


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."
VOL. XXVII. BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 6, 1866. No. 10.

The Advent Review & Sabbath Herald
IS PUBLISHED WEEKLY, BY
The Seventh-day Adventist Publishing Association.
ELD. JAMES WHITE, PRESIDENT.
TERMS.—Two Dollars a year in advance.
Address ELDER JAMES WHITE, Battle Creek, Michigan.

The Pure in Heart.

"And in their mouth was found no guile; for they are without fault before the throne of God."

FAULTLESS before the great white throne
Can I, an erring mortal, stand?
Within my lips no guile be known,
Nor stain be found in heart or hand?

Thus, Lord, must all thy servants be,
Who would thy face in peace behold,
Thy Saviour in his beauty see,
Or walk at last the streets of gold.

In my own strength no hope I claim;
No merit of myself have I;
I plead my Lord's prevailing name;
To his dear arms for help I fly.

Wash me in that great fount of love,
In Judah opened for our race;
Fit me to tread thy courts above,
And joyful to behold thy face.

U. S.

Popular Objections to the Resurrection.

"Why should it be thought a thing incredible with you, that God should raise the dead?" Acts xxvi, 8.
"How are the dead raised up, and with what body do they come?" 1 Cor. xv, 35.

We have already shown that the doctrine of the resurrection of the human body is deeply imbedded in the teachings of both the Old and New Testament Scriptures. In the Gospel, especially, it becomes a foundation truth, radiating from the very center of the system, and illuminating every part. Whatever, then, of absurdity or of philosophical impossibility skepticism has to urge against the resurrection, is so much, essentially, urged against the Bible itself. It is for this reason, with others, that we now propose a more particular examination of the popular objections urged against the resurrection.

When Paul preached "Jesus and the resurrection" among the Epicureans and Stoics of Athens, they said, "he seemeth to be a setter forth of strange gods!" So to many, in every age, the doctrine of the resurrection of the body seems little less than a misty fable, because it has never yet been encircled within the scope of their rational philosophy. Others give to the subject little reflection or thought, but, with Pliny, the ancient heathen philosopher, affirm that "the calling of the dead back to life, is among the impossible things that God neither can nor will do." Others would go still further and, with Celsus, denounce the resurrection as "the hope of worms—an abominable as well as impossible thing." Cæcilius, who personates a heathen in the dialogue of Minicius Felix, says of Christians: "They tell us that they shall be reproduced after death and the ashes of the funeral pile, and believe their own lies, so that you might think that they had already revived. Oh, twofold madness! to denounce destruction to the heaven

and stars, which we leave as we found them, but to promise eternity to themselves, when dead and extinguished." There seems, indeed, to have been arrayed against this doctrine a persistency of opposition, wonderful to contemplate, when we consider how clearly it is revealed, and by how many and striking miracles it is demonstrated; and especially when we take into account how very little, that is really valid, reason, or science, or philosophy, can urge against it.

In our own day, the objections to the resurrection of the body have been drawn out in precise philosophical forms and statements. They thus assume definite and tangible shape. This is well. We can now gain access to them, and subject them to careful examination and analysis. It is often the case that there is a broad, undefined idea that a doctrine is unsound, or a thing incredible. The idea, from its very vagueness, presents no salient points of approach, and seems absolutely insurmountable. But the moment the objection assumes definite form, and is distributed into parts, so that each by itself may be subjected to the critical process of examination, one after another they are dissolved, and disappear before the scrutiny of reason and truth.

Let us apply ourselves to an examination, in their order, of the chief objections urged against the resurrection of the dead. If the main intrenchments of the enemy are carried, we need not concern ourselves much about the rest.

I. IN THE FIRST PLACE, IT IS ASSERTED THAT THE DOCTRINE OF THE RESURRECTION OF THE DEAD IS UNPHILOSOPHICAL AND ABSURD.

This objection is a mere vague generality, and might be left to itself; but it will help us to a clearer understanding of the nature of this discussion, and of the points at issue, if we clear away somewhat of the rubbish it heaps up before us.

An opinion may be unphilosophical without being absurd. To be unphilosophical, is to be at variance with the principles of sound reason. When this variance attains a high degree, so as willfully to stand in opposition to manifest truth, and to the plain dictates of common-sense, it reaches up to the absurd. An unphilosophical proposition may seem to be true, though in reality, contradictory to some of the hidden principles of philosophy. An absurd proposition is contradictory to obvious or known truth. The proposition, then, that "the dead are raised," is not absurd, because it is not contradictory to any known truth or obvious principle; for its opposite never has been and never can be established.

To say that it is *unphilosophical*, is only to say that it can not, so far as we can see, be brought about upon philosophical principles. And this, after all, may amount to nothing more than this—that we have not as yet attained to the knowledge of those high philosophical elements employed in bringing about the resurrection of the dead. To assume that we know it to be absolutely unphilosophical, is to assume that we have mastered all philosophy; and that we have made the application of its principles to the subject, and found them inconsistent. The absurdity of such an assumption is too obvious to require exposure. Philosophy is continually enlarging her domain. Even within the present age she has developed new principles and new

applications that would have been to former generations as incredible as raising the dead.

But, then, there is another reply to this whole objection. This is not a doctrine of philosophy, but of revelation. The question, then, is not whether the dead can be raised upon the principles of human philosophy, but whether God, by his own miraculous power, can and will do it. Whatever God does may be above us, and consequently mysterious. It may be incomprehensible to us. Our philosophy may be too contracted, too feeble, to rise to the full comprehension of the Divine ways; but his purposes and his acts will ever be in harmony with the sublime philosophy of the universe. They may seem to contradict both our reason and our sense—just as the doctrine of the diurnal revolution of our earth seems to contradict both the sense and reason of the untutored mind; but the higher revelation of truth may make apparent that it is inconsistent with neither. The objection, then, is nothing more nor less than the opposition of our ignorance to the wisdom and the power of God.

II. THE SECOND OBJECTION IS DRAWN FROM THE FACT THAT THE LIVING HUMAN BODY IS UNDERGOING A PERPETUAL CHANGE.

Stating this objection in full, it is this: *As the human body is undergoing a perpetual change, each individual has many bodies during his life—each one of which the soul has inhabited, and it is, therefore, as much his body as that he possessed at the moment of his death; and therefore it is absurd to claim for this last body—possessed, perhaps, but a very little while—an exclusive resurrection.* It is contended that this change extends to every material particle that enters into the body. The time required for this complete renovation of the human body is, by some, limited to seven years. Others extend it to twenty. The caviler inquires whether all these particles that have ever entered into the composition of the human body, and which consequently as much belonged to it as those it happened to be in possession of at the particular moment of death, are to enter into the composition of the resurrection body? and if not all, what portion of them is to be rejected? Some have pushed this objection so far as to descant in terms of ridicule upon the bulky appearance of that resurrection body, which, after remaining here its fourscore years, and being changed many times, should call back all the particles which ever entered into its composition.

This is the old objection encountered by the apostle: "How are the dead raised up? and with what body do they come?" It is an attempt to apply the little we know, and know imperfectly, too, to the mysteries that lie beyond. It rightly merits the reply of the apostle—"Thou fool!" We might content ourselves by replying to the technical form of this objection; that its claim for the body of the ownership of all the particles which ever entered into its composition, is a stretch of fancy that would hardly be thought of in any other connection. Just as well might the individual prefer a claim to all the bits and parcels of property he had ever owned during his life, however long ago he might have parted with them, and however regular the process, or full the equivalent received for them. But it will be more satisfactory to enter upon the subject in detail.

Now, with reference to this entire change of the body, it is rather assumed than proved. Some change is, undoubtedly, constantly going on in our system: but that every particle of the body, in process of time, passes from us, and the entire body is changed so that it is made up of an entirely new class of particles, is a supposition not only unproved, but one that is not susceptible of proof by any process known to human science. Certain it is that the bodily identity is still maintained through all the changes of the longest life. The man feels that the present is the same body—*essentially*—that he possessed in past time, and the same he will possess in the future. All his modes of thought, and all his consciousness of accountability, are based upon this idea. The old man, tottering upon the brink of the grave, still adheres to the thought that the body now worn out with age and enfeebled by disease, is essentially the same body that was fresh and blooming in the day of his youth. He does not say, "The body I then possessed was a lively, active body; but it has been exchanged for one that is decrepit and old." No, he says, "I have now exchanged the sprightliness of youth for the decrepitude of age." Thus, the bodily identity—that is, the idea of its being essentially the same body—seems as inseparable from us as life itself.

Great changes may take place in our bodies, within short periods of time, but we never waver in the recognition of their identity through all these changes. Disease may shrink us from the full habit to the skeleton form; we may suffer mutilation; the leg, the arm, may be amputated; the eye may be cut out; the flesh torn from the body; and the very form of humanity be almost obliterated; but we rise from all this suffering with an undoubted, unmistakable, bodily identity still remaining.

The conclusion, then, to which we are led, is that much of our bodily nature, the coarser parts of the physical system, are not essential to bodily identity; but that the essence of our physical being is, in a sense, independent of these and manufactured by them. In this view, the objection loses all its force. Whatever changes take place in the coarser parts of the bodily system, the *elemental part—the essence*—yet remains. And it is this that shall rise from the grave.

Does this appear mysterious? Take that clump of iron ore just from the quarry. Cast it into the furnace. Behold it there burning and seething in the lambent flames; its form changes; it is consumed; gone. But descend now, and behold the pure metal flowing from the furnace. Here again appears the clump; not, it is true, in its crude state, but freed from its earth; purged from its alloy, and yet preserving its elemental identity. *Its essence is there.* So shall it be with this earthly body as it passes through the furnace of death, and comes forth in the resurrection. "It is sown in corruption, it is raised in incorruption; it is sown a natural body, it is raised a spiritual body;" for "flesh and blood cannot inherit the kingdom of God." Therefore "the dead shall be raised incorruptible and we shall be changed."

