thereof as Lebanon."

Such is the descriptive figure and symbol of Israel saved by the Lord and transplanted over into the promised land, "the mountains of Israel." "Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them."

IMPROVEMENT.

The most important consideration in relation to this subject individually, is, to know whether we personally are the children of God by faith, and are "fellow-heirs to all these bright hopes of a future immortality in the kingdom of God." Are you and I Israelites, indeed, in whom there is no guile? Are we "princes of God," having prevailed in "fervent effectual prayer" with God? Have we "received the spirit of adoption," and become "the sons and daughters of the Lord God Almighty?" Are we believing Gentiles, ingrafted into the "good olive tree," and become "partakers of its root and fatness?" If so, how blessed and all glorious our future prospects!

We may ascend the mount of prayer, as did Moses Nebo and Pisgah's summit heights, and by faith view the promised land, which is our everlasting home. Oh, hail, happy land!

"The land of pure delight,
Where saints immortal reign."

When shall we pass over Jordan's swelling floods, into full possession of the heavenly country, where all

Israel shall dwell safely in everlasting peace? The land seen by the fathers "afar off" is now near and "ready to be revealed in this the last time." The city of our God, "the heavenly Jerusalem," is soon to "come down from God out of heaven," and adorn the new-made world with its garnished and resplendent foundations of all manner of precious stones, its noble walls of jasper, its massive gates of pearl, its mirror-like streets of gold, its glorious and divinely-illuminated palaces and mansions for the blest—"a city whose builder and maker is God;" for which the patriarchs and Israel looked, and which God has prepared for them that love him.

Another view of this subject presents a sad consideration, and many serious and unhappy reflections. When it is thus "well with the righteous," oh, "where shall the sinner and ungodly appear?" They have no part in the "resurrection of the just," in the inheritance of the saints. They must be thrust out of the kingdom, shut out of the paradise of God, chased out of the world, and be destroyed forever from the face of the earth. Says Jesus, "In the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; then shall the righteous shine forth as the sun in the kingdom of their Father." Then it will be that "Israel shall blossom and bud, and fill the face of the world with fruit."

"Where a blasted world shall brighten
Underneath a purer sphere,
And a softer, gentler sunshine
Shed its healing splendors here;

Where earth's barren vales shall blossom,
Putting on their robe of green,
And a purer, fairer Eden
Be where only wastes have been;

Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown;—

Brothers, we shall meet and rest
'Mid the holy and blest."

Too Much Backbiting.

I LATELY met with this objection by one who receives the Review, though not in full sentiment with us. He said we manifested a backbiting spirit through the Review, representing ourselves as perfect, and all the rest as imperfect. I told him that I had not perceived such a spirit manifested. His answer was, The last paper proves it.

Ques. In what respect? I do not see a backbiting spirit manifested in the last paper.

Ans. If I want to drink tea or coffee, it is my privilege.

Q. But do you call reproving a people for their sins, backbiting?

A. It is not sin; neither does the Bible condemn it.

Q. But do you find anything about tea or coffee in the paper you refer to.

A. Well, no; but I do about tobacco, and I have a right to use that, if I want to.

Q. Oh, they have disturbed your god, have they?

A. But I don't make a god of it; it does me good, and keeps my nerves straight.

Q. Dare you trust God for salvation?

A. Yes, through Christ.

Q. Then why do you lust after that which defiles the temple of God? Christ will not save you in your sins, neither will he bless you while you are setting a bad example.

A. I don't feel condemned, still it hurts me to use it, and I wish that I was rid of it, for it is a filthy habit.

Q. Do you not pretend to teach God's word?

A. Yes, as far as I can.

Q. Does not Paul tell you to be an example of the believers, in word, in conversation, in charity, in faith, in purity? 1 Tim. iv, 12.

A. Yes.

Q. Is using tobacco, in any form, setting a pure example before the church, or world?

A.—Silence.

Oh that the professed church of Christ would arise,

and be truly a light to the world. But when we see its members contaminating themselves with every hurtful lust, and thus living in open violation of law, what can we expect? They are not willing to go as far in a reformation of habits, as those who lived in an age of darkness compared with us.

In 1590 a Persian king prohibited the use of tobacco; but many of his devout subjects, like the Christians during the dark ages, fled to the mountains to do up their devotions, and escape his persecution.

In 1661, in Berne, Switzerland, in the police regulations, there was made a code of prohibitions, after the form of the ten commandments, in which the one against smoking tobacco stood next to that which said, "Thou shalt not commit adultery."

In 1610, a Turk, at Constantinople, being found smoking, was led through the streets with his nose transfixed with a pipe, as a punishment. In 1630, smokers were condemned to the punishment of having the nose slit.

We may even look to the "mother of harlots," and see her trying to cleanse herself from this noxious weed, not by burning it as incense, but by banishment. In 1690 Pope Innocent XII renewed a bull, issued at some former period by Pope Urban, which excluded all tobacco-snuffers and smokers from the church. But the Pope's bull did not last long. In 1724, Benedict XIV revoked it, having become a snuff-taker himself.

We pass from the Pope to the present time, and find that we are still in a world of sin, and unless God by his good Spirit helps us all to overcome, we shall fall. How thankful we all should feel, that we have heard the last message of mercy that is to go forth to prepare a people for translation. And now, brethren, while God is preparing his servants for the work that is before them, shall we sit still? By no means. Let us cleanse ourselves from all iniquity, that we may stand before the Son of man.

P. STRONG.

Pine Grove Mills, Mich.

Praying.

THERE are individuals who protract their devotion by preaching upon their knees. Especially is this true of some persons who in their anxiety to have others believe as they do, act injudiciously. Those who are interested to learn our views, soon lose their interest if we act the bigot by continually and dogmatically forcing our opinions upon them. As long as a person manifests an interest to hear, it is safe to take the truth to them, but when they become unwilling to listen, it only creates prejudice. It is right to pray that others may receive the truth, but if we in our prayers try to explain and elucidate points of doctrine, it is going too far. Perhaps we cannot better obtain a true idea of the objects of prayer than by closely examining the Lord's prayer. Matt. vi, 9-13.

This prayer is very comprehensive and probably contains all the objects of prayer. Here is a model, notice its brevity.

Our Father which art in heaven. Faith in a Supreme Being who has a parental care for us is here clearly implied. Who would say "Our Father in heaven," if they did not believe in a God? If they only partially believed, or hoped there was a God they would commence as did the atheist at sea amid a storm, "O God if there be a God."

Hallowed be thy name. Reverence and adoration for God in the perfection of his attributes is here expressed. How holy and pure is the great God! Approach him with your hand upon your mouth. Job xl, 4.

Thy kingdom come. The scope of this sentence is exceeding broad. Taken in its ultimate sense it is a desire for the establishment of Christ's everlasting kingdom on the earth made new. Taken in all its bearings, it contains the sum of our duties for the salvation of our fellow men. Whatever we may do or say that has for its object and end the prosperity of Christ's cause, is living out this petition.

Thy will be done in earth as it is in Heaven. This inculcates submission to the will of God, one fruit of which is meekness; alludes to the perfect order and submission of Heaven's inhabitants, and glances at the time when God's will shall be perfectly fulfilled by

earth's inhabitants; for God does not teach us to pray for anything that cannot or will not be done.

Give us this day our daily bread. This is a petition not only for a daily supply of food for the body, but also for the bread which came down from heaven. It also implies our entire dependence upon God, "Give us." Is there any need of our asking for a thing we can get ourselves without help?

And forgive us our debts. We are sinners, we have broken thy law, remove the load, cancel the debt for thy name's sake.

As we forgive our debtors. This clause is the least thought of, of any portion of this prayer, so universally admired. The Lord anticipated this and immediately repeated and enlarged upon it, verses 14, 15. See also chap. v. 23, 24; xviii, 21-35; Mark xi 25, 26; Col. iii, 3. We seldom pray without asking for forgiveness of sins, but how often do we think of this condition of pardon? Ponder well upon this point for nothing less than salvation depends upon it.

And lead us not into temptation. Abandon us not to temptation, suffer us not to be led out of the path but lead us in the right way.

But deliver us from evil. Deliver us from all the snares of Satan, and from all the ills of soul and body 1 Thess. v, 23.

For thine is the kingdom and the power and the glory forever. Amen. This is an ejaculation of praise. It acknowledges God as the creator, owner and preserver of the universe, and implies his eternity.

