

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 41,

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 7, 1873.

NUMBER 4.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association.

BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

ALL YOUR CARE.

"Casting all your care upon Him; for He careth for you."—1 Pet. 5:7.

"Cast all thy care." What precious words!
So full of Jesus' tenderest love,
To draw thy heart, like silken cords,
To his dear self in Heaven above!

"Cast all thy care." Yes, every care.
And though thou thinkest some but small,
Just cast them all, be sure he bare
The small ones when he bare them all.

"Cast all thy care." E'en every thought
That would disturb thy peace of mind;
If once they're to the Saviour brought,
Instant relief thou'rt sure to find.

"Cast all thy care." Why should'st thou try
A task of hopeless agony?
'Tis finished, was the Victor's cry,
When that same load was borne for thee.

"Cast all thy care." Canst thou not see
That there exists no other way?
Oh! come to him, and ask that he
May give thee grace by faith to say,—

"Lord Jesus, now to thee I come,
Before thy wounded feet to fall,
To find in thee my peaceful home,
My only Lord, my Rest, my All."

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:2.

GOD IS LIGHT.

BY ELD. JAMES WHITE.

TEXT:—"And these things write we unto you, that your joy may be full." 1 John 1:4.

THE text presents two natural divisions of the subject; first, the things John was to write; second, the fullness of joy which might result from their consideration.

1. The things John was to write. The apostle commences his epistle very much as he commenced his record of Christ. Compare John 1:1, 2, with the opening words of his first epistle.

Verses 1, 2. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."

The apostle here proclaims Jesus Christ as the only source of eternal life to those who died in Adam. He regards himself as a competent witness in the case. His testimony is from what he had heard from the lips of Christ, what his eyes had seen of his miracles, and his hands had handled of the Word of life. He was a follower and intimate friend of Jesus Christ. As the beloved disciple, he had sustained a closer relation to the divine Son of God than the other eleven.

Verse 3. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us. And truly our fellowship is with the Father, and with his Son Jesus Christ."

We notice the single idea in this verse, that Christians may not only enjoy fellowship with one another, but also with the Father and with the Son. In church relation, Christians are fellows, and enjoy fellowship. And as the adopted sons and daughters of the Lord Almighty, they become, in a certain sense, fellows with the great God, and his Son Jesus Christ. They are the adopted members of the Royal family. What matchless love on the part of the Father and the Son, to stoop so low as to raise sinners so high, that they may

sustain family relation with them! God may be their Heavenly Father, and Christ, their Elder Brother! By keeping the commandments of God we sustain the relation of obedient children to the Father, and may be very happy in his love. And by taking up the cross, and following the dear Redeemer, we may drink deep draughts at the overflowing fountain of redeeming love. And thus our fellowship is with the Father, and with his Son Jesus Christ.

Verses 4, 5. "And these things write we unto you, that your joy may be full. This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

The great idea in the joyful message which John declares to the church, is that God is light, and in him is no darkness at all. God, then, is a being of pure light. And it is possible that poor sinners may break away from the powers of darkness, and become united to this body of pure light, in the sense of holding fellowship with the Father and with the Son. In this holy union, the light of the glory of God, as it shines in the face of Jesus Christ, is imparted to them, and they also become bodies of light. Hence Jesus said of his true church, "Ye are the light of the world." Joyous, indeed, is the message of the apostle to the living members of the body of Christ. There is a fullness and strength in his expressions that touch the cord of faith, and kindle the fire of love. "These things write we unto you, that your joy may be full."

Verse 6. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."

Here the beloved John uses great plainness of speech. He would not have the church deceived upon the point under discussion, of such vital importance. His love for the members of the church, and his ardent devotion to the cause of their salvation, was such as to lead him out of the natural mildness, sweetness, and tenderness of his style, in words which constitute the sharp rebuke to those who are ever dealing in darkness, and yet profess to be members of the heavenly family. The profession of these who walk in darkness he pointedly declares to be a lie.

He had before declared that "God is light, and in him is no darkness at all." Hence to be in fellowship with him is to be united to a body of pure light. Those, therefore, who are adopted into the heavenly family, and walk with God, walk in the light, and are children of the light. Thus united to God, and to Christ, while the union really exists, they cannot walk in darkness.

The lie of which John speaks is in the profession of being the children of God, he sustaining to them the relation of heavenly Father, while they at the same time are walking in darkness. Such do not the truth. They are deceived as to their obedience. They have not made a full surrender of themselves, and what they have, to the Lord. What little light they may have does not come directly from God, reflected from that body of pure light, but from the dim light of those around them. These are generally so far stupefied by darkness that they have no sense of their high privileges, and they become content to grope their way in darkness, excepting that they are now and then somewhat cheered by the light of others. A good meeting, a powerful sermon or exhortation, or some other special means of grace moves them out a little towards the light. But failing to confess their sins, and make a full surrender, and press their way up near to the great body of pure light, they soon fall back, and are as dark, and as stupid as before. And thus they grope their way in darkness, deceived as to their real condition. They profess to be in fellowship with God. But they are not. John declares that such lie, and do not the truth. They think they are

in fellowship with God; but it is a deception. If they were united to God, they would walk in the light. They walk in darkness, therefore are not in fellowship with the Father and the Son. The lie is in professing to be in fellowship with God, while their union is with Satan. Hence they are in darkness, instead of walking in the light.

Verse 7. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

This verse expresses the high and holy privilege of every child of God. They may not only walk in a degree of light, but they may walk in light which has no darkness at all. In God there is no darkness; hence if they walk in the light as God is in the light, their whole body may be full of light. And let none be discouraged at the straightness of the way. Rather let all rejoice that it is their privilege to be "delivered from the power of darkness," and be translated "into the kingdom" of God's dear Son, in whom they may "have redemption through his blood, even the forgiveness of sins." Col. 1:12-14. Redemption from the power of darkness is possible. None should despair. Those who will deny themselves, and take up the cross of the Redeemer, may be rescued from darkness, and find complete redemption from its power.

Christians may walk in the light as God is in the light. There is no apology for their walking in darkness. The path to light and freedom is made plain. The means of redemption from the power of darkness are ample, and are plainly stated. "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded." James 4:7, 8. The mind must first submit to God, and then a war of resistance must be instituted against the devil. He is a once conquered foe. Christ withstood his temptations, and overcame them. Christ, for our sake, passed under the dominion of death, giving Satan a chance to exult for awhile; but the Son of God triumphed over Satan, death, and the grave. Satan's power is partially broken by the Son of God. We may resist him, and drive him from the field.

Then we may draw nigh to God, and he will draw nigh to us. God is light, without one shade of darkness. Christians may draw near to this body of light. And more; this body of pure light will draw near to them. We repeat it: There is no apology for Christians walking in darkness. God has placed the means in their hands of breaking away from the power of darkness, and emerging forth to the light of the eternal God. The powers of earth and hell combined cannot prevent them, if they use the means ordained of Heaven, and put into their hands. The apostle inquires, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39.

Christians may come near to God, and walk in the light, as he is in the light. Then they will have fellowship one with another. And then the blood of Jesus Christ will cleanse them from all sin. When their fellowship is truly with the Father, and with the Son, and with one another, it is then that they may feel the all-cleansing power of the atoning blood of the Son of God.

Verses 8-10. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

Probably there is no more delusive form of deception than that into which some have fallen, in supposing that they had reached a point in their experience where that they not only did not, but could not, commit sin. A remark of H. W. Beecher, which is a better illustration of his wit, than of his piety, was called out at the Fulton Street Prayer-meeting. A "sanctified Methodist" arose and shouted, "Glory to God! I have not committed a sin in thirteen years." Beecher arose and shouted, "Glory to God, brother, you should have been in Heaven just thirteen years ago." Beecher took this short way of rebuking this deception of self-righteousness for want of time to explain. If the Methodist brother had said that he had been searching his life and heart for thirteen years, and had been confessing his sins as far and as fast as he had seen them for thirteen years, and that the blood of Jesus Christ had been cleansing him from unrighteousness for the past thirteen years, the beloved John, whose words we are so happily considering, if he could have been at the Fulton Street Prayer-meeting, would doubtless have responded a sweet amen.

Paul declares that "all have sinned, and come short of the glory of God. In Adam all inherit a sinful nature, which, being prompted by Satan, leads the sinner to commit sin. The poor sinner, then, bears the double burden of his sinful nature, and the condemnation of actual transgression. In the plan of redemption, the blood of Jesus Christ was to be shed that the believing sinner might find pardon from actual transgression, and be cleansed from all unrighteousness. The process is definitely stated: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." First, confession on the part of the sinner; second, forgiveness on the part of the faithful and just God; and third, the cleansing from the stains of a sinful nature.

By the law is the knowledge of sin. The law of God is his great mirror, into which the sinner looks, and sees the defects of his moral character. There he views his actual transgressions of that holy law, and repents, and confesses his sins, and finds pardon. But the work of cleansing is by no means accomplished. It is only just begun. The Christian warfare has but just commenced. The young disciple very soon finds that he still has a sinful nature to contend with, which brings him into condemnation. Satan tempts him, and through the weakness of his nature he yields, more or less, to his suggestions, and is brought into condemnation. In this state of mind, and stage of his experience, the very next verse seems peculiarly applicable.

Chap. 2:1. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

The Christian life is a continual warfare with Satan, and with self. The time of the Christian's probation is the period of cleansing from all unrighteousness. It is said of the innumerable, white-robed multitude, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. The washing time is not one day, nor one week, nor one month, nor one year only; but during the entire period of the Christian life.

In that portion of his first epistle we have examined, John speaks plainly in setting forth the priceless blessings of the true Christian life. His words do really unchristianize the professing Christians of

our day, with very few exceptions. He warns the church faithfully. His object is to guard the people of God against falling into deception and sin. And then, after dealing truly with them, he affectionately appeals to them as his dear children, "My little children, these things write I unto you, that ye sin not." And then, as though he feared that some, having large conscientiousness and small hope, might despair of pardon, and strength to come up to the high standard of the Christian life he had raised, he adds for the encouragement of all such: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

But before closing this discourse, we wish to appeal to the more careless professor, who walks in darkness much of the time, upon the subject of confession. You need not walk in darkness, and thus give the lie to your profession that you have fellowship with God. Your condition is inexcusable. The way out to the light, where you may enjoy the fullness of the inexpressible blessings of the gospel of Jesus Christ, is plainly stated. Confession is your first work. "If we confess our sins, he is faithful and just to forgive us our sins." God's faithfulness and justice are pledged to forgive the confessing sinner. There is no other way out to the light; but by confession. God will accept this, and he will not accept of something else in its stead.