III. IT IS OBJECTED TO THE RESURRECTION THAT THE ELEMENTS OF WHICH THE BODY IS COMPOSED ARE NOT ONLY DISSOLVED, BUT WASTED, SCATTERED, AND EVEN TRANSFORMED.

After death the body is soon decomposed. The gaseous and watery elements soon escape away, and the more solid parts soon crumble into dust. "The body of a dead man may be burnt to ashes, and the ashes may be blown about by the wind, and scattered far and wide in the air and upon the earth. After it is resolved into its earthy or humid matter, it may be taken up by the vessels which supply plants with nutriment, and at length become constituent parts of the substance of these plants." By these and similar processes, the particles that constitute a single human body, may be dispersed over half the globe, may have passed through innumerable transformations, and be combined with other bodies. How can these widely-scattered elements be gathered together? how is it possible that they should be again so re-united as to re-form the body that once crumbled and wasted?

This is indeed mysterious. But is not the organization of our present bodies also mysterious and in-

explicable? May not each individual say, "I am fearfully and wonderfully made?" The earth, the air, the sea have all been laid under contribution. The elements that constitute our bodies, have been drawn from remote parts of the earth, and from the depths of the sea. Some portions of these elements of our bodies have been drawn from the vegetable and animal productions of our own clime. Other portions are the productions of other climes—the tropical regions and the arctic, India and China, the islands of the sea and the mountains of the continents, the rivers and the oceans—have all brought their contributions to the erection of this mysterious temple. A thousand unappreciated and unseen influences have been working, under the all-controlling eye of God, to its completion. Let us, then, not stumble at the mysteriousness of the resurrection of the body from the dead, till we have solved the mystery of its first organization. Let us not be over-perplexed because we can not tell how its scattered and wasted elements shall be gathered, till we are able to tell how they were originally gathered and organized into a bodily system. If God has done the latter, may he not also be able to do the former?

"Sure the same power

That reared the piece at first, and took it down,
Can reassemble the loose, scattered parts,
And put them as they were."

But this objection is absolutely deprived of all force, when we contemplate processes of daily occurrence, and especially the apparent impossibilities science may and has achieved. Take that ingot of gold. First tell its exact purity and weight, and then give it into the hands of the chemist. He files it to powder; and as you look upon it you say, "My gold will never be gathered again." The chemist gathers that dust and dissolves it in acids; then you exclaim, "I can not even see it; every particle is gone." Again he takes it, alloys it with other metals; he grinds it again to powder; he throws it into the fire; he mingles it with soot, and ashes, and charcoal; and at length, when it would seem as though its very elements were utterly destroyed, he brings it forth, the same fine gold, brilliant and pure as it was before it was subjected to the ordeal.* And does the skill of the chemist, transcend the wonder-working power of Jehovah? Nay, the chemist may mistake; he may fail in his experiment; the precious gold may be lost. But over the garnered dust of his saints, God shall watch with that eye which never sleeps; and at the magic of his word, it shall be gathered together and again start to life.†

* Resurrection of the Dead. By Dr. C. Kingsley, p. 38.

† THE SILVER CUP.—THE RESURRECTION ILLUSTRATED.—Dr. Brown, in his *Resurrection of Life*, cites from Hallet the following beautiful illustration of the resurrection.

"A gentleman of the country, upon the occasion of some signal service this man had done him, gave him a curious silver cup. David—for that was the man's name—was exceedingly fond of the present, and preserved it with the greatest care. But one day, by accident, his cup fell into a vessel of aquafortis; he, taking it to be no other than common water, thought his cup safe enough; and, therefore neglected it till he had dispatched an affair of importance, about which his master had employed him, imagining it would be then time enough to take out his cup. At length a fellow-servant came into the same room, when the cup was near dissolved, and looking into the aquafortis, asked David who had thrown anything into that vessel. David said that his cup accidentally fell into the water. Upon this, his fellow-servant informed him that it was not common water, but aquafortis, and that his cup was almost dissolved in it. When David heard this, and was satisfied of the truth of it with his own eyes, he heartily grieved for the loss of his cup; and at the same time, he was astonished to see the liquor as clear as if nothing at all had been dissolved in it, or mixed with it. As, after a little while, he saw the small remains of it vanish, and could not now perceive the least particle of the silver, he utterly despaired of seeing the cup more. Upon this, he bitterly bewailed his loss, with many tears, and refused to be comforted. His fellow-servant, pitying him in this condition of sorrow, told him their master could restore him the same cup again. David disregarded this as utterly impossible. 'What do you talk of?' said he to his fellow-servant. 'Do you not know that the cup is entirely dissolved, and not the least bit of the silver is to be seen? Are not all the little invisible parts of the cup mingled with the aquafortis, and become parts of the same mass? How then can my master, or any man alive, produce the silver anew, and restore my cup? It can never be; I give it over for lost; I am sure I shall never see it again.'

"His fellow-servant still insisted that their master could restore the same cup; and David as earnestly insisted that it was absolutely impossible. While they were debating this point, their master came in, and asked them what they were disputing about. When they had informed him, he says to David, 'What you so positively pronounce to be

IV. IT IS OBJECTED AGAIN THAT SOME OF THE ELEMENTS WHICH CONSTITUTED A PART OF THE BODY OF ONE MAN AT DEATH, MAY ALSO ENTER INTO THAT OF ANOTHER MAN AT THE TIME OF HIS DEATH, AND HENCE IT WOULD BE IMPOSSIBLE, IN THE RESURRECTION, TO RESTORE THE SAME PARTICLES TO BOTH THE BODIES CLAIMING THEM.

Some have grown facetious over this objection, and presented us with the grotesque picture of two souls contending over a lump of materiality, each claiming it as belonging to himself. This may avail something among those who substitute fancy for fact and argument. But our humorist should first learn, in so grave a matter, whether, even upon the hypothesis of a resurrection, such a state of things as he has supposed can ever possibly occur.

Others meet the case more gravely. Assuming that the same substance may, at different times, enter into and become essential parts of the bodies of different men, they say that in the resurrection, this substance cannot enter into *both* of the bodies that once had it in possession. Hence, it is physically impossible for each to recover his own peculiar body; and therefore there lies this physical impossibility against the doctrine of the resurrection.

We shall be able to weigh more exactly the force of this objection, if we first consider the circumstances under which this alleged complication of the elemental parts of human bodies is said to occur. The case has been instanced where grain, raised upon a field enriched by the blood of man slain in battle, is eaten; or where the decaying bodies of men have nourished vegetables, which were afterward eaten by other men; or where the bodies of men drowned in the sea have been eaten by fishes, and those fishes afterward caught and eaten; or still again, where men have fallen into the hands of cannibals and been devoured by them, and thus their flesh enters directly into the composition of other bodies.

We cannot answer this objection more conclusively than is done by Dr. Kingsley, in his little work on the "Resurrection of the Dead;" and, therefore, without adhering closely to the language, we adopt, substantially, his argument. Let us take up the case where vegetation, raised upon soil enriched by the decomposition of a human body, is used for the nourishment of human beings. Here, at the outset, we are met by the fact that a very small part of the earth enters into the composition of vegetable existence. This is easy of demonstration. It has again and again been shown, from actual experiment, that if plants or trees be set in pots or urns,

impossible, you shall see me do with very little trouble.' 'Fetch me,' said he to the other servant, 'some salt water and pour it into the vessel of aquafortis. Now look,' says he; 'the silver will presently fall to the bottom of the vessel in a white powder.'

"When David saw this he began to have good hopes of seeing his cup restored. Next, his master ordered his servant to drain off the liquor and to take up the powdered silver and melt it. Thus it was reduced into a solid silver piece; and then, by the silversmith's hammer, formed into a cup of the same shape as before. Thus David's cup was restored with a very small loss of its weight and value.

"It is no uncommon thing for men, like David in this parable, to imagine that to be impossible, which yet persons of greater skill and wisdom than themselves, can perform. David was as positive that his master could not restore his cup, as unbelievers are that it is incredible God should raise the dead; and he had as much appearance of reason on his side as they. If a human body, dead, crumbles into dust, and mingles with the earth, or with the water of the sea, so as to be discernible no more, so the silver cup was dissolved into parts invisible, and mingled with the mass of aquafortis. Is it not then easy to be conceived, that as a man has wisdom and power enough to bring these parts of the silver to be visible again, and to reduce them to a cup as before, so God, the maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again? What though David could not restore his own cup? Was that a reason that no man could do it? And when his master had promised to restore it, what though David could not possibly conjecture by what method his master would do it? This was no proof that his master was at a loss for a method. So, though men can not raise the dead, yet God, who is infinitely wiser and stronger, can. And though we can not find out the method by which he will do this, yet we are sure that he who at first took the dust of the ground, and formed it into the body of man, can, with the same case, take the dust into which my body shall be dissolved, and form it into a human body again. Nay, even if a body be burnt, and consumed by fire, the parts of that body are no more really lost, than the invisible parts of the dissolved cup. As David, then, was wrong in thinking that it was impossible for his master to restore his cup, it must be at least equally wrong for us to think it impossible that God should raise the dead."

and the dirt to which their roots have access weighed, the tree may increase many pounds, while the dirt, if carefully shaken from the roots and weighed, will be found to be diminished only a few ounces. Based upon this fact, we have a calculation furnished to our hand. "Suppose a human being to have eaten grain—in quantity, say one hundred pounds—that had grown upon soil enriched by a human body. Now, not more than one twenty-fifth part of this grain—that is, four pounds—ever becomes actually a part of the human body. But not more than one twentieth part of the grain at first was converted earth; and thus not more than one-fifth of one pound in the hundred is incorporated into the body of the person who has eaten it. And, again, probably not more than one thousandth part of the earth absorbed by the roots of the grain could ever have been human dust. This must be a large estimate. The result, then, would be that of the one hundred pounds eaten, not more than one five-thousandth, or one three-hundred-and-twelfth part of an ounce of matter, could thus be transferred from one body to another. And strong probabilities exist against the transfer of even this small amount. But suppose it to have been actually transferred, a large portion of this small fraction of an ounce, would certainly go to the grosser parts of the system, not at all necessary to the resurrection body; and might not the whole be directed in the same way?" Or, again, why may not this small part of human dust, absorbed by the growing grain, be lodged in the roots, the stalk, or the calyxes, without ever becoming a part of the kernel? Thus the objection, when subjected to severe scrutiny, becomes absolutely void.