The scope of our petitions is summed up in this model prayer. We should not pray too long, or use repetitions, yet ask for all we want. A simple, submissive, confiding prayer of moderate length and correct petitions, will have a good effect on the listener.

Let us watch while we pray, and try to pray with the "Spirit and with the understanding also."

D. HILDRETH.

Miscellaneous Extracts.

LIBERATUS informs us "that there are many kings in the world, but there is only one pope over the whole world;" which words imply a clear confession of the supremacy of the Roman see A. D. 538.—*Roman Catholic History, published in Dublin, Ireland, p. 224.*

The fact is, the Protestants never denied that the foundations of their faith were to be found in the Romish church.—*Milner's History, Vol. v, p. 558.*

Lorenzo Dow says: "Most people who join the society, but have never read the Discipline, love the Methodist doctrine, and the preachers; hence love leads them in, without knowing the stuff derived from the Roman Pontiff incorporated into the theme which originally was derived from, and bottomed on, the Pagan Roman Imperial code."—*Life of Dow, p. 126.*

SLAVERY. Slavery in the South and the religious establishments in the North, are national evils, that call for national reform and repentance: or a national scourge in this world. It may be antidoted before the storm gather and burst.—*Dow's Life, p. 112.*

Prophecy of the coming of Luther. Andrew Proles prophesied that God would raise up a hero who by his age, strength, talents, learning, genius and eloquence should hold the foremost place. He will begin the Reformation. He will oppose error, and God will give him boldness to resist the mighty ones of the earth.—*History of the Reformation, Vol. i, Chap. 6.*

Martin Luther says: Let the Christian reader's first object always be, to find out the literal meaning of the word of God; for this, and this alone, is the whole foundation of faith, and of Christian theology. It is the very substance of Christianity; the only thing which stands its ground in distress and temptation. It is what overcomes the gates of hell, together with sin and death, and triumphs, to the praise and glory of God.—*Milner's History, Vol. v, p. 460.*

What Seventy Boys Became.

MANY people begin the education of their children with an exhibition of toys, marvelous tales, silly romances, and wind up with the circus and theater. The degrading influence and sorrowful consequences of this mode of education will be best illustrated by stating a few facts that have passed under my own observation. So far as my memory goes, about thirty boys educated in this way, that is, in contempt of all useful

knowledge and occupation, spent their days in reading novels, the lives and confessions of pirates, murderers, &c., and their nights in the streets, dram-shops, gambling-saloons, cirous, and theater; at the age of forty-five, one had been hung for murder, one for robbing the mail, and three as pirates; five died in the penitentiary, and seven lived and died as useless vagabonds about the streets; three were useful mechanics, and the fate of the remainder is unknown.

Of about forty educated with me by a really moral and scientific teacher, under the old foggy, Puritanic system of restraint, as it is now called by Young America, at the age of fifty-five, one was a member of Congress, one judge of the Supreme Court, two judges of the Circuit Court, three physicians, five lawyers, fourteen were dead, and the remainder farmers and mechanics, and, so far as known, not one of them ever was called before the bar of his country on a criminal charge, and they all had comfortable homes, except two or three, and every one was passably respectable. Dr. E. Lawton.

Right vs. Wrong.

A GREAT truth is weakened by what men call elucidation. Illustration obscures it; logic and argument compromise it; and demonstration brings it to doubt. He who permits himself to be put on its defensive, is a weak man and a coward. A great truth is never so strong as when left to stand on its simple assertion.

The thing right forever remains right under all possible circumstances and conditions, in all times, places, and seasons. Nor can it be changed at all. Not all power, nor the combination of all power, no matter how employed or applied, can change it in the least. It matters not at all how men call it—though the unanimous world conspire to call it ill, and tag it out with all vile epithets—though all obscene mouths make it common, and lewd tongues toss it into sewers, and delicate and refined ears may not hear it—it is nowise changed. No matter what ill happens to it; though cast out, exiled, banished and outlawed, marked and forever banned, made leprous with contumely and reproach; though prisoned, tried, condemned and executed, and its body, like carrion, cast to vultures, it still lives, is still right; holds its old place and old scepter. Nor can any man, by any power, under any circumstances, for anything, be absolved from the allegiance he owes it.

So, too, its great opposite, wrong, must forever be wrong, and not right. No matter, though taken from its native hell and enthroned a crowned king; though a universe bow to it, and cry "all hail!" though constitutions be written to sustain it; though laws be enacted in its name, and ermined judges wrench the maxims of "wisdom's gray fathers" for its support; though jurors be sworn by it, and all magistrates bound to enforce its decrees; though its name be written in all holy places, and graven on all shrines, and its maxims mingled in the rights of holy ministration, and its sanctified hands only can bless and curse, join and put asunder; though it reign till hoary prescription grows up and surrounds it with a wall of custom and habit and use, that existed "time whereof the memory of man runneth not to the contrary;"—still it is wrong and not right. Its reign is a usurpation, its laws an outrage, against which rebellion is righteous; and the immunities and privileges which it confers are the fruits of robbery, murder, and ravishment. A thousand years of growth cannot change wrong into right.—*Hon. A. G. Riddle of Ohio.*

ANGER WITHOUT SIN.—One of the late Dr. Spencer's parishioners in Brooklyn, New York, met him hurriedly urging his way down the street one day; his lips were set, there was something strange in that gray eye. "How are you to-day, Doctor?" he said pleasantly. He waked as from a dream, and replied soberly, "I am mad!" It was a new word for a mild, true-hearted Christian; but he waited, and with an earnest voice went on, "I found a widow standing by her goods thrown in the street; she could not pay the month's rent; the landlord turned her out; and one of her children is going to die; and that man is a member of my church! I told her to take her things back again. I am on my way to see him!"

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 19, 1864.

JAMES WHITE, EDITOR.

Do the Thoughts Perish?

THE Psalmist says, speaking of man, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." A declaration so comprehensive, so positive and direct, must in some way be disposed of by those who hold to consciousness in death, if they would save their theory from utter annihilation. We consequently see in various quarters no small amount of figuring to evade this to them "perplexing" declaration. The quibble by which they hope to get safely over it, is this: The word thoughts in that text does not mean, thoughts, an operation of the mind, but purposes, plans and projects. The man dies, and all his plans and intentions thus come to nought.

There would be small ground for such a turn as this, even had we nothing else from which to reason, but the English word, thoughts; for in looking at the definition of that word, it is not until we reach the seventh degree from its primary signification, that the definition of "design" and "purpose" occurs; showing that the plainest reasons should exist for adopting this instead of the more primary significations. But it often happens that the original is more definite than the English, and hence cannot justly be passed by in examining such questions as these.

The Hebrew from which the word, thoughts, in Ps. cxlvi, 4, comes, occurs in no other instance in the Old Testament. The entire definition as given by Gesenius, is simply, "Thoughts, counsels." The idea of purpose or design is not here. The word, counsels, must mean the power of counseling, and not the things counseled; for these latter do not always perish on the death of the individual, and in this case the psalm would not be true. A person might give counsel to another, and though he died the next moment, his counsel all be carried out with the utmost minuteness and success, and no item of it fail; hence the psalmist's declaration must contemplate something different from this. Understand by it the power of counseling through the operation of the reasoning faculties of the mind, and all is harmony. Thus, a person may be depending on the superior judgment and wisdom of another, to assist him in carrying forward any enterprise, or in any trying and perplexing emergency. But death comes and cuts short his career; he is deprived of his power of counsel and advice, and his help is lost.

This word comes from a root which in its reference to the mind is defined thus: "Which forms, fashions, moulds anything by revolving it. Hithp, to bethink oneself, *recogitare*, as Vulg. well; to ex cogitate. *Re cogitare* is defined "to think, or consider, again, to recall, to reflect." "Ex cogitate, to invent; to strike out by thinking; to contrive." These definitions all throw light upon the word, and show that an operation of the mind is intended by it, and that alone.

We come to the Septuagint, and learn how "the seventy" who translated the Old Testament from the Hebrew into the Greek over two hundred years before Christ, understood this word. Their aim of course in translating was to use such Greek words as were the exact equivalent of the Hebrew. The word they have used for thoughts in Ps. cxlvi, 4, is *dialogismos*. In the definition of this word, therefore, we read their understanding of the original Hebrew.

