

ADVENT REVIEW



And Sabbath Herald.

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

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in Italics.

LIFE'S FAIR TREE.

TUNE.—The Old Elm Tree.

OUR hearts are burdened with sorrow and care,
And we long to rise and wing the air,
And join with those who forever are free,
And stand redeemed on the crystal sea.
Our hearts beat with gladness at the joyful thought,
With heavenly zeal our minds are fraught;
For the time is near when redeemed we shall be,
And sing forever 'neath life's fair tree.

With aching heart and throbbing brow,
To thy blest will, O Lord, we bow.
O fill our hearts with holy zeal,
And in our souls thyself reveal.
We sigh and we languish 'twixt hope and fear—
But rejoice when we know that our Saviour is near;
And we know that soon his glory we'll see,
And bask in his smiles 'neath life's fair tree.

The morning soon in glory will dawn,
Our bliss complete, our sorrows all gone,
With rapturous joy we'll swell the song,
Through the heavenly choir the notes prolong.
Oh! hail happy morning, thy dawn we hail,
No more shall the arts of the foe prevail,
Our parks we'll moor in love's boundless sea,
And rejoice forever 'neath life's fair tree.

C. H. ROGERS.

Mauston, Wis.

The Sermon.

To arise thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

PREACH THE WORD. 2 Tim. iv, 2.

THE THIEF ON THE CROSS.

BY ELD. D. M. CANRIGHT.

Text.—Luke xxiii, 43. "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

This is always quoted by those who advocate the conscious state of the dead as proof of that doctrine. It has been often explained by Advent writers, but I wish to give a few thoughts on it. "To-day shalt thou be with me in paradise." This, they say, proves that the thief had an immortal soul which would live after his body was dead. His body could not have gone to paradise that day; therefore it must have meant his soul. This looks very plausible, and is worthy of our serious consideration.

What did Jesus mean by this declaration? In order to determine this, it will be necessary to know where paradise is. In 2 Cor. xii, 2, 4, Paul says that he knew a man who was "caught up into the third Heaven." In verse 4 he says that he was caught up into para-

dise; hence we learn from this, that paradise is in the third Heaven. In Rev. ii, 7, Jesus says that the tree of life is in the midst of the paradise of God. Then paradise is in the third Heaven, and the tree of life is in the midst of paradise. Rev. xxii, 1, 2, reads thus: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life. This, then, is paradise; it is where the throne of God is; hence it must be in Heaven. Greenfield in his Greek Lexicon says, that paradise is "where God dwells." It means a "park," a "pleasant park," "a garden of trees of various kinds," "a delightful grove." Eze. ii, 5; Cant. iv, 13. In the LXX, for the garden of Eden, or of delight, Gen. ii, 8. (Greenfield.)

Then the promise of Christ that he should be with him in paradise, was that he should be with him in Heaven, in his Father's presence. He says, "Thou shalt be with me in paradise." Not only must the thief be there, but Jesus himself must be there at the time promised. But three days after this, Jesus said to Mary, "Touch me not, for I am not yet ascended to my Father." Jno. xx, 17. Here Jesus directly says that he has not yet been to paradise where his Father dwells.

Some object to this, that it means that his body had not yet ascended to Heaven. But compare the two, "Thou shalt be with me in paradise," "Touch me not." It is the same "me" in both places, be it either body or soul. From this we conclude that Christ did not mean to promise the thief that he should go to Heaven that very day in which they were on the cross. If he did, he certainly did not fulfill his promise.

Now, I have another question to ask: Did the thief himself die that day? All will acknowledge that his soul could not go to Heaven before his body died. I am of the opinion that he did not even die that day at all. I offer the following proof for this opinion:

1. The day, according to Bible time, ends at sunset. This is a fact acknowledged by all Biblical students. "Thus, the Sabbath commences with the sunset of Friday and ends at sunset Saturday. Indications of this primeval order exist among many nations. The reckoning of the first week of time must necessarily regulate those of all coming time." *Kittó*. We read, "And the evening and the morning were the first day." "And the evening and the morning were the second day," &c. Thus we see that the twenty-four-hour day commences with the evening. In Lev. xxiii, 32, God said, "From evening unto evening shall ye celebrate your Sabbaths." That the evening commences with the going down of the sun is proved by Deut. xvi, 6. "Thou shalt sacrifice the passover at evening, at the going down of the sun." Many other evidences might be adduced on this point, but as all agree that the Bible day ends at sunset, we offer no further. Hence, if the term, this day, meant the day on which they were crucified, the thief would have to die and his soul be in paradise before the sun went down, but at the farthest, even according to Roman time, all this must take place before midnight.

2. By Matt. xxvii, 45, 46, we learn that they were crucified at noon, and that Jesus died at three o'clock

in the afternoon, when the sun was about three hours high. "Christ having been nailed to the cross a little after midday, John xix, 14-17, and having expired about three o'clock, Mark xv, 38, the whole business was finished within the space of three hours, which Mark calls here the third hour." Clarke on Mark xv, 35.

"When Jesus therefore had received the vinegar, he said, It is finished, and he bowed his head and gave up the ghost. The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross upon the Sabbath day (for that day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." John xix.

Now, we have learned the following facts: First, They were crucified at noon. Second, Jesus did not die till about three o'clock. Third, The Jews besought Pilate that the legs of those which were crucified might be broken, and they taken down from the cross, because it was contrary to their law for a man to hang upon the cross on the Sabbath day. Pilate grants their request, and sends a body of soldiers to do it. Calvary was some way out of the city, hence it must have taken a considerable time to go into the city, order the soldiers, and have them go out to Mount Calvary. This must certainly have taken it well on toward night. When they arrived there, they found Jesus already dead, so they brake not his legs but pierced his side with the spear. But what did they do with the thieves? Did they kill them? No; they simply brake their legs and took them down from the cross, that they should not remain on the cross over the Sabbath.

There the record ends. Now where is the proof that the thief died that day? There is none. The man that says that he did die that day cannot prove it. But what are the probabilities of the case? They strongly indicate that they did not die that day. Simply their legs were broken and they were taken down from the cross. Now it does not kill a man to break his legs. We have all seen men with their legs broken, and even entirely amputated, and yet have seen them live for years. If the intention of the soldiers had been to kill the thieves, they certainly would have taken a different course from this. Why did they not break their skulls, or cut their throats, or pierce their hearts with the spear? Reason would teach us that they would have done something like this if they had designed to kill them. Mark what it says with regard to Jesus, "When they saw that he was dead, they did not break his legs, but pierced his side with a spear," thus implying that they would not have done this if he had been alive. Then what was their object in breaking their legs? It was that they might be left at the foot of the cross over the Sabbath without danger of getting away. When the Sabbath was past, if they were still alive, they probably would be hung up again to remain till they did die. History informs us that persons usually lived several days on the cross before they died. Simply driving nails into a man's hands

and feet would not cause his death for a long time. Commonly they would live upon the cross in this condition several days.

Nevins, in his *Biblical Antiquities*, chap. 216, says: "In this awful situation, the victim of the cross was left to suffer till death came to relieve him from his dreadful suffering. This did not take place commonly till the third day, and frequently till the fourth or fifth day."

The Union Bible Dictionary says: "Those who were fastened upon the cross lived in that condition several days, and sometimes a week or more. Hence Pilate was amazed at our Saviour's dying so soon, because that naturally he must have lived much longer."

Buck's Theological Dictionary says: "Sometimes they who were fastened upon the cross lived a good while in that condition. Some have remained three days alive upon it."

Eusebius speaks of certain martyrs who were kept upon the cross till they were starved to death. Pilate was amazed at Jesus Christ's dying so soon, because that naturally he must have lived longer, if it had not been in his power to lay down his life and to take it up again.

Dr. Adam Clarke, in his comments on Matt. xxvii, 35, says: "This punishment will appear dreadful enough when it is considered that the person was permitted to hang (the whole weight of his body borne up by his nailed hands and the projecting piece between his thighs) till he perished there. Some, we are informed, have lived three days in this state. It is true that in some cases there was a kind of mercy shown to the sufferer which will appear sufficiently horrid when it is known that it consisted in the breaking of the bones of the legs and thighs with large hammers, in order to put the sufferer out of pain. Such a *coup de grace* as this could only spring from those tender mercies which God represents as cruelty. Some were permitted to hang on the cross till eaten by the birds of prey, which often began to tear them before life was extinguished."

From these evidences we see that it was common for criminals to live on the cross several days, even till they died from hunger and thirst. Now, this thief was crucified about noon, and in ordinary circumstances he would have lived three or four days or more. At three o'clock Jesus died, and Pilate learning this was amazed. Some time after this, or well on toward sunset, the soldiers came and break the legs of the thieves and took them down from the cross. They did this in order that they should not remain on the cross over the Sabbath which was contrary to the Jewish law.

Now, the question again recurs in the light of all these facts, whether the thief died that day or not. The day would end at sunset, hence if he died that day, he must have died within six hours from the time that he was crucified, and within an hour or so from the time that his legs were broken. It does not say that he did die that day, nor that he did not die; but the probabilities appear to me to indicate very strongly that he did not die that day, nor, perhaps, even the next.

Now, when men assert so confidently that the thief's soul went to Heaven that day, we modestly request them to prove that he even did die on that or the following day. They cannot prove it. We have already seen that Jesus did not go to paradise for three days after he made this promise. And now we have learned that it is very probable that the thief was not even dead at the expiration of that day.

Then what did Jesus mean by the promise, "To-day shalt thou be with me in paradise?" It will be seen that this language was spoken in answer to the request which the thief made to Jesus. The thief said, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise." What was the thief's request? "Lord, remember me"—When? when our souls leave our bodies? No; but he sets the time when he wishes to be remembered. "Lord, remember me when thou comest into thy kingdom." Here the thief in anticipation looked forward to the day when Jesus should come to take his kingdom, and requests that at that time he might be remembered.

By the question, it will be seen that the thief had no idea of going to Heaven when he died. Hence he had

no idea of the conscious state of the dead. Now the answer of Jesus to the thief's request relates to the very time that the thief had mentioned, "Verily, I say unto thee, To-day," or *this* day, the day which you have mentioned, you shall be with me in paradise. The Greek word here rendered to-day is *semeron*, which Greenfield defines to mean, "to-day, or *this* day." The Emphatic Diaglott renders it, "This day." The same word is used in Psalms ii, 7: "Thou art my Son, this day have I begotten thee." Was Christ begotten on the day that the Psalmist said, This day have I begotten thee? No one will contend that he was; but the term, *this day*, looks forward several hundred years to the time when Jesus was begotten. So the term "this day," in Luke xxiii, 43, refers to the future, to the time of which the thief had spoken. When will Jesus come into his kingdom? Paul says, "I charge thee, therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. iv, 1. It is when he comes the second time. "I will come again and receive you unto myself." This is the time to which the thief referred when he said, Lord, remember me when thou comest into thy kingdom." Jesus promises him that then he should be with him in paradise.

Thus it will be seen that this text does not support the theory of the conscious state of the dead, as many suppose. I see no necessity for removing the comma and placing it after to-day, as some do. It reads just right as it is.

IT IS FINISHED.

[Bro. SMITH: The following extract I cut from a newspaper many years ago. Thinking it might interest the readers of the Review, I now copy it for publication. S. S. BARTLETT.]

The "Saviour of the world" hung on the cross quivering in the agony of death. Dark clouds obscured the brightness of the azure heavens, the sun was arrayed in sackcloth, the stars had forgotten to shine, and the silver moon had paled in the liquid sapphire and withdrawn her waning light. Day in the flush of his meridian splendor had fled affrighted from the world, and night had stalked forth in all her primeval darkness, and cast the diadem of stars from her mournful brow. The energies of Nature seemed paralyzed. The great heart of the universe fluttered with an uncertain and tremulous motion, as if ceasing to beat. The golden portals of the "Holy of Holies" were flung open, untouched by mortal hand, unmoved by human will. The veil of the sanctuary was rent in twain, and through the pillared arches of the beautiful temple rolled a strain of mournful and thrilling music—the love and agony of the universe contracted into sound, angels chanting the requiem of the dying Son of God.

The haughty dwellers in Jerusalem, the Pharisee, the Sadducee, thronged the height of Calvary. They mocked and derided. They cried "If thou be the Son of God, save thyself and come down from the cross." He desires water and they fill a sponge with vinegar and give him to drink; and again they mock his agonies and cry, "He saved others, himself he cannot save." Yet no anger arises in the soul of the Lamb of God. Tears mingle with the blood drops but they are tears of love; and the ashy and quivering lips move and open, but his dying words are a prayer for his persecutors. They come forth in mournful sweetness and ring clear and melodious through the unnatural gloom, "Father, forgive them for they know not what they do."

Afar off on a distant height stand the weeping disciples. In a low and shadowed glen the betrayer of his Lord lies prostrate on the earth, robbing life in the pangs of a bitter repentance, suffocated by excess of grief. Kneeling at the foot of the cross appeared the three Marys, and the beloved disciple; the mother, whose faithful bosom has been his childhood's pillow; the tender friend who had accompanied him in his wanderings and leaned upon his breast. And Jesus cast upon friend and mother the last long look of love. He turned his dying glance upon Mary and whispered, "Behold thy son." He looked upon John and said, "Behold thy mother;" and from that day the disciple took her to his own home.

And now the last farewell is spoken, the last sad office of affection performed, the pangs of that dread agony have stricken to the heart. The last tear trembles in that loving eye, the last blood drop trickles from that bleeding brow and stains the whiteness of the calm and placid face. The crimson tide that gushed from pierced hands and wounded feet has ceased its flowing. The golden turret of the temple, the green hills of Hermon, the tearful look of the disciples, the wondering countenances of the Roman soldiery are fading from his weak and glassy vision. The audible sob of friend and lover, the suppressed breathing of the surrounding throng, the ocean-like murmuring of the innumerable multitude, all die in silence upon his closing ear.

His hour has come! yet mighty and glorious thoughts, high and mysterious emotions rise and swell within his breast. And sublime revelations of the future—revelations of the accomplishment of the perfected harmony of the universe, the eradication of evil, the triumph of truth and love in the reconciliation of man to God, are pictured in grand and transcendent glory upon his mighty heart. And feelings of triumphant gladness, foretastes of that ecstatic bliss when "he shall see of the travail of his soul and be satisfied," thrill with rapture that God-like spirit. Oh! such a death is glorious! A bright and gleaming halo plays around the brow, a smile of ineffable beauty illumines his face; an audible stillness, a silence that may be felt, settles down upon the earth.

All those high and swelling aspirations, all those glorious revelations, all that triumphant gladness, all that boundless love swell forth in one thrilling and majestic strain. Hark to that eloquent voice! Harken O, my soul! for men and angels listen with thee. Harken! for that sublime sound shall find an echo in the living soul of God! IT IS FINISHED!

It is finished! Clear and loud rolls on that solemn strain. It rings through the leafy shades of Gethsemane, and along the aisles of the golden temple, and around the crest of Olivet, and the winds take up the burden and bear it on, and the starry mountain peaks repeat the echo, and old ocean with its voice of many waters is eloquent with the thrilling spell.

It is finished! That voice of power and majesty embraces the lifeless air with its living spirit. It rises above the darkness and the storm. It fills the desert and the wilderness with words of golden sound. And the blue skies above take up the echo and bear it unto the Heaven of heavens, where the angelic choir take up the chorus and sweep their starry lyres till crystal arches of the empyrean are vocal with its anthem of triumph and joy.

Eighteen centuries ago, that voice from Heaven died away upon our air; but even yet it has not subsided into utter stillness. In the heart of man, it still rings on. Age to age has borne on the swelling chorus. Generation after generation has listened to its voice of grandeur and of might. It circles the earth with the viewless wind. It mingles with the music of the ocean wave. We hear it in the glory and brightness of the day. At eventide it floats around us in low and gentle cadence, sweet as the voice of God that once echoed through the leafy shades of Eden. And we sink to slumber, yet, even then it dieth not, but mingles with the visions of the solemn night.

It is finished! We open the volume wherein are treasured the revelations of God's infinite and unchanging love, and we read it there. We follow the melody of the Sabbath bells, we enter the courts of the house of prayer, the vaulted arches of the temple of our faith are ringing with the breath of music, and from the deep-toned organ and the singing lip, it echoes and we hear it there. And when the strain is hushed, and the "minister of the reconciliation" arises in his holy office, then once again is the sacred silence made eloquent with the thrilling spell.

It is finished! Your heart, mine, has long been gladdened by the joyful sound. Thousands of hearts, now mingled with the dust we tread upon, have shouted it. Its work is not yet done. It will warble from the lips of earth's congregated millions, as they wake from slumber amid the breaking glories of the resurrection morn.

It is finished! When a few more fleeting years shall

have passed away, when time has been swallowed up in eternity, when the grave has become a forgotten word; and Death, the pale monarch of the tomb, has rested for ages in his eternal sleep; when we have dwelt for myriads of ages in the saints' everlasting home, and are robed in the snowy garments of innocence and peace, and crowned with the golden coronal of triumphant virtue, and bear the green palm-branch of victory in our hands, and wing our free, unfettered way from star to star, and mingle with the angels who sweep their harps upon the sea of fire, and cast our starry diadems upon the amaranth-strewn floor of Heaven as we bow in high and holy adoration before the throne—then shall that expiring cry of the Saviour of the world, *It is finished*, ring through the redeemed, the sinless, the unshadowed universe.

"And add new sweetness to the songs
That warble from immortal tongues."

THE PROMISES EXAMINED.

DEAR BRETHREN: My tribulation has been such that it has driven me to the work of dissecting the promises, to find what belongs to me in the will; and I find, blessed be God, that although in the world we are to have tribulation, be of good cheer, John xvi, 33, is immediately added; and in 2 Cor. vii, 4, Paul says, "I am exceeding joyful in all our tribulation."

I believe these are a sample of the whole, and that we need not have a glimpse of sunshine, merely, once or twice in a year, but sunshine all the year 'round. It will not cost us anything, it is free as our mountain streams, "without money, and without price." But it has cost Jesus his life. Yes, it has cost the blood of the Son of God. There is no promise of a flowery pathway. The beauty and excellency of the blessing do not consist in the path, but in the illumination of the path. It is the worldling that finds the pleasant path, the broad road, but no starry beam of love falls on his darkened way. They take the world for their portion. Their eyes are ever downward to earth, they are earthy. But the Christian looks up for his portion, and he gets it, blessed be the Lord! without stint. Here I will insert the substance of a dream.