But let us take the case which our objector regards as his stronghold—that of cannibalism. With reference to the cannibal himself, this kind of food with him was exceedingly rare, and formed but a very small fraction of his food; and then, again, but a small fraction of this fraction can become a part of his body. This small fraction, it is not at all inconsistent to suppose, may be directed to the coarser parts of the body—those parts that shall not enter into the composition of the resurrection body; or if the inquiry relate to the victim, and it is inquired, "How shall he recover his body which has been devoured by another?" It must be observed, that, in all such cases of cannibalism, there are large-portion of the body, such as the skull and bones, that are not thus eaten. And, indeed, if the whole body were eaten, the parts essential to the resurrection body might still, as we have already seen, be guarded by the special workings of Divine Providence, or even by an established, yet undiscovered law of nature, which forbids the commingling of that portion of our body, or that essence of our physical nature essential to our bodily identity, thus preserving through all transformations, as well as through all time, our physical as well as mental individuality. This latter idea is of great force—especially when we remember that the blood as well as some other parts of our system is entirely devoid of any nourishing quality, and cannot, therefore, be incorporated by the ordinary process of taking and digesting food into any other system. Viewed, then, simply as a matter of rational inquiry, the objection is obviously specious and groundless. It is unsustained by either fact or science. But when we look at the subject in the light of revelation, and observe that it is a question of God's miraculous power and determination, who shall set limits to his skill or bound his power? If he has decreed that "the dead shall be raised and we be changed," can he not so guard the elements of which our bodies are composed, that the grand purpose of his wisdom shall be accomplished? The objection is based upon that essential infidelity that would circumscribe the power of God by the cavils of an unbelieving heart.

V. IT IS OBJECTED, ALSO, THAT AS THE RESURRECTION OF THE BODY IMPLIES THE RAISING UP THE SAME BODY THAT DIED, THERE WOULD BE A WIDE DIVERSITY AMONG THE RESURRECTION BODIES.

Some would be young, others old; some fresh and beautiful, others deformed and repulsive; some healthy and vigorous, others wasted and ghastly. The great proportion die of wasting diseases or of old age,

so that the body that goes into the grave is a mere skeleton—shriveled, ghastly, repulsive. As the true *anastasis* implies the *standing-up again*, it must be the resurrection of that which lay down—that is, the very body that went into the grave. And this is commonly the worst, the most unsightly and repulsive body possessed by the individual during all his life. Hence, if a literal resurrection is to take place, it would bring forth the most motley as well as the most repulsive assemblage of human beings that ever met the eye.

To all such cavilers we have one reply: "Ye do err, not knowing the Scriptures, nor yet the power of God." Matt. xxii, 29. In that glorious resurrection our bodies shall come forth—not as they now are—not as they went down into the grave—but like unto the glorious body of Jesus Christ. Though all the elements essential to bodily identity rise, yet shall they be changed. The mortal and the corruptible shall be purged away:

"Those bodies that corrupted fell,
Shall incorrupt arise,
And mortal forms shall spring to life,
Immortal in the skies."

But St. Paul meets this objection and solves this difficulty. He tells us that not as it went down into the grave does the resurrected body of the righteous come up in the resurrection. "It is sown in *corruption*, it is raised in *incorruption*; it is sown in *dishonor*, it is raised in *glory*; it is sown in *weakness*, it is raised in *power*; it is sown a *natural* [animal] body, it is raised a *spiritual* body." 1 Cor. xv, 42, 44. It is sown an animal body—*σῶμα ψυχικόν*—that is, says Dr. Gregory, "a body which previously existed with all the organs, faculties, and propensities requisite to procure, receive, and appropriate nutriment, as well as to perpetuate the species; but it shall be raised a spiritual body, refined from the *dregs* of matter, utterly impermeable by every thing which communicates 'pain,'* freed from the organs and senses required only in its former state, and probably possessing the remaining senses in greater perfection, together with new and more exquisite faculties, fitted for the exalted state of existence and enjoyment to which it is now rising." It is in accordance with this that it is said, "Who [that is, the Lord Jesus Christ] shall CHANGE our vile body, that it may be fashioned like to his glorious body." Phil. iii, 21. Here the identical VILE BODY—that is, this body belonging to our state of abasement, subject to infirmities and sickness, and condemned to death and dissolution because of sin—is not to give place to *another body*, but to be CHANGED and fashioned after the glory of the resurrection body of Christ. The saints of God are to come forth "IN THE LIKENESS OF HIS RESURRECTION." Rom. vi, 5. And so, "when he shall appear we shall be like him." 1 John iii, 2. The RESURRECTION BODY OF CHRIST, then, is the type and model after which the resurrection bodies of the saints are to be fashioned. The crucifixion occurred when the Saviour was yet in the vigor of his early manhood. To this age was conformed the resurrection body with which he ascended into Heaven. Some of his saints may be gathered home while the dew of life's early morning is yet upon them:

"Their all of life a rosy ray,
Blushed into dawn and pass'd away."

But they fail not of bliss; "For of such is the kingdom of God." Mark x, 14. Others, in the decrepitude of old age, are gathered to their fathers. And all along at every stage of gradation, from one extreme to the other, the saints, are passing away. As they come up from the grave in the resurrection, something of the distinctions of age, and sex, and peculiar conformation may remain. For St. John says, "I saw the dead, SMALL AND GREAT, stand before God." Rev. xx, 12. "Children," says Olshausen, "will not arise as men, nor aged men retreat to the period of youth; but every glorified body will represent clearly his degree of age, with the exception of all that is perishable; so that, all taken together, may declare the whole human race in its degrees and varieties with the most perfect clearness." But each

* "Neither shall there be any more pain." Rev. xxi, 4. The Greek word, *ponos* here translated *pain*, comprehends toil, fatigue, and excessive labor of body, as well as vexation and anguish of spirit.

of these shall wear its type of beauty and glory; each shall be *fashioned like unto his glorious body*, who is the "first-fruits of them that slept," and who has declared, "As I live, ye shall live also." There may be diversity, then, variety even, among the resurrected bodies of the saints; for "one star differeth from another star in glory." 1 Cor. xv, 41. But even this diversity, instead of being a blemish in the heavenly society, shall constitute one of its noblest beauties, and prove one of the richest sources of its ever-varying and unalloyed felicity. And even with regard to individuals, each one shall be more perfectly himself, and consequently better prepared to enjoy the heavenly delights now accessible to him, and those to which he shall rise as the ages of eternity roll on, from the fact that there are diversities—grades above and below him—infinity varied.

Thus the objector has created his objection by casting the dark shadow of his unbelief over one of the most glorious truths revealed concerning the resurrection state.

Scripture Illustrations.

"CAST thy bread upon the waters; for thou shalt find it after many days." Eccl. xi, 1.

This scripture is an allusion to the manner in which the people of the East sow their seed. At the time of the rising of the rivers they go out in boats, and scatter the grain over the face of the waters. As the waters subside, the seed is gently buried in the earth, and in time the grain thus flung broadcast is returned in a plentiful harvest.

The meaning of the passage seems to be that we are to bestow our gifts with liberality, even upon those who may not appear able to make returns for our kindness. Thus the Turks have a proverb, "Do good; throw bread into the water; even if the fish does not know, yet the Creator knows it."

Some years ago one of the preachers among the Mohican tribe of Indians, was preaching upon the above text, and to illustrate his subject he mentioned the following circumstance which occurred in his early days.

A certain man was going from Norwich to New London with a heavy loaded team. On attempting to ascend a hill where an Indian lived, he found that his team could not draw the load up; so he went and asked the Indian to help him with his oxen. After the load was up, he inquired of the Indian how much he was to pay him.

"Do as much for somebody else," replied the Indian.

Some time afterward an Indian wanted a canoe. He went up the Shetuck river, and found a tree and made him one. But when he got it done, he could not get it into the river; so he went to a man and offered all the money he had if he would draw his canoe to the water for him.

The man willingly did so; and after the canoe was got to the river, the Indian offered his pay.

"No," said the man, "don't you recollect having once helped a man draw his load up the hill by your house?"

"Yes."

"Well, I am the man, so take your canoe and go home."

"And so I find the 'bread after many days,'" replied the Indian.

HOME MISSIONS.—Gov. Brownlow, in the Knoxville Whig, thus expresses his convictions as to the moral condition of the country, and the need of home missions especially at the South:

"We doubt the policy, at least for a few years to come, of appropriating large sums of money for foreign missions. The war has demoralized our whole country, and our best portions of territory are overrun with thieves and cut-throats, who need reform even more than the heathen masses of China, Japan, or Persia. Many of the Protestant preachers, especially in the South, ought to have pious missionaries among them, to convince them of the sin of lying, swearing, and drunkenness. Let us use our funds at home, until our own people are reformed, and they will appreciate our calls for help for the degraded worshipers of idols in foreign lands."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 8, 1888.

URIAH SMITH, EDITOR.

On What Day of the Week did Christ Arise from the Dead?

BEFORE we dissent from the generally-received opinion upon any question, the aspect which that question presents must in some way be explained; how the views which prevail have come to be so generally received, must be accounted for; and only the most direct evidence can afford ground for dissent.