Dialogismos is defined by Liddell and Scott, "a balancing of accounts; hence *consideration, thoughts, reasoning*." Robinson's definition is substantially the same. Parkhurst says, "*Reasoning, ratiocination, thought*. By none of these authors is the definition of purpose or design, given to this word. *Ratiocination*, one of Parkhurst's definitions, is defined by Webster thus: "The act or process of reasoning, or of deducing consequences from premises."

In view of this testimony will any one say that the word thoughts in the text under notice means pur-

poses or designs? Not unless he is willing to discard all authority for the purpose of adhering to his own prejudices; for if language has any determinate meaning, the word, thoughts, there means the operations of the mind. And these the psalmist says, perish in death. The question, therefore, whether a man's thoughts ever perish, is equivalent to asking whether David told the truth. We believe he did, and have tried briefly to prove it. But no necessity for such an argument would have existed, had not Paganism and Papacy been suffered to tamper with the pure principles of Heaven-born truth, and impregnate the faith of the church with their subtle poison.

May Poets Lie?

We have long been aware that certain liberties might be taken with speech on the authority of "poetical license;" but we have not known till of late that poets might lie outright, on the same rule. It seems however that orthodoxy is becoming willing to grant them even this privilege, if thereby it can make a shift to save its creed.

Job, the psalms, and some of Solomon's writings, contain some very plain declarations concerning the state of the dead. Job declares that till the heavens be no more, the dead shall not awake nor be raised out of their sleep. David says, that in the grave there is no remembrance of God and none giving him thanks; that the dead praise not the Lord, nor any that go down into silence; and that in the day of death even a man's thoughts perish. While Solomon declares that the dead know not anything, and that every emotion and passion with them has ceased.

But when we bring in these testimonies as evidence on the state of the dead, we are met with the declaration that these portions of scripture are poetry; that we must not be too literal in our interpretation of them; that there are certain figures of speech, allowable under a poetic license, which must not be held in too precise a manner.

But hold! all figurative language must harmonize with the literal. But if popular theology be true, these declarations are the direct opposites of the truth. And is it allowable even under the license of poetry, to thus contradict facts, and represent as true that which is positively false? Would it be admissible for a poet at the present day to represent as matter of fact, even under the most fiery figures, that water ran up hill; that the sun rose in the west, that trees grew with their roots in the air, and tops down; or that men walked on their heads? Neither is it allowable for the poets of the Bible to make equally glaring departures from matters of fact. But these declarations, consider them as figurative as we will, cannot be harmonized with the claims of modern theology, and hence the plea of poetry is here of no avail to the adherents of that theology.

Being thus called upon to decide between the now prevailing belief and the poets of the Bible, we go with the latter. If secular poets are required to be true to nature and to facts, we may be sure that the sacred poets do not inculcate lies.

Are the Dead Conscious? No. 3.

IN chap. x, 19, Job speaks again of what would have been his condition, had he died in infancy. He says, "I should have been as though I had not been; I should have been carried from the womb to the grave. Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death a land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."

This testimony agrees with other inspired declarations, that man in death returns to the earth as he was, and is as though he had not been. In case he had died, Job did not think he should have been in heaven, nor in a burning hell, nor yet in a comfortable conscious state in *hades*, but in a land of darkness as darkness itself. He was a good man, as is evident, not only from the book that bears his name, but from the allusion to him in Ezekiel; consequently, if any one

would go to heaven at death, he would. If popular theology be true, he would go to heaven at death. Upon this supposition, his remonstrance, his earnest pleading that his "miserable comforters" would desist from wearying him, would amount to this: My days on earth are few, I shall soon die. Do let me alone, do let me take a little comfort, before I go—to heaven!

But in his address to the Almighty, recorded in chap. vii, 20, 21, he says, "For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Had this been spoken to men, it might be replied, that they would seek in vain for Job, after his death, because he would have left the earth and gone to heaven. But he speaks to God: "Thou shalt seek me in the morning, but I shall not be." Had Job lived in these days, he could not have escaped the brand of "infidelity." But as it would not look well to charge so ancient a servant of God with infidelity, some, in these days, have excused him by saying, "This was all owing to Job's profound ignorance."

In chap. xiv, 7, he draws a contrast between the cutting down of a tree and the death of a man, as follows: "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof shall not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it shall bud, and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"

To this grave question of inspiration, which seems to challenge the wisdom of man for an answer, the writer of a popular tract which I once read, very pertinently replied, "If he is a good man, he is in heaven, if a bad man, he is in hell." He would have shown greater reverence for the sacred scriptures, had he read the inspired answer which immediately follows the question. "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." The argument is this: The tree that is cut down, may not lose its vitality, but may sprout again. But man in death wasteth away. He is like the water that disappears by evaporation in the heat of the sun. Its particles yet exist, but the water has disappeared and cannot be found. So man is dissolved in death, and mingles with the dust out of which he was taken. As a man he is not to be found. But the vapor which ascends from the drying up of water, may be condensed and the water reproduced; and the power of God can bring man again from the dust. Job was no Sadducee, though he thus spake. His next words are, "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, till thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job's prayer was heard. He is hidden in the grave, where he will remain till God's wrath is past. The time is set when he will be remembered. He will wait in the grave till the appointed time for his change to immortality to come, at the resurrection of the just. Then the trump of God shall call, and Job will answer—he will come forth a glorious and immortal being.

In another place, chap. xvii, 13, he says, "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of of the pit, when our rest together is in the dust."

"Oh! how gloomy, how gloomy!" says one.

Yes death is gloomy; it is an enemy. It comes in consequence of sin, and there is nothing cheering or lovely about it. But the monster shall be slain. The hope of the good old patriarch is not lost, though all men should fail to "see it." Soon his triumphant faith breaks forth in the following strain. "O, that my words were now written! O, that they were printed in a book! That they were graven with an iron pen

and lead in the rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms devour this body, yet in my flesh I shall see God."

His hope was not that he should go down into the earth, but that he should come up out of it, when the Redeemer of men should make his glorious advent. This has ever been the true hope of the church, a hope now soon to be realized. R. F. COTTBELL.

Faith Requires Obedience to the Law.

WHAT a fatal mistake some have made in teaching that the moral law is made void by the faith of Christ! "Do we then make void the law through faith? God forbid: yea we establish the law." Rom. iii, 31.

A repentance by godly sorrow for past transgression of the law of God constitutes the very foundation of genuine faith. A faith which does not acknowledge the importance and the perpetuity of the moral law must be defective. A true believer in Jesus Christ once said, "I consent unto the law that it is good." "I delight in the law of God," &c. Rom. vii, 16, 22.

In a letter to the Bishop of Jerusalem, Charlotte Elizabeth says, "In the course of your ministerial experience, my lord, among professing Christians, and especially in attending the death-beds of such, you have doubtless met with many instances where the individual, on being interrogated as to the ground of his hope, has answered, that he had lived honestly and uprightly; had committed no murder, never stolen, never wronged his neighbor; had gone to church, said his prayers at home, and, in short, kept the commandments as well as he could. You have labored to show him the utter worthlessness of such a plea before God; assuring him that an expectation so founded must be quenched in darkness: but while holding before his mental eye the one sole hope of a sinner, the sacrificial atonement and justifying righteousness of Christ, you never told him that he ought to have broken, or ought then to determine on breaking those commandments, or at least wholly to forget them, in order that Christ might be all in all. No, you told him that the fruit of saving faith is love, and the fruit of love is obedience, and the rule of obedience, those laws which God has given us. That in the act of keeping the commandments, we render the cheerful service of an affectionate, grateful child, not the exacted toil of a hired laborer."