THE ANGEL OF PATIENCE.

She came to me in a fearful hour,
When the wild waves mocked my utmost power;
Desolation spread its wings around,
While lightnings played thro' the gloom profound;
Her snowy robes like a wreath of light,
Beamed like a star on that awful night;
She laid her hand on my burning brow,
And my throbbing heart beat soft and slow.
She cried, "I've an errand! but not to save
Thy little barque from the stormy wave;
But a richer boon is mine to give,
A patient skill in the storm to live.
The darkest wave is within thy breast,
And the fearful storm is the soul's unrest;
Sorrow, my child, has a sure life-lease,
Spurn not the rod, 'tis an earnest of peace;
Conflict will give thee a nerve for ill
Thou wilt surely need; for a darker still,
Shall bring thee work in this 'trial hour,'
Fight and conquer! thou hast the power."

I believe, dear brethren, we are fast coming to a time, and some are already there, when a man, woman, or child cannot stand at all unless they stand erect. I have been well nigh swept from the path, and swallowed up with grief; and thinking that my experience might help some other poor soul, that is traveling across this storm-swept wilderness, I have reluctantly mentioned self. Paul writes to his Thessalonian brethren, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless, &c., and then adds, "Faithful is he that calleth you, who also will do it." This is in the last will and testament of our Lord and Saviour, and it belongs to every son and daughter of Abraham. This only brings us to the commencement of the polishing process, or fitting up of the jewels. God will have nothing to do with a man until he lays down his weapons of rebellion. He never will take impure hands to make up the breach in his law. Sin made the breach, can a sinner mend it? "But as a man thinketh, so is he." If we think we must live in sin until we get almost

through, we shall. The old schools taught that we must sin in every thought, word, and deed; but the time of that ignorance is past. Whether God winked at it or not, is not for me to say, but one thing I know, "he now commands men every where to repent." If they do, does God forgive them? If he does, are they sinners? Let us hold up a right standard whether we reach it or not.

In John xv, 3, Christ says, "Now ye are clean through the word which I have spoken unto you." In Isaiah lii, 11, we read, "Be ye clean that bear the vessels of the Lord." Paul tells us in Romans vi, 11, what to do: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." If we are saved from our transgression of the law through Christ, and have been buried with him in baptism, and the old man is crucified, then the body of sin is destroyed, and we are free. There is then no condemnation to them which are in Christ; but we stand by faith, hence should not be high-minded, but fear.

Nothing but the direst necessity has urged me on to search the Scriptures, as the starving seek for bread, or the thirsting for water; and I would leave my humble testimony on record, that there is a balm in Gilead, there is a Physician there. There is a peace so calm, so deep, that all the storms of earth cannot disturb it. It calms my fears, it soothes my sorrows, it smooths my way o'er life's rough sea. And do not forget that it is mixed with goodness, and meek, humble patience. This heavenly portion mine shall be.

I find this motto on my Christmas present, "Tennyson's poems:" "Cast all your care on God." "That anchor holds." My heart responds, Amen; and I think if it can hold me, all may venture. None will ever perish, clinging to the Rock. Paul sums up the afflictions as light, and for a moment.

A step from tears to the tearless,
From obscurity into renown;
From a sinful age to the sinless,
A step from the cross to the crown.

And, brethren, we can through Christ rejoice in afflictions, as well as Paul. The affliction is not joyous, but grievous, and if we were left to our own strength, it would crush us; but we remember he said, "afterward it yieldeth the peaceable fruits of righteousness;" and we want that; and we can trust God to mix our cup for us, as he has first drank of it; and he loves us so, that he would not willingly afflict, or grieve us.

Those that fear the name of the Lord shall see the sun of righteousness arise, with healing in his wings, and then, they will go forth, and grow up, as calves of the stall. But the same class will remember the law of Moses, way down here in the last times; and all that are reckoned in the new covenant, according to the promise, have God's law written in their thoughts, &c., and are elected through sanctification of the Spirit and belief of the truth. Let us give good heed to the counsel of the faithful and true Witness.

Springfield, Mass.

VESTA. N. CUDWORTH.

GIVING.

"Not as the world giveth, give I unto you."

Christmas and New Years are past, and many are the gifts that have been given. You, my brethren, have probably given many. Let me inquire, have you followed the example of Him who spake the above words, in giving, or have your gifts been wholly like the world—to friends, neighbors, and near kin. Have some aged ones been made to rejoice, and their bodies warmed by your gifts? Needy ones who could only recompense you with tears and expressions of gratitude? And for your giving can you expect to hear Him say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?" Have some of the poor, the lame, the halt or blind been led to glorify God for your benefactions?

H. C. MILLER.

THOSE are the best Christians who are more careful to reform themselves than to censure others.

If you wish to be happy and make others so, always be cheerful, and look upon the bright side of everything. It is just as cheap, and three times as good for digestion.

"I HOPE TO MEET THEM ALL IN HEAVEN."

Dying words of Mrs. Angelia Damon, who died in San Francisco, June 14, 1866, after an absence of five years from her childhood's home, aged 34 years.

"I HOPE to meet them all in Heaven!"
Yea, sister, sweetly rest;
We trust that when rewards are given
To all the sleeping blest,
A crown—a crown of righteousness
Shall deck thy radiant brow:
This hope removes the bitterness
Of our affliction now.

"I hope to meet them all in Heaven!"
Five now are passed away.
Time yet unto the rest is given,
It may be but to-day.
Who next the darkened vale will tread?
Who next to silence go?
Who next be numbered with the dead?
The living may not know.

"I hope to meet them all in Heaven!"
Kind Father, hear our prayer!
O let not one be tempest riven,
Guide each one safely there.
The oldest, middle-aged, and young,
Bring to the promised land,
That all may meet around thy throne,
A happy family band.

S. J. THAYER.

MY NEW DIARY.

This evening, (Jan. 1st, 1868,) as I sat down to note the events of the day, a solemn train of thought took possession of my mind. First, as I glanced back to one year ago to-night, and on the first page of my diary for 1867, read the platform by which I vowed to be governed for the year that is past, could I say with truth that I had faithfully stood upon it? That platform was, "To love God with all my heart, and my neighbor as myself." Can I claim to have come up to this standard? Could I but glance at the books of the recording angel, should I not there find more black marks against my name than I should wish to see? How would despair fill my heart, were it not encouraged by the words of the apostle, "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous." 1 John ii, 1.

Surely these reflections beget in me feelings of the deepest humility. Here is a platform of my own choosing, and I have not stood squarely upon it. Shall I lower the standard for 1868? Can I do so and remain a Christian? Most certainly not. What shall I do? There is but one course for me to pursue. I must seek forgiveness for my past sins, and rely on the promise of the Master, that, "Whosoever cometh unto me, I will in no wise cast out," and say like Paul "I can do all things through Christ, which strengtheneth me."

Before me, in the future, is a year of unfulfilled events. Before me, on the table, is my new diary for 1868 with its clean white pages. One year hence, and the events of my life for the year 1868 will be history. If I am faithful to my trust, one year hence I shall again look upon these pages, and there read an outline of my course of life. What that outline shall be, depends almost wholly upon myself. Shall I, one year hence, look back and see that I have backslidden from God, and have grown cold and indifferent to the cause of truth and the important events that are now transpiring in connection with the third angel's message, or shall I find that the work of consecration has gone deeper, my own life become purer, my sphere of influence and usefulness wider, my responsibilities greater, and my capacity for understanding truth enlarged? Oh! that I may have much of the Spirit of God to guide me into all truth, that my diary on Dec. 31, 1868, may show less cause for regret than it did on the last day of the old year. Brethren and sisters, far and wide, pray for me.

J. S. MILLER.

Westerly, R. I., Jan. 1, 1868.

THE Rev. Dr. Mason stopped to read a theatrical placard which attracted his attention. Cooper, the great tragedian, coming along, said to him: "Good morning, Sir—do ministers of the gospel read such things?" "Why not, Sir," said the doctor; "ministers of the gospel have as much right to know what Satan is about as other folks."

The Commentary.

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

PARAPHRASE OF PSALM XI.

- 1 I PUT my trust in the Lord,
And on him do I firmly rely;
How say ye then to my soul,
As a bird to your mountain perch fly?
- 2 For lo! the wicked do rage,
And each one doth make ready his dart;
Their bow they privily bend,
To let spring at the upright in heart.
- 3 What can the righteous effect,
If, alas! the foundations be moved?
Or what the godly avail,
Unless justice and truth be approved?
- 4 But lo! God rules on his throne,—
In his temple he reigneth on high;
His eyes behold from afar,
And the children of men he will try.
- 5 The Lord, the righteous doth prove,—
All their actions and motives he tries;
But all the wicked doth hate,
And the lovers of violence despise.
- 6 Hot snares* on them he will rain,
And an horrible tempest create;
In flames of brimstone and fire,
He'll assign to the wicked their fate.
- 7 But on the upright he looks,
And beholdeth their ways from above;
For God is righteous and just,
And the works of the righteous doth love.

J. M. A.

*Margin, Quick, burning coals.

Are the Dead Conscious? No. 4.

Matt. xxi, 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.

This testimony would not be true, it is claimed, if there was not an immortal part of Abraham, Isaac and Jacob, then living; for otherwise, contrary to the express declaration of Christ, God would be the God of the dead. But a careful attention to the point at issue between Christ and the Sadducees, will utterly preclude such a conclusion. See verse 23: "The same day came to him the Sadducees, which say there is no resurrection, and asked him," &c. The Sadducees professed to believe the writings of Moses, but denied the resurrection. Christ also believed the writings of Moses, but taught the resurrection. Here, then, was a fair issue between them. They hear him teaching the resurrection; and to object their faith to his, they refer to the law of Moses concerning marriage, and then state a familiar fact; viz., that seven brothers one after another all had one woman, and all died. Now arises a problem very difficult to their minds, no doubt. How will this matter be arranged in the resurrection, which you teach? Whose wife shall she be in the resurrection? Let it be noticed that the controversy between Christ and the Sadducees had no respect whatever to an intermediate state, nor does their query or Christ's answer have any reference to such a state. They do not inquire whose wife she is now, or which of the men's immortal souls claims her immortal soul in the spirit world; but, Whose wife shall she be in the resurrection (a future event)? Christ tells them that they err, not knowing the Scriptures, nor the power of God; and then, to defend himself and condemn them out of their own mouth, he proceeds to prove—what? a conscious, intermediate state? No; but the resurrection, from the writings of Moses. "But as touching the resurrection from the dead," says he, [as touching the dead that they rise, says Mark; and that the dead are raised, says Luke,] "have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

Let us now show that this quotation did prove the resurrection, and our argument on this passage is closed. That Moses by this language did teach the resurrection of the dead, we think is evident. Thus, Abraham, Isaac and Jacob were dead; but God is not the God of the dead (or those who are irrecoverably and eternally dead, as the Sadducees believed them to be), but he is the God of Abraham, Isaac and Jacob. What, therefore, shall we logically and scripturally

conclude from this fact? Why, simply that they shall live again, or have a resurrection from the dead. In this view of the subject, Christ reasoned well, proved the point he aimed to prove, confounded the Sadducees, and gained the applause of the Pharisees, who believed in the resurrection.

But grant for a moment that the language means what is popularly claimed for it, and what becomes of Christ's reputation as a reasoner, and a teacher of wisdom sent from God? He set out to prove the resurrection: but when he closes his argument, lo! he has proved that all men are alive, and, that there is therefore no need of a resurrection!! He neither meets the query of the Sadducees, nor defends himself, but quite the reverse. Believe that our Lord would reason thus, who can!

If any should admit that a resurrection is proved by the language, but claim from it that such resurrection takes place at death, a theory not uncommon at the present time, we reply that they thereby abandon the conscious-state theory, and affirm the existence of those who have died on another ground; viz., a resurrection. But, further, this is equally foreign from what Christ set out to prove; for he had reference to an event which was then future to the seven brethren and the woman, who had died. They asked him, saying, "In the resurrection, therefore, when they shall rise, whose wife shall she be of them?" &c. And Jesus answered and said: "When they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels in Heaven." Mark xii, 23-25. Again, in Luke's account, Jesus says, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." Luke xx, 35. Thus, we see that a future event is everywhere referred to, and if he in reality proved that an event had already taken place which he designed to show would take place in the future, it speaks no better for his reasoning or his wisdom than the former supposition.

Why God condescends to call himself the God of Abraham, Isaac and Jacob, though they are yet dead, we learn from Heb. xi, 16. It is not because they are now alive, but because "he hath prepared for them a city." "Wherefore, God is not ashamed to be called their God; for he hath prepared for them a city," into possession of which they will of course come in the future.

On this conversation between Christ and the Sadducees, Olshausen, in his Commentary on the New Testament, says: "In this passage we have, chiefly, an express confirmation of the *ἀναστάσις*, resurrection, which, it is to be observed, we must distinguish from the immortality of the soul. Of the latter, the Scriptures never speak; on the contrary, God is called, 'he who alone hath immortality.' 1 Tim. vi, 16."

Thus, we find this passage, which is considered so strong a hold for the popular view, unmistakably proving the resurrection, but affirming nothing respecting consciousness in death. Ed.

Scripture Notes.

HOW TO TREAT PROPERTY FOUND.

LEV. vi, 3. Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein; 4, then it shall be, because he hath sinned, and is guilty, that he shall restore . . . the lost thing which he found.

The Roman lawyers laid it down as a sound maxim in jurisprudence, that he who found any property, and applied it to his own use [even when the owner remained unknown], should be considered as a thief, whether he knew the owner or not. It is said of the Dyrböans (a people between Bactria and India), that if they met with any lost property, even on the public road, they never even touched it. This was actually the case in this kingdom (England) in the time of Alfred the Great, about A. D. 888; so that golden bracelets hung up on the public roads, were untouched by the finger of rapine. One of Solon's laws was, *Take not up what you laid not down.*—*Dr. A. Clarke.*

REASONS FOR DISCARDING FLESH.

CHAP. xi, 8. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean unto you.

A very learned physician, *Hebenstreit*, thinks the great utility of these laws was the preservation by them

of the *public health*. Palestine being exposed to the hot winds of the sandy Arabian deserts, a stricter diet was requisite, and unless cooler winds from the Mediterranean Sea had tempered the air, nowhere would inflammatory and putrid diseases more prevail. Judea, it is true, like similar hot countries, abounded in fruits producing a pleasant acid, which resisted the putrefying tendency of the humors. But these could not avert all danger, unless the *most wholesome* animal flesh *alone*, were used for food; and we cannot sufficiently admire the wisdom of the legislator who interdicted the Israelites those kinds of food, which soonest corrupt. All blood is digested in the stomach with difficulty, as it conglutates into grains difficult of solution, and very soon becomes putrid; whence, in strangled animals, the flesh distended with blood, is wont quickly to corrupt. The abuse of fat meats is always prejudicial to health, for it weakens the powers of the stomach, hinders digestion, and induces (ranorem), the source and fuel of the most difficult bilious and putrid diseases. Most of the animals forbidden to the Israelites, seek their food in filth and dirt, or live by the destruction of other animals; hence their humors easily tend to putrefaction.—*Rosenmüller.*

BURNING INFECTED CLOTHING.

CHAP. xiii, 52. He shall therefore burn that garment, whether warp or wool, in woolen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

Michaelis was told by a dealer in wool, that the wool of sheep which die of disease, if it had not been shorn from the animal while living, is unfit to make cloth, and liable to something like what Moses here describes. *Dr. A. Clarke*, however, thinks the *fretting* occasioned by the breeding of *animalculae*, or vermin (who thus like moths corrode the cloth for nourishment), burrowing in the skin, which we know to be the cause of the psora or itch, which will, through garments, communicate infection after six or seven years even. The scarlet fever, plague, &c., are also communicated by garments, old rags, &c., hence Moses commands such things to be burnt. See *Michaelis* and *Clarke*.

Herod and John.

MATT. xiv, 1. At that time Herod the tetrarch heard of the fame of Jesus, 2, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

Herod had previously caused John the Baptist to be beheaded, and now he declared that he had risen from the dead. But Herod was a Sadducee; and the Sadducees denied the resurrection of the dead. This is, therefore, a notable instance in which the stings of conscience, or the goadings of fear, prove stronger than a man's outward profession. Death-beds of infidels often bear witness to the same fact.

Moses the Writer of the Pentateuch.

LUKE xx, 37. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

The manner in which Luke quotes the words of the Lord, refers the citation definitely to Moses; and this, at any rate, renders it necessary to regard Moses as the author of the substance of the Pentateuch. The words "at the bush," are to be taken both in Mark and in Luke, as meaning "in the section where the appearance of God at the bush, is the subject of discourse."—*Olshausen.*

The Food of John the Baptist.

Matt. iii, 4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

"The locust was a fruit, a bean-like pod, with a seed in it similar to the *Carob*, or husk on which the prodigal son fed."—*Butterworth.*

"The wild honey, a kind of gum."—*Dr. Forestell.*

If this is true, John the Baptist was a good vegetarian after all; while many refer us to that prophet as eating grasshoppers. VESTA N. CUDWORTH.

ABSENCE cures little passions, but aggravates great ones.—*Napoleon.*

Wise men make more opportunities than they find.

While Men Slept.

Matt. xiii, 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

THE first thought suggested by this passage is that, it was in the night time, while men slept, that the enemy came and sowed tares; but the night season is an unnatural time for such a work. The Domestic Bible informs us that it was common in the East anciently, as at the present day, for men to spend a portion of the middle of each day in sleep. During this "rest-hour," therefore, the enemy could come and sow his tares; and with this idea, the parable is relieved of everything unnatural or improbable.

NOT NOW.

Not now; my child, a little more rough tossing,
A little longer on the billows' foam,
A few more journeyings in the desert darkness,
And then the sunshine of thy Father's home!

Not now; for I have wanderers in the distance,
And thou must call them in with patient love;
Not now; for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now; for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?
Sick ones, who need thee in their lonely sorrow,
Wilt thou not tend them yet a little while?