Be not deceived on the subject of confession. Seek earnestly for the spirit of true confession. When God, in some way of his own choosing, points out your sins through another, and you simply, perhaps reluctantly, admit that the Lord is right in the matter, do not deceive yourself by calling this a confession. Had you examined yourself on your knees before God in earnest prayer to him to show you your sins, he would have shown them to you, that you might confess them, and receive the promised blessing. But when you neglect to do this, so that it becomes necessary for the Spirit of God to confess, or expose, your sins through another, and you simply admit the truthfulness of the exposure, you do not make a real Bible confession, and have no reason to expect the blessing promised on the faithfulness and justice of God.

If God in mercy points out to you some of your faults and sins, be admonished that you have been so careless, and that your case is such in his sight, that it becomes necessary to expose some of your imperfections, and that you should seek for the true spirit of confession while you search your life and heart with jealous care. Beware of self-justification. And if you have the true spirit of confession it will not disturb your feelings to have your friends refer to your errors. Sensitiveness on this point is a sure proof that the spirit of true confession has never entered your heart.

Dear brethren, many of you are in a state of darkness, because you are deceived upon this subject. Some of you talk of confessing your errors and sins, when you know nothing of the real spirit of confession. To obtain this, is a work between you and God. Others may point out your sins, and your heart be not touched, and your mind may be as dark as before. Come before the Lord with brokenness of spirit, and plead with him to show you yourself, and let you have a clear view of your sins. He will help you. His Holy Spirit will come in to soften your heart, and give you that spirit of confession that will secure pardon, and commence the cleansing process. Remember, God is light. In him there is no darkness at all. And you may walk in the light as he is in the light. "These things write we unto you, that your joy may be full." Amen.

Don't Fret.

TAKE the world easy. Don't fret about the comparatively petty vexations of life, in view of the many real troubles all around you and to which you are liable at any time. The inevitable—that which you cannot help—you cannot fret enough to undo though you fret yourself to death; and as for what you can help, why, take hold and help. Think of the loss of time and happiness, of the positive discomfort and injury to health, that arise from fretting over trifles. Be merry. There are sorrows that strike deep into the heart, and merit and receive the sympathies of all; but the many vexations and troubles of every day life may well be slighted. God has placed us here to be happy, and provided ample means

for our happiness as long as we trust in him; and to go through the world fretting, growling, and finding fault, thereby making ourselves and all around us unhappy, is an injury to ourselves, injustice to our friends, and base ingratitude to God.

Life and Mission of John.

BY ELLEN G. WHITE.

ABOUT the time of the birth of John, the Jews were in a deplorable condition. And in order to keep down insurrection, they were allowed to have a separate government, in name, while the Romans virtually ruled them. The Jews saw that their power and liberty were restricted, and that, in reality, they were under the Roman yoke. The Romans claimed the right to appoint men to the priesthood, and to remove them from office at will. Thus was there a door opened for the priesthood to become corrupt. The priests, not being divinely appointed, abused their office, and were unfaithful in their ministrations. Men of corrupt morals, with money and influence, obtained the favor of those in power, and succeeded in attaining to the priesthood. The whole country felt their oppression, and revolt and dissension were the result of this state of things.

The pious Jews were looking, believing, and earnestly praying, for the coming of the Messiah. God could not manifest his glory and power to his people through a corrupt priesthood. The set time to favor his people had come. The faith of the Jews had become clouded, in consequence of their departure from God. Many of the leaders of the people brought in their own traditions, and enforced them upon the Jews, as the commandments of God. The pious Jews believed, and trusted in God that he would not leave his people in this condition, to be a reproach to the heathen. He had, in time past, raised them up a deliverer when in their distress they had called upon him. From the predictions of the prophets, they thought the time appointed of God had arrived when Messiah would come. And when he should come, they would have a clear revelation of the divine will, and that their doctrines would be freed from the traditions and needless ceremonies which had confused their faith. The pious, aged Jews waited day and night for the coming Messiah, praying that they might see the Saviour before they died. They longed to see the cloud of ignorance and bigotry dispelled from the minds of the people.

"Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." They were far advanced in years. Zacharias ministered in the holy office of the priesthood. "And it came to pass that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense."

And when Zacharias saw the angel of God, he was surprised and troubled. This conscientious, God-fearing soul questioned whether he had himself offended God, and whether this divine messenger had come to reprove, or in judgment, to condemn. The heavenly messenger cheered him with these words:

"Fear not, Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

In the above words, the angel Gabriel enjoined upon Zacharias that John should be brought up with strictly temperate habits. This was to secure to him physical, mental, and moral health, that he should be qualified for the important mission of making ready a people for the Lord. In order to accomplish this great work, the Lord must

work with him. The Spirit of God would be with John if he should be obedient to the requirement of the angel.

A great work was before John, and in order for him to have a sound physical constitution, and mental and moral power, to do this work, he must control appetite and passion. John was to lead out as a reformer, and by his abstemious life, and plain dress, rebuke the intemperate habits, and the sinful extravagance, of the people. The indulgence of appetite in luxurious food, and the use of wine, were lessening physical strength, and weakening the intellect, so that crime and grievous sins did not appear sinful. The angel Gabriel gave special directions to the parents of John in regard to temperance. A lesson was given upon health reform by one of the exalted angels from the throne of Heaven. John was to reform the children of Israel, and turn them to the Lord. He had the promise that God would work with him. He was "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

John was a representative of the people of God in the last days, to whom God has committed important and solemn truths. The world at large are given to gluttony and the indulgence of base passions. The light of health reform is opened before the people of God at this day, that they may see the necessity of holding their appetites and passions under control of the higher powers of the mind. This is also necessary, that they may have mental strength and clearness to discern the sacred chain of truth, and turn from the bewitching errors and pleasing fables that are flooding the world. Their work is to present before the people the pure doctrine of the Bible. Hence health reform finds its place in the preparatory work for the second appearing of Christ.

Zacharias was as much astonished at the words of the angel, as he was at his appearance. He had so humble an opinion of himself that he thought it could not be possible that he was thus to be honored of the Lord. He inquired, Whereby shall I know this? for I am an old man, and my wife well stricken in years. Zacharias for a moment forgot the unlimited power of God, and that nothing was impossible with him. He did not call to mind the case of Abraham and Sarah, and the fulfillment of the promise of God to them.

Zacharias received a confirmation of the angel's message: "Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words which shall be fulfilled in their season." He was soon made to realize the verity of the divine mission. The angel had no sooner departed than he was struck dumb.

The particular office of Zacharias was to pray in behalf of the people, for pardon of public and national sins, and to earnestly pray for the coming of the long-expected Saviour, whom they believed must redeem his people. When Zacharias attempted to pray, he could not utter a word. The people waited long for the appearance of Zacharias, to learn whether God had given them any visible token of his approbation. They began to fear from his long tarry that God had manifested his displeasure. When Zacharias came out of the temple, his countenance was shining with the light which the heavenly angel had reflected upon him. But he could not speak to the people. He made signs to them that an angel had appeared to him in the temple, and because of his unbelief he was deprived of the power of speech, until the prediction of the angel should be fulfilled.

Soon after the birth of John, "the tongue of Zacharias was loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all that heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him; and his father Zacharias was filled with the Holy Ghost, and prophesied. And the child grew, and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel."

The prophet John separated himself from his friends and kindred, and made his home in the wilderness. He denied himself of the ordinary comforts of life. His food was simple. His clothing was a garment made of hair-cloth, confined about the waist with a leather girdle. His parents had in

a most solemn manner dedicated him to God from his birth.

The life of John, although passed in the wilderness, was not inactive. His separation from society did not make him gloomy and morose, neither was he unreconciled with his lonely life of hardship and privation. It was his choice to be secluded from the luxuries of life, and from depraved society. Pride, envy, jealousy, and corrupt passions, seemed to control the hearts of men. But John was separated from the influence of these things, and, with discerning eye and wonderful discrimination, read the characters of men. He lived in the quiet retreat of the wilderness, and occasionally he mingled in society; but would not remain long where the moral atmosphere seemed to be polluted. He feared that the sight of his eyes and the hearing of his ears would so pervert his mind that he would lose a sense of the sinfulness of sin. A great work was before him, and it was necessary that he should form a character unbiassed by any surrounding influence. It was necessary that his physical, mental, and moral conditions should be of that high and noble type that would qualify him for a work which required firmness and integrity, that when he should appear among men he could enlighten them, and be instrumental in giving a new direction to their thoughts, and awakening them to the necessity of forming righteous characters. John would bring the people up to the standard of divine perfection. He studied the peculiarities of minds, that he might know how to adapt his instructions to the people.

John did not feel strong enough to stand the great pressure of temptation he would meet in society. He feared his character would be molded according to the prevailing customs of the Jews, and he chose the wilderness as his school, in which his mind could be properly educated and disciplined from God's great book of nature. In the wilderness, John could the more readily deny himself and bring his appetite under control, and dress in accordance with natural simplicity. And there was nothing in the wilderness that would take his mind from meditation and prayer. Satan had access to John, even after he had closed every avenue in his power through which he would enter. But his habits of life were so pure and natural that he could discern the foe, and had strength of spirit and decision of character to resist him.

The book of nature was open before John with its inexhaustible store of varied instruction. He sought the favor of God, and the Holy Spirit rested upon him, and kindled in his heart a glowing zeal to do the great work of calling the people to repentance, and to a higher and holier life. John was fitting himself, by the privations and hardships of his secluded life, to so control all his physical and mental powers that he could stand among the people as unmoved by surrounding circumstances as the rocks and mountains of the wilderness that had surrounded him for thirty years.

The state of public affairs when John's work commenced, was unsettled. Discord and insurrection were prevailing, when the voice of John was first lifted up, like the sound of a trumpet pealing forth from the wilderness, thrilling the hearts of all who heard with a new and strange power. John fearlessly denounced the sins of the people, saying, "Repent ye; for the kingdom of Heaven is at hand." Multitudes answered to the voice of the prophet, and flocked to the wilderness. They saw, in the singular dress and appearance of this prophet, a resemblance to the description of the ancient seers; and the opinion prevailed that he was one of the prophets risen from the dead.

It was the purpose of John to startle and arouse the people, and cause them to tremble because of their great wickedness. In simplicity and plainness, he pointed out the errors and crimes of men. A power attended his words, and, reluctant as the people were to hear the denunciation of their unholy lives, they could not resist his words. He flattered none; neither would he receive flattery of any. The people, as if with common consent, came to him repenting, and confessing their sins, and were baptized of him in Jordan.

Kings and rulers came to the wilderness to hear the prophet, and were interested and deeply convicted as he fearlessly pointed out their particular sins. His discernment of character and spiritual sight read the purposes and hearts of those who came to him, and he fearlessly told, both rich and poor, the honorable and the lowly, that

without repentance of their sins, and a thorough conversion, although they might claim to be righteous, they could not enjoy the favor of God, and have part in the kingdom of the Messiah, whose coming he announced.