In speaking of "Israel's Ordinances" on another page the same writer says:

"The Sabbath was first. If a converted Jew is firmly persuaded in his own mind that the day which we all admit to be the seventh of the week is still the Sabbath to him; if he pleads, *as well he might*, that the fact of Jesus' resting in the grave from the great work of redemption on that 'high Sabbath' is rather a confirmation of its sanctity than a token of its abrogation, . . . God forbid that I should wound the conscience of such a brother by forcing upon him the breach of his Sabbath, and the substitution of mine! It is quite clear that the first-day was adopted by the Gentile church, very early; and that it was a day much observed by the Jewish church also; but while I cannot find one word in the whole Bible indicating that it was God's will to alter his original Sabbath, as observed to this day by the whole house of Israel, I never would 'make sad, the heart of the righteous whom the Lord hath not made sad,' by compelling him to trample under foot what he knows to have been an ordinance given to his fathers, so far as the day is concerned, and to hallow in its place another day of our selecting. To hallow it as we do, alas! To join us in listening to the fourth commandment, in praying that our hearts may be inclined to keep that law; and then stepping into our carriages, or into hired vehicles, and exhibiting how obediently we cause our servants and our cattle to rest as well as we. I would to God that our dear brother Ewald could convince the Christian church that the ten commandments are not abrogated! The manner in which the poorest of your people observe their ancient Sabbath is a deep reproach to us, who so impiously, so vauntingly profane ours." This author continues,

"In the Journal of our dear Hebrew brother, the

Rev. F. C. Ewald, as quoted in the 'Jewish Intelligence,' of August last, I meet with the following passage: There was an interesting Jew with me nearly the whole day; he is earnestly seeking the truth, but cannot see how the law of Moses could have been abrogated. I explained to him the meaning of the words 'Law of Moses,' by telling him that if he attentively read the five books of Moses, he would find that they contain a threefold law; that is, the moral law, as expressed in the ten commandments; the civil law; and the ceremonial law. The two latter have been abrogated by God himself. But the moral law has not only not been abrogated by Jesus, but more fully developed; and this moral law, Christ declared should remain forever."

Martin Luther declared that without the law there could be no church government. Taking it away, takes away the gospel. That the decalogue is the logic of the gospel, &c. *Life of Luther*, pp. 215-217.

The apostle Paul, while speaking of the ten commandments, says, "I had not known sin but by the law." Rom. vii, 7, and, "By the law is the knowledge of sin." Rom. iii, 20. Now, inasmuch as the "knowledge of sin" is necessary before the gospel can take effect, and that knowledge can only come by the law, it follows, that taking away the law makes void the gospel. If then, the death of Christ did not confirm and establish the law, He must have died in vain. And we can but conclude that the Antinomian doctrine is one of the most fatal errors ever preached to man. Oh that the true light upon the "First Principles" may shine out in these last days. With all my soul I cry, "It is time for thee, Lord, to work; for they have made void thy law."

M. E. CORNELL.

Report from Bro. Bates.

BRO. WHITE: According to the previous appointment in the Review I have visited the churches in Otsego, Mich. Lake Station and North Liberty in Northern Indiana.

December 9-16 we spent in Otsego, visiting individual families and holding meetings on Sabbath and first-day. The church was much blessed and refreshed in celebrating the ordinances of the Lord's house. Some of their number which had been lingering with sickness, were so far recovered and graciously strengthened in the Lord that they enjoyed the blessings of the meetings with their brethren.

Dec., 17-21, was with the church in Lake Station, Ind. Here we held five meetings, and at the close baptized three; two of them youths of twelve years, from the Sabbath-school, and Sr. S., who had become fully satisfied that sprinkling in infancy did "not answer a good conscience." They much desire to be organized and share the blessings and privileges of the remnant of God's people.

Dec., 22 came to Laporte. The great portion of the church here within a few years have scattered to find better employment in other places. The few that remain are hoping to overcome and be numbered with the remnant.

Dec. 23-30 with the church in North Liberty. Here we found their numbers reduced by sickness, and one sister died while we were there. (See obituary notice.) We held six meetings. Spent a part of the Sabbath by request in the sick room, and by the dying bed of Sr. C., who fell asleep after the Sabbath closed. The celebration of the ordinances of the Lord's house after this was solemn and profitable I trust to all. O Lord help us to profit by this and all other dispensations of thy providence and always remember how frail is feeble man.

Dec. 30, Bro. J. Harvey took us in his conveyance to South Bend, thirteen miles, to take the stage for the central R. R. Here he introduced us to an Advent brother and his companion with whom he had some acquaintance and had given them books on the Sabbath and other subjects. They kindly invited us to tarry with them until stage time in the morning. One of their brethren joined them, when the Sr. said, Now Bro. Bates we want to hear all you can tell us about your position. This we gladly did by a brief history of the Advent movement, noting the two disappointments in April and October in 1844 forever settling

the question that the first and second angels' messages of Rev. xiv, were given in the right time; and how readily and clearly we found the Sabbath of the Lord in the third angel's message that followed them. They all acknowledged it was clear, and true. We asked them if they would keep the Sabbath of the Lord. They all answered they would. We then united our voices in prayer and separated. God help them to remember and keep the Sabbath holy.

Jan. 1st 1864, came to spend the Sabbath with the church in Otsego, Mich, but the violence of the raging snow storm kept us all away from the place of meeting.

Jan. 4 Bro. Leighton brought us to Monterey.

JOSEPH BATES.

Monterey, Jan. 7, 1864.

Tobacco Injurious to the Mind.

JOEL SHEW says, "Any narcotic, the use of which is capable of causing hypochondriasis, hysteria, epilepsy, mental imbecility, and insanity, must of necessity, if employed habitually, become detrimental to the intellect and the morals in proportion to the extent of the abuse. Besides it is a recognized principle in nature, that whatever enfeebles the body, must, in the end, and in the same degree, enfeeble the mind. 'A sound mind in a sound body' is the physiological law. This every tobacco user violates."

Dr. Rush "states of the father of Dr. Massillac that he lost his memory through the excessive use of snuff at only forty years of age." Sir John Pringle's memory was also sadly impaired in the same way, as was proved by his recovery on abstaining from it at the suggestion of Dr. Franklin.

Prof. Hitchcock says, "Intoxicating drinks, opium and tobacco, exert a pernicious influence upon the intellect. They tend directly to debilitate the organs; and we cannot take a more effectual course to cloud the understanding, weaken the memory, unfix the attention, and confuse all the mental operations, than by thus entailing on ourselves the whole hateful train of maladies. These can bow down to the earth an intellect of giant strength, and make it grind in bondage like Samson shorn of his locks and deprived of his vision. The use of tobacco may seem to soothe the feelings, and quicken the operations of the mind; but to what purpose is it that the machine is furiously running and buzzing after the balance-wheel is taken off."

Remarks. Paul in 2 Tim. i, 7, says, "For God hath not given us the spirit of fear; but of power and of love and of a sound mind." It is designed that the Christian should have a "sound mind," an unclouded intellect. This is very necessary in these last days, as Satan is continually placing before the mind many devices calculated to lead astray. These are days of peril; but the tobacco inebriate, with his mind racked and balance-wheel gone, is illy prepared to battle against these evils and travel in the pathway of purity.

Again, in Romans vii, 25, Paul says, "I thank God, through Jesus Christ our Lord, so then with the mind I myself serve the law of God, but with the flesh the law of sin." The slave of tobacco, with his mind beclouded, memory weakened, and all his mental operations confused, can render but a feeble service unto God. Men, by the use of tobacco might forget that God has a law: at least many of them who profess to keep the commandments, ignore the testimony because it condemns tobacco. Oh what a monster vice! and how many are willing slaves to tobacco in all its uses! Let me say, Adopt for your motto "Immediate Emancipation," now and forever. Ask God to help you in your resolves, and you will then be free and able to work in the Master's vineyard.

WM. H. BRINKERHOFF.

CHRISTIAN DEFENSES.—Without the girdle of truth, you may fall into error. Without the breast-plate of righteousness, you may fall into legality. Without the shoes of the gospel of peace, you may fall into despondency. Without the shield of faith, you may fall into apostasy. Without the helmet of salvation, you may fall into despair. Without the sword of the spirit you may fall into cowardice. And without prayer and watching, you may fall into anything, however bad or dangerous.

Communications to Elder M. Hull.

[We give the following letters, first, because of their value in instruction and interest; and second, because they shed light upon the fact that Eld. Hull has been a subject of affectionate and faithful labor for more than a year. The first communication was addressed to him Nov. 6, 1862; the second in June, 1863.—Ed.]

"Nov. 5, 1862, I was shown the condition of Bro. Hull. He was in an alarming state. His lack of consecration and vital piety, left him subject to Satan's suggestions. He has relied upon his own strength, instead of the strong arm of the Lord, and that mighty arm has been partially removed.