Not now; for wounded hearts are sorely bleeding,
And thou must teach these widowed hearts to sing;
Not now; for orphans' tears are thickly falling;
They must be gathered 'neath some sheltering wing.

Not now; for many a hungry one is pining;
Thy willing hand must be outstretched and free;
Thy Father hears the mighty cry of anguish,
And gives his answering messages to thee.

Not now; for dungeon walls look stern and gloomy,
And prisoners' sighs sound strangely on the breeze,
Mah's prisoners, but thy Saviour's noble freemen—
Hast thou no ministry of love for these?

Not now; for hell's eternal gulf is yawning,
And souls are perishing in hopeless sin;
Jerusalem's bright gates are standing open,
Go to the banished ones and fetch them in.

Go with the name of Jesus to the dying,
And speak that name in all its living power,
Why should thy fainting heart grow chill and weary,
Canst thou not watch with me one little hour?

One little hour and then the glorious crowning,
The golden harp-strings and the victor's palm;
One little hour! and then the hallelujah!
Eternity's long, deep, thanksgiving psalm!

CHRISTIAN TEMPERANCE.

I AM a believer in the great truths of the third angel's message, and I greatly desire to keep in harmony with all the truth, and the body. I have been living out the health reform as I learn in reference to its demands. I regard it as being heavenly in its origin, and consequently in perfect harmony with the teachings of the Bible.

Temperance seems to occupy an important place in the Christian graces, as they are termed. Peter says that we should add temperance. 2 Pet. i, 6. Now it is of importance that we should do this, or the apostle would not have enjoined it. Some advocates of temperance talk as if abstaining from the use of intoxicating drinks, is all that is necessary to temperance. But that is only one thing of many. I would not speak one word in favor of the use of intoxicating drinks, but I do claim that there are other things necessary in order to a temperate life. "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain." "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. ix, 24, 25.

Now, for what purpose does Paul say that those striving for the mastery were temperate in all things? To obtain a corruptible crown. It would seem that it was essential for them to be thus temperate, in order that they might obtain that corruptible crown. "But we an incorruptible," adds the apostle. Can we

obtain that incorruptible crown unless we are temperate in all things? Reader, think of this. Can we be temperate and use intoxicating drinks? Can we be temperate and eat to gluttony? Can we be temperate and use tobacco? Can we be temperate and use tea and coffee? Can we be temperate and use pork? Many other things might be enumerated, but this will do for the present. When we look at the effect of these things on the human system, we are driven to the conclusion, that we ought to abstain from the use of these things, together with many others. Query: If it is intemperate to use these things, can we obtain that incorruptible crown, and continue to be thus intemperate? Judge ye.

Paul says, "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Again, Can we become perfect in holiness, without we do cleanse ourselves from all this filthiness? I leave the reader to judge.

We know that our enemies will speak evil of us because we don't run with them to the same excess of riot. But let it be so. The Lord helping, we will try to become perfect, and pray that we may be sanctified through the truth, in order that we may be ready to meet the Lord when he comes.

Yours in love, WM. COTRELL.
Bowersville, O.

LOVE OF APPROBATION.

"I AM so weak and bend so easily to surrounding circumstances, I have grown to love the approbation of the world so much, that a constant, mighty, effort alone can save me. Little have I thought that I was striving harder to please earthly friends than to please Him who is a friend above all others. But I fear that this is so."

These lines from the pen of a sister in a late *Review*, struck me with especial force. Can it be when I have said so many times and sincerely, too, that the so-called pleasures of the world are naught to me, that I still cherish in my heart a stronger desire to be thought and spoken well of by the world, than for the approbation of God? I have never desired to attend the picnics or other parties of pleasure in which the professed church, as well as the world, so unscrupulously mingle. But numerous friends and acquaintances who have no relish for the truth of God, have shown themselves extremely kind to me in temporal things, and given me their sympathy. This has produced feelings of gratitude in me and increased approbateness. Thus I have too often come under their influence and given them reason to feel that notwithstanding my profession, there was but little difference between us. This has caused me many sorrowful hours. I have mourned that I had so little strength and was so easily overcome. Yet I did not realize that a desire to retain their approbation and friendship existed and formed a serious obstacle in the way of overcoming. And in my efforts to speak to them of my faith and hope I fear that I have lowered the standard to meet them, as it were, and avoid giving offense. I "cannot point to one soul thus saved." May God help me to "turn to a new course of action." I feel my need of the "gold, white raiment and eye salve" as never before.

Dear young friends, let us awake and search our hearts. Let us set apart the twilight hour for self-examination and earnest prayer. We may be sure that we shall never get right before the Lord without devoting time and labor to the work.

The soon-coming of our dear Saviour is no idle tale, and we rejoice that it is not. We love it and rejoice in the bright prospect of deliverance near at hand. But oh! do we not sometimes forget the great work of preparation which we must individually perform, or be filled with terror instead of joy in that day?

Are some of us lured by earthly lore? Do the halls of learning and the honors of scholarship attract us? Oh! let us be careful. Let us keep salvation and the glory of God uppermost all the time. If we do not, we shall find ere we are aware that instead of becoming separate from the world we are binding ourselves to it more firmly.

How good the Lord is to reprove and warn us so faithfully With resolute purpose and firm endeavor

let us press forward, repenting of our past errors, earnest in the work of reform, not fearing the reproach or censure of men so much as the frown of our heavenly Father.

S. E. LINDBLEY.

Oswego Co., N. Y.

TOO BUSY TO FREEZE.

SEATED in my study I can look out upon the Delaware as it rolls on silently a hundred feet below. Slowly and gently, yet majestically, its waters move along, and many are the times that I have gazed upon the steamers passing up and down upon its bosom; and often, as I have witnessed a small steam tug, towing its twenty to twenty-four canal boats, each of which was larger than itself, and all against the stream, have I thought, How fortunate for man is it that these waters move slowly; it enables him to use them to better advantage than he otherwise could.

But time flies, and winter comes, and, with a cold hand, seizes this mighty stream and binds it fast in fetters of ice. Where now is its usefulness? No more plying of oars is heard, nor puffing of steam. All is hushed, bound by the icy hand of winter.

Walking along the banks of the river, I gaze upon its ice-bound surface, meditating on the great change that I have witnessed. My ears are greeted with a low, murmuring sound, and seeking its cause I find myself at the bottom of a ravine, with a rippling brook at my feet; but no ice here. Why is this? How, thought I, could winter bind the mighty river fast, and yet not be able to hold this insignificant streamlet in his icy grasp? Why is it, mighty waters? But I hear no answer. I asked the rippling brook, why? and I seem to hear its mellow voice in notes of sweetest music as it sings, Too busy to freeze! Too busy to freeze!

Retracing my steps, I lift my heart to God in prayer: May I too be too busy to freeze. May my Christian life not be like the river so slow that it should freeze up, and I cease to be useful. Oh! no, Let me be like this busy brook, ever moving on, and on, in usefulness, and holiness, ever seeking after entire consecration, ever too busy to freeze, until my life is made perfect in Christ, and till He, who is my life shall appear, to give unto me that better life, that life that knows no ending, the life that I shall live beneath the shade of life's fair tree, the life when I shall drink of life's fair stream, and ever praise the name of Him, who freely shed his life for me.

Reader, how is it with you? Are you like the little brook, Too busy to freeze, ever doing your work, no matter how humble it be, in such a manner that you do not freeze? Perhaps so. But are you so busy that you do not get lukewarm. Look out! This is the first step toward freezing up. The Devil is ever ready, with lumps of ice in the form of unbelief, and unfaithfulness in duty; to temper you down, first to a lukewarm state, and next to freezing point. Thus he will destroy vital piety out of your souls. Oh! beware of his devices. Cling close to the bleeding side of Christ, and ever be too busy to freeze.

M. G. KELLOGG.

Florence, N. J.

SMALL STONES NEEDED.—The living stones of which the Church of Christ is constructed are not necessarily of the same size, nor are they employed to edify the same parts of the building. Did you ever see a country house built of stones of all sizes and shape, from the rock to the pebble, round, square, long, short, all chinked and plastered in together, and forming a warm, substantial building? Just so it is with the members of a community; the big stones make a great show, and go a great deal further toward making up the great structure. But they would look woe hegone if the little ones should rebel and conclude they were of no use, and drop out. The stones in the heavenly temple are all living stones, but not all great ones.

GRACE does not destroy nature, but rather perfects it. Grace is a noble offspring; it neither turns men into stocks nor stoics.

It costs more to revenge wrongs than to bear them.

Historical Department.

Prophecy is History in Advance.

THE JUDGMENTS OF GOD.

It cannot but afford a strong support for faith to recount the signal judgments which God has visited upon notorious offenders against him and his cause, in the earth. He is mindful of all the treatment meted out to his people. The following interesting sketch we take from Buck:

JUDGMENTS OF GOD are the punishments inflicted by him for particular crimes. The Scriptures give us many awful instances of the display of divine justice in the punishment of nations, families, and individuals for their iniquities. See Gen. vii; xix, 25; Ex. xv; Judges i, 6, 7; Acts xii, 23; Esth. v, 14, with chap. vii, 10; 2 Kings xi; Lev. x, 1, 2; Acts v, 1-10; Isa. xxx, 1-5; 1 Sam. xv, 9; 1 Kings xii, 25, 33. It becomes us, however, to be exceedingly cautious how we interpret the severe and afflictive dispensation of Providence. Dr. Jortin justly observes, that there is usually much rashness and presumption in pronouncing that the calamities of sinners are particular judgments of God; yet, saith he, if from sacred and profane, from ancient and modern historians, a collection were made of all the cruel, persecuting tyrants who delighted in tormenting their fellow-creatures, and who died not the common death of all men, nor were visited after the visitation of all men, but whose plagues were horrible and strange, even a skeptic would be moved at the evidence, and would be apt to suspect that it was *Θεου τι*, that the hand of God was in it. As Dr. Jortin was no enthusiast, and one who would not overstrain the point, we shall here principally follow him in his enumeration of some of the most remarkable instances.

Herod the Great was the first persecutor of Christianity. He attempted to destroy Jesus Christ himself, while he was yet but a child, and for that wicked purpose slew all the male children that were in and about Bethlehem. What was the consequence? Josephus hath told us: he had long and grievous sufferings, a burning fever, a voracious appetite, a difficulty of breathing, swellings of his limbs, loathsome ulcers within and without, breeding vermin, violent torments and convulsions, so that he endeavored to kill himself, but was restrained by his friends. The Jews thought these evils to be divine judgments upon him for his wickedness. And what is still more remarkable in his case is, he left a numerous family of children and grand-children, though he had put some to death, and yet, in about the space of one hundred years the whole family was extinct.

Herod Antipas, who beheaded John the Baptist, and treated Christ contemptuously when he was brought before him, was defeated by Aretas, an Arabian king, and afterward had his dominion taken from him, and was sent into banishment along with his infamous wife, Herodias, by the Emperor Caius.

Herod Agrippa killed James, the brother of John, and put Peter in prison. The angel of the Lord soon after smote him, and he was eaten of worms, and gave up the ghost.

Judas, that betrayed our Lord, died by his own hands, the most ignominious of all deaths.

Pontius Pilate, who condemned our blessed Saviour to death, was not long afterward deposed from his office, banished from his country, and died by his own hands; the divine vengeance overtaking him soon after his crime.

The high priest, Caiaphas, was deposed by Vitellius, three years after the death of Christ. Thus this wicked man, who condemned Christ for fear of disobliging the Romans, was ignominiously turned out of his office by the Roman governor whom he had sought to oblige.

Ananias, the high priest, persecuted St. Paul, and insolently ordered the by-standers to smite him on the mouth. Upon which the apostle said, *God shall smite thee, thou whitened wall.* Whether he spake this prophetically or not, may be difficult to say; but certain it is,

that some time after he was slain, together with his brother, by his own son.

Ananus, the high priest, slew St. James the Less; for which, and other outrages, he was deposed by King Agrippa the Younger, and probably perished in the last destruction of Jerusalem.

Nero, in the year 64, turned his rage upon the Christians, and put to death Peter and Paul, with many others. Four years after, in his great distress, he attempted to kill himself; but being as mean-spirited and dastardly as he was wicked and cruel, he had not the resolution to do that piece of justice to the world, and was forced to beg assistance.

Domitian persecuted the Christians also. It is said he threw St. John into a caldron of boiling oil, and afterward banished him to the isle of Patmos. In the following year, this monster of wickedness was murdered by his own people.

The Jewish nation persecuted, rejected, and crucified the Lord of glory. Within a few years after, their nation was destroyed, and the Lord made their plagues wonderful.

Flaccus was Governor of Egypt near the time of our Saviour's death, and a violent persecutor of the Jews. The wrath of God, however, ere long overtook him, and he died by the hands of violence.

Catullus was Governor of Libya about the year 73. He was also a cruel persecutor of the Jews, and he died miserably. For though he was only turned out of his office by the Romans, yet he fell into a complicated and incurable disease, being sorely tormented both in body and mind. He was dreadfully terrified, and continually crying out that he was haunted by the ghosts of those whom he had murdered; and, not being able to contain himself, he leaped out of his bed, as if he were tortured with fire and put to the rack. His distemper increased till his entrails were all corrupted, and came out of his body; and thus he perished, as signal an example as ever was known of the divine justice rendering to the wicked according to their deeds.

Caius, the Roman Emperor, was a great persecutor of the Jews and Christians, and a blasphemer of the God of Heaven. Soon after his atrocities, however, he was murdered by his own people.

Severus, Emperor of Rome, was a violent and cruel persecutor of the followers of Christ. He, also, and all his family, perished miserably, about the year 200 after our Saviour.

About the same time, Saturninus, Governor of Africa, persecuted the Christians, and put several of them to death. Soon after, he went blind.

Helio-gabalus, the Emperor, brought a new god to Rome, and would needs compel all his subjects to worship him. This was sure to have ended in a persecution of the Christians. But, soon after, this vile monster was slain by his own soldiers, about the year 222.

Claudius Herminianus was a cruel persecutor of the Christians in the second century, and he was eaten of worms while he lived.

Decius persecuted the church about the year 250: he was soon after killed in battle.

Gallus succeeded, and continued the persecution. He, too, was killed the year following.

Valerian, the Emperor, had many good qualities; but yet he was an implacable enemy to the Lord Jesus Christ and his gospel. Some time after he came to the throne, he was taken prisoner by Sapor, King of Persia, and used like a slave and a dog; for the Persian monarch, from time to time, obliged this unhappy emperor to bow himself down, and offer him his back, on which to set his foot, in order to mount his chariot or his horse. He died in this miserable state of captivity.

Emilian, Governor of Egypt, about the year 263, was a virulent persecutor of the church of Christ. He was soon after strangled by order of the emperor.

Aurelian, the Emperor, just intending to begin a persecution against the followers of Christ, was killed in the year 274.

Maximinus was a persecutor of the church. He reigned only three years, and then fell under the hands of violence.

About the year 300 was the greatest possible contest between Christ and the Roman emperors, which should have the dominion. These illustrious wretches seemed determined to blot out the Christian race and name

from under heaven. The persecution was far more fierce and brutal than it had ever been. It was time, therefore, for the Lord Jesus Christ, the great head of the church, to arise and plead his own cause; and so, indeed, he did. The examples we have mentioned are dreadful; these that follow are not less astonishing, and they are all delivered upon the best authorities.

Diocletian persecuted the church in 303. After this, nothing ever prospered with him. He underwent many troubles: his senses became impaired; and he quitted the empire.

Severus, another persecuting emperor, was overthrown and put to death in the year 307.

About the same time, Urbanus, Governor of Palestine, who had signalized himself by tormenting and destroying the disciples of Jesus, met with his due reward; for almost immediately after the cruelties committed, the divine vengeance overtook him. He was unexpectedly degraded and deprived of all his honors; and, dejected, dispirited, and meanly begging for mercy, was put to death by the same hand that raised him.

Firmilianus, another persecuting governor, met with the same fate.

Maximianus Herculius, another of the wretched persecuting emperors, was compelled to hang himself in the year 310.

Maximianus Galerius, of all the tyrants of his time the most cruel, was seized with a grievous and horrible disease, and tormented with worms and ulcers to such a degree that they who were ordered to attend him could not bear the stench. Worms proceeded from his body in a most fearful manner; and several of his physicians were put to death because they could not endure the smell, and others because they could not cure him. This happened in the year of our Lord 311.

Maxentius, another of the inhuman monsters, was overthrown in battle by Constantine; and in his flight he fell into the Tiber, and was drowned in the year 312.

Maximinus put out the eyes of many thousands of Christians. Soon after the commission of his cruelties, a disease arose among his own people, which greatly affected their eyes, and took away their sight. He himself died miserably, and upon the rack, his eyes starting out of his head through the violence of his distemper, in the year 313. All his family likewise were destroyed, his wife and children put to death, together with most of his friends and dependents, who had been the instruments of his cruelty.

A Roman officer, to oblige this Maximinus, greatly oppressed the church at Damascus: not long after, he destroyed himself.

Licinius, the last of these persecuting emperors before Constantine, was conquered and put to death in the year 323. He was equally an enemy to religion, liberty and learning.

Cyril, the deacon, was murdered by some Pagans, at Heliopolis, for his opposition to their images. They ripped open his belly, and ate his liver. The divine vengeance, however, pursued all those who had been guilty of this crime; their teeth came out, their tongues rotted, and they lost their sight.

Valens was made emperor in 364; and though a Christian himself, he is said to have caused fourscore presbyters, who differed from him in opinion, to be put to sea, and burnt alive in the ship. Afterwards, in a battle with the Goths, he was defeated and wounded, and fled to a cottage, where he was burnt alive, as most historians relate; all agree that he perished.

The last Pagan prince, who was a formidable enemy to Christianity, was Radagaisus, a king of the Goths. He invaded the Roman empire with an army of 400,000 men, about the year 405, and vowed to sacrifice all the Romans to his gods. The Romans, however, fought him, and obtained a complete victory, taking him and his sons prisoners, whom they put to death.

Huneric, the Vandal, though a Christian, was a most cruel persecutor of those who differed from him in opinion, about the year of our Lord 484. He spared not even those of his own persuasion, neither his friends nor his kindred. He reigned, however, not quite eight years, and died with all the marks of divine indignation upon him.