On the question of Sunday-keeping, we find most all the professed Christian world keeping the first day of the week. How has this come about? We can easily explain. The prophets of God predicted long ages ago that a great anti-Christian power should be developed, a man of sin, the papacy, who should think to change times and laws, and into whose hands said times and laws, together with the saints of God, should for 1260 years be given. All history attests that this power has arisen and accomplished its predicted work; and that among other innovations, it has attempted to change the Sabbath of Jehovah to the first day of the week. That power claims in the most explicit terms that it is the author of Sunday-keeping in the church; and the prophet has given us the assurance that the practice would be well-nigh universal, in the prediction that all the world should wonder after the beast. Rev. xiii, 8.

The present aspect of the Sunday question is now explained. But we are called upon to dissent from the popular view, first, by this very fact that Sunday-keeping is from an unhallowed source; second, by the direct testimony of the word of God against it, or in favor of the original and only Sabbath; and third, by the prediction that in the last days there would be a reform on this question among the true people of God.

The doctrine of the immortality of the soul affords another illustration to the point. Almost all the world are believers in the immortality of the soul. On what ground can this prevailing belief be accounted for? Here also the explanation is easy. The key-note of this doctrine was struck by the old serpent away back in the garden of Eden, "Ye shall not surely die." The inhabitants of earth have been in all ages, with but few exceptions, apostates from God, giving place in their hearts to the doctrines of the Deceiver. Through all the heathen world, therefore, this doctrine has flourished as in its native element. A few years this side the cross, the rising tide of Christianity, as it necessarily must, came into violent contact with the turbid waters of heathenism. The Christian element was not preserved in its purity. The two streams mingled. The villainous compound, thus formed of heathenism and Christianity, produced the papacy; and the Devil took good care that the belief of the immortality of the soul should form a cardinal doctrine in the new combination. From this mother of harlots has descended a numerous progeny of daughters, all bearing along with them this maternal error. Thus the prevalence of this doctrine in both the heathen and Christian worlds is accounted for. But again we are called to dissent, because of the source from which it was derived, because of the plain declarations of God's word to the contrary, because of the errors to which we are now exposed by believing it, and because a reform in this thing also, is predicted to take place in the last days.

Let us now apply this principle to the question in hand. The belief almost universally prevails that Christ rose from the dead on the first day of the week. Whatever opponents this belief may have had in times past, those who at present oppose it are few and feeble. How shall we account for this general belief? A view is not necessarily true because universally received. But some powerful influence must have been exerted to produce such general belief; and it must be presumed to be correct, unless it can be shown to be otherwise. Can this view, then, like the two great errors above mentioned, be shown to rest upon a false founda-

tion, or to have come from a corrupt source? Has the man of sin manufactured testimony to prove it? Is it an outgrowth of the corruptions of heathenism, or of the papacy? Testimony to answer any of these questions in the affirmative, entirely fails us. The belief, therefore, that Christ rose from the dead on the first day of the week, can only be accounted for on the ground that Christians have, by general consent, continually and universally held that the word of God so represents it. Those who deny this, must show how this belief has arisen, and by what means it has obtained such a foothold among believers in the Bible.

We dissent from the commonly-received views in relation to Sunday-keeping, because the Bible plainly tells us that the seventh day is the Sabbath, and we should remember it to keep it holy. We dissent from the popular opinion on the immortality of the soul, because the Bible plainly says that the soul that sinneth, it shall die. And if we are to dissent from the prevailing belief that Christ rose from the dead on the first day of the week, it must be because the Bible tells us that it was some other day. But the Bible nowhere says that he rose on any other day than the first. Hence any other view must rest on inference; and if the first day rests on the same, it has at least, in this respect, an equal claim.

Concerning the object of differing from the common view on this subject, we shall speak in our next

All are Fulfilling Prophecy.

PROPHECY is the history of mankind given beforehand. History is the record of prophecy fulfilled. The rise and fall of empires, and the acts of private individuals are alike the fulfillments of prophecy; and whether or not we are aware of it, we are each and all fulfilling prophecy.

If we understand the prophecies, we are fulfilling them; for it is written, "The wise shall understand." If we do not understand them, still we are fulfilling them; for "none of the wicked shall understand." The believing disciples, and even the little children, fulfilled prophecy when they shouted, Hosanna! to the Son of David; and the unbelieving and the hardened did no less, when they cried, Away with him! crucify him! crucify him! Says Paul, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts xiii, 27.

If we are looking for the second advent of the Lord Jesus, and are hasting unto the coming of the day of God, we are fulfilling prophecy. If, on the other hand, we are scoffing at this, and saying, Where is the promise of his coming, still we are fulfilling prophecy.

If we blow the trumpet in Zion and sound the alarm of the day of the Lord nigh at hand, if we proclaim the everlasting gospel—the good news of the everlasting kingdom at hand, we fulfill prophecy; or if we depart from the faith, turn away our ears from the truth and are turned unto fables, and teach for doctrines the wisdom and commandments of men, still we fulfill prophecy. If we warn men of coming wrath, and a time of war and trouble such as never was since there was a nation, we fulfill prophecy; or if we say, Peace and safety—all things continue as they were—to-morrow shall be as this day, and much more abundant,—in this we fulfill prophecy.

If we give heed to seducing spirits and doctrines of devils, if we seek to them that have familiar spirits, and to wizards that peep and that mutter, if we are led by the spirits of devils working miracles, we fulfill prophecy. But if we bring the teachings of these spirits to the test of God's word—to the law and to the testimony, yet we fulfill prophecy.

If we are self-lovers, money lovers, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, bargain-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof, we are fulfilling prophecy. If, on the other hand, we are turning away from such, and heeding the call to gather ourselves together into the unity of the faith, and are seeking

meekness and righteousness that we may be hid in the day of the Lord's fierce anger, we are fulfilling prophecy. If we are evil men and seducers, growing worse and worse, deceiving and being deceived, we are fulfilling prophecy; or if we are being cleansed from our idols, being purified and made white, being sanctified wholly in order to be preserved blameless to the coming of our Lord Jesus Christ, we are fulfilling prophecy. In short, if we are worshiping the beast and serving the Devil with a high hand, and teaching that the law of God has been abolished—breaking the commandments and teaching men so—we are fulfilling prophecy. Or if we are humbling ourselves before the Lord and seeking a preparation for his coming by keeping the commandments of God and the faith of Jesus, we are still fulfilling prophecy.

Since, then, we are all fulfilling prophecy, let us choose, while we may, to fulfill the right part of them. It is a fearful thing to fulfill some of them, but a blessed and glorious thing to fulfill the others.

R. F. C.

Always in Trouble.

SOME persons are always in trouble, or discontented. If farmers, they are continually finding fault with the country, the soil of the land, the weather, the market, &c. If tradesmen, they are always losing; this man won't pay them, that man has deceived them, and the other one is trying to get his customers away from him, &c. With regard to society, their neighbors are mostly very bad persons. They are selfish, proud or quarrelsome. In the church, these discontented ones are always in trouble with some of the members. This brother don't do as he agrees, that brother has tried to cheat him, and the other one is making money too fast. Among the sisters, this one has said so and so, that one does not dress just as she ought to, &c. In a word, these persons are forever in trouble about the weather, the country, or those around them. Thus they become very miserable. Now what is the cause of all this?

Others right beside them in the same circumstances get along smoothly and pleasantly and grow rich, while they are always complaining and growing poor. Others find no fault with their neighbors or with the brethren, while these are continually at variance with some of them. I once heard an observation made with regard to one of these persons, which to my mind, solves the whole difficulty. Said person had become disgusted with the climate, the land, the neighbors, &c., and was going to move west, where things were different and where he could enjoy himself. One of his neighbors very significantly observed that if he ever found such a place he would have to leave old H— (i. e., himself) behind!

Yes, there is the real origin of all this trouble; it is not in the surroundings, but it is to be found right at home, in the man himself, in his own disposition. Happiness does not grow on trees, nor can it be dug out of the earth, nor fished out of the sea; it does not depend on the climate, the soil of the land, the quality of one's clothes, or the quantity of his food. It is wholly dependent on one's own disposition, own heart. If it cannot be found there, it will never be found at all. Reader, if you are one of these troubled and troublesome persons, stop where you are and learn this wise saying, "MAN, KNOW THYSELF."

D. M. CANRIGHT.

Mercy Lingers.

THE sun is setting. It has nearly finished its course. In majesty and glory it went forth, and ceased not to shed light and blessings upon all. It heeded not the intervening clouds, nor stopped to notice the proud and scoffing. A few more minutes and its work will be done. The night cometh. Darkness draws near. Angry clouds gather in the horizon. O night, what hast thou in store? Dark future, what wilt thou bring? We know not. But we know the night cometh, and also the morning. Yes, the sun shall once more rise. And with this cheering hope we comfort our hearts as the sun is setting.

Jesus is the Sun of righteousness. Many years ago

he ascended on high, and entered the heavenly sanctuary. In glorious majesty our great high priest commenced his ministration. Peace, grace, and mercy, clustered around his pathway. The early rain refreshed his vineyard. Jesus intercedes, and thousands of sinners become saints, and heirs of glory. Truth, as a mighty river, rolls forth, never to stop in its course till it merges into eternity.

But now dark clouds intervene. Persecution rages. The trembling church must wade through "great tribulation, such as was not since the beginning of the world." The man of sin sitteth in the temple of God, showing himself that he is God. Satan is determined to darken entirely the sun of grace but he cannot do it. Far, far above the angry clouds Jesus intercedes, and the clouds of tribulation were never so dark that the divine rays of truth and mercy could not penetrate. The hope of the church was never extinguished. Even when they "wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented," they looked for a "better resurrection."