"I was shown that the most alarming feature in the case of Bro. Hull is, he is asleep to his danger. He feels no alarm, feels perfectly secure, and at rest, while Satan and his angels are exulting over their conquest. Just as long as Bro. Hull maintained a conflict, his mind was reined up, and there was a collision of spirits. He has now ceased the conflict, and the collision ceases. His mind is at rest, and Satan lets him have peace. Oh, how dangerous was the position in which he was shown me! His case is nearly hopeless, because he makes no effort to resist Satan, and extricate himself from his dreadful snare.

"Bro. Hull has been dealt with faithfully. He has felt himself too much restrained. He could not act out his nature; and yet, while the power of the truth, with all its force influenced him, he was comparatively safe. But break the force and power of truth upon the mind, and there is no restraint, no bounds. The natural propensities take the lead, and there is no end, no stopping-place. He has become tired of the conflict, and has for some length of time wished he could more freely act himself, and has felt hurt at the reproofs of his brethren. He was presented to me as standing upon an awful gulf, ready to leap. If he takes the leap, it will be final. His eternal destiny will be fixed. He is doing work, and making decisions for eternity. The work of God is not dependent upon Bro. Hull. If he leaves the ranks of those who bear the blood-stained banner of Prince Immanuel, and joins the company who bear the black banner, it will be his own loss, his own eternal destruction.

"I saw that those who wish, can have plenty of room to doubt the inspiration and truths of God's word. God compels none to believe. They can choose to rely upon the evidences he has been pleased to give, or doubt and perish. It is life or death with you, Bro. Hull. Already I saw a cloud of evil angels surrounding you, and you at perfect ease among them. Satan has been telling you a pleasing story about an easier way than to be in constant warfare with conflicting spirits; but choose that way, and in the end you will find that you will have a heavy and fearful toll to pay.

"I saw that you have felt strong in yourself, that you had arguments which could not be gainsayed, and you have not relied upon the strength of the Lord. You have too often rushed upon Satan's ground to meet an opponent. You have not waited until you knew that the truth, or cause of God demanded a discussion; but you have engaged with opponents where with a little forethought you would have decided that the truth could not be advanced, or the cause of God benefited. Precious time has thus been spent.

"Satan has looked on and witnessed the heavy blow Bro. Hull has dealt to Spiritualism in Battle Creek. Spiritualists have understood his organization, and felt assured it would not be in vain to make a determined effort to overthrow him who injured their cause so much. In discussing with Spiritualists you have not merely to meet the man and his arguments, but Satan and his angels. And never should merely one man be sent forth alone to engage with a Spiritualist. If the cause of God really demands that Satan and his host be confronted through a spiritual medium, if enough is at stake to call for such a discussion, then one should never go forth alone, but several together, that with prayer and faith the host of darkness may be driven back, and the speaker shielded by angels that excel in strength.

"Bro. Hull, you was shown me under the soothing influence of a fascination which will prove fatal, unless the spell is broken. You have parleyed with Satan, and reasoned with him, and tarried upon forbidden ground, and have exercised your mind in things which were too great for you, and by indulging in doubts and unbelief, have attracted evil angels around you, and driven from you the holy and pure angels of God. If you had steadfastly resisted Satan's suggestions, and had sought strength from God with a determined effort, you would have broken every fetter, and driven back your spiritual foe, and come closer and nearer to God, and triumphed in his name. I saw that it was presumption in you to go forth to meet a Spiritualist when you were enshrouded in clouds of unbelief, and bewildered. You went to battle with Satan and his host without an armor, and have been grievously wounded, and are insensible to your wound. I fear, greatly fear, that the thunders and lightnings

of Sinai would fail to move you. You are in Satan's easy chair, and do not see your fearful condition and make any effort. If you do not arouse, and recover yourself from the snare of the Devil, you must perish. The brethren and sisters would save you, but I saw that they could not. You have something to do. You have a desperate effort to make, or you are lost. I saw that those who were under the bewitching influence of Spiritualism, know it not. You have been charmed, and mesmerized, and yet know it not, and do not make the least effort to come to the light.

"I saw that we are now in the shaking time. Satan is working with all his power to wrest souls from the hand of Christ, and cause them to trample under foot the Son of God. An angel repeated slowly and emphatically these words: 'Of how much sorer punishment, suppose ye, shall he be thought worthy who has trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?' Character is being developed. Angels of God are weighing moral worth. God is testing and proving his people. These words were presented to me by the angel: 'Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.' God is displeased that any of his people who have known the power of his grace, should talk their doubts, and by thus doing make themselves a channel for Satan to transmit his suggestions to other minds. A seed of unbelief and evil sown, is not readily rooted up. Satan nourishes it every hour, and it grows strong and flourishes. A good seed sown, needs to be nourished, watered, and tenderly cared for; because every poisonous influence is thrown about it to hinder its growth, and cause it to die.

"Satan's efforts are more powerful now than ever before; for he knows that his time to deceive is short. Bro. Hull, I saw that you had injured yourself greatly by exposing your weakness, and telling your doubts to those who are Satan's agents. By soft words and fair speeches you have been deceived, and exposed yourself in a most reckless manner to the attacks of Satan. How could you do so? How could you wound yourself, and reproach God's word in the manner you have? You have recklessly rushed upon the Devil's battle ground, and it is no marvel that your mind is so stupid and unfeeling. Already has Satan through his agents poisoned the atmosphere you breathe; already have evil angels telegraphed to his agents upon earth in regard to the course to be pursued toward you. And this is one whom God has called to stand between the living and the dead; this is one of the watchmen upon the walls of Zion to tell the people the time of night. A heavy responsibility rests upon you. If you go down, you will not go alone; for Satan will employ you as his agent to lead souls to death.

"I saw that angels of God were looking sorrowfully toward you. They had left your side, and were turning mournfully away, while Satan and his angels were grinning in exultation over you. If you had battled with your doubts yourself, and not encouraged the Devil to tempt you, by talking out your unbelief, and loving to dwell upon it, you would not have attracted the fallen angels about you in such numbers. But you chose to talk your darkness; you chose to dwell upon it; and the more you talk and dwell upon it, the darker and darker you grow. You are shutting out every ray of Heaven's light from you; and a great gulf is coming between you and those only that can help you. If you proceed in the way you have started, misery and woe are before you. God's hand will arrest you in a manner that will not suit you. His wrath will not slumber.

"But now he invites you. Now, just now, he calls upon you without delay to return unto him, and he will graciously pardon, and heal all your backslidings. God is leading out a people who are peculiar. He will purify them, he will cleanse them, and fit them for translation. Every carnal thing will be separated from God's peculiar treasure, until they stand out, each one like gold seven times purified.

"I saw that it was a cruel position for Brn. Waggoner and Frisbie to be in, serving the purposes of Satan by suffering their minds to run just as he would lead them in the channel of unbelief. Their greatest sin was in talking out these dark doubts and midnight unbelief, and drawing other minds into the dark channel their own minds were in.

"God's people will be sifted even as corn is sifted in a sieve, until all the chaff is separated from the pure kernels of grain. We are to look to Christ for an example, and imitate the humble pattern. You do not feel reconciled to the discipline you need, and do not exercise and practice that self-denial which Christ requires of those who are truly heirs of salvation. Those who are engaged in the work of saving souls, are co-workers with Christ. His was a work of disinterested benevolence; of constant, self-sacrifice. Those who have had so great a sacrifice made for them, that they might be made partakers of his heavenly grace, should

in their turn sacrifice and deny self, to aid in the great work of bringing others to the knowledge of the truth. Self-interest should be laid aside. Selfish desires and self-comfort should not now stand in the way of God's work in saving souls. God's ministers are laboring in Christ's stead. They are his ambassadors. They are not to study their ease, comfort, pleasure, desires, or convenience. They must suffer for Christ, be crucified with him, and rejoice that they can in every sense of the word, know the fellowship of the sufferings of Christ.

"I saw that ministers who labored in word and doctrine have a great work before them, and a heavy responsibility rests upon them. I saw that when they labor they do not come close enough to hearts. Their work is too general, and often too scattered. Their labor must be concentrated to the very ones they are laboring for. When they are preaching in the desk, their work is only commenced. They must then live out their preaching, ever guard themselves, that they bring not a reproach upon the cause of God. They should illustrate by example the life of Christ. 1 Cor. iii, 9. 'For we are laborers together with God.' 2 Cor. vi, 1. 'We then as workers together with him beseech you also that ye receive not the grace of God in vain.' The minister's work is not done when he leaves the desk. He should not then throw off the burden and occupy his mind with reading or writing, unless it is actually necessary; but should follow up his public labors by private efforts—laboring personally for souls whenever an opportunity presents—conversing around the fireside, beseeching and entreating souls in Christ's stead to be reconciled to God. Our work here is soon to close, and every man will receive his own reward according to his own labor.