Julian, the apostate, greatly oppressed the Christians; and he perished soon after, in his rash expedition against the Persians.

Several of those who were employed or permitted by Julian to persecute the Christians, are said to have perished miserably and remarkably. I will here relate the fate of a few of those unhappy wretches, in the words of Tillemont, who faithfully collected the account from the ancients: "We have observed," says that learned man, "that Count Julian, with Felix, superintendent of the finances, and Elpidius, treasurer to the emperor, apostates all three, had received orders to go and seize the effects of the church at Antioch and carry them to the treasury. They did it on the day of the martyrdom of St. Theodore, and drew up an account of what they had seized. But Count Julian was not content with taking away the sacred vessels of the church, and profaning them by his impure hands: carrying to greater lengths the outrage he was doing to Jesus Christ, he overturned and flung them down on the ground, and sat upon them in a most criminal manner; adding to this all the banter and blasphemies that he could devise against Christ, and against the Christians, who, he said, were abandoned of God."

Felix, the superintendent, signalized himself also by another impiety; for, as he was viewing the rich and magnificent vessels which the Emperors Constantine and Constantius had given to the church, "Behold," said he, "with what plate the son of Mary is served!" It is said, too, that Count Julian and he made it the subject of banter, that God should let them thus profane his temple without interposing by visible miracles. But these impieties remained not long unpunished, and Julian had no sooner profaned the sacred utensils than he felt the effects of divine vengeance. He fell into a grievous and unknown disease; and his inward parts being corrupted, he cast out his liver and his excrements, not from the ordinary passages, but from his miserable mouth, which had uttered so many blasphemies. His secret parts, and all the flesh round about them, corrupted also, and bred worms; and to show that it was a divine punishment, all the art of physicians could give him no relief. In this condition he continued forty days, without speech or sense, preyed on by worms. At length he came to himself again. The imposthumes, however, all over his body, and the worms which gnawed him continually, reduced him to the utmost extremity. He threw them up, without ceasing, the last three days of his life, with a stench which he himself could not bear.

The disease with which God visited Felix was not so long. He burst suddenly in the middle of his body, and died of an effusion of blood in the course of one day.

Elpidius was stripped of his effects in 366, and shut up in prison, where, after having continued for some time, he died without reputation and honor, cursed of all the world, and surnamed the Apostate.

To these instances many more might be added nearer our own times, did our room permit. These, however, are sufficient to show us what a fearful thing it is to fall into the hands of the living God, and how fruitless and awful it is to oppose his designs, and to attempt to stop the progress of his gospel. "Why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling." Ps. ii. *Jortin's Remarks on Ecclesiastical History*, vol. iii, p. 246, &c.; *Simpson's Key to the Prophecies*, p. 29; *Newton on the Prophecies*, dis. 24; *Bryant's Observations on the Plagues of Egypt*; *Tillemont, Histoire des Emp.*

LADY HUNTINGDON AND HER GARDENER.—Lady Huntingdon, having employed a man to work in her garden, took an opportunity to urge him to take some serious thoughts about his soul. Some years afterward she employed another man for the same purpose, and began to talk to him in the same way, expressing her fears that he never prayed nor looked to Christ for pardon. "Your ladyship is mistaken," said he. "I heard what passed between you and James, at such a time, and the words designed for him took effect on me." "How did you hear it?" she inquired. "I heard it," he replied, "on the other side of the garden, through a hole in the wall, and shall never forget the

impression I received." Do any of my readers ask "What good can I do?" You perceive what power there is often in a "word in due season," "fitly spoken." You know not what good you may do by watching opportunities to speak good words.

WALKING BY FAITH.

WHAT though before me it is dark,
Too dark for one to see,
I ask for light for one step more;
'Tis quite enough for me.

Each little humble step I take,
The gloom clears from the next;
So, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close I fear to stray,
Patiently I wait a little while,
And soon it clears away.

I would not see my further path,
For mercy veils it so:
My present steps would harder be,
Did I the future know.

It may be that my path is rough,
Thorny and hard and steep,
And knowing this my strength would fail,
Through fear and terror deep.

It may be that it winds along,
A smooth and flowery way;
But seeing this I should despise
The journey of to-day.

Perhaps my path is very short,
My journey almost done;
And I should tremble at the thought,
Of ending it so soon.

Or, if I saw a weary length
Of road that I must wend,
Fainting, I'd think my feeble power,
Would fail me ere the end.

And so I would not further see,
My journey in its length,
Assured that through my Father's love,
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before,
Trusting that I shall always have
Light for just one step more.

DEVIL'S DENS!—GAMBLING HELLS!

"He that soweth iniquity shall reap vanity; and the rod of his anger shall fail. Prov. xxii, 8.

Friend, you saw that gambling hell in Saratoga, and were horrified as you gazed upon it, stood aghast! And did you call to mind the originator of this work of darkness, death and damnation?

Did you think for a moment, that you were the guilty one that set this devilish machinery in motion? That you were one of the chief instruments in making these devil's dens, of kindling these fires that burn to the lowest hell? "Thou art the man," and God holds you responsible for these souls lost eternally, through your instrumentality. We lay the sin at your door and so does God.

"The soul that sinneth it shall die,"
"Who sows to the winds, the whirlwind reaps."

You are the guilty one that commences games of chance, worldly, sinful amusements—amusements that lull time dissipate thought, mind and soul, turn away the heart from God, from Christ the ever blessed!

What is time? "Ask death-beds?" Ask that queen in her last moments who cried millions—millions! for an hour, an inch of time!

Time, what is it?

"I asked a dying sinner, ere the stroke
Of ruthless death life's golden bowl had broke
I asked him, what is time? 'Time' he replied,
'I've lost it, ah, the treasure!' and he died.

I asked a spirit lost, but oh, the shriek!
That pierced my soul, I shudder while I speak!
It cried, 'a particle! a speck! a mite
Of endless years, duration infinite!'"

You are horrified at "whist." What is the difference, pray, between "whist" and other traps of Satan? What more bewitching, and more sure to lead to

these devil's dens, than chess, checkers, fox and geese, and dominoes? which you commend publicly; these are stepping stones to the gambling table! Many of the most dissolute, degraded, wretched, abandoned, date their first wooing ruinward to these games, which you term innocent! How then, can you, how dare you, with Bible in hand, as a professed minister of Christ, put hand to this iniquity! Shameful!

And how we ask can parents, especially religious parents, consistently permit their children to engage in them? Time is lost, worst than lost, precious, golden moments, for which God will call them to account. A seared conscience, a callous heart, a turning away from the path of life to the path of death, is sure to accompany these games sooner or later.

"My son, if sinners entice thee, consent thou not. Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it and pass away." Prov. i, 10, also iv, 14, 15.

"There is no remedy for time misspent;
Oh! hours of indolence and discontent
Not now to be redeemed! ye sting not less
Because I know this span of life was lent
For lofty duties, not for selfishness."

Be in haste. "Time is short." Redeem it. There is but a step between you and the eternal state. The Judge is at the door. Stop and think before you take another step at these foolish games. As you sow so shall you reap. To-day is yours; to-morrow never comes. "Arise and depart, for this is not your rest." Be in haste. Prepare for death.

"There is a time, we know not when,
A point, we know not where,
That marks the destiny of men,
To glory or despair."

Gambling! Let every man avoid all sorts of gambling as he would poison. A poor man or boy should not allow himself even to toss up for a half penny, for this is often the beginning of a habit of gambling, and this ruinous crime comes on by slow degrees.

"A little theft, a small deceit
Too often leads to more."

AUTHOR OF "SHINING LIGHT."

A MODEL MERCHANT.

"BUSINESS is business," "a contract is a contract." These are sound commercial maxims, but the following incident illustrates the nature of the business Christianity which obeys the inspired injunction: "Look not every man on his own things, but every man also on the things of others."

"A merchant of New York, during the late war, made a contract with a merchant to supply him with a quantity of tin cans. Not long after this the price of tin rose so much that the contractor must lose money by completing the work at the price agreed upon. However, he said nothing, but went on delivering the cans. When the first bill for the pay of the cans was received, the employer called upon him and said:

"I understand you are losing money on this job."
"Yes," replied the contractor, "but I can stand it; a contract is a contract, you know."

"How much will you lose?" asked the gentleman.
"Oh! no matter," was the reply; "I don't complain, and you ought not to."

"I insist on knowing."
"Well, since you desire it, I shall lose so much a hundred," naming the amount.

"Well, sir," said the noble-hearted man, "you must not lose this—it would not be right. I shall add the amount to your bill, and, as the price of material may still rise, I will advance you the money for the whole contract, which no doubt you can now use to advantage."

"The difference thus paid, to which the contractor had no claim, amounted to \$500. That was something more than business honesty; it was Christian principle carried out in business."

HON. AMOS LAWRENCE said, when asked for advice: "Young man, base all your actions upon a principle; preserve your integrity of character, and in doing this never reckon the cost."

If you are angry with him who reproves your sin, you secretly confess your anger to be unjust. He that is angry with the just reprover, kindles the fire of the just avenger.

WHEN we are ready to do a thing let us do it. Let us never wait for time or tide; they never wait for us.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 14, 1868.

URIAH SMITH, EDITOR.

DAYS OF DECISION.

By the situation of some in these last days of peril, we are strongly reminded of the language of the prophet, "Multitudes, multitudes in the valley of decision." God is at work for his people, and is reviving his cause in many places. A certain proportion of the church are coming up with zeal quickened, faith increased, hope revived, and courage strengthened. They feel an assurance that they never felt before that this is the work of the Lord. It is their delight to try to live it out in all its particulars. They are becoming rooted, grounded, settled. With bright anticipations, and firm step, such are looking heavenward, and are girding themselves for an entrance into the everlasting kingdom.

While this is the case with some, there is being developed another class, as plainly and distinctly as need be, who occupy very different ground. They are losing their interest in the truth to such a degree as to plainly affect their love for its practice, or faith in its principles. They see no light in the health reform; they do not believe in systematic benevolence. They have no faith in some of the important enterprises connected with this cause. They question the motives of those engaged in them. Their faith in the great principles of this work is giving way. They may not be aware of it, but others are; they are dying, drawing back, giving up.

How it sounds at this critical moment to hear people talk of giving up! How it makes us feel to learn of some here and there who are drawing back! We want to say to such plainly, that they are drawing back unto perdition, not believing to the saving of the soul. This language of the apostle applies to them. Perdition is before them, unless they speedily receive a new conversion to the truth. Where is their spiritual discernment! How can a person think of giving up now! Of all times, it seems to us that these are the days when we have reason to be firmest in the truth, and strongest in the Lord. And he who cannot see beauty and consistency in the truth, and in the special work of the Lord now, is fearfully open to the charge of the faithful and true Witness of being wretched, miserable, poor, blind, and naked; and it becomes him to give immediate and earnest heed to his counsel. They lack gold; they have not faith in this work; this is their great destitution which renders them bankrupt in everything else. And we cannot see them in so dangerous a position, without raising the voice of warning. We cry unto them to arouse, or they are lost. These are days of decision. Happy are they whose faith stands the test. But woe unto them who give up now!

AN APPEAL TO THE FRIENDS OF TRUTH.

MANY of you are well aware that ours is a peculiar work, and that our labors are hard and sometimes very unpleasant. In our travels we find many persons, and sometimes, as in Maine, the majority of Sabbath-keepers, poorly prepared to receive our testimony, simply because they have not read such works as *Spiritual Gifts*, *Testimony to the Church*, *How to Live*, *Appeal to Mothers*, and *Appeal to Youth*. Could all such on embracing the Sabbath be interested to read these works, their minds would be prepared to receive our testimony and be benefited by our labors. In Maine not more than one fourth of the families of Sabbath-keepers have a full set of the above-named books, hence our labors in that State were protracted, unpleasant and wearing.

The work to be done, in which we appeal for help at this time, is to induce all Sabbath-keepers to read these works, and inform themselves as to the things taught in them, and thus be prepared to judge as to the nature of our work. We do not now appeal to

those who see no necessity of our peculiar work, therefore have no interest in it. These are the very persons who need help, and for their good we ask you, who are interested in our labors, to help us in our efforts to help this class. And in no way can you assist us so much as in circulating these books.

There is now at our office of publication in Battle Creek, and in the hands of agents, a good supply of this kind of reading, which should be put into the hands of those who have not read these works. With the united efforts of friends, and the blessing of God, this good work could be accomplished in a short time.

It is our opinion that these books should immediately be placed in the hands of all persons who have not read them, not only of those who observe the Sabbath, but those also who attend our meetings with a degree of interest to learn the truth, and offer the following reasons:

1. The present is a special time of reclaiming the backslidden in heart and life, the erring and the rebellious; and the prejudices of such against the testimonies, and against our work, form the strongest barrier between these persons and the living body of believers. Most of these persons really know nothing of what is taught in these works, and nothing can remove their prejudices and prepare them to receive our public labors so well as to read the books.

2. From the very nature of the case, considering all the circumstances, persons who do not read these books, and do not feel any special interest in the subject of *Spiritual Gifts*, are almost certain to receive prejudice against them, and against our work, indulge in things reproved by them, and finally fall under the influence of our enemies, and separate themselves from the body, and give up the cause.

3. It is much easier to fortify persons against heresy and rebellion than to reclaim them after they have thus fallen. And these persons in their downward course have an influence on others, and sometimes cause trials to the whole church, which calls for hard and anxious labor from the servants of God for weeks. Thus the precious time and strength of our ministers is called for, and much means is expended to remedy that which might have been prevented by the reading of the aforesaid works.

4. The greatest cause of our spiritual feebleness as a people, is the lack of real faith in *Spiritual Gifts*. If they all received this kind of testimony in full faith, they would put from them those things which displease God, and would everywhere stand in union and in strength. And three-fourths of the ministerial labor now expended to help the churches could then be spared to the work of raising up churches in new fields.

A general movement should be made upon this subject, in which all our people can manifest their faith and interest. And we feel sure that in a well-directed, general interest, the blessing of God would come down upon us as a people, and great vigor and strength would be given to the cause. This will require a sacrifice, one that will be accepted of the Lord.

In placing this class of reading before those who can be helped, our people can sacrifice of their means, and of their time, in searching out those destitute of these books, and in furnishing them. In this work they can show a commendable zeal and a living interest. Our ministers who labor with the churches can canvass the entire field, and assist our churches and scattered brethren in this work, in connection with their general labor.

HOW SHALL IT BE DONE?

1. Let our active ministers and brethren each obtain a good supply, and when and where practicable, in a proper manner, urge the sale of them to those who are able to purchase.

2. Let them give them to those who do not feel able to pay for them, provided they are worthy persons, who give evidence of sufficient interest to read them to profit.

If any such should not read them, or should they read them and not become interested in them, they could be gathered up and put into more worthy hands.

3. These persons can keep an account of all they give, and receive credit at the office of publication for the same at wholesale prices.

4. All our people can donate means and forward to the office more or less as they have ability and a willing heart to do, to pay the wholesale prices of these works that are judiciously distributed gratuitously. Let our ministers, elders, and deacons at once bring this matter before our people. Let subscription papers be opened for men, women and children, to donate liberally from ten cents to one hundred dollars. Let none be passed by.

And we would appeal especially to those brethren among us who are in health and in the strength of manhood, who are each adding hundreds, or perhaps thousands, to their amount of property annually. We need your liberal help in this work, and expect it. Has God blessed you with health, and has he prospered you in your fields, and almost all to which you have put your hands, then use in his cause a portion of that with which he has blessed you, and thus secure his still more abundant blessing. Go to God in prayer with this matter, and do your duty in relation to it.

Blank subscription papers will immediately be forwarded to many of you, which you are requested to circulate and obtain pledges to be paid before the General Conference in May, 1868. Collect, as far as possible, and as fast as you can, forward to the Office.

In past times we have had the pleasure of leading off in such enterprises. We can hardly be denied the privilege at this time, especially as our friends during our last twenty-weeks' tour, West and East, have been so liberal with us. God has opened their hearts and hands, and they will allow us to dedicate especially to him a portion of their liberalities to us for the above-named object.

In our future labors we design to take with us a full supply of this kind of reading matter, and place in every family interested in our faith and hope, full sets of *Spiritual Gifts*, and *How to Live*, and in the hands of every Sabbath-school scholar and youth, *Appeal to Mothers*, *Appeal to Youth*, and *Sabbath Readings*, either bound, pamphlet, or tract form.

Dear brethren, we shall still appeal to you to do your duty in this matter, both through the *Review*, in the congregations of the saints, and by your firesides. You will hear us as we speak for the Lord and his cause. Be not fearful of being too liberal. Should more be received than needed in this branch of the work, it can be used for the circulation of tracts.

Servants of the church.

JAMES WHITE.
ELLEN G. WHITE.

The following amounts were immediately subscribed by brethren present, to the foregoing object:

James White, \$40.00. Ellen G. White, 30.00. N. N. Lunt, 25.00. O. B. Jones, 25.00. C. Green, 25.00. J. P. Kellogg, 20.00. D. Carpenter, 15.00. R. G. Lockwood, 15.00. A. C. Smith, 15.00. J. N. Andrews, 10.00. J. N. Loughborough, 10.00. J. M. Aldrich, 10.00. John G. Whipple, 10.00. Gardner K. Owen, 10.00. Andrew Graham, 10.00. S. W. Rhodes, 10.00. R. Godsmark, 10.00. H. S. Woolsey, 5.00. Mary House, 5.00. E. S. Walker, 5.00. E. G. Stevenson, 5.00. E. B. Stevenson, 5.00. Aurora Lockwood, 5.00. J. Taber, 5.00. Mrs. L. S. Carpenter, 5.00. S. S. Smith, 5.00. H. M. Hayes, 5.00. S. M. Booth, 5.00. Robert Sawyer, 5.00. M. J. Sawyer, 5.00. D. J. Burroughs, 5.00. C. Smith, 5.00. John Byington, 5.00. C. Byington, 5.00. S. Rogers, 5.00. A. A. Dodge, 5.00. M. J. Cornell, 5.00. J. W. Bacheller, 5.00. S. H. Lane, 5.00. C. A. Cornell, 5.00. J. B. Aldrich, 5.00. Joseph Bates, 5.00. Angeline S. Andrews, 5.00. G. W. Amadon, 5.00. A. Norton, 5.00. U. Smith, 5.00. Wm. K. Loughborough, 5.00. H. S. Lay, 5.00. E. R. Jones, 5.00. Huldah Godsmark, 3.00. Nettie McDearman, 3.00. L. Graves, 3.00. T. B. Lewis, 3.00. F. F. Lamoreaux, 3.00. M. L. Lamoreaux, 3.00. S. McIntosh, 2.00. S. Jones, 2.00. Mrs. A. C. Bourdeau, 2.00. A. S. Hutchins, 2.00. A. D. Hutchins, 2.00. Jennie Rogers, 2.00. Hortense Hayes, 2.00. J. R. Lewis, 2.00. Lucinda Locke, 2.00. John Kellogg, 2.00. Cynthia Bacheller, 1.00. H. W. Hearn, 1.00. M. T. Trembley, 1.00. L. E. Graves, 1.00. E. S. Huntley, 1.00. Willie Dodge, 1.00. P. R. Chamberlain, 1.00.