But now Jesus' ministration is nearly finished. He has entered the "Holiest of all." He has drawn very near to God. Before the ark, in the awful presence and glory of Jehovah, he is still pleading for poor sinners. Around this as a center, the anxious looks of the children of Zion all gather. In the midst of wars and famines, and the noisy bustle of a busy world, his still, small voice is heard. The sanctuary is being cleansed. The books are opened. The righteous dead must stand in their lot. The Son of man has come in before the Ancient of Days. The kingdom is given to him. The wedding goes on, and soon he will return from the wedding.

The sun of mercy is setting—glorious, serene. Still it lingers. Sweet mercy lingers. A few more minutes and it will sink beneath the horizon. Come, oh come! ye disconsolate. Come ye weary saints, and be refreshed before the night cometh. Work ye idle, while it is called to-day, for the night cometh when no man can work. Come poor sinner and behold this glorious sight. Also for thee doth mercy linger. Also for thee! Refuse not this last gracious call. Oh, choose not death, for why will ye die? Look to Jesus. Still he invites you. Still he is gracious. Still he bids thee look and live.

The night cometh. Awful night, when there is no mediator between God and men. Terrible gloom, when the wrath of God will be poured out without mercy. Prophecy has lifted the veil. It has painted with awful colors the time of trouble such as never was. But oh, we cannot begin to realize the facts. The terrible condition of a world in despair and torment, and the awful situation of God's people when his unmingled wrath is poured out, and they only saved by a miracle; when they shall cry night and day unto God; when one single thought of murmuring would cut them off forever. When they must stand without spot or wrinkle. Oh, solemn thought! Mercy soon lingers no more. The moments of probation are fast closing. The fearful mandate will soon go forth, "He which is filthy, let him be filthy still, and he that is holy, let him be holy still."

Yet we look beyond the night. Prophecy points beyond. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." We have a glorious and a living hope. This hope will sustain us in the midst of trouble. Jesus will come again. The Saviour will appear. Oh, how anxiously God's people will watch for the first rays of that rising Sun. How they will long for the first sight of the white cloud approaching. How they will gaze with joy and wonder when they behold their Beloved in the midst of ten thousand bright angels. How they will sing and leap for joy as the angels draw near to take them up in the cloud. How they will shout for joy when they shall see Jesus and be like him.

Sweet mercy lingers. Brethren, may its tender notes touch your heart-strings, and awaken chords of harmony. May you drink in deep draughts from the heavenly fountain, while mercy still lingers for you.

JOHN MATTESON.

THE saint is greater than the sage, and discipleship to Jesus is the pinnacle of human dignity.

Report from Bro. Blanchard.

BRO. WHITE. Pursuant to appointment I met with the friends in McLean Co., Ill., Dec. 8. Preached six times, and visited several families. Two were baptized. May the Lord bless them and they continue faithful until he comes. There are about twenty Sabbath-keepers here pressing together, waiting for organization. We were glad to find Bro. Slown, their leader, maintaining a strait-forward consistent course. These meetings will be a bright spot in the history of our pilgrimage.

Thursday, the 14th, started for my appointments in Coles Co., Ill. The cars made such bad connections, that I did not reach my first meeting. The team that was waiting for me at Mattaon Station, had given me up and gone home. So I had to stay all night. Sabbath, 16th, walked twelve miles and carried my valise to the neighborhood where the meetings were appointed. Had four meetings. Sunday evening the house was crowded. Spoke from Jer. viii, 22. At the close of the meeting some earnestly requested me to preach longer; but my mind was to go further south. The Sabbath-keepers have all moved away from here but one family. Jacob Butcher and family have removed to parts unknown leaving some of his creditors unpaid. Let the friends be on their guard. This gives the enemy a club to battle with, but the truth will take root in the hearts of the honest.

There were some friends here from Lawrence Co., who gave me an invitation to go and preach to them. I accepted the invitation. They helped me on my journey "after a godly sort."

Tuesday, the 19th, started for Lawrence Co. expecting to preach some more in Coles Co., on my way home. Arrived in Sumner, Wednesday the 20th, where I met with a warm reception by the friends. Found no difficulty in obtaining the Disciple meeting-house to hold meetings in. Held eleven meetings in the meeting house, the congregation increasing all the time.

Sunday, the 31st, spoke upon the Sabbath from Mark ii, 27. Continued the same subject in the evening. At the close of the meeting I requested all who thought Sunday was the Sabbath and was binding by divine authority to rise. Not one in the house rose. I then called for all who thought that the Seventh-day was binding to rise. Ten rose. The friends without my solicitation raised a collection for me. I also sold several dollars' worth of books.

I had made up my mind to start back north, but on Monday, Jan. 1st, some of the members of the Disciple church persuaded me to stay longer. I therefore appointed meetings to commence in their church again, Thursday the 4th. Tuesday, the 2d, preached in a School-house four miles from the church. House full. Appointed meeting for Wednesday evening, but late in the afternoon I received a telegraphic dispatch stating that two of my children were dangerously sick. I accordingly started for home, where I arrived Friday morning at two o'clock. Found my children better. They are still mending. To God be all the praise. Have received a letter from Lawrence Co. since I came home. They request me to return as soon as I can, offering to meet expenses, &c. May the word spoken fall on good ground and bring forth fruit to the glory of God.

H. C. BLANCHARD.

Princeville, Jan. 21, 1866.

Familiar Characters.

A CORRESPONDENT of the Central Christian Advocate gives some fine pen-sketches of characters that are familiar to most persons. We present a few specimens:

Mr. Cheatus talks also of being persecuted. Ah, he complains loudly thereof, and feels that he is an injured man. But I have found that Mr. Cheatus takes advantage of his neighbor's ignorance or necessity. When he trades, he says, "It is naught, it is naught," and straightway when he has sold an article for more than it is worth, or obtained something for less than its value, he turns to his companions and with a chuckle of delight exclaims, "Did'n't I put it to him," "I guess I came it over him that time."

He is careful never to assist in paying the sexton or

preacher; does next to nothing toward building the church or keeping it in order; coolly avoids contributing for the purpose of the Sunday-school library; allows the collection-box to pass him with the utmost indifference and neglect, and the claims of poverty, or of the missionary cause appeal to him in vain. He seems to imagine that he has a *free pass* to Heaven, and that somebody else must pay his fare, and keep the road in order and meet all expenses. He wants a comfortable seat and a warm room, but is filled with indignation if called on to bear his share of the burdens. He is a *dead-head* on the road. He went into the vineyard not to labor, but to sit in the shade and drink the wine, and have somebody to wait on him, and keep the flies off him. He cheats his neighbors in business, and sponges his way through the church, and feels that he is *persecuted* when plain people express themselves in plain English, and say that he is a liar and swindler. Let them persecute and take him, and let there be none to deliver him until his soul be delivered from its degradation.

Near akin to Mr. Cheatus is Mr. Gripe. He differs from Mr. Cheatus in this: He aims to be honest in all his dealings, and scrupulously endeavors to keep all his promises, *excepting always the promises he made when he joined the church.* He has not yet found out that it is one of the impossibilities to be *singy* and be a Christian at the same time. Even in this nineteenth century he is fool enough to suppose that he can accomplish what millions have tried to do, and failed in every case. For six thousand years, not a single one has succeeded. Yet Mr. Gripe tries it with as much doggedness and self-composure as if he were sure of coming off in triumph. He prays God to bless the poor and needy, and extend his kingdom over all the earth, but takes care that he is not used as an instrument to fulfill his petitions. He has a holy horror of a sermon that calls for money, and dreads the presentation of a subscription paper, and sighs for the good old days, when a quarter of a dollar was quarterage. He advises his preacher to say nothing whatever about his salary, especially in the pulpit, as that would give his ministry the appearance of being secular, and thus weaken his influence.

One of his old acquaintances from New York called to see him. It gave Mr. Gripe immense satisfaction to show him about his farm. He talked largely of its soil, his flocks and herds, his fine horses and splendid swine; and spoke with great elation of feeling, of his sagacity and success in money-making, and proudly pointed to the solid facts as proof positive of what he said. As he was engaged in the delightful task of communicating this kind of intelligence to his New York acquaintance, he held his head high, as if he were owner of all the space above him as well as the soil beneath; his words were glowing and alive. The glory of his present possessions was only surpassed by his vast expectations for the future. He swelled with enthusiasm, and was eloquent with gesticulation; he stood over much territory, and threw his feet a good way apart, and swung them about with a far-reaching and majestic sweep, making you think that he was trying to imitate the Colossus of Rhodes, or that he was a little Nebuchadnezzar, taking a triumphant survey of his rural Babylon. But while in the ecstasy of his enjoyment, a neighbor called for his aid to a benevolent project. "*Mirabile dictu!*" how soon Mr. Gripe grew poor! His hogs had died with cholera; the price of cattle had fallen; his crops were likely to be light, and times were hard, and sure to be harder. He was going to build a new barn; in fact, he claimed that he had been losing money. Oh! how poor he had grown in a few short hours. I have found a new application of the wise man's words, "Riches take to themselves wings and fly away." I came very near feeling sorry for him as he recounted his losses and failures, and miserable prospects. And when I looked in his face I was more troubled than ever; for he could not have looked more doleful had he at that moment expected the cholera to attack himself, family and hogs.

Another brother of the Gripe family lives in the city. He does a large and thriving business; his family ride in a fine carriage, and dwell in a spacious mansion of *upper-ten* pretensions, and he talks of the thousands he has made in trade. All his manner of living is of

the elegant type. He has all the signs of becoming a rich man. He acts and talks and looks like a rich man, and evidently feels rich, and wants others to feel that he is rich.