"I was shown the saints' reward, the immortal inheritance. Then I was shown how much God's people had endured for the truth's sake, and that they would count Heaven cheap enough. They reckoned that the sufferings of this present time were not worthy to be compared with the glory which should be revealed in them. And the people of God in these last days will be tried. Soon their last trial will come, and then they receive the gift of eternal life.

"You, Bro. Hull, have suffered reproach for the truth's sake. You have felt the power of the truth, and of an endless life. You have had God's Spirit witness with yours that you was owned and accepted of him. I saw if you resist the Devil and gird on your armor anew, and stand at your post, and fight manfully the battles of the Lord, you will be victorious, and you will soon lay off your armor and wear a victorious crown. Oh, is not the inheritance rich enough? Did it not cost a dear price, the agony and blood of the Son of God? I call upon you in the name of the Lord to awake. Rush from the awful deception Satan has thrown over you. Lay hold on everlasting life. Resist the Devil. Evil angels are around you, whispering in your ears, visiting you with lying dreams, and you listen to them and are pleased. Oh, for the sake of Christ, for your own soul's sake, tear away from this dreadful influence before you grieve God's Spirit entirely from you. E. G. W.

"Battle Creek, Nov. 6, 1862."

"Bro. Hull: Sabbath, June 6, 1863, I was shown in regard to the work of God, and the spread of the truth. Preachers and people have too little faith, too little devotion and true godliness. The people imitate the preacher, and the preacher has a very great influence upon the people.

"Bro. Hull, God wants you to come nearer to him, where you can take hold of his strength, and by living faith claim his salvation, and be a strong man. If you were a devotional, godly man in the pulpit and out, a mighty influence would attend your preaching. You do not closely search your own heart. You have studied many works to make your discourses thorough, able, and pleasing. But the greatest and most necessary study you have neglected—the study of yourself. A thorough knowledge of yourself, meditation and prayer, have been neglected by you too much. They have come in as secondary things. Your success as a minister depends upon your keeping your own heart. You will receive more strength by spending one hour each day in meditation, and mourning over your failings and heart-corruptions, and pleading for God's pardoning love, and the assurance of sins forgiven, than you would by spending many hours and days in studying the most able authors, and making yourself acquainted with every objection to our faith, and the most powerful evidences in favor of our faith.

"Why our preachers do so little is because they do not walk with God. God is a day's journey from most of them. The closer you watch your own heart, the more watchful and guarded you will be, lest by your words or acts you dishonor the truth, and give occasion for the tongue of slander to follow you and the truth, and souls be lost through your neglect of self-examination, of heart-study, and of vital godliness. The deportment of the minister of Christ should be holy, and a rebuke to vain, frothy professors. The beams of truth and holiness shining from your serious, heavenly conversation, will convict and lead others to the truth, and will compel those around you to say,

God is with these men, of a truth. It is the carelessness and looseness of professed ministers of Christ that give them so little influence.

"There are many professors, but few praying men. If our preachers were men who prayed more in secret, who carried their preaching into practice in their families, who ruled their houses with dignity and gravity, their light would indeed shine to others around them.

"Bro. Hull, I have been shown if you would dedicate yourself to God, hold communion with him, meditate much, watch your failings, mourn and lament before the Lord in the deepest humility on account of them, relying upon him for strength, you would be in the most profitable business in which you ever were engaged; for you would be as though drinking at a living fountain, and then giving others to drink from that same fountain which revives and strengthens you.

"Dear brother, unless there is a change in your Christian character, you will fail of everlasting life; for our busy foe will lay his snares, and you not being nigh to God, will fall into the net he has prepared for you. You feel restless and uneasy, and study is your element; but you fail sometimes in the subject. When you should be studying yourself, your own heart, you are engaged in reading books. When you should by faith be drawing yourself to Christ, you are studying books; and I saw all your study will be of no use to you unless you study faithfully yourself. You are not acquainted with yourself. Your mind dwells but little upon God. Self-confident, you pass along without knowing that self must die if you would be a successful minister of Christ. You lack sobriety and gravity out of the pulpit. These things counteract your pulpit labor.

"Ever since your case was first presented to me in vision, I have seen a lack in you. Your mind was not elevated. You would stand in the desk, and handle the most holy, sacred, elevating truths in an able manner, but when treating upon the most solemn subjects, you often mix in something comical, to create a smile, which has often destroyed the force of your whole discourse. You handle solemn truths with ease, but do not live them. You do not carry them out, and that is the reason the heavenly endorsement is lacking. Many whose *ears* you have pleased, will talk of the smart discourse, the able preacher, but are no more impressed with the necessity of obeying the truth, than before they listened to it. They go on just the same, transgressing God's law as before. It was the minister that pleased them, not the truths that he uttered. You remain at such a distance from God that his power does not set home the truth. You must live religion in your family, which will have an influence to elevate your family, to elevate your wife. When at home you throw off restraint and act like a boy, and the weight of the truth, and the burden of the work, do not rest upon you. You are not choice of your words, or of your example.

"Your only safety is in studying yourself, your weakness and failings. Do not cease to guard yourself. Watch yourself at home more closely. Watch yourself when away from home. You neglect your closet duties, and lay off your armor, give up to a spirit of recklessness that drives angels from your family, and from you. Do not neglect to search your own heart at home. Lavish not all your affections upon your family. Preserve your heart's best affections to devote to Jesus, who has redeemed you by his blood. When at home, be fitting up all the time for your Master's business when you shall be away from home. If you do this, you will have the armor on every moment. Your soul's highest desire will be to glorify God, to do his will upon earth, and you will have sweet confidence and trust in him. You will not feel so restless, but will have a constant theme for meditation, devotion, and holiness. I was referred to 1 Cor. ix, 27, 'But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.' Here is a work for you, to understand yourself, and not be flattered with any remarks which unwise and foolish brethren may make of your efforts. They may praise your preaching, but let it not elate you. If God's blessing attends your labors, fruits will be seen. Your preaching will not merely please, but will gather in souls.

"Bro. Hull, you must be guarded on every side. I saw that whatever divides the affections, or takes away from the heart the supreme love of God, or prevents unlimited confidence and entire trust in him, assumes the character, and takes the form, of an idol in our hearts. I was pointed to the first great commandment; 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' There is no separation allowed here in our affections from God. Nothing is here allowed to divide our supreme love or delight in him. Your will, wishes, plans, desires, and pleasures, must all be in subjection. You have something to learn, to exalt the Lord God in your heart, in your conversation, in all your acts; and then Jesus can teach you, and help you, as you cast your net on the right side of the ship, to bring it to shore full of fishes. Without the help of Christ in casting your net, you may toil weeks,

months, and years, without seeing much fruit of your labor.

"I saw that you would be tempted that your brethren want to gauge you. You will feel that they put too much restraint upon you. Your brethren only want to gauge you to live according to God's word, to carry out the instructions there given, and God wishes to bring you there, and angels are watching you with the deepest solicitude, knowing that you must come there and conform your life to the word of God, that you may be blessed and strengthened of God, or you will fall out by the way. While you preach to others, you yourself will be a castaway. You may be an overcomer, you may win eternal life. You are recovering yourself from the snare of the Devil.

"But other snares the enemy is preparing for you. God will help and strengthen you, if you seek him earnestly. But study yourself. Try every motive. Let not your aim be in your discourses to preach smart, to exhibit Moses Hull; but let it be to exhibit Christ. Simplify the truth to your hearers, that small minds may comprehend it. Make your discourses plain, pointed, and solemn. Bring the people to a decision. Make them feel the vital force of truth. If any speak one word of flattery to you, rebuke them sharply. Tell them Satan has troubled you with that for some time, and they need not help the Devil in his work.

"When among the sisters, be reserved. No matter if they think you lack courtesy. If a married or unmarried sister shows any familiarity, repulse them. Be abrupt and decided, that they may ever understand that you give no countenance to such weakness. When before the young, and at all times, be *grave*, be *solemn*. I saw that if Bro. Loughborough and yourself make God your strength, a work will be accomplished by you for his poor people, for two can be a host. Come close to each other, pray together and separately, be free with each other. Bro. Hull should confide in Bro. Loughborough's judgment, and listen to his counsel and advice. E. G. W.