In the spirit and with the power of Elijah, John denounced the corruptions of the Jews, and raised his voice in reproving their prevailing sins. His discourses were plain, pointed, and convincing. Many were brought to repentance of their sins, and, as evidence of their repentance, were baptized of him in Jordan. This was the preparatory work for the ministry of Christ. Many were convicted because of the plain truths uttered by this faithful prophet; but, by rejecting the light, they became enshrouded in deeper darkness, so that they were fully prepared to turn from the evidences attending Jesus, that he was the true Messiah.

THE RIGHTEOUS AND THE WICKED.

Say ye to the righteous that it shall be well with him. Woe to the wicked! It shall be ill with him.—BIBLE.

"Say ye to the righteous," saith God, "It is well," Though the storm, cloud, and tempest appear, Thou shalt hide thee for aye, in the "cleft of the rock,"

And be safe in the hour of thy fear.

But say to the wicked, "with thee, it is ill,"

Oh! how dark and how sad is thy lot; With the cloud, and the storm, and the tempest abroad, And the wing of the Lord shelters not!

Oh! say to my people, forever—"Fear not,"

But trust in my power and my love, In mercy I'll comfort, and strengthen, and guide, And triumphantly bear you above.

The New Year.

TIME, with hasty steps, is passing onward, and 1873, with its unwritten leaves, is upon us. As we take a retrospect over the past year, how does the record stand with us, who profess to be walking in the light of present truth? Have there been as many victories gained, as much of the warfare accomplished, and as much advance toward the heavenly kingdom as will have to be made in any one year before Jesus comes (should we live till then) to fit us to stand with that spotless band who shall enter through the gates into the city of God?

Do we realize how brittle is the thread of life? and how many of God's faithful ones have laid down the armor, and sleep to-day, that one year ago were actively battling for eternal life? Twice in the past year, has our little circle been reminded of this, as we have seen sisters Alida Kellogg and Sarah Haselton fall beneath death's fatal blow. And should the light of life go out suddenly with us, should we be found so faithfully patterning after the divine copy, that Jesus would say of us, They are mine, and none shall ever pluck them out of my hand.

Arouse thee, O my soul, to the solemnities of the Judgment hour through which we are so rapidly passing, and forget not that for the past fifteen years the loving voice of the faithful and True Witness has been counseling thee to be zealous and reform.

Press on, and let every closing year witness more zeal in the work of reformation. The golden city is almost in sight, and we are too near the blest prize to allow one careless act, or permit the thought to arise, It matters not to be so particular in everything, on what day we lay aside our work and devote the hours to God as his own hallowed time, or what apparel we put on, or with what food we nourish or clog these bodies, which should be fitted for temples of the Spirit of God.

Soon the pearly gates will open, and who shall enter through them? A company that will be without fault before the throne of God, having no guile in their mouth.

How pure that heart must be that shall send no word forth, only what shall administer grace to the hearer; and such a heart we must possess before Jesus will confess our names in the presence of his Father and the holy angels. Is it safe to try to compromise any point of truth in the reformation that God is calling his people to, that shall separate them entirely from conformity to the world.

Had we not better strive to obtain the meek and quiet spirit of Jesus, and listen for every word of counsel he has for us, and watch closely that we walk in them.

My heart is filled with gratitude as I see the measures that are taken to spread the light of truth.

May God send his Spirit with the silent messengers, and speed them on their way to every nook and corner of our world

where he has a child that loves his word and truth, and needs to be enlightened, that they may so walk in the light as to be sanctified through obedience of the truth, and made meet for the inheritance of the saints in light. C. R. AUSTIN.

Berkshire, Vt.

The Christian Victory.

RARELY do we find recorded on the pages of ancient, modern, or sacred history, except in the case of God's dear Son, so many truly godlike, Christian virtues as are shadowed forth in the life of the great apostle of the Gentiles. After his conversion, he stands forth the embodiment of all that is highly exalting and excellent in human form, "a chosen vessel" of God. We read his life; we behold its triumphant close; we hear its final note of victory, "I have fought a good fight," "I have kept the faith," "I am now ready to be offered;" and then we think of Paul in the synagogue, convincing both Jews and Greeks, out of the Scriptures, that Jesus is Christ.

Again we behold him at Athens, awaiting the arrival of his brethren, Silas and Timotheus. The pious zeal of his soul was aroused, while looking round he beheld the idolatrous worship of the ancient city. He disputes with the philosophers and wise men. He is mocked at, and their sneers meet his sublime appeals. What will this babbler say? Did this daunt the great apostle, or cool his ardor in his Master's service? No. He was strong in the Lord. Christ was mocked, spit upon, and scourged. Paul gloried that he was considered worthy to suffer shame and reproach.

And lastly, he is shipwrecked, scourged, stoned, dying a witness to the truth. We can but exclaim, Glorious warfare! Valiant, victorious soldiers of the cross!

But have we seen the greatest victory of the apostle's life? No, no! That victory was gained when, by divine grace, he determined, I will forsake sin and be true to God; I will walk in all good conscience before God; I will crucify the flesh with the affections and lusts thereof, and live unto God and unto Christ. That victory was gained,—when? After the thorn in the flesh was not removed, though Paul had thrice besought that it might be, and the answer came, "My grace is sufficient for thee." Paul felt so resigned to the will of God, and that all things would work together for his good, that he said, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." O her victories were easy after this had been gained.

Dear young Christian, when trials and temptations arise to tempt us from duty's path, would that we could take pleasure in them as did that beloved apostle. We have no difficulty in exercising faith and trust when our sky is serene and cloudless. How strong and secure we feel against the wiles of Satan. But let the scene change, let dark clouds arise, and the tempest with all its fury burst upon us, and how soon, like sinking Peter, we cry out in dismay. Where then is our strength and courage? Alas! all gone, and we feel indeed powerless. I fear many of us have much to overcome if we stand the test of bitter trial, and are ever permitted to enter the pearly gates of that heavenly city. How earnestly we should strive to put away every wrong act, thought, and word, so that we may at last come off more than victors.

BETTIE COOMBS.

Hardin Co., Ky., Dec. 23, 1872.

A Word about Proof-Reading.

EVERY column of a newspaper contains from ten to twenty thousand distinct pieces of metal, according to the paper and the type. The displacement of a single one makes an error. Is it any wonder that errors occur? In the large offices, professional proof readers are kept, whose practiced eyes, passing twice over every line of proof, detect most of the errors; a boy is also kept for that purpose, at the same time reading the copy aloud.

Still mistakes are frequently occurring after coming from such hands, and probably no book or newspaper was ever published without errors that might be detected by the merest novice. In book printing it is estimated that proof-reading costs half as much as composition. In country offices, the editor is generally foreman, printer, book-keeper, and everything else, and if the same care should be exercised that is deemed indispensable on the best city sheets,

the country newspapers could not be published at all, because of the expense.

Help for the Helpless.

DURING those years of terrible war, in which God was scourging this people for their sins, while his hand smote the nation for its crimes, it sustained the poor and needy, in the sufferings which they were called to pass through. Often, while deprived of their natural protectors, the feeble and the helpless found mercy and grace in the sight of the Lord. A little boy, whose father was in the confederate army—leaving his family with nothing to depend upon but the scanty wages of a soldier, paid in a currency which depreciated till it was almost worthless,—marking how many times in the hour of their extremity, the providence of God interposed to supply their wants, said to his mother one day,

"Mother, I believe God always hears when we scrape the bottom of the barrel." And the experience of that little boy was the experience of many others, both north and south.

The following incident in illustration of this statement we give as related by an esteemed Christian friend, who loves to record the mercies of the Lord in her behalf.

"About the month of January, 1863, I was living in D., in Connecticut, alone, with two little boys, one of them four years of age and the other about a year and a half old. My husband was away, in the United States service. When the coldest of the weather came, I was nearly out of wood. I went down into the street to try and obtain some, but tried for a long time in vain. As help was scarce, there was but little wood coming into market, and those living on the main street would get all that came in, while those living outside the village could get none. I tried to buy a quarter of a cord of two or three merchants, but could not get any. One of them told me he could not get what he wanted for his own family. Another said he could not yoke up a team for so little; and as I had but a dollar and seventy-five cents, I was unable to purchase more, and so had to go without. I went home with my little ones, feeling very sad; and while sitting there and meditating, the thought suddenly came to me that the Lord withholds no good thing from those that love him. I went directly and asked the Lord for some wood; and I then went to the window, and waited, looking down the street expecting to see the wood coming. After waiting awhile, my faith began to fail, for I think I had put the last stick of wood into the stove; so I went and got the children's clothes, and some water and a towel, to wash and prepare them to go to the house of Brother E. B., a man of God who lived in a neighboring village, for I knew that I could stay there until the Lord sent the wood.

I still kept looking down the street; and before I got the little ones washed, I saw the top of a great load of wood coming toward my little house. I was then puzzled to know what to do about the pay, for I well knew that a dollar and seventy-five cents would not pay for all that wood. The two yoke of oxen came dragging the load up to the door, and I asked the man if there was not some mistake, and told him that I had not money enough to pay for all that wood. He told me that the wood was paid for, and took off his cattle from the load, and took a bag of hay from the wagon, fed his oxen, called for an axe and saw, and went to work cutting up the wood. This was more than I could bear, and I began to cry like a baby, I was so ashamed of my former life, and I promised to live more faithful henceforth. I thought I would never distrust the power of God again; for I knew he had an especial watch-care over his children. I had asked for a little wood, and he had sent me a large load, all paid; and then and there I learned to believe that precious promise, "Ask what ye will, and it shall be done unto you."

About six months after the wood came, I found out who paid for it. It was a good man, who heard me ask for a quarter of a cord of wood, and he knew I would have asked for more, if I had had money to pay for it. So he purchased and sent it to me, and waited for his pay until the weather was warm and I had opportunity to repay him his outlay."—E. J. P., in *The Christian*.

Parlors.

ANY lady who wishes to have lace curtains before her parlor windows has my hearty leave to have them, provided she does not insist upon my following her example. I was once bitten with the same mania. I recollect the temptation came in the shape of an exquisite fern leaf pattern. So I bought them and hung them up, and everybody said, "What a pretty idea!" But every time I went near the window they were dragging across my hair or nose, and, worse still, interfering with my idolized plants. So I was

not sorry when upon having them "done up," to find they were done for, and had come to pieces. Since then, my ivies and geraniums and roses have had all the light and sunshine they wanted, and weave prettier curtains for me than any ambitious upholsterer could do.

"Dirty plants!" I think I hear some house-keeper exclaim—"dirty plants! spoiling the carpet, and always making a litter with dead leaves, and necessitating the great, blazing sun to stare unwinkingly in, whether one is looking becomingly or not." As to the latter, cheerfulness and brightness seem to me the most potent of cosmetics, and a gracious welcome of more importance than the latest style of skirt, or hair, or trimming.

Sometimes I have gone into such hearse-like parlors that my very blood chilled at their uninviting upholstery stiffness. I would as lief sit down in a furniture shop, and a great deal rather, because that has its own honest designation. A "parlor" to me should speak of individuality. Because Mrs. Jones fancies great crockery vases as big as one of her children, must I buy a pair? Because she likes artificial roses on her mantle, may I not have instead a sweet tuberose stalk, with a bit of heliotrope and mignonnette in my little vase?