But when I called upon him for help in a church enterprise, his countenance fell at the first statement of the case; the blood rushed to his head, and I was afraid that I had been guilty of bringing upon him an attack of apoplexy. I felt almost ready to apologize for making him so miserable. And before I left him I felt poor and miserable myself. For, according to his statements and the cast of his countenance, he was the poorest man in the county; and I was going to say the meanest, but I will not say that. He is periodically tormented with the irrepressible conflict of a desire to appear respectably liberal, and a dread of the expense. I never want to ask his pecuniary help to a worthy enterprise again. I would rather visit the hospital and run the risk of being attacked with all the diseases there, from the measles to the small-pox. Whenever I am beset with an intolerable bore, who is a compound of dunce, dignity and persistence, I send him to Mr. Gripe, if possible; he'll paralyze him. Yet Mr. Gripe complains of being persecuted because every body knows that no man can be a Christian without having his liberality enlarged, without a soul of expanded benevolence. He feels that he is persecuted by the vulgar world because it calls him "Old Tight-fist," "Old Skin-flint." This is *natural persecution*.

The Blessed Hope.

"AND every man that hath this hope in him, purifieth himself even as he his pure."

Oh this blessed hope! which we have, who are looking for the glorious appearing of our Lord and Saviour. Does it not cause us to walk softly before the Lord, and to keep our hearts with all diligence to see that all unsightly occupants, such as selfishness, love of the world and the pride of life, are wholly banished, and our hearts made fit temples for the indwelling of the Holy Spirit? Blessed are the pure in heart, for they shall see God. How shall we purify our hearts, except we obey the truth, and walk in all the commandments of the Lord blameless? Are we striving from day to day to cultivate all the graces that are in Christ Jesus, that we be not barren nor unfruitful in the Lord?

He that hath this hope purifieth himself even as he is pure. Oh, what a great work have we to do! and how short the time allotted us! What we do must be done quickly; for a short work will the Lord make upon the earth. Oh, the power that Satan is exerting to keep us in ignorance of our real situation in the sight of God! There is no safety in these perilous times, only in living by faith on the Son of God. The Lord is more willing to give the Holy Spirit to those that ask, than earthly parents are to give good gifts to their children. How much more we need the Spirit to lead and guide us in the narrow way that leads to life eternal! Oh, let us seek to overcome every fault, that we may be hid in the day of his fierce anger, and be bright and shining lights as we walk in the midst of this perverse generation.

The solemn times in which we live should admonish us to awake, to arouse from the lethargy that Satan is trying to throw around us. We need a daily experience in order to be shielded from the fiery darts of Satan. Oh, what a merciful High Priest have we, who knows all our infirmities, who was tempted in all points like unto us, yet without sin, and is ever ready to hear the cries of his children. Then let us seek to draw nearer the Lord with full assurance of faith knowing that if any lack wisdom he will give liberally and upbraid not. Oh, what exceeding great and precious promises are given unto us, that by these we might become partakers of the divine nature. Let us claim them as ours, and go forward in the strength of the Lord and overcome every error; for the Lord will have a pure people. Let us ever have respect unto the recompense of reward, and endure as seeing Him who is invisible, knowing that in due time we shall reap, if we faint not.

This is our time for labor, but by and by will come rest, sweet rest, for our weary souls. There remain-

eth a rest for the children of God, and oh how sweet will be that rest to the tired and weary saints. Let us look forward with joy to the time when the lovely Jesus will come with power, and great glory, with all his holy angels to gather his faithful ones; who have endured every test, and have the seal of God in their foreheads.

Oh what a glorious shout there'll be,
When we arrive at home,
Our friends, and Jesus we shall see,
And God will say, well done.

L. E. MILLNE.

Shabbona, Ill.

Glad Tidings.

AIR.—"Rose of the Mohawk Valley."

How sweet are the tidings that greet the pilgrim's ear,
As he wanders in exile from home;
Soon, soon will the Saviour in glory appear,
And soon will the kingdom come.

CHORUS. He's coming, coming, coming soon I know,
Coming back to this earth again;
And the weary saints will to glory go,
When the Saviour comes to reign.

The mossy old graves where the pilgrims sleep,
Shall be opened as wide as before;
And the millions that sleep in the mighty deep
Shall live on this earth once more.

CHORUS.

There we'll meet all our loved ones in our Eden home,
Sweet songs of redemption we'll sing; [come,
From the north, from the south all the ransomed shall
And worship our heavenly King.

CHORUS.

Hallelujah amen, hallelujah again,
In a little while we all shall be there,
Oh, be faithful, be hopeful, be joyful till then,
And a crown of bright glory we'll wear.

CHORUS.

A Response.

BRO. ALDRICH: Responsive to your note in Review No. 7, I would say that it is my wish that the \$10.00 which I sent Bro. White at Dansville, should be used expressly for the benefit of himself and family, and I decidedly object to having any different disposition made of it from that for which it was originally intended. I am well aware that the unjust cry of "speculation," which has been so cruelly raised against Bro. White, has had a tendency to make him over-sensitive on this point; but this is no good reason why he should do injustice to himself and his family. Doubtless some will raise the cry of extravagance in the present instance; but the disaffected will be forever finding fault about something, and just as long as Bro. and Sr. White continue to occupy the position they have heretofore filled—under God—just so long will they be signal marks for the vengeance of the enemy.

Bro. and sister White live in the hearts of the Advent people—when they are in affliction we consider it a pleasure to minister to them and thus to fulfill the injunction, "Bear ye one another's burdens." Most of us have been denied the privilege of ministering to Bro. White personally so far during his sickness. Did he object to receiving the kind ministrations of his brethren and sisters at Battle Creek? Then why does he deny those to whom he is equally dear, abroad, the satisfaction of ministering to him pecuniarily, since they cannot do it otherwise?

Why need he cripple his small means, when we would so gladly contribute a mite, each, of our abundance, which we should never feel? How often has Bro. White cramped himself, in years past, to help others? It is more blessed to give than to receive. Does Bro. White want all the blessing of giving? or must we get our blessing by giving to some other worthy object, but not to him?

Others may not have the audacity to speak as plainly as I have done; still I am confident that our people generally would much rather Bro. White should retain their respective donations, than bestow them otherwise.

I am not in the habit of dictating to those in authority and therefore hope for pardon for this one transgression.

Yours truly,

L. M. GATES.

Beaver Dam, Wis., Jan. 25, 1866.

A Little Time of Peace.

A SHORT time since, the cry of war resounded over our land, and multitudes left home and friends, to defend their country against hordes of armed rebels. The thunder of the cannon and the roar of battle was heard in all its grandeur; brothers stood in battle array, and steel clashed to steel. What terrible carnage followed! What heroic, manly suffering! Death followed in all its horrid forms, in the field, in the camp, and in the hospital. Almost every household was called to mourn, if not for a first-born, for one perhaps as near: for father, brother, son, or a friend. War went on till it seemed to threaten the peace of God's people, and the progress of his truth.

At this point came the prayer to hold the four winds, "that they should not hurt the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." How signally was the prayer of God's people heard at that time. How soon peace with her balmy wings hovered over our land. War ceased. Armies disbanded. Friends long absent returned to greet loved ones at home.

Peace has returned, but how long to stay we cannot tell. We know it is but a little time. The sealing time is speeding on. Satan is at work. He is anticipating. He is doing all he can to get the unwary into his snares.

Are we awake? Now there is little time given us to work. Shall we improve it? Are we laboring for our own soul's salvation, and the salvation of those around us? Are we preparing for the mighty struggle that is just before us?

May the Lord help us to realize these things as we ought, and be up and doing, that we may have our work well done.

H. T. PHELPS.

Pine Island, Minn.

A Remedy for Moths.

WE were examining our wardrobe after the summer, and found to our surprise and grief, many of our choicest articles of apparel sadly damaged by the moths. In the midst of our trouble, and the discussion as to the best modes of protection against moths, which had been handed down by tradition, aunt Julia came in.

"Aunt Julia, how do you keep your winter clothing from the moths?" we both asked eagerly, as that good lady proceeded to lay aside her handsome shawl which looked as fresh as ever, after seven years' wear.

"I used to suffer from moths as much as any one once," replied Aunt Julia, taking her knitting from her little basket, and sitting down; "but I found a recipe in an old-fashioned book which has relieved me of much solicitude on the subject. It was many years before I could be persuaded to try it. In my young days money was not quite as plenty as now, but provisions were cheap, and a farmer's daughter began her married life better supplied with linen, blankets and bed-quilts, than many a jewel-bedecked city belle. As I was an only daughter, and was not married too young, a noble pile of blankets, feather-beds, bed-quilts, &c., became my portion. For many years after we removed to the city, I used to dread my summer work of airing beds, and packing very fine home-made blankets, and quilts stuffed with the finest down. I tried snuff, tobacco, camphor, pepper, and cedar chips, and yet as we changed our place of residence several times, some colony of moths, old squatters among the beams of the garret, or in some unobserved scrap of woolen cloth, would perforate tiny holes in my choicest possessions."

"Why, Aunt Julia, I thought you had a cedar-closet."

"Yes, when we moved into our new house; but by that time my closet was too small for my increased wealth, and till I used this recipe, I seldom passed a

year without some moth holes, but now I have not seen one in nine years."

"What was it Aunt? Have you the book? or can you repeat it from memory? It is too late to save these things, but I will write it down, and try it next Spring." So saying, Anna took out her little recipe book and pencil, while Aunt Julia prepared to recall the moth preventive.

The book was an old one with the title obliterated, and title page torn out by some careless child, but the directions were these:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt."

"But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

"O! Aunt Julia, is that all? How does that help the matter?"