PROPHECY.—The prophetic portions of the sacred Scriptures . . . are a beacon light in times of storm and agitation on the great ocean of human life, thrown out to guide us as we navigate, and to warn us of the breakers on dangerous coasts.—*Dr. G. Duffield.*

Not to hear conscience is the way to silence it.

MEDITATION ON DELIVERANCE.

Oh! how thankful we ought to be to the Lord for all his blessings. Let us thank him for every meal of victuals, every night of refreshing and undisturbed sleep. For every day that we are kindly sheltered from the cold and the storm. Soon all the cold winters will be past. Soon the last autumn leaf will fall. The chilly winds and frosty nights will be all forgotten. Then the mild and eternal summer of the blessed kingdom will be ours to enjoy forever. The sun shall scorch no more, neither shall any heat fall upon us. Hunger shall be felt no more. The tree of life shall satisfy us, and living fountains quench the thirst forever.

Oh! beautiful kingdom; when shall we reach thy happy shores, and dwell safely within thy borders? There is righteousness, and peace, and joy in the Holy Spirit. There is no tempting Devil, no fleshly lusts, no fretful temper, no lack of patience, no fear of weakness and disease, no worldly pleasures to allure, no dangers to threaten, or perils to frighten. The blessed Saviour will reign. He shall be our king. No unrighteousness shall be heard of in all his peaceful domains. Oh! what bliss, what joy, what happy subjects, to chant the songs of praise, to evermore exalt the lovely character of Jesus, to speak of his wonderful works among the children of men.

Shall we ever sing together there? Shall our voices mingle in praise there? Shall we be permitted to hear the voices of our children there? Shall old father and mother become young and swell the chorus of the redeemed? Shall the dear brethren and sisters in the scattered churches, and the lonely ones, young and old, shout the glories and hallelujahs in the heavenly country, and walk in white, and wear the shining crown of glory?

I am so glad when I think that the Lord does now hear our united prayers. I rejoice that we can now mingle our voices before his throne. We can now train ourselves for eternity. For eternity! Train ourselves for eternity! Oh! what a glorious undertaking! This world will soon perish. We need not train ourselves so much for this world. And yet how careful young men and women are to be trained and to fit themselves for the company of this world. How much money they will spend on it. How much pains they will take. How hard they will study. Should not we take more pains, and study harder to prepare for the company of Jesus, and angels, and saints? Should we not try hard to prepare ourselves to be kings and priests, and to reign with Jesus upon the earth? Ought we not to use carefully every day of this short probation, to prepare for the glorious eternity?

I am sorry that I have used my past time no better than I have. Sorry that my body and mind is weakened through my own follies, and my strength shorn wherewith I ought to serve God and worship him. Sorry that my mind has been so polluted with earth and earthly things. Sorry that the process of moulding it after the image of Jesus, and obtaining a mind like the mind that was in him, still goes so slow.

But I am glad and bless the Lord for all his tender mercies and loving kindness. Glad above all for the blessed plan of salvation revealed to us. Glad for the gathering call and last solemn message of mercy. Blessed be God who gave his dear Son to die for us. And blessed be the Lamb of God, who shed his precious blood to ransom poor rebels from sin and the grave, and clothe poor mortals with immortality and glory. He died for my sins, for your sins. Yet he lives. Lives in Heaven, to intercede for us. He certainly will hear us. He will notice us. He will smile upon us. He doth have compassion upon us. When we confess our sins before him, when we come with a broken heart, when the tear of repentance falls, when we hunger and thirst for righteousness; he doth satisfy, and comfort, and heal, and bless, and revives the living hope of an inheritance incorruptible. Blessed be God. Jesus will come. Glorious hope of immortality, soon to be realized! Shall I be there? Will you all be there? We must, we must! Though dangers rage without, and fears and temptations within, through all these fiery trials we must be purified.

The conflict is deepening. Greater trials await us. Stronger and stronger will the powers of darkness rage against the people of God. But Jesus is mighty to keep us. Mighty to save to the uttermost all that come unto him. Cast thy burdens on the Lord. He will carry all thy burdens. He healeth all thy diseases. He is the strong tower of the flock, mighty to shield against all the attacks of the enemy.

Thrice precious Jesus. Let me flee to thy bosom, as the little lamb to his kind shepherd. Let me rest my weary head upon thy breast. Behold how black I am. Wash me clean; make me white. Look at these bruises and sores. There is no physician in this world who can cure them, no balm that can heal. But thou art the Great Physician. Thou hast the all-healing balm. Thou canst make me whole and pure. Now dost thy blessing come like the gentle dew on the grass, refreshing the weary heart. Now dost thou send thy gentle, melting Spirit with heavenly peace, from the celestial regions. Yes, faithful Saviour, thou wilt lead us. Lead us on to victory. Blessed be God who giveth us victory through Jesus Christ our Lord. Amen.

JOHN MATTESON.

LABORS IN MICHIGAN.

I LEFT home Nov. 1, to attend the Monthly Meeting at Tompkins. We had two meetings on the Sabbath and one on first-day evening at the school-house. At this meeting I spoke of the certainty of Christ's soon coming again, and as at his first, so at his second coming but few would be found ready. And as I exhorted professors of religion to awake, some went away and said we were uncharitable.

The evening of the 5th I held a meeting with a few brethren in Leslie. May the way be opened for the truth to take effect in this place.

The 9th and 10th, I had five meetings with the church in Bunkerhill. This church is rising, and yet there is much to be done. I fear some are too trifling in their conversation. Do we remember that for every idle word we must give an account in the Judgment? Sister Lovina Fuller came 15 miles to receive baptism. We were glad to hear from her daughter and son-in-law who had just commenced to obey the truth.

December 14th, we had two interesting meetings with brethren in Leslie and the church of Bunkerhill, who met at the house of Bro. Landfaire for Monthly Meeting. The 15th, had two meetings in Alaedon as noticed in Review. They would be glad to see Bro. Cornell in Alaedon. The 21st and 22nd I was with the church in Parkville. We had two meetings on the Sabbath and one on first-day, and also a meeting for the election of trustees. Our meetings here were interesting. Things with the church have for some time looked very discouraging, it being the result of so many moving from them. Of late they are a little more encouraged. They have meetings at their house of worship every Sabbath. We would ask again, cannot some faithful brother who is moving or wants to move, go to Parkville? I believe they have had the promise of a course of lectures in their meeting-house some time this Conference year. Can it be done? First-day evening we had an interesting meeting in the school-house near Bro. John Langdon's. We felt while talking to them that they had an ear to hear. We presented to them the holy principles of the ten commandments as a rule of life for the converted man who had found pardon for his past sin against that holy law, and that if we would carefully examine the subject, we should find it both reasonable and scriptural to render obedience to the whole of it.

JOHN BYINGTON.

REPORT OF LABORS.

My last report was to Dec. 1, 1867, leaving me in Pleasantville, N. Y., with five meetings appointed. I held those meetings, and preached to the people those truths which I considered suited to them, and continued my labors there until the 16th. As a result, those that had embraced the truth were confirmed in the same, and one or two more came out decided to keep the Sabbath of the Lord and go with this people to Mount Zion. One interesting case was a man who had been a Methodist and taken an active part with them in years past, but on account of their conformity to the world, and other discouragements, had finally given way and become cold, and lost his interest in a great measure in the things of God, so that when he first began to hear the doctrines we hold, such as eter-

nal life only through Christ, and the everlasting inheritance on the earth, instead of being like the noble Bereans, who received the word with all readiness of mind, and searched the Scriptures daily whether these things were so, he was stirred up, and, like the Jews, began to stir up the people in opposing; but as he read the Bible to prove that we did not preach the truth, he was surprised to find, instead of its proving these doctrines untrue, that it sustained them. Thus, at last, he has been enabled to honestly confess his error and wrongs, and has embraced the Sabbath and third angel's message. He has returned to the Lord, and the Lord has returned unto him. May he and others that have confessed the Sabbath there, adorn the doctrine of God in all things, confessing their wrongs, humbling themselves, and taking up the cross in their families, praying, and reading the Scriptures, and teaching their children obedience to God, and diligence in every good thing; to work with their own hands the thing that is good; not to form habits of idleness, nor to spend their time at the tavern and in the stores, when they have no business there only to hear the vain conversation generally engaged in at such places, which will only poison the minds of the young.

We also arranged Systematic Benevolence, amounting to over \$80 per year, \$75 of which was pledged to the mission fund.

Bro. Wm. Wild was appointed to lead in their meetings, to which they unanimously agreed. The Lord give him wisdom, leading him by his Spirit to be an example to the flock, taking heed to himself and his doctrine, that he may both save himself and those that hear him, that others may be led on to embrace the truth in the love of it.

Others were interested, and we trust they will be honest before God, and take up the cross and become followers of the meek and lowly Saviour, and at last find rest to their souls.

Dec. 17, I left Pleasantville for Washington, N. H. Arrived same evening in Springfield, Mass. Saw Bro. Johnson and others. Stayed with Eld. E. Owen, who very kindly received me; he appears very zealous, but very much needs the present truth. I pray the Lord to open the eyes of the honest among our first-day Advent brethren. While some of them are bitter toward us, and the truth on which we differ, others are kind. Let us be patient toward all men, and not let Satan puff us up because the Lord has shown us truth in advance of them. We will imitate our perfect Pattern, who, when he was reviled, reviled not again, but committed himself to Him that judgeth righteously. The evening of the 18th, listened to a discourse by Eld. H. F. Carpenter, founded on Luke xxiii, 42. Quite instructive remarks were made, and some good criticisms offered on the text.

The 19th, proceeded on my journey, and arrived in the evening, cold and weary, at Bro. C. K. Farnsworth's, where I was kindly received and cared for.

The 20th, Bro. Andrews, Howard, and Bro. and Sr. White arrived, weary with the journey, but in good spirits. The 21st, Sabbath morning, met at 10 o'clock, and listened to remarks by Bro. White. In the afternoon, Sr. White gave a stirring testimony which, in connection with Bro. White's remarks in the morning, was adapted to the necessities of the brethren present. Bro. and Sr. W. occupied most of the time the following day, bearing their testimony with clearness and power. In the evening, met again, when faithful and urgent appeals were made to the halting and erring ones to move forward in confessing their neglect of duty, and the wrongs they had done, and forsake them at once by turning to the Lord. Some difficulties that had existed in some minds were in a measure removed by the remarks of Bro. A. and Bro. and Sr. W.

Meeting in the forenoon and evening to-day, the 23d. The Lord assisted his servants to press their testimonies upon his people to embrace the truth in the love of it, and show that they did so by stepping out of the way of God's work.

Meeting in the evening, the 24th. The appeals of Bro. Andrews and Bro. and Sr. White seemed to increase in earnestness and power. The Lord did draw near.

The 25th, met again at 10 A. M. The Lord so set home the testimony that a break was made. The erring began to show greater signs of repentance, and the children were moved to confess the Lord, and show a desire to be Christians. Thus the hearts of the fathers began to be turned to the children, and the hearts of the children to the fathers. Good was done in the name of Jesus.

The 26th, Bro. Andrews, with Bro. and Sr. White, start for their appointment in Vermont. I trust they will find matters in a more encouraging condition there, that their energies may not all be exhausted to arouse the church and correct wrongs. The Lord give them strength as their day demands.

Bro. Howard goes to Manchester renewed in heart, I trust, for the important work that is before; and I am left here for a few days to help on the work. My poor heart has been admonished of the importance of leaning more confidently on the Lord. With all its trials, this meeting has been a help to me. I hope to do my work with faithfulness.

P. C. RODMAN.

THE MESSAGE.

LORD speed thy glorious message,
Of mercy love and truth,
Where dwells an honest heart, in age
Or in the bloom of youth;
That all may hear thy warning call,
And hasten to escape,
The plagues which soon on those will fall
Who heed the call too late.

And though our faith be weak and small;
O give us hope's bright shield;
Lord of the harvest hear the call,
For laborers in the field.
O Lord, the glorious work is thine,
More messengers prepare,
That light of present truth may shine
More glorious far and near.

Raise up more messengers, O Lord,
If 'tis thy holy will,
That the glad tidings of thy word,
May sound o'er vale and hill:
Till thou a people shalt prepare,
Holy and pure and clean,
Clothed in thy righteousness so fair,
And cleansed from every sin.

Waiting to hear the Bridegroom's voice
To bid them hither come,
Ye blessed, ye my Father's choice,
Ye pilgrims now come home,
Unto the mansions I've prepared,
All glorious and bright,
For those who are made white and tried,
In whom I take delight.

No more to suffer grief and pain,
No more to meet with loss,
No more for my sake, suffer shame,
No more to bear the cross,
But with me reign a thousand years
As priests and kings on high,
Where God shall wipe away all tears,
From every weeping eye;

And then with me possess the earth
Refined and made anew;
Reserved for those of heavenly birth,
The Gentile and the Jew.
The praise and glory be to God
Who dwells and reigns on high,
Who gave his Son to shed his blood
That we might never die.

M. WILCOX.

Tuscola Co., Mich.

Conference Department.

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

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

From Sister Waggoner.

DEAR BRETHREN AND SISTERS: I have not enjoyed the privilege of meeting with those of like precious faith since the Lovetts Grove Conference which was held on the first Sabbath and Sunday of August last. But I would say that although alone, my heart and hand are still with this people to go to Mount Zion.

My mind is often confused on the Sabbath on account of work and worldly conversation which is going on around me, yet I feel that I am doing my duty in caring for my parents in affliction; consequently I can look up and claim the promise which says "My grace is sufficient for you."

The time seems long since last I heard the fervent prayers and cheering testimony of the people of my choice. But I can say that I share in the blessing of God when I bow before his throne and call upon his name in faith. It is a consolation to think that our Father knows what is best for us. I do not feel discouraged, although trials seem severe and no one to whisper courage. But I am resolved to strive to do right under present circumstances and wait patiently till the Lord in his providence permits me again to meet with his people.

My heart is often touched while hearing the sighs and groans of the suffering. It is then I love to think of the better land whose inhabitants shall no more say I am sick, but all will bloom in immortal youth.

Here in this world we may be wanderers and feel that we have no abiding place, but if we are faithful unto the end, we can enter through the pearly gates of the New Jerusalem and know that its glories and beauties are ours to enjoy forever. Blessed thought that it is possible for unworthy me to overcome through the blood of the Lamb and the word of my testimony, and I have a place with the redeemed at last. But I realize that I too often forget to watch, and thus yield to temptation. Too often I lose sight of the prize, yet I am cheered with the thought that we have an High Priest that can be touched with the feelings of our infirmities, even who was tempted in all points as we are, yet without sin. I feel that he is the friend I need and I will cast my care upon him. While seeing others from day to day partaking of unhealthy food, I can say that I love the health reform and am very thankful for what it has done for me.

I hope to have an interest in the prayers of God's people, especially of the church at Battle Creek, that I may be disciplined by the trials through which I am called to pass, come off conqueror and be saved when Jesus comes.

Your sister in hope,

M. E. WAGGONER.

Columbus Grove, Ohio.

From Sister Sturges.

DEAR BRETHREN AND SISTERS: Time after time has my lonely, anxious heart been encouraged by the weekly visits of the Review; and it is with thankfulness that I again acknowledge how bountifully the Lord has dealt with me. Since I have adopted the health reform, my health has been unusually good. Sleepless nights and languid days which used to be so frequent, are now scarcely thought of. I find by experience that a person can enjoy a simple vegetable diet and grow strong and healthy upon it. How good the Lord is to us who have so long lived in rebellion, refusing to keep his commandments and observe his laws. With peculiar tenderness and love he has led me along through severe trials and dark temptations, pitying my weakness, forgiving my sins each time, opening the way before me, and dispersing my gloomy fears by his glorious presence.

Lonely fellow-traveler with me to Mount Zion, you who earnestly desire a title to the promised inheritance, take courage, be faithful till the Master comes, and your reward is sure. Toy not with earthly pleasures; for, like a bubble, they burst, and all is lost. Double your diligence in seeking eternal life, and you will obtain that good part that can never be taken away.

Let us all who have heeded the third angel's message, seek with renewed zeal to know more of the things of the kingdom, and as we apply our hearts and minds to this great work, let us see to it that we let our light shine before those who have not a knowledge of the truth. It may be a few may be wise, give up their errors, and embrace the truth. When I think of Jesus the Son of God after all he has suffered, now clothed in spotless purity, sitting at the right hand of the Father, interceding for us, I feel more and more determined to overcome. Then I shall have part in the first resurrection. I shall see Jesus when he comes again. I shall be like him; for I shall behold his glory and be satisfied.

Yours striving for the kingdom,

EMMA E. STURGES.

Fairfield, Conn., Dec. 27, 1867.

P. S. Any Sabbath-keepers passing through this part of the State of Connecticut, are kindly invited to stop and see us. They will receive a cordial welcome.

E. E. S.

From Sister Johnson.

My interest in the cause of truth is, I trust, as great as ever, and I believe I realize more fully than ever my own weakness, and the greatness and goodness of God in these last days. Can we not discern the signs of the times? I think we should, when we see them fulfilling every day.

The Sabbath is observed in this section of country, to a considerable extent, by the Seventh-day Baptists,

yet there is not that zeal manifested by them on the Sabbath question, as among our people.