Because her children may never enter the stiff, sacred parlor, with its stereotyped chairs and lounges, repeated in every house in the block, may not my pet's one-eyed doll lie on the sofa in mine if she chooses to "put it to sleep there;" and so make me glad that there's a little child in my house who is not banished to the nursery because my parlor is too fine? Because Mrs. Jones keeps her rooms so dark that you enter them with a dread of a broken ankle from some fatal misstep, may I not rejoice in the faded roses in the carpet under my feet where there are no such pitfalls for my guests?

I confess to liking a homely parlor—one that looks as if it were used; with a work basket here, and a book with a folder between the leaves there, and a shawl that somebody had on but a minute ago lying in a cosy corner of the sofa. I like chairs expressive of individuality, shaped to the backs of their users, from the good man of the house down to the little fairy's, which is sure to get a wicked little twist in its legs. Pictures of course, and an open fire, too, if it be winter. And oh, grant us pure ventilation! Oh, what a dead, used up air sends you staggering back at some parlor thresholds! and how blissfully unconscious are its occupants of the reason why their cheeks are so flushed and their eyes so heavy! How you long to say, "Good friends, open a crack at the top of your window!" And how you do n't, but sit there till you look as stupefied as themselves, and make your call as short as possible, that you may escape to the blessed, out-door air.

Statues are not to be despised in a parlor; but the hard working mechanic has as beautiful a statue as all your money could buy, when his little, curly-headed child climbs up in the chair at the window, "to watch for papa." I like to see this bit of poetry woven into his hard life, when with his box of tools in his hands he passes the rich man going to a luxurious home. It is one of the poems I am fondest of reading, as I stroll along at the day's close.—*Fanny Fern*.

Do n't Be too Sensitive.

HERE is a short article we find floating around on the sea of journalism that many men should paste in their hats, and ladies on their bonnets, if room can be found on "the little duck of a thing." These people, liable to quick emotions, with sense, but not reason, showing their nature in their countenance, and often marring repose and friendship by unwarranted suspicion, are found in all our cities. Let them read and profit by this.

"There are some people, yes, many people, always looking out for slight. They cannot carry on the daily intercourse of the family without some offense is designated. If they meet an acquaintance on the street who happens to be pre-occupied with business, they attribute his abstraction in some mode personal to themselves, and take umbrage accordingly. They lay on others the fact of their irritability. A fit of indigestion makes them see impertinence in every one they come in contact with. Innocent persons, who never dreamed of giving offense, are astonished to find some unfortunate word or momentary taciturnity mistaken for an insult. To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-beings, and not suppose a slight is intended unless the neglect is open and direct. After all, too, life takes its hues in a great degree from the color of our mind. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let a person get the reputation of being touchy, and everybody is under more or less constraint, and in this way the chance of an imaginary offense is vastly increased."

AGE never forgets the association of youth. Memory is faithful to the early past. The heart, though shut up within itself in the midst of the desolation of its wintry season, has glimpses of the brightness and promise of its unshadowed springtime.

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JAN. 7, 1873.

ELD. JAMES WHITE,
" J. N. ANDREWS,
" J. H. WAGGONER,
URIAH SMITH, } . . . EDITORS.
RESIDENT EDITOR.

The End of Them that Obey not the Gospel.

"WHAT shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17. By this direct interrogation inspiration calls us face to face to the great question of the final destiny of the lost, not to leave us at last in perplexity and doubt, but to give us full information in reference thereto.

In our previous examinations of themes which have a bearing upon this question, we have been brought to a place where the way is all clear to listen unbiased to the direct testimony of the Bible on the point now before us. No immortality is anywhere affirmed of the soul, no eternal misery is anywhere threatened against the lost. What then is to be their fate? It is abundantly affirmed that they shall die.

The inquiry into the nature of the death threatened Adam, in REVIEW of Nov. 12, brought very clearly to view the fact that the penalty pronounced upon his sin, reduced back to the dust the entire being, leaving no part conscious and active in the intermediate state. And the same penalty stands against sin now as at the beginning. For our personal sins death is now threatened against us, as it was against him. This is the second death; and those who fall under this will be reduced to the same condition as that into which Adam was brought by death, with no promise nor possibility of ever being released therefrom.

Eze. 18:26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Two deaths are here brought to view: first, the death common to this state of being which all share alike, good and bad, which is called the first or temporal death; secondly, if a person dies this death in a state of sin, that is, with sins upon him of which he does not repent before he dies, for those sins that he has committed he shall die. Another death awaits him. The first death was not for his personal transgressions; for this is entailed upon all alike through Adam, both good and bad. But every one is to die for his own sins unless he repents. How is this to be brought about? He is to be raised from the first death and judged; and if sins are then found upon him, for those sins he suffers the same penalty, death; and being thus reduced to death again, he will forever remain dead; for from this death there is no release nor redemption provided. This is the second death, and is the everlasting punishment in store for all the workers of iniquity.

Paul says, Rom. 6:23, "The wages of sin is death;" and James (1:16) corroborates this testimony by saying, "Sin when it is finished bringeth forth death." In Rom. 2, Paul tells us of certain characters which are certainly deserving, if any can be, of eternal torture; but in passing sentence upon them, he does not draw out before us a picture of unending conscious misery, a course for which he has the most appropriate occasion, if it be true, but only tells us, in accordance with reason as well as revelation, that they are worthy of death. But death is a state which can be reached only on a complete extinction of life. As long as there is any life about a man, he is not dead. "The death that never dies," is a contradiction of terms. Nor can a person properly be said to be dying, unless he is tending to a state of death which he will by and by reach. And yet the popular view of this subject is well expressed in the following language of Thomas Vincent:—

"The torments of hell will not be in one part only, but in every part, not in a weaker degree, but in the greatest extremity; not for a day, or a month, or a year, but forever: the wicked will be always dying, never dead; the pangs of death will ever be upon them, and yet they shall never give up the ghost; if they could die they would think themselves happy; they will always be roaring, and never breathe out their last; always sinking and never come to the bottom; always burning in those flames, and never consumed; the eternity of hell will be the hell of hell."

Again, the Lord says, speaking of a certain class of his enemies, "For yet a little while and

the indignation shall cease, and mine anger in their destruction." Isa. 10:25. This is conclusive testimony that all those with whom the Lord has occasion to be angry, as he is with all the wicked, Ps. 7:11, will be finally destroyed, and in that destruction his anger toward them will cease. Yet the majority of divines tell us that God's "fiery indignation and incensed fury" toward them will never cease; that he will never literally destroy them, but will forever torment them, and keep them alive expressly that he may torment them. Says Benson again:—

"He will exert all his divine attributes to make them as wretched as the capacity of their nature will admit." And he continues, "They must be perpetually swelling their enormous sums of guilt, and still running deeper, immensely deeper in debt to divine and infinite justice. Hence after the longest imaginable period, they will be so far from having discharged their debt, that they will find more due than when they first began to suffer."

Thus the sinner is represented as being able to distance in sin the power of Omnipotence to punish. They go on accumulating loads of guilt in their rebellion against the divine government, while God, exerting all his divine attributes, follows tardily after, in fruitless efforts to make the terrors of his punishment adequate to the infinitude of their guilt. Oh, horrid picture of perverted imagination! Did we not believe its authors labored under the sincere conviction that they were doing God service, and did we not know that many good and estimable persons still defend the doctrine under an earnest though mistaken zeal for God, it would deserve to be styled the most arrant blasphemy.

This condition of the finally reprobate, so often and so distinctly defined as a state of death, is also set forth by very many other expressions, by every variety of phrase, in fact, which expresses in the most complete and absolute manner an utter loss of existence.

Henry Constable, A. M., in his work on "The Duration and Nature of Future Punishment," p. 12, says:—

"But it is not only by this phrase, 'death,' that the Old Testament describes the punishment of the ungodly. By every expression in the Hebrew language, significant of loss of life, loss of existence, the resolution of organized substance into its original parts, its reduction to that condition in which it is as though it had never been called into being—by every such expression does the Old Testament describe the end of the ungodly. 'The destruction of the transgressors and the sinners shall be together:' 'prepare them for the day of slaughter:' 'the slain of the Lord shall be many:' 'they shall go forth and look upon the carcasses of the men that have sinned:' 'God shall destroy them:' 'they shall be consumed:' 'they shall be cut off:' 'they shall be rooted out of the land of the living:' 'blotted out of the book of life:' 'they are not.' The Hebrew scholar will see from the above passages that there is no phrase of the Hebrew language significant of all destruction short of that philosophical annihilation of elements which we do not assert, which is not used to denote the end of the ungodly."

The wicked shall be destroyed. "The Lord preserveth all them that love him; but all the wicked will he destroy." Ps. 145:20. Here preservation is promised only to those who love God, and in opposition to this, destruction is threatened to the wicked. But human wisdom teaches us that God will preserve the wicked in hell—preserve them for the mere sake of torturing them. Mr. Benson, an English divine, says:—

"God is therefore present in hell to see the punishment of these rebels. His fiery indignation kindles, and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintains their being, and renders their powers most acutely sensible, thus setting the keenest edge upon their pain, and making it cut most intolerably deep."

The wicked shall perish. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John 3:16. A double enunciation of the truth is couched in this short text. It is that eternal life is to be obtained only through Christ, and that all who do not thus obtain it, will eventually perish. John testifies further on the same point in his 1st epistle, 5:11: "And this is the record: that God hath given to us eternal life, and this life is in his Son." From which it follows, as a most natural consequence, that "he that hath not the Son of God hath not life." Verse 12.

The wicked shall go to perdition. "We are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

Heb. 10:39. We either gain the salvation of our souls by a perseverance in faith, and obtain eternal life by a patient continuance in well-doing, Rom. 2:7, or we sink back into perdition, which is defined to be utter ruin or destruction.

"The wicked shall come to an end and be as though they had not been." "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be." Ps. 37:10. If this testimony be true, there will be neither a sinner nor any place for a sinner, after God has executed upon them his just judgments. "They shall be as though they had not been." Obad. 16.

The reader is requested to mark the significance of these texts. They are not figures, but plain enunciations of the truth, demanding to be understood in the plainest and most literal manner. And though they are abundant, and can be so easily produced, they are not to be passed over any the more lightly on this account.

The wicked are compared to the most inflammable and perishable substances. Had the wicked been compared to the most durable substances with which we are acquainted in nature; had they been likened to the "everlasting hills," the during rock, or the precious metals, gold and gems, the most incorruptible of all substances; such comparisons would not have been without their weight in giving us an idea of an eternity of existence; nor can we think they would have been overlooked by the other side. We therefore claim an equal significance on our side of the question for the fact that they are everywhere compared to just the opposite of the above-named substances—substances the most perishable and corruptible of any that exist. For no idea can be drawn from such comparisons at all compatible with the idea of eternal preservation in the midst of glowing and devouring fire.