"Wait, Anna, and hear my story out. One day as I was mourning over my choicest blankets, eaten by the moths, and airing my down bed-quilts, and feather-beds, which had been rendered obsolete by the introduction of spring mattresses, as I stood ready to cry with vexation to see my choicest articles eaten in the most conspicuous places, as you have experienced to-day, my eye rested on an old Bible, which lay on the top of a barrel of pamphlets in the garret. I opened it, and almost unconsciously read the recipe for avoiding moths which I have given you to-day. I then recollected that they seldom troubled the clothing in frequent use, and that the articles which caused me so much care were not needed twice a year. I then thought of Sophy Baker, with her large family and sick husband. They had been burned out the Spring before and were just entering upon a cold, long winter of poverty. I sat down, and writing her a note, sent two feather-beds and four blankets, and an old-fashioned 'coverlid,' that very day; and two more blankets I despatched to a poor old rheumatic neighbor, whose destitution had never occurred to me before. I then began to breathe freely; and before another week two more blankets were gone to comfort tired limbs and aching hearts. The cast-off coats, cloaks, and old pieces of carpeting which had long lain in my garret were given to the deserving poor. A bag of woolen stockings, and socks which had been kept for cleaning brass were sent to a charity institution, never again to become a temptation to the moths. I inquired particularly the next year, and found the beds and blankets were in such excellent preservation, that I cheerfully laid up more of my surplus property 'in Heaven,' and out of the way of moth and mould. My cedar closet and trunks hold all I wish to preserve, and when they begin to run over, I commit more articles to the keeping of my widowed and fatherless acquaintances."

"But Aunt Julia, yours is a peculiar case. You had the home-made outfit of a rich farmer's daughter, and could not expect to make use of it; besides, the Bible don't encourage wasting our goods extravagantly."

"I do think the Bible leans to what is called the extravagant side. The rest of the chapter following the verse I have quoted gives little encouragement to much forethought, either in food or raiment, and in another place says, 'He that hath two coats, let him impart to him that hath none.' This rule leaves little to pack away in a cedar closet. In my opinion God's providence is far from encouraging extensive accumulation either of money or possessions, especially among Christians.—Fire and flood, drought, mildew and moth stand ready to rebuke that spirit of covetousness which the Lord abhorreth."

"Surely, Aunt Julia, you wouldn't have me give away the new furs you gave me yourself last winter."

"No, my child; but let us examine for a moment this moth-eaten pile.—Here are three coats of your husband's which he never could wear again."

"Those are for fishing, Aunt."

"How often does he fish?"

"Once in four or five years, perhaps," said Anna, looking slightly discomfited.

"Well, here is a bag of outgrown, shrunken socks and stockings, and these old dresses of Ada's, and those overcoats of the boys' that I heard you say were

unfit for wear, even on the play-ground; and besides I think you remarked that the whole difficulty originated in an old carpet, which has been harboring moths many years, when it might have been out of harm's way upon some poor widow's floor."

"Well, Aunt, I believe you are half right."

"Try my rule, Anna, not after your property is ruined, but when you find you can spare it—even at the risk of sending some of your treasure to Heaven before you have obtained all you could from its use. Many an old garret have I known to be infested with moths, ruining hundreds of dollars' worth of valuable articles, when the whole evil might be traced to an old coat, or carpet, selfishly or carelessly withheld from the poor. We are God stewards, and our luxuries are not given us to feed a 'covetousness which is idolatry;' but are talents which may be increased ten times before the great day of final account. When people ask me how to prevent moths, I always long to say, 'Lay up your treasures in Heaven;' because I have found from experience it is a sure and convenient way."

"Well, Aunt, I own I never thought much about it before as a matter of Christian duty. I will try before another year, to confine my case to the articles I need, and I shall hope for better success."

Crime in New York.

WHEN speaking of the annual report of the Metropolitan Police Commissioners in New York City, the editor of the Daily Herald, Jan. 6th, 1866, says:—

"Although prepared for an unusually extensive budget of criminal statistics, we confess that we are astonished and startled at many of the revelations contained in the document. It appears that the number of arrests for offences of all grades, amounted to the enormous number of sixty-eight thousand eight hundred and seventy-three, or about fourteen thousand more than the previous year. Crimes of violence toward the person have increased in a still greater ratio, the total number being nine hundred and ninety-five, against six hundred and twenty-four in 1864. . . .

The report shows that there are twelve hundred "daughters of perdition" in the concert saloons, and that there exists in this city and Brooklyn the fearful number of ten thousand places where intoxicating drinks are sold, over eight thousand of which are unlicensed. The License law and the Excise law are nearly inoperative. . . . Bad and dangerous as the tenement houses are for habitations, it appears there are others which are worse. In one precinct there are sixty places, or dens, where the wretched poor, the criminals and depraved resort to lodge, paying from ten to fifteen cents per night for miserable accommodations. These places are chiefly in cellars, with naked stone or brick walls, damp and decayed floors, without beds or bedding fit for human beings. These dens are filthy beyond description, overflowing with vermin and infested by rats. In these hideous places are packed nightly an average of six hundred persons—men, women and children—white and black sleeping promiscuously together, without regard to family relation, and exhibiting less of the impulses of decency than the brute creation. They consist of drunken wretches, male and female beggars, rag-pickers of the poorer sort, sneak thieves, juvenile pimps, ragged and drunken prostitutes, and others of the same vile class.

In the course of this revolting record of crime, vice and immorality, we observe the statement that certain laws and ordinances are not enforced because the justices are dependent for their places upon the very offenders they are called upon to punish."

Simplicity of Dress.

FEMALE loveliness never appears to so great an advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewelry, and our dear human angels, if they would make good their title to that name, should carefully avoid ornaments which properly belong to Indian squaws and African princesses. These tinselries may serve to give effect on the stage, or upon a ball-room

floor, but in daily life there is no substitute for the charms of simplicity. A vulgar taste is not to be disguised by gold and diamonds. The absence of a true taste and refinement of delicacy, cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind. Through dress, the mind may be read, as through the delicate tissue the lettered page. A modest woman will dress modestly; a really refined and intellectual, will bear the marks of careful selection, and faultless taste.

God heareth the heart without the mouth, but never heareth the mouth acceptably without the heart. Your prayer is odious hypocrisy, mocking God, and taking his name in vain, when you utter petitions for the coming of his kingdom and the doing of his will, and yet hate holiness in your heart. This is lying unto God, and flattering him with your lips, but no true prayer; and so God takes it.

How grossly do you delude yourselves, who make your hearts dens of pride, filthy lust, malice and envy, and thousands of vanities, and yet think to find a corner in them to lodge Christ too! Truly, you would both straiten him in room, and give him very bad neighbors. No, they that think not a whole heart too little for him, shall never enjoy him.—Leighton

Extracts from Letters.

Sister E. Eaton writes from Whitewater, Wis.: I often ask myself the question, Shall I be among the redeemed? Yes, if I hold fast and overcome. When I look at myself and see what an unworthy being I am, I almost despair. When I think that Jesus says, "Be of good cheer, I have overcome," I take new courage, and press forward. My trials seem great at times. Temptation thickens. I cry unto Jesus, and he helps me. In his strength we can do all things. Oh, let us love him more and whosoever he has a mind to lead us, let us go without murmuring. I love to read the letters that come through the Review. May it continue to warn us all of the dangers of a lukewarm state. Let us be on our watch. The peace and safety cry is going forth. Let us be more of one mind, united, and zealous in trying to obey God, and setting a godly example before others. My heart goes out with love to those that are trying so to live.

Bro. L. H. Roberts writes from Deerfield, Jan. 1866: Dear brethren and sisters, I have been reading your testimonies in the Review, and feel happy in the hope that I shall one day see you, with all the redeemed, in the kingdom of the Father. Oh glorious thought! The joys of Heaven, where there will be no sorrow, no tears, no parting, and blessed be God, there'll be no death there. Who would not strive to gain that rest? Who would not give up the few fleeting joys of earth to gain that happy land? What a reward an eternity of rest for the few short days of obedience here below. I am still trying to do my Master's will, to obtain that reward that is laid up for them that fear the Lord and keep his commandments.

Obituary Notices.

DIED, in Lovett's Grove, Wood Co. Ohio, Nov. 20, 1865, of bilious lung fever and whooping cough, Willie, son of Wm. and B. Avery, aged 5 years, 7 months, and 10 days. Words of encouragement by Bro. O. Mears. W. AVERY.

DIED, in Irasburgh, Vt., Dec. 13, 1865, Sr. Betsey Benson, aged 70 years. About four years since, Sr. Benson had a somewhat severe shock of the palsy; from which she measurably recovered, but from that time she suffered much physically and mentally, till she fell asleep.

Sr. B. was among the first in Vt. who embraced the Sabbath of the Bible under the third message. She loved the present truth.

A. S. HUTCHINS.

DIED, in New Haven, N. Y., May 16, 1865, sister Caroline T., wife of Norman Mack, in the 47th year of her age. Sister M. possessed a kind and generous heart, and was ever ready to share another's woe, and sympathize with the sorrowing. An invalid husband and two daughters are left, who deeply mourn the loss of a consistent and faithful wife and mother. She fell asleep in bright hope of victory and immortality when the Life-giver comes.

S. E. LINDSLEY.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 6, 1866.

This Week's Review.

A MAGNIFICENT article on the Resurrection first claims the attention of the reader this week. It is from the pen of D. W. Clark, formerly editor of the Ladies' Repository. And although the work from which it is taken, "Man all Immortal" was written to prove, as its name implies, a great error, the good that is in it, is no less good. For keeping their eyes fixed upon that great polar star, the hope of the resurrection of the dead, the church of God have all along been subject to the evils and raileries of the skeptic. The popular objections to this great central truth are here weighed in the balances of a most searching scrutiny, and found wanting. Not a few have thought that the objections to the resurrection of the body could be best met by the position that the identity of the person did not consist in identity of matter, but in the identity of the arrangement of the constituent elements that made up the individual's body. It is certainly a greater triumph to show, as is here done, that no valid objection can be raised to the resurrection of the same identical matter. Toward the close of the article the position seems to be taken that there will forever be a diversity in the resurrected bodies accordingly as persons have died in infancy or age. But we think we may infer from Mal. iv, 2, and Rev. xxii, 2, that the time will come when in stature, as well as in dignity and glory, we shall reach a condition befitting our redeemed and eternal state.