When I see the young who profess to be followers of Jesus, so careless of the things that pertain to everlasting life, my soul cries out to God to keep me unspotted from the world, and let not these things move me.

The health reform I most heartily endorse, and am trying to live it out the best I can. I take the Reformer, and am much pleased with the good instructions given, and trust I may be benefited by the perusal of its pages. I beg an interest in the prayers of God's dear people, that I may be able to overcome all the evils that beset me, and finally enter the New Jerusalem.

Yours in hope,

ANGIE JOHNSON.

Farina, Ill.

From Bro. Macomber.

BRO. SMITH: As there is a portion of our paper designed to fill the place that the conference or social meeting does in the worship of God, I would devote a few moments with my pen in the way of experience and exhortation to my dear brethren and sisters scattered abroad.

Undoubtedly you are aware ere this that Satan, who has caused so much trouble in the world, is still on the alert. I am convinced that he is exerting all his influence and power among the remnant that are keeping the commandments of God and the faith of Jesus. If he undertook to tempt Jesus our Lord, will he not try us? Most assuredly he will; and that he is now doing.

Has he power to make any of us believe that those whom God has called out in this great work of proclaiming the third angel's message are publishing error to some extent? I think he has. I speak of myself. I recollect when the third angel's message first began to be sounded, those upon whom God had laid the burden of the work, were considered the offscouring of earth, were ranked among fanatics, considered deluded, and branded as proclaiming error to the world. I, being young, and having confidence in those who considered them as such, and not informing myself on the matter, allowed a wicked prejudice to seat itself in my mind, which I suffered to remain for a long time. Being connected with the Advent movement since 1842, I felt an interest in the questions that were raised. Referring to the matter, I examined for myself, and found to my satisfaction that this despised people had the truth of God; and the truth, as they preached it, was an unbroken chain from the first of the great Advent movement in 1842, up to the time of my embracing it; and I so consider it to this day, through the evidence I have found in God's word and the influence of his Holy Spirit, and the fruits that I have seen. I am very thankful to my Heavenly Father, that he, seeing me in the way, led me to the true fold. Prejudice fled from my heart, the good Spirit took its place, and I rejoice in the God of my salvation.

Now that same evil influence is still at work. The same Satan is trying God's little ones. He says to you, my brother or sister, The health reform is carried to an extreme. He whispers in the ears of some who are not decided to adopt the dress reform, How strange you will appear to the world; and you admit, at once, that his advice is better than the advice of of your dear, wayworn messengers.

My dear friends, be not deceived, God is not mocked. They that sow to the flesh shall of the flesh reap corruption; they that sow to the Spirit shall of the Spirit reap life everlasting. May God help you to examine for yourself, decide soon, labor for God and be saved.

E. MACOMBER.

Ashaway, R. I., Dec. 28, 1867.

From Sister Lucas.

BRO. SMITH: I want to just say through the Review that I am becoming more and more interested in it, as I peruse its columns from week to week. I find it bountifully laden with healthful food from my Master's table. I can truly say that I am thankful that it ever found its way to my dwelling. I still love the Lord's Sabbath, and am trying to keep it as well as I can. I was very forcibly struck with the article in Review, No.

21, last volume, on all having a duty to do. It went home to my own heart, and the response was, Let none of us shrink from duty because some brother or sister has a greater gift, and can write more to edification. If we have but one talent, let us improve upon that, so that when the Lord comes, we may hear it said, "Well done, good and faithful servant, enter into the joy of thy Lord." Now, unless we do well, we shall never hear this said to us. The Lord will not require more of us than we are able to perform. The language of our hearts should be, "Lord, what wilt thou have me to do?" I feel that I have much to overcome, that I may be prepared to enter in to the marriage supper of the Lamb. Pray for me, that I may so live out the requirements of God as finally to be found with the remnant who will stand upon the sea of glass, having harps in their hands.

N. J. LUCAS.

Maine.

From Sister Lindsey.

DEAR BRN. AND SISTERS: The prophet foresaw a time when they that feared the Lord spake often one to another. I firmly believe we have reached that time, and I want to be numbered with the people who fulfill this prophecy. I will therefore speak, first, of what the Lord has done for me. The past two years of my experience have been spent in self-examination, self-abasement, much doubting, many fears, almost despair amounting to semi-infidelity; then, after a long conflict, and after having been driven by anxious care to a throne of heavenly grace, all my doubts, fears, dependency, and infidelity vanished, and were lost in the light of my Redeemer's smiles. Bless his name! But a sense of my unworthiness remains. Why Jesus loves me, I cannot tell. I only know that he does love me.

I will also speak of what the Lord has done for us as a people here in Ulysses. Some time ago we met and disbanded. Brethren had sold their farms and moved away, until but one family retained their home near where our meetings had formerly been held. That family was ours, and we were determined to leave here, and locate where we could enjoy church privileges, but, as Bro. C. G. Daniels says concerning himself, our prospects in that direction always failed, and our way was mysteriously hedged up. But we begin to see why. The Lord would preserve his name, even here among the Allegany Mountains. Brethren from other places have come here and located, and our meetings are excellent. Bro. Fuller met with us last Sabbath, and aided us in re-organizing, which he has probably reported before now. Our prospects are brightening. Praise the Lord!

SARAH A. H. LINDSEY.

Ulysses, Potter Co., Pa., Dec. 26, 1867.

From Bro. Morse.

BRO. SMITH: The Review comes to us, from week to week, filled with rich instruction and valuable thoughts from the pens of different ones. With many, I am acquainted, which makes it still more interesting to me. Of late I have read from the pens of some whom I had not heard from for years. Especially was I rejoiced to hear again from Brn. F. Wheeler, and S. W. Rhodes. Well, the thought came to my mind that, perhaps, they with others would be glad to hear from me.

It has been nearly three years since any communication has appeared in the Review from me. It has not been because I had no interest in the paper, or entertained an unwillingness to contribute to encourage its conductors or readers; but the sore trials and afflictions through which we have been passing, have nearly unmanned me at times, and I have been entirely unfit to write, and indeed feel very unworthy to do so now. But I wish to say that my sympathies are fully with this people. I wish to be willing to suffer with them, bear my part of the trials and responsibilities, and share in the inheritance which will be given to the good of all ages. It has been with deep interest that we have read Testimonies No. 11, 12, and, especially, 13, and also the reports, from week to week, from Bro. and Sr. White since they have been raised up from their affliction. We have also been glad to hear from many others who are laboring with success to spread this solemn message.

Dear brethren and sisters, the trials through which we have been passing have done us good. At least I can say that I have learned a lesson, which, perhaps, I could have learned in no other way. And the burdens which have seemed heavy to bear so long, are being taken off, or being lightened, for which I praise the Lord.

Our last Quarterly Meeting was one of much profit to us here. Bro. Ingraham was present to preach the word, also to counsel and instruct us. We could adopt the language of Bro. Amadon in Review, No. 25, Vol. xxx. "We trust that, as a general thing, the church is trying to dig deep, lay the foundation sure, and get ready for the appearing of the Son of God. But this is not true with all. Some do not seem to get much burden in the present work of confessing, agonizing, and drawing near to God. Still we pray that God in his sovereign mercy will pity such, and open blind eyes, and soften hard hearts." Let the sad experience of the Deerfield church during the last two years be a lesson to others. I would add that we are very thankful for the light which is shining out upon the health reform. It has been of much profit to us, and we feel that we want others to be benefited also. I feel determined to come up fully to every test, and try to learn what is God's will concerning me, and do the same.

In hope of eternal life, WASHINGTON MORSE.

BRO. A. B. BRANT writes from Faribault Co., Minn.: The question was once put to our Lord, "What shall this man do?" He replied, "What is that to thee? Follow thou me." The above question by Peter, and answer of our Lord, have been forcibly brought to my mind of late, by being twice asked what I thought should be done where the heads of a family were divided in regard to keeping the Sabbath. They say that it tends to destroy the Sabbath for the children, so that they regard neither day as sacred. It seems to me that the above answer of Jesus is applicable to all those who fear to obey God because of consequences. If we felt as we should, God's right to command and our duty to obey, our only question would be, "Lord, what wilt thou have me to do?" It does seem to me that any parent with the word of God as his or her guide, can easily make a child see that there is a positive command for the seventh-day Sabbath, while there is no Scriptural authority for the first day as the Sabbath. But they cannot so easily incline the heart to obey that command. That, they can ask God to do, and leave the event with him. And oh! what ground for faith to stand on, is the word of truth, "If ye shall ask any thing in my name, I will do it." Immediately following, he says, "If ye love me, keep my commandments."

SISTER E. LOOMIS writes from Licking Co., Ohio: It has been one year and six months, since I was led into the light of the present truth. Ever since that time, I have been trying to keep all the commandments of God, and the faith of his dear Son. I can say that I now see and understand my Bible better than I ever did before, but I am often brought to exclaim, Can it be possible that such a poor, sinful worm of the dust, as I am, can ever be made fit to stand on that beautiful sea of glass? Yes, praise the Lord, I have the promise, if faithful, of being one of that number that will be caught up to meet the Lord in the air, and ever be with him. I must watch more and pray more. I have dedicated my all to the Lord. I am willing to become little or nothing, for the sake of my Saviour. If we would take Jesus for our pattern, we must avoid all foolish talking, jesting, and joking, lead a sober, quiet life as it becomes followers of Christ. As we profess to be looking for his coming, let us trim our lamps anew, put on the wedding garment, and be prepared to see the King in his beauty. Glorious thought! It lifts my spirit above all earthly things to think our Lord has gone to prepare such a home for us. Is it not worth striving for?

BRO. E. O. JONES writes from Lapeer Co., Mich.: It seems to me that there is no portion of God's word to which the people of God should give more heed, and strive harder to live out, than that found in Ro-

mans, chapter xii, entire. Let us all study it carefully. Its exhortations are to you, they are to me. Let us all profit by them.

BRO. J. D. HULL writes from Henry, Ill.: I have long desired to speak through the Review and tell a little of my experience, trials and determinations, and the goodness of God to me. While reading in Testimony No. 13 that but a small portion of those who believe the truth will be sanctified through it, and be saved, my mind was carried back a few years in the past, when every member of my father's family, of which eight are now living, could rejoice together in keeping the commandments of God and the faith of Jesus. But alas! only two or three at most remain steadfast. Some have gone into infidelity and Spiritualism, while the rest are now taking an active part in the Iowa defection. And it has been with no small struggle that I have gained the victory in battling the dark influence of the latter. Inducements have been held out, and various plans devised to prejudice my mind against the proceedings of S. D. Adventists. Letters have been written to me that visions had been had about me that I could never be saved, and that the Lord would come before 1868, and now, contrary to this vision, they were putting it off still further in the future, &c. These are a part of the many like plans that Satan has used to try to overthrow me. But these things only strengthen my faith in the glorious truths that I love. We are down in the sifting time; and it will only be through earnest, agonizing prayer, and entire consecration to the will of God, that we can escape the old serpent's beguiling influence. May each of us set a double watch over our own hearts and ask ourselves the question concerning the clause in Testimony No. 13, referred to above. Is it I? Truly it is I, either to be forever lost or to be eternally saved. Then let us strive for salvation. It may be we may gain eternal life; and we can no more than lose it if we strive for it.

Slander.

He who steals my purse steals trash,
But he who filches my good name,
Takes that which do not enrich himself,
But makes me poor indeed.

A slanderer God doth detest, and him who sows seditions,
And who of mere conceit doth raise a foul and false suspicion.
And him that bears a tale about or takes it of another,
Whereby he doth calumniate or villify his brother.
When men fall out, most commonly they run upon this rock,
They rail, revile, and slander raise, and scornfully do mock.
The errors of the little tongue are great and manifold,
I never yet had strength enough this slippery cack to hold.
To backbite is a wicked thing, and darkly to defame
Another man, whom openly I dare not thus to blame.
A sinner that is penitent, whose fault I understand,
Before I would disclose the same, I should cut off my hand.

Believing, but not Understanding.

"I WILL not believe anything but what I understand," said a self-confident young man in a hotel one day.
"Nor will I," said another.
"Neither will I," chimed in a third.
"Gentlemen," said one well known to me, who was on a journey, and who sat close by, "do I understand you correctly that you will not believe any thing that you don't understand?"
"I will not," said one, and so said each one of the trio.
"Well," said the stranger, "in my ride this morning I saw some geese in a field eating grass; do you believe that?"
"Certainly," said the three unbelievers.
"I also saw the pigs eating grass; do you believe that?"
"Of course," said the three.
"I also saw sheep and cows eating grass; do you believe that?"
"Of course," was again replied.
"Well, but the grass which they had formerly eaten had, by digestion, turned to feathers on the backs of the geese, to bristles on the backs of the swine, to wool on the sheep, and on the cows it had turned to hair; do you believe that, gentleman?"
"Certainly," they replied.
"Yes, you believe it," he rejoined, "but do you understand it?"

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 14, 1868.

WAITING FOR CHRIST.

SUCH is the position of the people of God whose lot is cast in the present day. We are looking for that blessed hope, and are fully aware what it is to be in the patient waiting for Christ. We are like the tempest-tossed mariner, who has long rocked on the restless wave, and is now just coming into port. But as the care-worn sailor's dangers increase as he nears the harbor, so the Christian on the voyage of time finds new difficulties as he is about to moor in the haven of endless rest.

The wrath of the dragon was never stirred as it will be in the last time. Every scheme to decoy poor souls from the true faith, every stupefying potion that lulls into carnal security, and every wily trap to ensnare the unconsecrated, will be successively tried by the great arch-deceiver. In these times, the people of God should have their eyes open. The Devil is on the alert; we must watch. Temptations prevail; we must pray. The enemy's forces are organizing and preparing for a grand attack; we must beat up fresh courage, rally our strength, and make ready for the onset. Who will do it?

G. W. A.

A FATAL ADMISSION.

A WRITER in the Banner of Light, of Dec. 28, 1867, makes the following admission:

"In our present state we are not conscious of having pre-existed elsewhere; and the evidence that we shall elsewhere be conscious of having existed here, is not strong enough to be conclusive."

If the writer of the above, after having thoroughly examined and sifted the "Spiritual philosophy," cannot find evidence "strong enough to be conclusive," that departed [?] spirits are conscious of having existed here, what, then, becomes of the doctrine of spirit manifestations?

If those who purport to be the spirits of our dead friends are not conscious of having existed here, then they are a pack of lying spirits, for a communication is rarely received without some allusion being made to a previous existence on the earth.

Is it not astonishing that such admissions as these do not open the eyes of candid Spiritualists to the fact that they are "giving heed to seducing spirits and doctrines of devils?" yet, such is the hold which this last great delusion of Satan has upon the minds of its devotees, that it is almost impossible to become extricated from its toils.

Reader, receive the love of the truth, by going "to the law and to the testimony," that you may escape in the day of wrath which is now impending.

W. C. G.

ROBBING GOD.

"But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." 2 Cor. ix, 6.

The other day I was struck with an impressive fulfillment of this text. One year ago, in the same church, one brother put down his property on s. b., at \$1200, the full value. Another brother I could not prevail upon by any argument to give any thing. He was in debt, he said, but hoped to be able to do something next year. So I happened to reorganize s. b. there again at the end of the year. The first brother promptly put down his property at \$1500. This was gaining \$300, during the year. I asked the other one how much he would do this year. He replied, "Oh! nothing; I am poorer than ever." So much for robbing God. It does not pay. "The liberal soul shall be made fat."

D. M. CANRIGHT.

REPORT FROM BRO. MATTESON.

I HAD much difficulty in obtaining a house in this place (Thompsonville, Wis.,) to hold meetings. In one district, the clerk said he would do all in his power against me, and used the most abusive language. I

tried another place, and failed. I tried the third one, and got a school-house in a very convenient place. This town is extensively settled with Danes and Norwegians. This is an important point. The emigration goes largely through this place. It is a stronghold of those who oppose us. The time has come when an effort must be made. Much patient labor is needed, but we will try to leave no stone unturned till all who will hear shall be faithfully warned by the last message of mercy.

Dec. 24, I commenced meetings. Only a few came. Two days later, a Mr. Hansen sent word all around that he would come to meeting and speak against me. The house was crowded. After meeting, he wanted to quarrel with me all night. I refused. He opposed on the immortality question. I offered to discuss the question with him four evenings. But he would not. He appears like one of these untamable spirits, which will neither submit to order nor rule. He preaches every Sunday to a little party which follows him. He said he would come and make questions. I then told him to come Monday evening. Friday night, I spoke to a well-filled house on the question. Sunday, he spoke against me in a violent manner, in the Baptist meeting-house. I knew nothing about it till afterward. Monday, he appointed meeting just previous to my meeting, in the same house where I preach. I just got the news time enough to go. He was tamed a little by my presence, and did not use quite so many "wolves," "deceivers," "false prophets," &c., as before. When he was through, I reviewed him. The house could not contain all that came. Many were thus brought out to hear, and it was a good move for the cause. He dwelt chiefly on eternal torment. The Lord gave good liberty to present the truth in a clear light. This evening was a turning-point with many. After I had spoken, he commenced again, and tried to blame me. I replied. Again he asked for fifteen minutes. He spoke in a confused manner, and I replied. This ended his attempts, and he said he would come no more. He was very sober, and said I preached much good doctrine, and it was well if people could be turned to the Lord. One man said I had been driven away from Racine. He answered, that that was no bad sign, for the Scripture saith that the righteous must suffer persecution.

Since then, the meetings have been better attended than at first, and the interest is increasing. The Lord has blessed us with solemnity and clearness, but still we long for much more of the converting power of his Holy Spirit, that his name may be glorified, and sinners prepared for the great and dreadful day of the Lord. Pray for us.

JOHN MATTESON.

Thompsonville, Racine Co., Wis.

MEETINGS AT HARTLAND AND NORRIDGEWOCK.

Dec. 23-25, I spent with the church at Hartland. A few were becoming backslidden, others needed some advice, reproof, &c., but the most of them appeared to be doing well. They have had but little preaching for the past year. Those who had opposed different parts of the message had to confess that they had lost their faith in God by so doing, and had backslidden. There were several forcible illustrations here of the evil of speaking against, and opposing, things in this work which we do not readily understand. We are not at liberty to talk out our unbelief everywhere we go, to brethren or to unbelievers. By so doing we soon lose the blessing of God. These things were seen and acknowledged by the most of those who had done this harm. I think that our meetings were very profitable, being wholly meetings of inquiry. These are very useful and necessary for the health of any church.