Thus it is said of the wicked that they shall be dashed in pieces like a potter's vessel, Ps. 2:9, they shall be like the beasts that perish, Ps. 49:20; like the untimely fruit of a woman, Ps. 58:8, like a whirlwind that passeth away, Ps. 68:2; Prov. 10:25, like a waterless garden scorched by an eastern sun, Isa. 1:30, like garments consumed by the moth, Isa. 51:8, like the thistle down scattered by the whirlwind, Isa. 17:13, margin. They shall consume like the fat of lambs in the fire, Ps. 37:20, consume into smoke, (ibid.) and ashes, Mal. 4:3, melt like wax, Ps. 68:2, burn like tow, Isa. 1:31, consume like thorns, Isa. 34:12, vanish away like exhausted waters, Ps. 58:7.

The illustrations which the New Testament uses to represent the destiny of the wicked, are of exactly the same nature. They are likened to chaff, which is to be burned entirely up, Matt. 3:12, tares to be consumed, Matt. 13:40, withered branches to be burned, John 15:6, bad fish cast away to corruption, Matt. 13:47, 48, a house thrown down to its foundations, Luke 6:49, to the destruction of the old world by water, Luke 17:27, to the destruction of the Sodomites by fire, verse 29, 2 Pet. 2:5, 6: and to natural brute beasts that perish in their own corruption. Verse 12.

Such are the illustrations of the Scriptures on this subject. If the wicked are to be tormented forever, all these illustrations are not only unnatural but false; for in that case they are not like the perishing beasts, the passing whirlwind, the moth-consumed garment, the burning fat, the vanishing smoke, or the melting wax; nor like chaff, tares, and withered branches, consumed and reduced to ashes. These all lose their form and substance, and become as though they had not been; but this the wicked never do, according to the popular view. There is an enormous contradiction somewhere. Is it between the writers of the Bible; or between uninspired men and the word of God? The trouble is not with the Bible: all is harmony there. The discrepancy arises from the creeds and theories of men.

The language of Moses and of Paul, shows that an eternal existence of moral corruption, and fiery torture is not the doom of the wicked. When Moses besought the Lord to forgive the sin of Israel, he said, "Yet now if thou wilt forgive their sin—; and if not, blot me I pray thee out of thy book which thou hast written." Ex. 32:32. This book must be the book of life, in which the names of the righteous are written. By being blotted out of this book, Moses evidently meant being devoted to the doom of sinners. If Israel could not be forgiven, he would

himself perish with that unfaithful people. But no one can for a moment suppose that he wished throughout eternity for a life of sin pain and blasphemy in hell. He only wished for an utter cessation of that life which if his prayer could not be granted would be an intolerable burden. And if this is what he meant by being blotted out of God's book, it follows that this will be the doom of the ungodly; for the Lord answered, "Whosoever hath sinned against me, him will I blot out of my book."

In a similar manner Paul speaks concerning the same people: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh. Rom. 9:3. We cannot suppose that Paul would desire a life of sin and moral corruption, such as that of the sinner in hell is said to be, even for the sake of his people. But he was willing to give up his life for them, and cease to exist, if thereby they might be saved.

To notice more particularly some of the scriptures in which a portion of the foregoing figures are found, their testimony may be summed up in the following final proposition:

The wicked shall be consumed and devoured by fire. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness, &c. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust! Isa. 5:20-24. Reader, have you ever seen fire devour stubble, or flame consume chaff? Then you have seen a figure of the destruction of the wicked. And let the advocate of eternal misery tell us, if such language does not denote the utter consumption of the wicked, what language would do it, if the doctrine were true. Let us know what language Inspiration should have used, had it wished to convey such an idea. Is it such as this? "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. "And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them." The word here rendered devour, καταφαγειν, says Stuart, is "intensive, to eat up, devour, so that it denotes utter excision." In the light of this scripture we can readily understand how it is that the wicked are to be recompensed in the earth. Prov. 11:31. Coming up in the second resurrection at the end of the 1000 years of Rev. 20:5, they come up around the New Jerusalem, the beloved city, the abode of the saints, then descended from heaven to earth, chap. 21:5, and then their fearful retribution overtakes them. It is then that they have their portion in those purifying fires that sweep over the earth, in which, according to Peter's testimony, the elements of this great globe itself shall melt with fervent heat. 2 Pet. 3:10, 12. For it is at the day of Judgment [by which of course we must understand the execution of the Judgment] and perdition of ungodly men, that this takes place. See verse 7. So, too, the righteous as they go forth upon the new earth, verse 13, destined to be their eternal and glorious abode will receive their recompense in the earth. Then will be fulfilled the word of the Lord by the prophet Malachi, which says, "For behold, the day cometh, that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of righteousness arise and shine with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mark the distinctness of this language. It does not say that the wicked shall be as ashes, nor does it introduce any comparisons whatever, but plainly states a plain fact, that they shall be ashes, under the soles of the saints' feet. Not that the saints will literally walk on ashes, but the wicked having been reduced to ashes, like all other sin and curse polluted things, are incorporated into the substance of the new earth, which the saints are evermore to inhabit, as it emerges from the renovating fires of the last day.

Then will the universe be clean and pure. Then the stain of sin will all be wiped away

forever; sinners, and the great enemy that deceived them (for he, too, shall be destroyed, Heb. 2:14) being rooted out from the land of the living. Its every scar now impressed upon the handiwork of God shall be effaced; and this unfortunate earth shall be re-adorned, as only God, omnipotent in power and omniscient in wisdom, is able to adorn it. And then will arise that glad anthem of universal Jubilee, in which shall join every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, ascribing blessing, and honor, and glory and power, unto him that sitteth on the throne, and unto the Lamb forever and ever. Rev. 5:13. There is no room here for a great receptacle of fiery torment, where an innumerable company of human beings shall burn and blaspheme and sin and suffer forever and ever. There is no room in this great song of joy for the discordant and hopeless wailing of the damned. There is no provision made for an eternal rebellion against the government of God, and eternal blasphemy against his holy name! No! only the loyal subjects of the great Captain of our salvation, only such as love immortal life, and seek for it, and prepare themselves for its inestimable blessings, shall ever enjoy the glorious boon; while those who put from themselves the word of God, and "judge themselves unworthy of everlasting life," Acts 13:46, will be remanded back to the original elements from which they sprung; and strict Justice will write upon their unhonored and unlamented graves that they themselves were the arbiters of their own fate.

The Day Line Again.

A FRIEND writes me: "With your proposed journey around the earth, I fully agree, so far as you go, or nearly. If you start from Yeddo, and that city is twenty miles inland, or west of the Pacific shore, it will be 12 o'clock M., Jan. 1, at any place you inquire, until you arrive at Yeddo, and there it will be Jan. 2, 12 o'clock M."

This statement is just twenty miles from the truth. You would be told that it was Jan. 2, as soon as you touched the shore. If the Japanese, living only twenty miles apart, should say, in one place, "It is Jan. 1," and in the other, "It is Jan. 2," and in both places tell the truth, it would prove that there is a day line, and that it is drawn between those two places. My friend continues: "Or, if you please, start from San Francisco, and, at any place you please to inquire, it will be Jan. 1, 12 o'clock M., providing you travel 15° per hour, as you propose, until you have gone over the Pacific Ocean, Asia, Europe, Atlantic Ocean, and America; at San Francisco, the answer will be, 12 o'clock M., Jan. 2."

This statement is false, all the way from Yeddo to San Francisco. There is no disagreement in the day on both continents. But, if you cross the Pacific, you find yourself out of harmony with the rest of mankind. And if you could cross it a hundred times in twelve hours, it would be the same—you would pass out of one day into another, every time. This fact proves that there is a day line, and that it lies in the Pacific Ocean. R. F. COTTRELL.

Unity and Disagreement.

"For many bare false witness against him, but their witness agreed not together." Mark 14:56.

These words were brought forcibly to my mind while laboring with the tent at Monmouth last summer. The claims of God's Sabbath had been presented, and it became apparent that something must be done to stay up the tottering Dagon of Sunday observance. The consistency with which this was done, we leave the reader to judge.

Our United Presbyterian friends agreed with us that the law was immutable and still binding; but claimed that the Sabbath was changed to the first day of the week, by divine appointment, at the resurrection of Christ. Consequently, they were doing the will of God in observing Sunday.

The Methodists said, You are right, brethren, in claiming that the ten commandments are immutable and still obligatory. We cannot see your consistency, however, in claiming the change of an "immutable law." We believe we have a better way of explaining the seeming difficulty. When God delivered Israel from bondage, he gave them for a Sabbath the sixth, instead of the seventh, day of the week. This, he designed they should observe till the resurrection of Christ, then the day of this event was ever after to be observed; this, the way they then computed time, was the first day of the week; but was in reality the true seventh day. So we are now fulfilling the command of God to the letter by observing Sunday, for it is really the true seventh day. We are glad, however, brethren, that on the main point at issue—Sunday observance—we are agreed.

Right here, our Disciple friends expressed their surprise that their brethren should take such positions, and warned them that if they did, "these men at the tent would demolish their arguments." For, first, if the law of ten commandments is

immutable, as you claim, "it cannot be changed;" and if it is still binding, every precept of it must be. And, second, to say that "Sunday is the true seventh day," cannot be the truth; for not only the united testimony of the heathen, Jews, and Christians, forbid such an idea, but the Scriptures expressly forbid it. Luke 23:56, and 24:1. Our position is the only tenable one; that is, that "the ten commandments are abolished, taken out of the way, and nailed to the cross;" and the law being no longer binding, of course the Sabbath is not. But there is one thing, brethren, that gratifies us very much in this matter, and that is that we all agree in the vital point, viz., in the observance of the day.

There are two points very noticeable in these advocates for Sunday observance. First, that they have no confidence in each other's positions; each can see the unsoundness of the other, while they seem to be blind to their own. And, second, that notwithstanding the position of one destroys that of the other, yet they all arrive logically (?) at the same conclusion, viz., that it is right to trample under foot God's "holy day," and exalt in its stead a laboring day. Eze. 46:1.

Here is disagreement and yet unity. But it resembles strongly the unity connected with the trial of our Saviour: though the witnesses did not agree in their testimony, yet in the "vital point" they were all agreed: that was, to condemn the Lord. What if their testimony did clash; in the final issue they were agreed—his blood should be spilt, he was not fit to live: In like manner, though these friends' positions are contradictory, yet their conclusions are happily the same: they are released from the observance of God's sanctified day, and have now one authorized by the "traditions of the fathers," and after their own hearts.