—The hymn, "Glad Tidings," is sent us by Bro. C. O. Taylor, who says that as he has often been happy in singing it, it may perchance cheer the hearts of other lone pilgrims.

—Read the article "Always in trouble," and confess that the trouble is always in you.

—"Crime in New York" speaks for itself. What fearful numbers are sinking into the foulest dregs of iniquity. Every law of God and man seems to be trampled on with impunity. And the pestilence and the plague are invited with open arms by the scenes there described.

—Read the article entitled "Familiar Characters." We trust none of our readers will there see a picture of themselves. If they do not, they need not think any more about it.

—The "Remedy for Moths" given this week is infallible. It is worth more than the subscription price of the paper for one year. We fear that many will lose the benefits of it by not putting it in practice.

—"Mercy Lingers." While one element of the Christian character is to long for the close of this probationary state of sin and sorrow, and to pray, Come Lord Jesus, come quickly; from another point of view, it is an encouraging thought that the voice of Mercy has not yet ceased. It calls upon us to work while the day lasts, more especially since she is now sending forth her final invitation to the inhabitants of earth, and the last lingering notes are trembling on her lips.

"Tis the last call of mercy
That lingers for thee,
Break away from thy bondage,
O sinner, be free.
Be not a sad mourner—
The harvest is past,
The summer is ended—
And perish at last."

Note from Bro. Matteson.

BRO. WHITE: Since my last report I have continued to labor in this place as I have had occasion. Dec. 26, three willing souls were buried with Christ in baptism, and we had a good meeting. This little church now counts nineteen members. Sabbath, the 30th, we attended the ordinances, and many hearts were made glad as they, for the first time in their life, obeyed the injunction of the Saviour to wash one another's feet. On first-day we organized s. b., amounting to \$60.32 a year.

I have tried to hold meetings among our American neighbors, but did not succeed; mostly on account of cold and stormy weather. I intend to return home as soon as possible. At present the roads are impassable, and still the snow falls fast. I hope the brethren in Deerfield and Cherry Grove will excuse me this time for not seeing them. My shortest route home is through Prairie du Chien, and my time will not allow me to go the other way. May the Lord bless his little flock in Minnesota, and strengthen his messengers to preach the message. My address will now be Ft. Atkinson, Jefferson Co. Wis.

JOHN MATTESON.

Clark's Grove, Minn., Jan. 15, '66.

One brother pledges himself to raise his subscription to \$5.00 per year if the Review can have a sermon in every number. But this will not be necessary. If twenty-six of our preachers will put forth the extra effort of each writing out two sermons a year for the paper, on the great themes that pertain to the present time, and the present truth, the thing will be accomplished.

To Correspondents.

LETTERS sent. M. C. Hastings, J. N. Andrews, J. H. Waggoner, H. S. Gurney, J. G. Bartlett, Wm. S. Ingraham (to Marion, Iowa).

W. Ridley. The World's Crisis is published in Boston, Mass., address Miles Grant.

W. S. Ingraham. Your letter contained only a half sheet. From what is there written, we do not see that the matter differs materially from what is represented.

ARTICLES DECLINED. "That Budget." Articles had been commenced, before it was received, designed to cover the same ground.—"A dying Wife to her Husband." This lacks many of the essential elements of poetry; besides, writings of such a nature are apt to deal in particulars and personalities, which would sound far different to the general reader from what they would to the friends immediately interested.

ARTICLES ACCEPTED. Prejudice.—Common Colds.—God is Good.—Report of Marion (Iowa) meeting by Bro. Dorcas.—Who are the Angels?—A Lesson from the Rebellion.—Create in me a clean Heart.—I give unto them eternal life.—Too Late.—Response from Bro. Edson. Report from Bro. S. B. Whitney.

See "Books sent by express." Five more Circulating Libraries sold. To whom shall the next five boxes be sent?
J. M. A.

Appointments.

THE next Quarterly Meeting at Memphis, Mich., will be held on the second Sabbath in Feb. Cannot Bro. Lawrence or some other messenger meet with us. We get hungry for the bread of life.

By order of the church. H. S. GURNEY.

PROVIDENCE permitting, there will be a Quarterly Meeting of the church at Poy Sippi, Wis., Sabbath and first-day, Feb. 17, 18, 1866, as the brethren may direct. I will try to be present.

JOHN MATTESON.

THE Seventh-day Adventist church of Oakland, Wis. will meet in Quarterly Meeting, Sabbath and first-day February 24 and 25. All brethren and sisters who can make it convenient, are invited to attend.

JOHN MATTESON.

IF the Lord will, I will be with the Brookfield church the third Sabbath in February.

C. O. TAYLOR.

THE church in Newton, Mich., invite the churches of Burlington and Convis, and any others who may feel it a privilege to attend, to meet with them at their house of prayer, Sabbath the 17th inst., and, if thought best, to arrange for a Monthly Meeting in said churches. Meeting sixth-day evening at six o'clock; on the Sabbath, eleven o'clock.

In behalf of the church.

J. BYINGTON.

Business Department.

Business Notes.

Letters Written. George Hendry, A. W. Spencer, J. T. Loyd, Henry Hull, Eld. I. Sanborn, Eld. C. O. Taylor, S. B. Gowell, Eld. A. C. Bourdeau, P. Strong, Mrs. S. M. Swan, J. B. Lamson.

Harriet N Lombard: Where is your paper sent?

Charles Woodman, sends \$2.25 and requests us to send him the Review to North Leeds. Will he, or some one else inform us whether we shall send it to Maine or Wisconsin? There is a Post-office of that name in each of said States.

Mary Hillard sends \$2.00 to apply on her Review, but omits to give the name of her Post-office. Will she inform us so that we may give the credit.

Somebody writes from somewhere without name, date or address, inclosing one dollar to apply on arrears for his Review. He says he is a poor man, and has been visited with sickness and requests us not to stop his paper. We will cheerfully continue his paper but would like to know his name and address that we may give him credit for the money sent. Sec.

RECEIPTS.

For Review and Herald.

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

L M Gates for R K McCune 28-10, J McMillan for Mrs E McMillan 28-10, and T McMillan 28-10, A G Carter 28-8, J P Jennings 28-1, H Bingham for A M Savage 28-1, N Hearn 29-1, J Rowland 28-10, J Williams 28-10, C Starr 28-1, Mrs M W Steere for Mrs P Dalton 29-10, and Mrs J Dalton 29-10, L A Howard 28-18, Mrs W W Page 27-13, Mrs L J Griswold 28-12, Mrs E Wakefield 27-13, \$1.00 each.

I Stanhope 29-1, G Hendry 29-1, H Jackson 29-1, J Downs 29-1, R Wickham 29-10, a friend for Miss E Hale 29-10, J Countryman 27-18, H C Miller for J G Kelly 29-10, J C Tomlinson 29-10, C M Shepard 29-10, J Kempe 28-1, L Drew 28-1, H B Haywood for Mrs L A Dunlap 29-10, L J Streeter 27-18, D Baker 30-1, J C Bartlett 29-10, Mrs D F Chase 28-18, M W Stockwell 28-7, Mrs L A Marsh 29-5, Mrs L E Holmes 29-10, E Lindsay 29-1, S T Chamberlain 29-14, E M Kimball 28-1, A R Perkins 29-12, J E Strite 29-14, Church at Washington N H for N Lowell 29-1, T B Lewis 29-10, C Prentice 28-1, E F Debord 29-1, A Sorensen 29-1, \$2.00 each.

E Monroe 28-10, O H White 28-10, J H Burlingame 26-5, 50cts each.

E Barr in full 30c, S Zin \$3.00 29-1, M A Dayton \$2.25 30-1, Mrs M A Eaton \$1.80 29-1, C E Chipman \$1.50 29-10, M Hutchins \$1.11 29-17, L B Perkins \$1.50 29-9, Mrs E Temple \$5.00 31-1, H Youngs 63c 28-1.

Subscriptions at the Rate of \$3.00 per year.

R Sawyer \$3.00 29-6, S Dunton \$3.00 29-1.

Books Sent By Mail.

J Downs 54c, S Myers \$2.50, S P Clark 33c, Dr H S Lay 85c, S A Beach 80c, H Bingham 50c, H Hull \$1.35, S C Perry 25c, C Starr 75c, Mrs L A Dunlap \$1.50, E Hutchins \$2.24, R Loveland \$2.75, E B Thompson 17c, S Cook 8c, H Youngs \$1.37, Mrs L A Marsh \$1.00, E Lindsay \$1.25, C D Swan \$4.50, F N Bartholomew 10c, A D Farrar \$1.00, E Eaton 60c.

Books sent by Express.

Dr E O Meacham Polo, Ogle Co. Ill. \$7.82, Miss A Hale, care of E Lathrop, Millbury, Mass. (Cir. Lib.) \$8.00, S Myers, Boonsboro, Iowa (including Cir. Lib.) \$17.50, P Strong care of S H King, Ionia, Mich. \$16.85, Mrs L A Marsh, Midland City, Mich. (Cir. Lib.) \$8.00, S Markillie, Paw Paw, Mich. (Bread Pans) \$2.00, G W Pierce, Warsaw, Ind. (including Cir. Lib.) \$10.00, P Erb, Winona, Minn. (Cir. Lib.) \$8.00.

Donations to Publishing Association.

P E Ruiter \$20.00.

Cash Received on Account.

A C Bourdeau \$2.50, T Paton \$1.00, W A Dains for Eld I Sanborn \$1.00, P Strong \$20.00, J Matteson \$5.00.

Gen. Conf. Missionary Fund.

S P Clark and family \$14.17.

Books Sent as Freight.

Eld C O Tayler, Adams Center, N. Y. \$53.63, S B Gowell, Portland, Me. \$87.64, Eld I Sanborn, Janesville, Wis. \$97.81.