"Battle Creek, June, 1863."

Extracts from Letters.

Bro. Alvarez Pierce writes from Eldora, Hardin Co., Iowa: It is now almost nine years since I first heard the doctrine of the second Advent preached. After investigating it, I found it to be the pure doctrine of the Bible. I most heartily endorse these most heart-cheering and soul-reviving truths as taught by the Review. The doctrine of the seventh-day is so evident that it is a wonder to me how any one can reject it, there is such a beauty in it, and it is so reasonable that we should remember God's holy rest-day. I am still trying to live the life of the Christian and to be an overcomer. I have heard no Advent preaching for over eight years, and I should be exceedingly glad if some of our preachers could come this way. For a new field it might be as profitable as any other. One man told me not long since, that if I could get one of our preachers here he would help bear his expenses. Cannot Bro. Snook come this way some time when he is at Waterloo? We are 40 miles west of there. I think I can guarantee a good congregation and the court-house to speak in.

Sister M. M. Burt writes from Matherton, Mich.: My husband and myself became acquainted with Bro. L. Kellogg and family about one year and half ago, and were induced to look into their belief. We then found what we had been looking for, for years. We could not believe in endless misery. My husband was nearer a Universalist than anything else. We commenced keeping the Sabbath of the Lord last July and are trying to keep all the commandments of God and the faith of Jesus, and to live up to the light that God hath given us. Verily the law of the Lord is perfect converting the soul. We enjoy sweet consolation in trying to serve God acceptably. We have never heard but one discourse preached. Bro. Byington preached in this place last fall. We would like very much to have one of the messengers come this way.

Bro. J. H. Holt writes from Yankee Ridge, Ohio: Bro. White as we have a great desire to have the truth spread, if you could send a messenger here we would do all that we could to pay his expenses. We have not had any preaching here since T. J. Butler was here two years ago last May. There are ten or eleven within 5 miles of me that keep the Sabbath; but some of them differ from us on other points. I think if we could have a messenger, we would all come together and speak the same thing. May the Lord help us to watch and strive to fulfill our part that we may hear it said to us, Well done.

Sister J. F. Klase writes from Dayton, Wis.: I with eight others commenced to keep the Sabbath last March. I feel very thankful that God ever sent a messenger with the truth this way. I mean to live out the truth contained in the third angel's message, that I may have a right to the tree of life and enter through the gates into the city. I have had the privi-

lege of reading your paper the "Review," the past summer. I think every Adventist ought to take it.

Bro. Geo. Adair writes from St. Charles, Mich.: I would say in regard to the church here that we are trying to arise with the message and get ready to meet the Lord when he comes to gather his faithful followers.

Bro. C. Drew writes: I think I can truly say I feel like urging my way on through to the kingdom. My faith grows stronger and stronger and I feel to thank the Lord for the light I have, and for the love of the truth that I feel. It rejoices my heart to read the earnest and cheering testimonies of my dear Brn. and sisters, some of whom I never expect to see in the flesh, but I say to all, Be faithful a little longer. We need to be stronger and stronger as we near the closing scenes of this world.

Bro. J. Althouse writes from Hastings, Mich.: We are trying to keep all the commandments of God, and through his assisting grace, we are endeavoring to live so that we may not be a stumbling block to any. Prejudice is now giving away, and inquiry is often made, when some of our preachers are coming this way. A good school-house can be had for meetings when not in use for the school.

Bro. A. Seymour writes from Bridgewater, Mich.: We, as a little band here, are still holding on to the truth. We meet together on the Sabbath as often as our health and the weather will permit. We are very much scattered, living from five to nine miles apart; but we have good meetings; and I believe we are all striving to gain the kingdom. I would say to the believers in the third angel's message, was there ever such a glorious message as this, given to the people of this earth? It brings the glad news to us that Jesus is soon coming. Oh! what blessed news! We have the assurance, if we keep God's commands and the faith of Jesus, that we shall in a little while, enter with him through the pearly gates into the city. O brethren and sisters, be faithful a little longer, and we shall gain the victory, and partake of the tree of life, and live forever.

Bro. N. Ward writes from Durand, Wis.: It is now two years since I became a reader of the Review. It is a welcome messenger to us. It is about a year since Bro. Ingraham delivered a course of lectures here, on present truth, and I and my companion were brought to see the need we had of a Saviour. We then resolved to try to keep the commandments of God. There are a few of us that meet every Sabbath for the worship of God and to talk of his goodness. I feel to praise the Lord that he has been so merciful to me, as to open my eyes as to where I was, and to give me a desire to search after truth. By the grace of God I am in hopes to overcome the world and at last sit down in the kingdom with all the redeemed.

Obituary Notices.

Died in Alma, Allegany Co. N. Y. Aug. 24th 1862, Naboth B., infant son of Bro. Daniel and Sr. F. E. Oviatt, aged 2 mo. and 20 days. Also, Dec. 25th 1863, Nathan T. aged 6 mo. and 18 days. After appropriate services, as on the former occasion, we laid him in his last quiet resting place beside his twin brother to sweetly rest until our glorious Lifegiver shall return and bring from the enemy's land the objects of his divine love. This afflicted family is graciously sustained by the blessed hope. May grace and heavenly wisdom be liberally given to parents and surviving children to so live, that when the four little sleepers shall awake, they too, may join them, and know the blessedness of rising to be ever with the Lord. E. L. BARR.

DIED in North Liberty, Ind. Dec. 26, 1863, of bleeding at the lungs, Nancy Crowl, aged 45 years. Sr. C. was called to part with her husband and five children after a brief but distressing struggle of three days. Finding no relief from medicine, she sent to the Sabbath meeting for the Elders of the church to come and pray with her. She was a member of good standing in the church, and had kept the Sabbath for several years. Before prayer she wanted to say, that she had not kept the Sabbath so well as she should, and in some other things she had done wrong, and earnestly requested us to pray that the Lord would forgive her. We believe he did, for Jesus' sake. After our first season of prayer she called her oldest daughter about 14 years of age and a younger son and earnestly plead with them to serve the Lord and promise her that they would keep his Sabbath. As her strength failed she requested us to plead with them. She died in a few hours after. Her funeral was attended by many of her neighbors and the church who mourned their loss. She was buried Dec. 28, service in the Methodist meeting-house. Text, 1 Cor. xv, 22, 23. JOSEPH BATES.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 19, 1864

Spiritualism.

THE following honest and truthful confession is copied from the Review and Herald of Jan. 27, 1863. It needs no comment, but will explain some things relative to the writer's position, and the labor that has been bestowed upon him. We have never known one so fully crazed by the power of the Devil which attends Spiritualism, to be fully restored to soundness of mind and faith. Let others take warning.

"NOT A UNIVERSALIST, SPIRITUALIST, NOR AN INFIDEL.

"BRO. WHITE: I see that reports are going the rounds that I have renounced Adventism, and am preaching, some say Universalism, others say Spiritualism and Infidelity. These false reports I wish to silence, and ask the privilege to correct them through the Review.

"It is true that I held a discussion in the village of Paw Paw, Mich., with a trance-speaker, or rather with some demon professing to be the spirit of Mr. Downing, speaking through W. F. Jamieson. I now doubt the propriety of discussing with such spirits. It is also true that I went to engage in that discussion without the counsel of my preaching brethren; that I went alone, and too much in my own strength, into a community where we have no church, but where Spiritualism has a strong hold. This I now regard as very imprudent in me. God's holy Spirit was grieved, and I was left in a measure to fall under the power of the Devil, and the seducing charms of Spiritualism.

"There was not only an unseen intelligence speaking through Mr. Jamieson, but there was an influence over the audience, and I am now satisfied, over myself, such as I had never before witnessed; the power of which was so strong that for several days I was not only bewildered, but was really not myself. I imagined that I was outgrowing my Advent clothes; that I was getting upon higher ground than that occupied by my brethren. In this state of mind I made some concessions to certain friendly Spiritualists, which I now very much regret.

"I now have in my own unfortunate experience the proofs of the deceptive power of Spiritualism which I have warned others against from God's word for the past five years, and can better warn others to beware of it. The arguments given through Mr. Jamieson were no stronger than those used by normal speakers with whom I have debated, but the influence I was not prepared to resist. I hope to profit by the things I have suffered, and hereafter not be ignorant of the devices of Satan.