We re-organized s. b., and Eld. Goodrich stayed to attend the ordinances with them, as we did not have time to do so while I was there. At the close of the meeting we unanimously passed the following resolutions, which I think will be of great benefit to them:

Resolved. That we have a meeting of all the Sabbath-keepers here at 10 A. M. on the first Sundays in April, July, October, and January, and that we pledge ourselves to attend promptly, if possible, then and there to attend to the following points, viz., 1. To ascertain who, if any, is in trial, who has neglected

duty, or who has backslidden, and what is the cause. 2. Who should be added to the church, or who should be expelled, if any. 3. To attend to the ordinances. 4. To pay our s. b.

Resolved. That every member who cannot be present, be requested to report to the meeting by letter.

Dec. 27, to Jan. 4, I was with the Norridgewock church. We finished re-organizing s. b., so that it now amounts to over \$400. Our meetings were some different from those which we held at the other places. As the church was large, it would take a large time for each one to speak and then for me to make remarks to them; so about a third of the church assembled at a time, at a private house, and we had a very plain, social talk with them about the faults and errors of those present. This I found to be very profitable. As we were not in a formal meeting, all felt free to speak as they thought best. Reproof, advice, and counsel, were taken by all with a spirit of meekness and candor that pleased me much. On the whole, I think that this church is growing in grace and in the knowledge of the truth. One made a start, and two more were taken into the church. Another deacon was chosen. Resolutions similar to those passed at Hartland were also passed here.

We closed this series of meetings, Sabbath, Jan. 4. After fasting and prayer, we had a sweet and profitable social meeting in the forenoon, and closed with celebrating the ordinances. All agreed that it was a very profitable meeting. To the Lord we return thanks for it.

D. M. CANRIGHT.

Jan. 5, 1868.

ORDER.

"And the elder shall serve the younger." Gen. xxy, 23.

These words plainly teach us an exception to an established order which ruled in the family. We have not quoted them for the purpose of entering into a consideration of any question of election, but for the purpose of making them the foundation for a few remarks upon an evil which we think is constantly increasing in our time. We allude to the custom of making a pet of the youngest child in the family and causing all the rest of the children to do obeisance to him, to yield to all his desires and to obey his slightest wish. Go where you will, and you almost always see this. Is the attention of visitors called to any member in particular, it is to the youngest. He is praised, he is petted, his traits are extolled, his smart sayings are repeated. Do the children desire to all enjoy a plaything at the same time, or a privilege, it is to him all the rest must yield, instead of all yielding to the elder, and then he be taught to show love and kindness to the younger.

We might enlarge on these points, but the effect is that to which we wish especially to call attention. We believe that from the first God designed that the first-born be entitled to peculiar advantages and special privileges which belong to no other member of the family, Gen. iv, 7, one object being to cultivate in children reverence for age as well as establishing order. And what more beautiful sight than is presented by that family where the younger children yield submission to the elder second only to that yielded to their parents, and where the elder acts with kindness and self-denial. And is it going too far to conclude that the disrespect to age, and disregard of the rights of older persons, so common in these last days with the young, is due in a great degree to this perversion of God's established order?

I have seen parents who were always all smiles and kind words to the youngest, and harsh and stern to the elder, and compelling him to always yield to the younger, and I have marked, as a result of this, the loss of the manly feeling in the elder children, and a feeling of inferiority and cringing in the presence of inferiors, the consciousness of manhood lost; while I have seen the youngest grow up disrespectful, selfish, tyrannical, to the sorrow of the poor parents, and the loss of the love, esteem, and respect of all about them, with their own happiness marred by the rough knocks they receive in consequence of this misfortune, this defect in their early training.

H. C. MILLER.

MICHIGAN CENTRAL RAILROAD.

On and after Monday, Dec 30, 1867, Passenger Trains will run on this road as follows:

GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	7:10 A.M.	11:00 A.M.	5:35 P.M.	10:30 P.M.
Battle Creek,	1:35 P.M.	3:48 P.M.	11:15 P.M.	3:40 A.M.
Chicago, Arive,	9:00 P.M.	10:00 P.M.	6:30 A.M.	11:00 A.M.

GOING EAST.

Chicago,.....	4:30 A.M.	7:00 A.M.	4:15 P.M.	9:40 P.M.
Battle Creek,	11:45 A.M.	1:05 P.M.	10:38 P.M.	4:50 A.M.
Detroit, Arive,	5:45 P.M.	6:10 P.M.	2:45 A.M.	10:00 A.M.

News and Miscellany.

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

—The Maine Farmer is thus sarcastic on the present ridiculous style of ladies' bonnets, or rather that which supplies the place of bonnets. It recommends country ladies who wish to keep up with city fashions to take a medium-sized pumpkin seed, carefully cut out the meat on the under side, put a narrow strip of fur around the edge, and fasten the strings to the sides, and they will have a bonnet in the pink of fashion. The broad end of the bonnet should be worn in front, to keep off the sun and wind.

—The Legislature of Tennessee has passed a bill abolishing all distinctions of race or color. This action makes that State the most perfect Republic in America—even more so than Massachusetts.

—Russia is said to be preparing for war, and has so concentrated her armies as to be in a position to send 200,000 men to the Turkish or Austrian frontier at a few days' notice. A Russian newspaper says: "Our Government may continue to circulate peaceful phrases among the public in Paris, London and Vienna, but we know here that war is imminent."

—Report says that since November 18, when St. Thomas was convulsed with a terrific earthquake and hurricane, no less than five hundred distinct shocks have been felt by the residents of that island. But earthquakes seem not to be confined to St. Thomas—more recently they have occurred in divers places nearer home—in Canada, in Vermont, and in Northern New York, although no damage was done in these places, beyond rousing numerous frightened people from their slumbers. Nature certainly appears to be in an unstable and excited state, and many nervous people begin to quake in their shoes. Nobody can predict what is to be in the future; but up to present date, in our country at least, earthquakes can not compare with locomotives as "engines of destruction." Indeed it would seem far more safe to take a house in St. Thomas, than to take a car on almost any of our railroad routes. Scarcely a day passes without adding to the list of "accidents," and "railroad disasters" are fast becoming—as "boiler explosions" were a short time ago—part of the regular and standard "news of the day."

—An eminent physician of the last generation, speaking of the progress of medical science in his day, said: "When I graduated, I had a dozen remedies for every disease; when I retired from practice, I had a dozen diseases for every remedy."

The Fenian Movements.—Our English friends laughed at us a good deal during the early years of the rebellion, for our dread of masked batteries and gun-boats; they are now having a more ridiculous panic over the warlike demonstrations of the Fenians, who are represented as endeavoring to blow up the gas-works of Glasgow and Warrington, and who have been using the postal system and officials to circulate torpedoes which have exploded on the opening of the envelopes containing them. In Canada the excitement has been not less intense and comical, and on Christmas last the citizens of Montreal chiefly employed themselves in watching the English Cathedral and the water-works, to prevent the Fenians from blowing them up. The Parliament of the New Dominion, which adjourned on December 23, passed several bills for protection from Fenian invasion from the United States.

The Roman Question.—What is to be done with or for the Pope is very much disturbing the quiet of both France and Italy. Angry debates in the French Chambers and a dissolution of the Italian Cabinet have resulted from the effort to settle the issues growing out of the late attempt on Rome. So strong was the feeling against France in the Italian Cabinet and among the Italian people that General Menabrea, the Premier, a conservative and friendly to France, was compelled to resign. King Victor Emanuel, again disregarding public opinion and the counsel of a majority of his Cabinet, refused to accept his resignation, and ordered

him to form a new Cabinet friendly to France. A dissolution of the Italian Parliament was also contemplated, on December 26, in order to place the issues clearly before the people.

The Last Revolutionary Pensioner.—Announcement is made of the death of Mr. Samuel Downing of Amsterdam, New York, on the Mohawk river, aged 105 years. In the convention of New York in 1821, for the revision of the Constitution, Mr. Van Buren said, "In fifteen years the grave will have covered all those who now survive,"—a prediction from which no one expressed any dissent. Time has shown how little any of us know how long we have to live.

Wonders of Telegraphy.—On the 30th of July, 1866, Mr. Cyrus W. Field received by the cable a message of congratulation from Mr. Ferdinand de Lesseps, the projector of the Suez Canal. It was dated at Alexandria in Egypt at half-past 1 p. m., and received in Newfoundland at half-past 10 a. m. the same day. Let us look at the globe, and see over what a space that message flew. It came from the land of the Pharaohs and the Ptolemies; it passed along the shores of Africa, and under the Mediterranean sea more than a thousand miles, to Malta; it then leaped to the continent of Europe, and shot across Italy, over the Alps and through France, under the English Channel to London; it then flashed across England and Ireland, till from the cliffs of Valentia it struck straight into the Atlantic, darting down the submarine mountain which lies off the coast, and over all the hills and valleys which lie beneath the watery plain, resting not till it touched the shore of the New World. In that morning's flight it had passed over one-fourth of the earth's surface, and so far outstripped the sun in its course, that it reached its destination three hours before it was sent! To understand this, it must be remembered that the earth revolves from west to east; and when it is sunrise here, it is between 8 and 9 o'clock in Egypt; and when it is sunset here, it is nearly 9 o'clock in the evening there.—*Independent.*

The Pope as King.

THE "Italian question" is neither settled nor likely to be settled for a long time yet. The French army remains at Civita Vecchia, the port of Rome; Tuscany is a camp with an army of fifty thousand Italians; Menabrea and his ministry are denounced and despised; the cities received and buried their dead citizens from the late battle-fields with the most solemn and universal respect; and the party of action feel that they have lost the King, with all the advantage that he was to them. The Pope remains at Rome, virtually guarded by France. But while the feeling of the people is profoundly excited, there seems to be no leader who can wield Italy with sagacity and power. There is all the familiar rhetoric of revolution and reform; but the Papal throne still stands, and while it stands Italy can not "do for herself."

The difficulty is not simple. It would be so if it were a question of politics merely. In that case nothing could be more preposterous than France summoning a European Congress to settle the Government of Italy. But it is a combined political and religious question. It is a question of the political status of the head of the Roman Church, and the Italian statesmen are traditionally Romanists, while the Italian people are actually so. They are at once ignorant and superstitious, and it is impossible for them to regard the question as political merely. It is, indeed, often so regarded elsewhere. Intelligent journals ask why, in the name of justice, PRUS THE NINTH should be King of Rome if the Romans do not want him as King? But they forget that the King of Rome is the father of the French and Austrian and Spanish and Italian faithful, and that the Governments of all those countries do not wish to alienate the priesthood which directs the faithful, and must, therefore, incline toward the policy which is agreeable to the priests. Now, the priests feel that a certain visible royalty is very essential to the due impression of the supreme Pontiff upon the minds of the faithful; and those minds, therefore, regard a movement against the temporal sovereignty of the Pope as irreligious and wicked.

That there are many enlightened Romanists even among the Italians who believe that a separation of Church and State would be better for both, is very possible. But that is the result of sound political thought and study, and how could they prove it to be the mass of the people against the influence of the priests? The Pope, therefore, remains upon his throne not because his seven hundred thousand subjects wish him to remain, but because Romish Europe is unwilling that he should become in external position what a bishop or archbishop is. And not only is there this ecclesiastical reason for his remaining, but his abdication or removal would be so momentous a step out of the traditional and established order that none of the existing Romish governments wish to take the chance. It would be opening the gates, and what foe may be without who can tell?

The proposition which is sometimes gravely made that the question shall be put to a vote of the Roman

people is, under the circumstances, very much like a suggestion that the people of the District of Columbia should decide whether the President should continue to reside in Washington, or Congress to make the local laws. These are national not District questions. And with a similar conviction European Romanists feel that the temporal position of the Papacy is not a question for the seven hundred thousand of Romanists in Rome, but for the millions and millions of Romanists all over the world.

Whatever Louis Napoleon's theory or motive may be, France has lost Italy as an ally. The *Francessi* are becoming as hated as the *Tedeschi* were. Louis Napoleon has outraged the party of action, insulted the Government, and attached himself solely to the extreme reactionists; the ultra Tories; the children of the Holy Alliance. In the quarrel between France and Italy, Bismarck remains passive, for he at last appreciates the force of the religious view, and has no wish to precipitate a religious war.—*Harper's Weekly.*

The Central Pacific Railroad.

The first train of Cars reaches the Summit of the Sierra Nevada, and passes through the Tunnel.

Special Correspondence of the Chicago Tribune.
SACRAMENTO, Cal., Dec. 9, 1867.

THAT which was declared to be impossible by nine-tenths of the people of this coast four years ago, and by none so strongly as by those whose opinions were supposed to be valuable, has become an accomplished fact. The locomotive has climbed to the summit of our Sierra Nevada Mountains, and has passed through the great summit tunnel and for some distance beyond, on the line of the Central Pacific Railroad.

On Saturday last, the 7th instant, the great pioneer feat was accomplished. I say pioneer feat, for though a private preliminary trip was made to the summit a few days before, yet the locomotive did not then pass through the long tunnel, the western mouth of which is about 500 feet east of the point of greatest altitude. (7,042 feet above the level of the sea), or nearly 1,000 feet higher than Mount Washington in the White Mountains.

The trip of Saturday last was a special one, upon which the members of the State Legislature (now in session) and the members of the San Francisco and Sacramento Pioneer Societies were invited, along with a host of the outgoing Union State officers and a like number of the lately-installed Democrats, who kindly relieved them of further trouble in discharging the duties of their respective offices. A large number of prominent citizens of Sacramento and San Francisco also accompanied the tourists, with a large company of ladies, and the usual delegation of members of the press.

Ten passenger, one open, and two baggage cars (the latter improvised into lunch cars), drawn by two powerful locomotives, left the Pacific Railroad depot at Sacramento at a quarter past seven o'clock a. m. The locomotives dashed along the level plains, over the American River and adjoining flats; past ranches and gardens; past herds of cattle and live stock of all kinds; over the fifteen mile tangent or straight line which occurs in the road; past Rocklyn with its granite quarries and the company's splendid repair shops; past the towns of Newcastle and Auburn, and through Clipper Gap where an immense amount of excavating was necessary, until the town of Colfax, was reached, distant fifty-four miles from Sacramento. This town, as your readers are doubtless aware, was named after Speaker Colfax who was here with his party when the road was opened up to it in 1864. Colfax was then the headquarters for the teamsters who carried goods from the railroad to all parts of the country, but this transitory glory was soon taken from it by the extension of the roads eastward. The town is still in a healthy condition, however, for it is the depot from which is shipped all the supplies for the unsurpassed rich quartz and gravel mines of Grass Valley and Nevada City. No stoppage was made at any station, but we rushed along past them all, and were greeted with the heartiest cheers and waving of handkerchiefs from the people, who had gathered on the platforms to see the cars pass and get a glimpse of the company in them.

Just above Colfax the American Canon and Cape Horn were reached, and a picture was uncovered to the tourist, the equal of which perhaps does not exist in the world. The canon is about five miles long and about four miles across from summit to summit. At the bottom it narrows down to a width just sufficient to allow the American River a passage. The depth of the canon from the railroad line is 1,600 to 2,000 feet perpendicularly. The sight is one of the grandest, and to weak-nerved persons the most terrifying, that can be imagined. It is a gigantic rift in the mountains, caused undoubtedly by a strange freak of volcanic action. Each side of the mountain is covered with the loftiest and straightest of pine trees, and in between their serried ranks the eye can discover, in the depths of the chasm, the brawling American River, faintly traced in what nature made a line of silver, but which prosaic

miners in their washings for gold have made a line of light mud-color.

Admiration of this wild and most magnificent panorama of nature's painting came audibly from each member of the company, and many calculations were made as to what would become of us if the cars got off the track and ran over the precipice, upon the edge of which the rails are laid. But Cape Horn and its startling views were soon passed, and up, up we went, our steam-fed horses waking up the echoes of the mountains with the clangor of their bells and the unearthly shrieks of their whistles. The great trestle bridge at Secret-town, one thousand feet long, and ninety feet in the center, was soon after reached, sixty-two miles from Sacramento. Just beyond it is one of the heaviest cuts on the road (Tunnel Hill Cut). This cut is 500 feet long and 115 feet deep on the highest side, and 450,000 cubic yards of earth had to be taken out of it.

Above Secret-town we passed the towns of Gold Run and Dutch Flat, both of which are supported by cement mining claims in their vicinity, which are worked by hydraulic power.

But higher and still higher is our motto, and onward we go, through heavy cuts, over immense fills, past deep precipices and towering peaks; through the first tunnel on the road, at Grizzly Hill, seventy-six miles from Sacramento. Just west of this tunnel the line passes and so closely to the banks of a steep precipice that an immense retaining wall of the best granite masonry, 300 feet long, and seventy-five feet high, had to be erected to hold up the grade. Blue Canon is passed here, and some of the grandest views on the road are seen in its vicinity. In coming up from Dutch Slip to this point, we attain the highest grade upon the road, 116 feet to the mile. The longest continuous stretch of this—the maximum grade allowed by government—is but 3 1-5 miles.

And now we have reached Emigrant Gap, where is yet seen the old trail, used by the pioneers who crossed the plains to the Pacific, in the early days of California. Many pioneers are aboard, and they have been watching for this spot, the difficulties of which tried their strength and patience to their utmost. In many places the trail winds up and down points that are but a few degrees removed from being perfectly perpendicular. Wagons had to be let down by check ropes wound round the largest trees, and had to be tediously pulled up accents by the same laborious and tedious process. "Tongue cannot tell," says a grizzle-bearded old man of the company, "what our party suffered in '49 in gittin into California from the lake above (Donuer Lake) and down through that place over there. We were short of provisions, and it was November, and cold enough. We felt the bottom of our stomachs and the end of the grease in our elbows often enough before we reached the Sacramento Valley below, I tell ye. It's easy to ride by these places on a railroad, but it was another matter to cross them in an emigrant party, with women and children to see to." Admiration of the men who encountered and overcame the more than Herculean difficulties that lay in the way of a railroad, all the way up from Colfax, was loud and constant, and all alike felt proud and grateful that the men who have had the work in charge were Californians.