Now, supposing the position taken by the Methodists with reference to the day was correct, the United Presbyterians would be compelled to observe Monday to be consistent with their position that the Sabbath was changed to the first day of the week. But this they will not do, for it would be almost, if not altogether, as unpopular as to observe the Saturday. Again, if the position of the United Presbyterians (with reference to the day) is correct, our Methodist friends will have to observe the Saturday with us; for the United Presbyterians acknowledge that Saturday is the true seventh day, and the Methodists admit that the seventh day is the one enjoined in the law. But this they are determined they will not do; for that would prove these Seventh-day Adventists right. And again, if the position of the United Presbyterians with reference to the change, and the position of the Methodists as regards the day is correct, then the Methodists would also be compelled to observe Monday, as it must be the true "first day," if Sunday is the true seventh.

Query. Why do they not labor to set each other right on these points? Answer. The main point is to observe the Sunday, and on this they are all agreed. What if their positions do devour each other? whose business is it? Both of these bodies could see that it contradicted both reason and Scripture to teach that God's immutable law of ten commandments was abolished, as taught by the Disciples. And the Disciples could not shut their eyes to the fact that if the law was still binding, the Sabbath, of necessity, must be. But how comforting the thought that, on the point that called for action, they were all happily agreed.

How can any observer of the seventh day ever show his face around Monmouth, since here are three lines of argument, and either one proves our release from its obligation? O Consistency! thou art a jewel. How applicable the words of the Saviour, addressed to the Pharisees of his day, "Full well do ye reject the commandment of God that ye may keep your own tradition." As Micah says in his seventh chapter, this is their "mischievous desire: so they wrap it up." Oh! that God may open the eyes of the honest, and help them to see that "to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

It is the willing and obedient that God delights in. But the rebellious will soon be destroyed; "for the mouth of the Lord hath spoken it." May the Lord save us from the union that there is in opposing his holy law, and despising his down-trodden Sabbath. But may we seek that union that there is in obedience to his holy will. R. F. ANDREWS.

Pontiac, Ill., Dec. 27, 1872.

Our Life-Work.

It is said that all, both small and great, rich and poor, all have an influence either to advance the right, or to increase the evil already in the world; that, aside from their temporal gains and losses, the manner in which they exert this influence may be said to constitute their life-work. Of the myriads that have peopled this earth, of how many may it be said that they have lived to some purpose, have performed well the work allotted them, and improved the talents given them by their Creator? Were this generation to pass away, and others fill the places which we now occupy, could it be said of us that we had done the best we could?

We may live in such a manner as to deceive our fellow-beings in regard to our real work, for

a time; but as our deeds to the eye of God are at all times apparent, even so will they be made unto all men. Our words may be plausible, our works, smooth and fair. A time comes when they are tried. They will not bear an examination, and, at the least pressure, like the apples of Sodom, dissolve into smoke and ashes.

Are we deceiving ourselves and others with the idea that we are doing God's will in all things, and living to his honor, when we are in reality an injury to his cause, and adding to the punishment that awaits those who thus deceive themselves? If our hearts are right, there need be no fear that our course of life will cause our condemnation. If we pursue an undeviating course of uprightness before God, and thus secure his favor, we have nothing to fear at the hands of men.

We know that Satan is a fallen angel, cast out of Heaven for disobedience to the will of God; and yet we submit to be led by him into sin, and thus draw around ourselves the fetters that will bind us down to destruction.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." If, then, the human mind is not capable of imagining the glorious things which God has prepared for redeemed man, is it not also incapable of imagining the woe and horror that will fill the souls of the lost as they realize their terrible fate? And are we so ready to risk eternal life as to live in direct disobedience to the requirements of God, by failing to conform to them in our daily life?

Some, when asked why they are not more in earnest in the work of God, plead lack of means, inability, &c. They think they are giving a plausible reason; but, in fact, they are only giving a pitiable excuse for neglect of duty. If the means which we now have to spread the truth had been given to mankind in the earlier days of Christianity, would there not have been a better prospect of the much-talked-of temporal millennium, than we now see?

Let us not strive to look too far into the future to view the result of our labor. With that we have nothing to do. We must be content to work at the present time, being assured that in the sight of God our efforts will not be in vain. In this work, a few failures need not discourage us. As clouds and moisture are necessary to the growth of vegetation, so is it needful that we meet with adversities, that the fruits of the Spirit may be made manifest in us. The love of God ought so to fill our hearts, at all times, that neither prosperity nor adversity should be able to move us from the Rock upon which we have founded our hope of everlasting life in the earth made new.

LIZZIE TAYLOR.

Battle Creek, Dec. 22, 1872.

Our Influence.

THE religion of the Bible is not altogether passive, but active. It is a law of the mind that where there is a firm conscientious belief, it carries with it an influence that will affect minds, even if the words spoken are very few. Add to it words and our general deportment, and lasting impressions are made. Minds are molded, thus character is formed, and it is in view of this fact that men and women should realize the importance of being soundly converted to the work of God, if they would be successful in the tract and missionary enterprise. It is important that our influence be ever on the right side in the cause of God. Sympathizing with wrong and those in error, when God is especially arresting their attention, is standing directly in the way of the work of God; and in proportion as our influence is felt by others, evil seeds are sown, which months and years of repentance cannot eradicate from the soil of the human heart; for evil is like weeds in the garden, which will grow off themselves; but good seed must be cultivated.

The apostle quotes from David, the following words: "He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever." The influence of that act which results in soundly converting one soul to God does not cease with its author, but its influence affects others, and thus it spreads like the ripple arising from a stone's being thrown into a smooth surface of water. The soul saved by the act will live throughout eternity; and thus his righteousness will continue forever.

It is thus with wrong acts and words, arising from sympathy being on the wrong side. "He that gathereth not with me, scattereth abroad." There is no end to such influence. It lives, destroying precious souls for whom Christ died, until the Judgment, when it is made manifest that souls are eternally lost as the result of it. And if those individuals are saved through the pardoning love of God, that have committed such errors, there is a loss to them which might have been an eternal gain. David's sin "has given great occasion to the enemies of the Lord to blaspheme" until the present day. Jacob, by siding with his mother in deceiving Isaac, resulted in his being obliged to flee for his life to a stranger's land, and in after years nearly proved his ruin, and the ruin of his family, and of his substance. Ahithophel, whose counsel "was as if a man had inquired at the oracle of God," proved his own ruin by casting his influence on the side he sympathized with, the wrong party.

It is not the amount of influence that men have which, proves their salvation or ruin, but it is the scale in which it is cast. David prayed, "Let my heart be sound in thy statutes," and with propriety the Christian might additionally pray that their hearts might be sound in the order and work of God. The Judgment "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." We might well say, Who is sufficient for these things? and where are the hearts which will ever prove true to God and his precious cause? Everything that can be shaken will be, but that which cannot be shaken will remain.

S. N. HASKELL.

Literary Overwork.

T. DEWITT TALMAGE, in a sermon published in a late *Methodist*, gives the following good advice to those who are overtaking their strength by that most wearing of all work, mental labor:—

"Now, brethren of literary toil, you had better hold up. If you are going at the rate of sixty miles an hour, you had better stop and go no more than thirty. The temptations to overwork for literary men are multiplying all the time in increase! newspapers and magazines and lecturing platforms. The temptation to night-work is especially great—that kind of work which is most exhausting and ruinous.

"When the sun goes down, God puts his candle out, and says to the world, 'My child, you had better go to sleep; I have put the candle out.'

"The brass-headed nails of coffins are made out of gaslight! The money that a man makes by midnight toil he pays toward the expenses of his own funeral. When the devil cannot stop a good man's work by making him lazy, then he comes into the editor's room, or into the minister's study, or into the artist's studio, and he says, 'Go it! you ought to be doing five times the work you are doing. You ought to write two books this year. You ought to send out twenty or thirty additional articles. You ought to deliver fifty lectures, at two hundred dollars a night.' Then when his health fails, there is satanic congratulation. The devil first tries to stop a useful man by making him lazy. Failing in that, he then puts on the lash, and digs in the spurs, and drives him to death. I say, therefore, to the men who are toiling with their brain, you had better 'slow up,' as they say on the railroad-lines. I hear somebody say, 'You had better take your own advice.' I will. I am being converted under my own sermon. God gives to every man a certain amount of work, and he does not want him to do any more than that. 'Do thyself no harm,' is advice no more appropriate to the jailer when the prison is tumbling around his ears than it is appropriate to those the wards of whose health and the fastnesses of whose strength begin to tremble with the earthquake. Paul was very careful of his body; long before the days of expressage, he sends hundreds of miles for his great-coat to Troas.

"O ye men of literary toil! you have been careful about keeping the candle snuffed and burning brightly, is it not most time you began to look after the candlestick? The sharp sword will not make any execution unless you have a handle to it. Through all the editorial-rooms and through all the studies of this country, let the warning reverberate; let it come up to night from the graves of Kirko White, of Henry J Raymond, and of Horace Greeley."

"STOP MY PAPER."—Illustrating the fearful consequences of this highly retributive measure, the *Philadelphia Post* tells the following upon the *Ledger* of that city.

This fearful threat reminds us of a story about Mr. Swain years ago when he was proprietor of the *Ledger*. By his course in regard to some public matter he had offended a number of readers, one of whom met him on Chestnut Street, and thus accosted him:

"Mr. Swain, I have stopped the *Ledger*."

"What is that, sir?"

"I have stopped the *Ledger*," was the stern reply.

"Great heavens!" said Mr. Swain, "my dear sir, that wont do. Come with me to the office. This must be looked into." And taking the man with him he entered the office, at Third and Chestnut Streets. There they found the clerks busy at their desks; then ascended to the editorial rooms and composing rooms, where all was as usual; finally they descended to the press rooms, where the engineers were at work.

"I thought you told me you had stopped the *Ledger*," said Mr. Swain.

"So I have," said the offended subscriber.

"I don't see the stoppage; the *Ledger* seems to be going on."

"Oh! I mean to say—that is, that I—ah—had stopped taking it."

"Is that all?" exclaimed Mr. Swain. "Why, my dear sir, you don't know how you alarmed me. As for your individual subscription, I care very little. Good day, sir, and never make such rash assertions again."

ENTERTAIN no thoughts that you would blush at in words.

LABOR AND REWARD.

ARE you ready to labor, my brother,
In the field of your Master and Lord?
Lift your eyes! it is whit'ning to harvest
'Neath the ripening power of the word.

Hearken now to the Husbandman, calling
For more laborers, faithful and true.
O delay not, my brother! delay not!
Is the Master not calling for you?

Take your sickle and go as a reaper;
There are places for workmen of skill;
But if this may not be, as a gleaner
You can render good help if you will.

Failing this, you can follow the workmen,
And, when weary and faint with their toil,
Quench their thirst from the cool-flowing fountain,
Or anoint their parched brows with fresh oil.

Does your ease-loving nature deter you
From the burden and heat of the day?
Give no heed to its craven suggestions!
To the field of your duty away!

Come there to you sad thoughts of unfitness
For a work of such labor and care?
Let the implements then of the husbandry
Be all-hallowed by faith and by prayer.