"I am well nigh recovered from the snare of the Devil ingeniously set for me. Since the discussion referred to, I have had great freedom in presenting the evidences of Christianity, and have been happy to see several Infidels soundly converted.

"MOSES HULL.

"Battle Creek, Mich., Jan. 21, 1863."

WHILE perusing the article Right vs. Wrong, in another column, the reader is requested to keep in mind such practical illustrations of the sentiment as Sunday-keeping, the doctrine of the immortality of the soul, &c.

TESTIMONY to the Church, No. 10, is now ready. Price, by mail, post-paid, 15 cts., or eight copies for \$1.

SUBJECTS.—Dangers of the Young—Walk in the Light—The East—The Aged—Dress—The American Costume—Ministers—Wives of Ministers—Patent Rights.

WE send Lutes and Testimony No. 10, by mail to Eld. J. N. Loughborough, Providence, R. I., and will send him a package by express, in care of E. Temple, No. 12, Marlboro St., Boston. He will supply the friends where he travels.

WE are sorry to learn that the box of Charts was not received before Elds. Snook and Brinkerhoff left on their tours. We send packages of Charts and Books by express as follows:

B. F. Snook, Fairfield, Jeff. Co., Iowa.
J. M. Ferguson, Washington, Iowa.

THE following sarcastic but truthful lines, entitled "Epitaph on a San Francisco money-lender," will apply to many a money-lender of this covetous age, living much nearer to us than California

"Here lies old thirty-five per cent.,
The more he made the more he lent;
The more he got the more he craved;
The more he gained the more he shaved;
Great God! can such a soul be saved?"

Wolcott, Vt.

BRO. WHITE: I spent Sabbath and first-day, Jan. 2 and 3, with the church in Wolcott, in quarterly meeting. We enjoyed a refreshing season together. I had freedom in speaking on the hope of eternal life, and the conditions upon which it may be obtained.

The brethren and sisters were not backward in bringing in their encouraging testimonies. The tears of others told the interest they felt in the truths presented. May they still search for truth as for hidden treasures.

The blessing of Heaven rested upon us while attending to the ordinances of the Lord's house. In this meeting one was added to the church. The present state of things in this church seems quite encouraging.

Yours in love and hope.

A. S. HUTCHINS.

Barton Landing, Vt.

Pointed Paragraphs.

A SENSIBLE REMARK.—Duval, the famous Austrian librarian, was once consulted upon a subject of which he was not wholly the master, by one of whose ignorance he was well aware. "I do not know," was his frank response. "Do not know!" answered the intruder, "the Emperor pays you for knowing." "The Emperor pays me for what I know," said Duval, "if he paid me for what I do not know, the whole treasury of his kingdom would not suffice."

THERE is a Gaelic proverb: "If the best man's faults were written on his forehead, it would make him pull his hat over his eyes."

LIFE'S GREAT NEED.—Jordan, one of the free-thinking friends of the Great Frederick, writes to him thus during his last illness: "My complaint increases so much that I no longer even hope to recover from it. I feel strongly, in my present situation, the necessity of an enlightened religion arising from conviction. Without that we are the beings upon the earth the most to be pitied."

Appointments.

PROVIDENCE permitting, Elders Loughborough and Pierce will hold meetings as follows:

Providence, R. I., evening, January	26
Dartmouth, Mass., " "	30 & 31
Haverhill, " evening, February,	2
North Berwick, Me. " " "	3
Portland, " " " "	4
North Jay, " " " "	6 & 7
Hartland, " " " "	13 & 14

BRO. Loughborough requests us to arrange appointments, as we best understand the eastern field. This we have done according to our best judgment. The friends in the different places of the above appointments should correspond with these missionaries and make all necessary arrangements to meet them at the cars and take them to appointments where there is no public conveyance.—Ed.

THE next quarterly meeting of the church at Hundred Mile Grove will be held the 6th and 7th of February next. We hope to have a general attendance.

N. M. JORDON.

Business Department.

RECEIPTS.

For Review and Herald.

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

C. Osborn 2,00,xxiv,1. A. C. Gilbert 2,00,xxiv,18. W. Gleason 2,00,xxv,1. H. Hilliard for Mary Hall 0,50,xxiv,8. E. Potter 2,00,xxii,1. Mary Crosby 2,00,xxiv,9. D. T. Ingalls 2,00,xxiv,1. R. W. Bullock 2,75,xxiv,7. Elder A. L. Curl 1,00,xxv,1. Cyrus W. Pratt 1,00,xxv,1. Friends in Leslie for E. W. Shaw 0,50,xxiv,1. J. S. Wicks 2,00,xxv,1. J. S. Wicks for Asa Bullard 0,50,xxiv,1. Ch. in Roxbury Vt. for F. A. Russ 1,00,xxiv,17. For P. Campbell 1,00,xxiv,21. J. B. Edwards 1,00,xxiv,1. Eveline Cole for Maria Lord 1,00,xxv,1. E. D. Belden 2,57,xxv,1. M. B. Ferree 2,00,xxv,9. M. B. Ferree for Rebecca Hendricks 1,00,xxv,1. J. L. Edgar for A. Green 0,50,xxiv,1. Hugh West 1,00,xxiv,1. J. S. Farnsworth 2,00,xxv,1. J. Philbrick 1,00,xxiv,1. Nancy Lowell 1,00,xxiii,1. Bro. Cartwright for L. Cresson 1,00,xxv,1. J. E. Wilson 2,00,xxv,1. H. T. Woodworth 1,00,xxiv,6. Mendall Pike 1,00,xxv,1. Edwin Edson 1,00,xxiv,1. M. Edson 1,00,xxiv,1. C. M. Nichols for Mrs. C. N. Lawson 1,00,xxv,1. W. F. Crous 1,00,xxiii,13. Eld W. S. Manvill 0,50,xxiv,1. J. Edgerton 2,00,xxiv,1. Mrs. E. A. Brown 2,00,xxv,9. W. H. Graham 2,00,xxv,1. R. Ralph 2,00,xxiii,1. W. E. Landon 2,00,xxiv,5. E. P. Giles 1,00,xxiv,1. C. Weed 1,00,xxiv,1. S. H. King for C. W. Bisbee and A. H. Butler each 1,00,xxv,1. A. H. Chmyer for Mrs. Elizabeth Martin, Mrs. Nancy M. Walling, Henry Clymer and J. Blanchard each 0,25,xxiii,14. for Thomas Olds 0,50,xxiv,1. Louisa M. Gates 1,00,xxv,1. D. W. Bartholomew for Lucy Spencer 0,50,xxiv,1. D. W. Bartholomew 1,00,xxiv,8. H. B. Leighton 2,00,xxiv,1. E. Monroe 1,00,xxv,8. N. Hiddleston 2,00,xxii,20. G. Godsby 1,00,xxv,1. M. M. Gard 1,00,xxv,1. Betsey S. Shaw 1,00,xxiv,1. W. B. Davis 1,00,xxv,1. Ch. at Cass O. for E. Johnson 1,00,xxiv,8. M. Kittle 1,00,xxiv,14. W. Balsor 1,00,xxiv,1. A. B. Castle 1,00,xxiv,1. S. M. Hakes 2,00,xxv,17. D. Boardman 2,00,xxv,6. T. Curtis 2,00,xxiv,1. E. Hamilton 2,00,xxiv,8. H. Andrews 1,00,xxiii,20. I. B. Hicks 1,00,xxiii,15. J. W. Sawyer 1,00,xxv,13. J. Lindsay 1,00,xxiv,1. Eliza A. Ferrin for C. D. Cook and S. Stevens each 0,50,xxiv,1. Mrs. E. Russell 2,00,xxv,1. Augustus Thompson for Mrs. A. Earle 0,50,xxiv,1. J. Cooper 2,50,xxv,14. I. D. Benedict 2,00,xxiv,13. A. M. Gravel for E. A. Collard 1,00,xxv,1. S. P. Loder 0,50,xxi,14. E. L. Barr 0,50,xxiv,1. F. M. Palmiter 2,00,xxv,1. D. Andre 2,00,xxvi,1. R. M. Pierce 2,00,xxvii,1.

Cash Received on Account.

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