But now we have reached Cisco, 92 miles above Sacramento, and within 12 1/2 miles of the Summit Ridge. A few minutes' delay and we are off again. From this point the eye rests on little but rocky desolation. True, the hardy pines still point their tapering fingers to the skies, and yellow-green moss fills the interstices of the rocks—both striving ineffectually, however, to hide the desolate face of nature. The road here runs along the granite walls of the Great Yuba Valley, which seems to have been chilled into stone by the keen air and snows of this Alpine region. Away beyond us granite peaks stretch upward, and away below us they are also discernible. Seven miles above Cisco we pass over two Howe-truss bridges, with arches. The main truss of the first is 208 feet long from center to center of abutments, and the whole structure rests on the best of granite masonry. The approaches are ninety feet long. Both bridges cross deep chasms, and are 120 feet perpendicularly above them. This was the first time a long train of cars had passed over these chasms, and the nervous, as they peeped down into them, doubtless asked themselves, "Suppose a bolt is loose, or timber unsound, and an accident happens, in what condition would we be picked up away down there?" But all such fears were needless. Each of the bridges is capable of supporting at least eight times the load that we put upon it, and the Central Pacific Company does not leave bolts loose nor use unsound timbers.

Two miles further on we reach Summit Valley, at the opening of which the whirr and noise of a large saw-mill is heard. This mill is capable of cutting 50,000 feet of lumber per day, and is one of a dozen large mills used in the service of the railroad. These mills are generally kept running day and night.

The road-bed, for some miles below Cisco up to the summit, is cut through solid granite, and is an everlasting one. It will require no repairs, and no slides can ever occur upon it. The work was expensive at the outset, but once built, it is done forever.

The weather, which had turned to a drizzling rain at Cisco, changed here to a storm of snow which mostly melted as it fell. The atmosphere was rendered dull and impenetrable by it, but still as we run along Summit Valley, heads were kept out of the windows, and the platforms of the cars were crowded with passengers, eagerly peeping through the snow to get a glimpse of the Summit Ridge. A new questioner came up every moment to know, "Is that point the Summit?" "There it is just ahead," at last was announced, and the folds of the Stars and Stripes planted on it came into view. As the locomotives rolled up the highest altitude upon the road, there arose such an exultant, patriotic, full-voiced American cheer as would have warmed the blood of the most cold-hearted person alive. We halted a moment at the Summit, and at the invitation of the Chief Engineer of the road I joined him and a few others to make the passage of the great Summit tunnel upon the pilot in front of the locomotive. We held on as best we could, for every place to which we could cling was wet and slippery with sleet. We were hardly fixed in our places, when the clanging of the bell beside us and a whizzing of escaped steam betokened motion again. A few turns of the wheels and we were rolling into the darkness and piercing air of the great tunnel. At first the novelty was pleasant, but when we had accomplished about a third of the distance through the gloom, it became oppressive, and in the thick darkness the wheels seemed to be going round but not propelling us forward. A ray of light could be seen at the eastern mouth of the tunnel, but it seemed no larger than a man's hand, and one felt as though he would never reach it. The whole affair was unearthly, and it was almost made devilishly so by the incessant clanging of the huge bell of the locomotive, the sound of which, striking the granite roof immediately above, came bounding back and made a clatter that ear in vain sought to escape. But in a few minutes, in reality, though it seemed an hour while we were in, we reached the far end of the tunnel and passed on through three others, making our final halt about a mile beyond the summit.

And so the trip was made, the summit of the Great Sierra Nevada range reached and passed, and the great tunnel passed through. The difficulties in the way of the Central Pacific Railroad are all practically overcome, for the road is nearly completed to a point thirty-six miles east of the summit, out of the Sierras altogether. From thence, to the western base of the Rocky Mountains, no difficulties worthy of the name are to be encountered. Soon, Virginia City and her mines, and Austin and Central Nevada will be reached, and ten quartz mills will be heard where one now is. Nevada's mines have gone ahead under a load of expenses that only the richest mines could bear up under. That State has been praying for the railroad for years, and now it nears her doors. Her progress will soon astonish the world, and she will be able to ship to China all the silver that Asia demands, and turn the tide of Asiatic supremacy from English into American channels.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DIED, in Mercer, Me., Sept. 8, 1867, of typhoid fever, Matilda, wife of Elijah Blaisdell, aged 61 years.

This faithful wife and mother was formerly a member of the Freewill Baptist church, with which she united at an early age. Within a few years prior to her death, she gradually lost her confidence in many of their traditions while the blessed hope of the coming of Christ and the resurrection of the dead were, from time to time, presented to her mind. For a few months previous to her death, her attention was called more particularly to the subject of the Sabbath. She often expressed her convictions that the seventh day was the true Sabbath, and her earnest desire to know and obey the truth in regard to it. Though on her death-bed she had to confess her lack of faithfulness to God many times in the past, yet she left an evidence that she will receive the crown of life when the Life-giver comes. May the Lord comfort the mourning husband, and sons, and daughters, with the hope of meeting in that world of which it has been said:

"No shivering limbs, no burning fever there,
No soul's eclipse, no winter of despair;
But breezes ever fresh with love and truth,
Shall brace the frame with an immortal youth."

Sermon by the writer, from 1 Thess. iv, 18.

J. B. GOODRICH.

DIED, in Marshall, Clark Co., Ill., of dropsical disease medically termed *anasarca*, Wm. Miller, infant son of H. James, and Rhoda Kittle, Dec. 15, 1867, aged one year 4 months and 8 days.

H. JAMES KITTLE.

Publication Department.

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

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. The Association has now a large and well-furnished office of publication, established in Battle Creek, Mich., and employs two steam power presses in carrying on its business. A meeting of the stockholders is held each year, at which a board of trustees is elected to manage its business, and editors chosen to conduct its periodicals, till the ensuing meeting. All persons employed in the publishing department, are engaged at stipulated wages, and all profits accruing from the business, are strictly applied by the Association to the carrying out of the object of its formation, and to its charitable uses and purposes. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

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

Regular price, \$3.00 per year, or \$1.50 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the *worthy poor*—free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

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

The Health Reformer.

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

The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 14, 1868.

We have no Bible Class Report this week, from the fact that the first Sabbath in the year, Jan. 4, was observed by this church as a day of fasting and prayer in view of the important year upon which we have entered. The day was occupied with one long meeting. After some remarks by Bro. Gage on Acts xxiv, 25, the substance of which, at our request, he will soon furnish for the Review, one hundred and thirty testimonies were borne. The meeting was one of interest. Many noble resolutions were formed and expressed. Each one seemed to be desirous of commencing the year aright, and making its days, weeks and months, all fruitful seasons of spiritual advancement and prosperity.

Meeting in Battle Creek.

ACCORDING to appointment, Bro. and sister White, and Bro. Andrews, met with the church here, Sabbath, Jan. 11. We were happy to welcome them once more into our midst, and listen to their stirring and instructive testimonies. We were glad to see Bro. and sister White give evidence of having endured the wearing labors of their eastern tour, so well. Sabbath forenoon, discourse from Bro. White on the parable of the lost sheep, followed by an account of the profitable seasons they had enjoyed, and the good work of the Lord, which they had seen since they last met with us, some twelve weeks since.

Discourse in the afternoon by Bro. Andrews, followed by a solemn and impressive appeal from sister White. The rehearsal of the work of the Lord on their eastern tour, in the correction of wrongs, the reclaiming of backsliders, and the accession of new converts to the truth, was especially encouraging.

First-day forenoon, Sister White occupied the time with an account of absorbing interest of what she had seen relative to the view given to Moses of the land of Canaan, typical and antitypical, and the meeting in the immortal state, of the two Adams, the first by whom all was lost, and the second by whom the redemption had been accomplished. The value of the great salvation, and everlasting life, was impressed upon all hearts susceptible of feeling, in a manner not soon to be forgotten.

At the conclusion of this meeting, the "Appeal to the Friends of Truth," found in another column, was read by Bro. White, whereupon by a rising vote, the meeting unanimously endorsed it, and ordered it published in the Review. The brethren whose names accompany the article then subscribed the amounts stated toward the object named. It is a document which carries with it its own arguments, and needs no recommendation from us. We commend it to the prayerful consideration of all the brethren, and trust they will be no less ready than those here, to aid in this important enterprise.

Five offered themselves for baptism, which is to be attended to third-day morning at half-past six. The meetings have been well attended. We thank the Lord for this visit of his tried servants.

Five Dollar Packages.

For the sum of five dollars we will send to any part of the United States a package containing the following works:

Four volumes of Spiritual Gifts, How to Live, Appeal to Mothers, Appeal to Youth, Sabbath Readings, the Ten Commandments lithographed on cloth, the size used by our preachers; also, the Prophetic Chart, the same size on cloth, and the Key to the same. These charts are without rollers or paint, just as they came from the lithographers, yet are truly beautiful, and as distinct as those colored. In the study of the prophecies, the prophetic chart, with the key of explanations, will be found of inestimable value to young disciples.

These works are put at these low prices that they may be within the reach of all who should read and carefully study them, and learn the reasons of our

faith and hope. These packages will be sent at long distances by mail post paid. At short distances from the office, we will send them by express prepaid, so that they will be sent within the reach of purchasers for only five dollars. They will be sent by the quantity for four dollars a package, transportation paid by the purchaser.

J. M. A.

D. M. CANRIGHT. Your article is received, but too late for this number. Go on with the series you propose.

Wanted.

BRETHREN who have ready means which they can spare as well as not for a short time, will confer a great favor on the office by depositing it with us, subject to their order. We have occasion to use a few hundred dollars more than is just now at our command.

J. M. A.

Brief Summary of Labors.

We have not had time to give full reports of labors for the past two months, and will now give but a brief summary for the past twenty weeks as follows:

We have, in this time, traveled by railroad 3200 miles, and by private conveyance 600. Have held 140 meetings, and preached 60 times, and have spoken more or less in nearly all these meetings. Mrs. W. has spoken from half an hour to two hours in more than 100 of these meetings. We have assisted in the ordination of four ministers, and the dedication of one house of worship. Have presided in the examination of 150 candidates for baptism, and have baptized 18. Have been present where three couples have been married in the Lord, where the services and ceremonies have been characterized by the simplicity and solemnity of the religion of Christ, and have officiated in the solemnities of one occasion.

We have returned to this dear people, weary and worn, where we share their full sympathy, and where Mrs. W. and self are heard as in former days.

We leave for our good home in Greenville the 15th, where we hope to hear from friends.

JAMES WHITE.

Battle Creek, Jan. 12, 1868.

A GLORIOUS THING.—When John Foster was prostrated by disease, when his noble intellect was like a strong man fettered, his friend said: "It must be a hard thing for you to lie here unable to write, unable even to think," "Yes," he replied; "but I can pray, and that is a glorious thing."

Appointments.

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

PROVIDENCE permitting we will hold General Meetings as follows:—Fairplains, Mich., Jan. 18 and 19; Alma, Gratiot Co., the 25th and 26th; Orleans, Feb. 1 and 2.

J. N. ANDREWS.
JAMES WHITE.
ELLEN G. WHITE.

PROVIDENCE permitting, I will meet with the brethren in Burlington, Mich., Sabbath, Jan. 18, 1868. I expect Bro. Byington will be with me.

A. S. HUTCHINS.

PROVIDENCE permitting, I will begin a course of lectures Jan. 16, at New Portland, in the Universalist meeting house, 20 miles north of Norridgewock, to continue as long as the interest may demand.

D. M. CANRIGHT.

The next Quarterly Meeting of the S. D. A. Church of Sand Prairie, Wis., will be held at the meeting-house, Feb. 1 and 2, 1868. Brn. R. F. Andrews and H. C. Blanchard are expected. An invitation is extended to the scattered brethren and sisters, and sister churches.

JOHN ATKINSON.

PROVIDENCE permitting, I will hold meetings as follows: Battle Creek, Sabbath, Jan. 18. At the Monthly Meeting in West Windsor, Eaton Co., at the Potter School-house, Sabbath and first-day, Jan. 25 and 26, at 10½ A. M. and 12½ P. M. of each day. Thurs-

day evening, at 6½ o'clock, Jan. 30, I will commence a series of discourses on the fulfillment of prophecy, and duties connected therewith, in Orange, as Bro. Howe has arranged, to continue as long as the circumstances may seem to demand.

J. N. LOUGHBOROUGH.

The next Quarterly Meeting of the Hundred Mile Grove church, Wisconsin, will be held Jan. 25 and 26, 1868. We hope all members of this church will try to be present. Shall we see our Baraboo brethren and sisters at the meeting? Will Brn. Sanborn and Andrews supply us with a preacher on this Quarterly occasion?

N. M. JORDAN.

PROVIDENCE permitting, in harmony with the judgment of the Illinois and Wisconsin Conf. Committee, I will commence meetings in Cassville, Grant Co., Wis., Sabbath, Jan. 25, and continue as long as the interest may demand.

ISAAC SANBORN.

NOTE. I will here say to all those who have written me to come and labor with their neighbors, that I hope they will be patient, and pray the Lord to raise up laborers to work in this great harvest-field for the salvation of souls. I will come to your aid just as soon as the Lord opens the way.

I. S.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

J. T. THOMPSON: We send the paper, and can furnish the back numbers at present.

L. L. HOWARD: We have no evidence that the money was received.

JULIA A. GIFFORD: What about your Instructor? Please explain, who is it? Some one writes from Gains, Mich., ordering books, with \$1.50 enclosed. No name signed.

RECEIPTS.**For Review and Herald.**

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

\$1.00 each. J. A. Hoyt 32-1, Wm Brink 32-1, A. Ryan 32-1, J. J. Riser 32-1, J. Dresser 30-17, J. E. Allen 32-10, Mary Hall 31-7.

\$1.50 each. O. L. Haskins 33-1, C. Jensen 32-1, C. M. Nichols 32-1, J. F. Thompson 32-1, J. Deming Jr. 32-1, H. M. Kilgore 32-21, C. Barker 31-20, L. Harlow 32-1, B. F. Hicks 32-21, M. S. Morriam 32-4, E. Muniz 32-1.

\$3.00 each. Wm G. Kendall 33-1, V. M. Gray 32-1, Mrs. S. Whittier 33-13, H. G. Buck 33-1, J. Russ 33-1, P. Z. Kinne 33-1, E. Kinne 33-1, T. Bryant 33-1, Geo. Rhodes 32-19, C. Bates 33-1, C. A. Bates 33-1, A. Beckwith 33-1, D. Post 33-1, S. H. King 33-1, E. A. Mantor 32-1, Wm. A. McIntosh 33-1, O. L. Collins 33-1, T. E. Morey 33-1, M. M. Churchill 33-9, D. W. Milk 33-1, O. Nichols 33-1, T. Paton 33-1, S. H. Brown 33-1, Mrs. M. Olmstead 33-1, Mrs. A. Austin 33-1, H. W. Kellogg 33-1, Mrs. M. Sinclair 33-1, C. R. Austin 33-21, J. Barrows 33-12, L. Day 33-1, J. Chaffee 33-8.

Miscellaneous. F. F. Lamoreaux 30c 33-1, D. Burdick 75c 31-13, M. E. Terry \$2.00 33-1, H. Patch 2.00 33-1, A. Mullen 4.00 32-1, E. Bolser 1.63 32-4, E. B. Clarke 2.00 33-1, A. Rowe 3.50 34-1, J. B. Webster 2.35 32-17, H. M. Wood 4.00 32-5, L. B. Perkins 2.00 31-9, J. Belden 3.75 33-1, B. G. Jones 65c, 31-24, M. E. Raymond 1.25 33-1.

To make up Advance Credits.

M. B. McReynolds 25c.

For Review to the Poor.

S. W. Harris \$12.00.

To Publish Tracts for Gratuitous Circulation,

S. W. Harris \$15.00, Geo. Rhodes 2.00.

Donations to Publishing Association.

P. Z. Kinne \$3.75, Eusebia Mott 1.73, Harriet Hicks (s. n.) 50c.

Cash Received on Account.

I. D. Van Horn \$3.00, P. R. Mills 8.75, H. Bingham 3.00, D. T. Shireman 4.00, Geo. Walling 2.00, D. T. Shireman (Books Returned) \$19.54, T. Paton 5.00.

Books Sent by Mail.

L. Watson 25c, Wm. W. Gordon 45c, G. Thew 20c, M. W. Steere \$2.05, Mrs. S. Rogers 10c, Emma E. Sturgis 60c, P. C. Rodman 2.00, P. Z. Kinne 25c, Wm. S. Nelson 50c, D. H. Gould (8 packages) 10.50, A. Burman 70c, Mrs. L. Vincent 20c, C. Fleming 1.50, H. M. Jackson 20c, A. Ryan 1.12, J. E. Eaton 2.23, Ellen Bolser 1.52, M. J. Clarke 20c, O. F. Brockway 55c, J. T. Thompson 1.50, H. Bingham 1.00, S. Yaker 70c, P. J. Merikle 35c, A. Chase 34c, Chas. Cottle 12c, N. M. Jordan 20c, L. Kenfield 25c, H. Butler 1.36, A. Woodruff 1.00, D. W. Johnson 2.10, Jane Mitchell 10c, W. M. Law 25c, S. M. Abbott 20c, I. Rantz 50c, H. C. Jewett 20c, D. C. Phillips 20c, M. Hagreen 40c, S. B. Clark 30c, S. M. Vosburg 20c, E. Mott 1.27, T. Demmon 50c, M. S. Merriam 60c, S. J. McCormick 3.40, S. H. Brown 20c, B. G. Jones 35c, Geo. D. Ballou 1.00.

Books Sent by Express.

John Matteson, Racine, Wis., \$22.61, H. C. Miller, Monroe, Wis., 5.88.

Michigan Conference Fund.

Church at Locke \$5.00, Chesaning 10.00, Fairplains 100.00, Orleans 51.00.

General Conference Missionary Fund.

Vermont Conference \$70.00, Church at Washington, N. H., 25.00.

For the Health-Reform Institute.

The following amounts are subscribed for shares in the Health-Reform Institute at 25.00 each share.

A Friend \$50.00.

On Shares in the H. R. Institute.

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

A Friend \$50.00, Lencha Green 12.00.