Thus, baptized with the Spirit of power
In your new consecration, away
To the field of your duty and labor!
For the Master expects you to-day.

Do you ask of the wages, my brother?
Not in gold or in silver paid down;
But in peace passing all understanding,
And in Heaven a laborer's crown.

—Christian Advocate.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him.

Iowa.

Nov. 12-18, attended the meeting at Hook's Point. At this meeting, we were favored with the labors of Bro. Butler, which were greatly appreciated by those who had but lately embraced the truth, and also by us, who had but recently united with him to minister in word and doctrine.

Though the weather was stormy and cold during the whole time, there was a very general attendance, and the meeting was a profitable one. A church of twenty-three members was organized; also Systematic Benevolence.

Monday, the 18th, eight willing souls were buried with their Lord in baptism, who, we trust, arose to walk in newness of life. Others desiring baptism were not prepared.

From this place, I accompanied Bro. H. Nicola to fill appointments in Western Iowa and Nebraska.

Nov. 21-25, met with the friends of the cause at Soldier Valley, Iowa. Found them in rather a discouraged state of mind. Held eleven meetings, endeavoring to raise the standard of practical godliness. The brethren were strengthened and encouraged, and God graciously sent us his rich blessing.

We organized a church of nine members, and s. b., amounting to \$73.00. Bro. D. M. McWilliams was elected and ordained elder.

Nov. 26, 27, preached two discourses to the church at Onawa, Iowa. This is a small company, and for the lack of an efficient leader in spiritual things, and consecration on the part of the membership, they are not making that advancement in the divine life which it is their privilege to do. The testimony of Bro. Nicola was especially adapted and received, and we trust will prove a great gain to all.

Nov. 30 and Dec. 1, met with the church at Decatur, Neb. We gave four discourses to good congregations. Bro. M. D. Clark was elected and ordained elder of the church, and seven more were received into the church, upon being baptized. Some of the membership here also have not come up to all the light they have received and, consequently, are on the background themselves, and a drawback to others. We hope they will arouse before it is too late, and walk in the light, lest gross darkness cover them.

Monday, Dec. 2, Bro. Porter took us to Tekama. Met Mr. A. Briggs, who took us to his home near Mt. Pleasant, Neb. Being denied the use of their school-house, we held one meeting in Mr. Waterman's house, and eight in the Elder Grove school-house, which was kindly granted us. This is the first visit they have received from any of our ministers since I left them last May; and, as a consequence, some had given up and gone back, and those still holding on were greatly discouraged. By our advice, five were received and added to the church at Decatur, by members who were present. We hope that these dear souls will prove faithful, let their light shine, and endure unto the end, and that those who have a heart to obey God will unite with them, and finally taste of the fruit of the tree of life inside the city of God.

Dec. 14, 15, attended a general gathering of the friends of the cause with the church of Onawa, Iowa. Some were prevented

from attending by a severe storm on Sabbath, yet the house was filled. Held five meetings, and organized a Tract and Missionary Society.

At all these meetings, we acknowledge with gratitude the goodness and mercy of God in meeting with us by his Spirit, and for the benefit we received ourselves.

Monday, 16, Bro. N. left me, to return home, and I to go north, to Hamilton Co. At the urgent request of some, I spoke to a full house in the Lake-circle District.

I am now at Bach Grove, and begin meetings to-night. I find the people just about as I left them. The epizootic is raging here, and, as a consequence, will greatly detract from the interest of our meetings, as the people cannot attend without teams. Three yoke of oxen does the hauling of wood and milling, principally, for the neighborhood.

I am expecting Bro. C. A. Washburn to assist me here in the work, and I ask the prayers of God's people, that He may aid us.

My P. O. address, while I am in this county, will be Webster City, Iowa.

R. M. KILGORE.

Dec. 19, 1872.

New Hampshire.

I HAVE commenced lectures in Thornton. Have held five meetings. About thirty attend. Some appear interested and candid. Spiritualism is at work here. We need much of the grace of God. Shall do our best. Pray for us, brethren and sisters.

P. C. RODMAN.

Woodstock, N. H., Dec. 24, 1872.

Meeting in Grand Traverse Region, Mich.

HAVING reported a part of our labors, and the report not having reached the Office, we now give a general summary of them and their results, as far as seen in Grand Traverse Region. The term, Grand Traverse Region, covers a territory of several counties, newly and thinly settled districts. Our visit to that region was a matter of experiment, by proper advice, as we knew nothing of the field, or of even one of its inhabitants.

Our first meeting was in Whitewater Township, Grand Traverse Co., among a class of first-day Adventists. One family, Bro. D. Taylor's, from among them embraced the truth. They are still firm, and rejoicing in the light.

Next, we held a few meetings in an adjoining neighborhood, where there was no interest to hear.

Our third place of meeting was near Spencer Creek, Antrim Co. Here we found Bro. J. Trotman alone in the faith, having embraced the truth by reading the tracts and papers sent him by sister Craw, who lives near Elk Rapids. She received the light through the instrumentality of sister Judd of Ohio. Thus, we see again the fruit of a few tracts—precious souls brought to the knowledge of the truth. At Spencer Creek, one family, Bro. P. Smalley's, embraced the truth. They are still firm.

Our fourth place of meeting was at the old Mission, on the peninsula, between the east and west arm of Traverse Bay. Here is, indeed, a beautiful place. The summer scenery is delightful. The clear, deep waters of Traverse Bay are delightful. Various kinds of fruit that grow in northern latitudes are abundant. Still, mildew, blight, the effects of the curse, are seen and felt here. Yet the inhabitants seem to have their eyes fixed upon the peach and apple trees, that may possibly bear fruit once a year, and dare not for a moment look up to the tree that is sure to bear fruit every month. We held a few meetings, with no visible results.

Our fifth place, was Wexford, Wexford Co., among a class of first-day Adventists. A few decided to keep the commandments; but when their leader, Mr. Brigham, heard of it, he privily persuaded them back. He does most of the reading and thinking for them. He advocates no law, and the non-resurrection of the wicked. Here, too, spiritualism has a strong hold upon some; so much so that one man and his wife, some two years since, proceeded to the house of a neighbor where the man of the house had just died, and demanded the privilege of raising the dead to life; affirming that they could do it. But the wife of the deceased remonstrated, and they left, chagrined. They were present when Bro. Strong spoke on spiritualism. They raged, threatened, and said they would raise (not the dead, but) a shower of rotten eggs. Yet they failed in this also.

Our sixth place of meetings was at Monroe Center, Grand Traverse Co. Here, the interest to hear was good until the M. E. Camp-meeting commenced, that had been previously appointed. Then we closed our meetings, to commence again after their camp-meeting. Eld. Bathrick spoke against the Sabbath, the evening before their meeting commenced. But some of his members had already decided to keep the Sabbath. Thus the fire was kindled, and the opposi-

tion was manifest all through their meetings. Eight preachers were present, and only one of them spoke to, or even noticed, us only in their preaching, and social chats at intermissions, where we received the most special attention (we think) of any on the ground. Their meeting was nearly a failure. Only one (a young lady from Chicago) professed to have been converted. The next evening after their meeting closed, Eld. Steel spoke against the Sabbath at the place where we held our meetings. Here he made a clean sweep of all that had anything to do with us, and those that publish the tracts and papers we were scattering. All were liars; and in the little tract called Truth, he had found twenty-one lies. On being reviewed the next evening, he denied calling us liars.

The people were disgusted with him, yet the prejudice caused from their opposing the truth, we found, afterward, had fastened itself upon the minds of many candid and sensible people. We were strangers, and our views were not fully known. The impressions prevailed that our mission was to scatter error, cause controversy, and tear others to pieces. So when we returned from our good camp-meeting and Conference, some seemed to have decided to hear no more. We held a few meetings with the few who had decided to obey, and in an adjoining district, organized a church of ten members, known as the church of Monroe Center, Grand Traverse Co., Bro. C. Downs, elder. Organized s. b. amounting to \$32.74 per year. Several were not present that will probably unite with them. Since we left, one more has decided to obey the truth. They have regular Sabbath meetings, and a Bible-class. We learn by a private letter that their meetings are very interesting and profitable. They are leaving their idols and entering into the reforms. The Lord bless and guide them.

There are at present some twenty or more Sabbath-keepers in Grand Traverse Region. We have canvassed the field quite extensively, and find it a hard field, generally, in which to labor; yet we think, with a small tent (say forty feet in diameter), to go into the villages, with the blessing of God, a fair work might be done. We have sold and given (mostly given) away in this region more than \$50.00 worth of publications. We have obtained three subscribers for REVIEW, five for Reformer, and three for Instructor. We have aimed to scatter the truth wherever we went, so that the field might open for future labors.

Another season we think will be a favorable time for this region. Labor will have to be done here, mostly, in summer and autumn. The lumbering interests and deep snow are unfavorable to laboring in the winter. Since Nov. 15, it has been very good sleighing. Up to Dec. 3, four inches of snow have fallen. It frequently falls during the winter, to the depth of from ten to fifteen feet. But the ground not freezing, it is constantly thawing underneath; yet four or five feet on an average, is no uncommon depth, toward spring. We closed our meetings Dec. 1st, and returned southward.

P. STRONG.

D. W. MILK.

Chesaning, Dec., 1872.

P. S. Although our report is a joint one, our labors have been mostly separate.

P. S. & D. W. M.

Tract and Missionary Department.

Thanksgiving Day.

EVERYBODY in this enlightened land knows all about Thanksgiving Day. It is usually appointed about the last Thursday in November. On this day, family relatives and kindred friends are invited to the old homestead to feast on beef, pork, and fowl of all kinds filled with highly-seasoned dressing, &c., then to have a pleasant visit. Could a person rise from the dead who had never heard of an American Thanksgiving Day, and at one glance take a view of the tables, spread as they usually are, and then listen to the evening's conversation which, in many instances, follows, he might reasonably conclude that it was a day of gormandizing and reckless mirth.

But it is not always that the day is spent thus. A brother in the southern part of New Hampshire prepared a table of grains, vegetables, and delicious fruits, wholesomely cooked, and invited the poor, lame, and I know not but the blind, to partake of the same, and then spent a season of prayer and praise, and in recounting the mercies of the past year, and the deliverances God had wrought for them. And so full of gratitude to the Author of every good and perfect gift did the heart of this brother become, that he made a thank-offering of twenty-five dollars to the tract society, which will purchase 80,000 pages of tracts (at the prices now furnished to the tract societies by the Office of the Seventh-day Adventist Publishing Association) for free distribution.

And who would dare to limit the number of thanksgivings that will be made to God by individuals who will receive the truth through the judicious circulation of these tracts?

January, 1873, has come. Who, in the wide harvest-field, will not, at the commencement of this year, recount the mercies of God during the past year, call to mind where God has rescued them from the hand of death, wrought deliverances from trouble and affliction, and saved from the darkness of error by causing the glorious light of the Sabbath and kindred truths to shine in their pathway, and make a thank-offering to the cause of God? With such thanksgivings God will be well pleased, whether it be in November or January. The ancient method of offering unto God the first-fruits I do not think would be out of place. They were to eat neither bread, nor parched corn, nor green ears, until the selfsame day that they brought an offering unto their God. The Spirit of God has recorded the following: "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Who will adopt the above plan?

S. N. HASKELL.

Quarterly Meeting of the Ohio T. and M. Society.

THE first quarterly meeting of the Tract and Missionary Society appointed at Clyde, was held in Townsend, Dec. 15, 1872. Meeting convened at 9 o'clock A. M. Opened with prayer by Eld. S. N. Haskell.

The President being absent, Bro. Haskell was appointed to fill the chair. Appropriate and instructive remarks were made by Bro. Haskell on the order and design of the T. and M. Society, accompanied by interesting accounts of its workings in New England and other places.

Report of the annual meeting was then called for and read. Moved and carried that it be accepted with necessary amendments.

Reports of the several districts were called for and read, showing the total distribution of publications during the quarter to be 33,568 pages.

No. of families visited, 26; No. of subscribers for REVIEW, 11; Instructor, 12; Reformer, 79; No. of members added during the quarter, 5.

Financial standing of the T. and M. Society,

Cash on hand, Sept. 17, 1872,	\$180.00
about,	
By donations, memberships, and	
booksales,	26.40
By donations to delinquent fund,	71.75
cash paid for delinquents,	19.65

The subject of delinquents was then taken up. The report of agents present showed that much interest had been taken in this department of the work. It was moved and carried that a delinquent fund be raised, to which the brethren and sisters present heartily responded by pledging over \$100.00, of which \$71.75 were promptly paid.

Meeting adjourned to 1½ o'clock.

SECOND SESSION.

Meeting called to order by the Chair. Prayer by Eld. S. N. Haskell. Remarks by Bro. Haskell on the importance and probable results of procuring new subscribers for our periodicals.

Moved and carried that the second quarterly meeting be held at Clyde, the second Sabbath in March, 1873.

Meeting adjourned.
M. E. REYNOLDS, Sec.

Taking Cold.

If cold settles on the outer covering of the lungs it becomes pneumonia, inflammation of the lungs, or lung fever, which in many cases carries the strongest man to his grave within a week. If a cold falls upon the inner covering of the lungs, it is pleurisy, with its knife-like pains, and its slow, very slow, recoveries. If a cold settles in the joints, there is rheumatism in its various forms; inflammatory rheumatism with its agonies of pain, and rheumatism of the heart, which in an instant sometimes snaps the cords of life with no friendly warning. It is of the utmost practical importance, then, in the wintry weather, to know not so much how to cure a cold as how to avoid it. Colds always come from one cause, some part or the whole of the body being colder than natural for a time. If a man will keep his feet warm always, and never allow himself to be chilled, he will never take cold in a lifetime, and this can only be accomplished by due care in warm clothing, and the avoidance of drafts and undue exposure. While multitudes of colds come from cold feet, perhaps the majority arise from persons cooling off too quickly after becoming a little warmer than is natural from exercise or work, or from confinement to a warm apartment.—Wood's Household Magazine.

THE farm and the workshops have supplied, by far, the largest number of our eminent men.

The Intermediate State of the Dead.

BY S. S. GRISWOLD.

Do THE Scriptures teach the sleep of the soul, or the unconscious state of the dead, previous to the resurrection and the day of Judgment?

There are few questions in eschatology of deeper interest than whether man exists as a conscious being after death, independently of his resurrected or reconstructed former body. For, if it be a fact that death so annihilates man as that he ceases to be a conscious, thinking being, man has no future state, and this life is all there is. Death is the eternal sleep, "that sleep that knows no waking." The assumption that the resurrection of his former earthly body will constitute his future life—a *reliving* again of the same personality, is a fallacy. Such a resurrection might be the commencement of a new race, but it would not be a *reliving* of a former one. For in what respect would such a resurrection differ from the creation of Adam out of the dust of the earth? And as Adam had no consciousness of having existed previous to his waking from the earth, so neither would the resurrected ones possess a consciousness of ever having lived before. Hence, whatever may be their condition of either happiness or misery, they could not recognize it as one of rewards and punishments for a former life. Hence such a condition of being could not be a future life of a former race, however it might be the creation or beginning of a new one. Such I believe is the inevitable consequence of that materialism which denies man's consciousness after death.

Such is the dark future which the system of materialism presents to mankind. Into the dark abyss of unconscious nonentity it consigns the most sacred instincts, the most sacred hopes, the most sacred aspirations and expectations of the human heart, implanted by the Creator.

But such is not the gloomy, awful future of our race. Man is *born* for immortality; created an heir of endless existence; an *image* of his Maker, and made to possess so much of the divine indestructibility as that he will survive "the wreck of matter and the crash of worlds."

As man's future state can only be predicated on the fact of his possessing a spiritual nature, it must follow, of course, that if he does exist in a future state he possesses such a spiritual nature. That man has such a future existence the Scriptures abundantly show; and hence it follows that the Scriptures must teach the doctrine of man's spiritual nature. That the Bible does thus teach, may be proven from almost every page. In fact, man would be incapable of inspiration, were it not that he has a spiritual nature, which only can be receptive of the divine Spirit, in the sense in which man has been and still is inspired. It is by this spiritual nature not only man exists after death, but he is thereby rendered capable of recognizing the spiritual world and its inhabitants. For it was by the couching of man's spiritual senses that he has had open vision of the spirit world. Thus men have seen angels, heard their music, held converse with them. In the same way, the departed dead have been seen, heard, recognized. It was in this way, the prophet's servant saw the horses and chariots of fire—that Elisha saw the horses and chariot which conveyed Elijah up to glory—that the prophet saw Jehovah sitting on a throne high and lifted up, surrounded with the august retinue of the heavenly court—that the three disciples saw Christ during his transfiguration, and Moses and Elijah—that Paul was caught up into the third heavens—that John of Patmos saw and heard the visions, as recorded—and that Christ was seen after his resurrection, and at his ascension.

Thus do the Scriptures, indirectly at least, teach that man continues his existence after death. The case of the rich man and Lazarus is proof positive that men exist immediately after death. And Christ assured the penitent thief while dying that he would be with him *that day*, in paradise. But the fact of demoniacal possessions which were so abundant during Christ's earth-life, is certain evidence of the conscious state of men after death. For those demons were the spirits of the departed, who so possessed their victims as to make them do their bidding. For a demon was the spirit of a dead man. Here we have a proof of the existence of men after death, that cannot be successfully controverted, without undermining the whole system of materialism. Ridicule about spirit-beings—as being nonentities—nothings, will not avail here. These spirit-demons, or spirits of the dead, were real personalities, as much so as those whom they possessed. To deny the existence of spiritual beings is to erase from the Bible a large portion of its revelations, and to deny the existence of intelligent beings, who possess no physical organism would be to deny the teachings of divine revelation. Yea, it denies the existence of God himself, except as a material, organized being, which in fact has been admitted by materialists. A prominent Adventist in Rhode Island admitted before a large assembly where I was present, that God ate and drank. A Mormon priest with whom I held a public discussion while residing in Allegany County, N. Y., said plainly that God ate veal and mutton. In fact, Mormonism holds that God himself was once a man who lived on the earth, and that all good men, especially Mormons, will also become God's. I trust my Advent brethren do not hold so gross a materialism as that which necessitates such a Deity. But why must they not, if there can be no thought, no intellect, no love, no hatred, no conscience, and no nothing of intellectuality except as the result of a personal organism. But if I have understood my reviewer, he has ridiculed the idea of spiritual existence. "God is a Spirit." Has he a physical organization? But the Scriptures as positively teach that man is a spirit, or has a spirit, as that God is a Spirit. Now if angels and God can and do exist as spirits, and in a spiritual world or universe, of course, why may not man likewise. I sincerely believe that to deny the existence of man as a spirit, will necessitate the denial of the existence of God, except as an organized being.

I am well aware that my reviewer will undertake to show that the terms used by the sacred writers to represent man, are the same as used to represent brutes; such as soul, spirit, breath, life, &c. But if, because the words soul, spirit, breath, life, &c., are used to represent brutes, therefore they must be so understood when applied to man, then by the same process, it can be shown, that God himself is only a human being; yea, further, that he is nothing more than wind. "God is Spirit." Greek—God is wind; also that there is a plurality of Gods. "In the beginning, God [Hebrew, Gods] created the heavens and the earth." In I Cor. 3: 11, 12, 14, the apostle as definitely teaches that man is a spiritual being, as he does that God is. In the creative act of man, we are told that "God breathed into man the breath of life [Hebrew, lives], and man became a living soul." Much stress is laid on the term soul,

because it is sometimes used to denote brutal animal life, and hence that it is limited here to mean nothing more than what is commonly called life. But what does *breath* mean, where it is said God breathed into man the breath of life? Does God inhale atmospheric air, and did he then exhale it from his lungs and thus inflate the lungs of Adam? Will my reviewer maintain that, and defend the consequences of such a position? Did the Creator descend to earth on the sixth day of his creative energy, and literally take some dust, and, after moistening it like a potter, mold it into the human form, and then, like the prophet, when restoring life to a child, prostrate himself on that earthy form, and through his mouth and nose expel the air from his lungs, and impel it into the earth lungs of that first man? Let them believe it who can.

Whatever was the divine procedure in the act of creation, we are expressly told that by that act man became an image of his Maker—hence, immortal, and it was by the divine inflatus that man's immortality was constituted. Hence death, which is only the destruction of that earthy organism through which the true, real, spiritual man acted, and by which he was put in connection with this world, cannot effect that divine element of our natures which was thus given man. Hence man must have a conscious existence after death.

John of the Apocalypse says he was in the Spirit; that is, his consciousness was in his real self, his spiritual nature: his spiritual senses were opened, and he was thus intrinseccally or present in the spiritual world. And he has told us in the Revelation what he saw and heard in the world of spirits. He says he saw there vast multitudes of spiritual beings, and when he asked his celestial guide what they were, and from whence they came, he was told that they had come up out of great tribulation, and had washed their robes and made them white in the blood of the Lamb. One spirit said that he (himself) was one of the prophets. They were all John's brethren, persons who once had been inhabitants of earth, but had died, and were then living in the world of spirits. I will simply add that the phrase "the dead," as used in Scripture, almost, if not always, means the spirits of those who have died, and not their defunct and decomposed bodies. Thus do the Scriptures most emphatically teach the conscious state of the dead prior to the resurrection of their bodies.

REMARKS.

When Christ was upon earth he found it necessary to say to a certain class who opposed him on the subject of the resurrection, "Ye do err, not knowing the Scriptures, nor the power of God." Perhaps, were he now on earth, he would repeat the same language to certain ones on the same subject. Bro. G. thinks that if a man ever ceases to exist as a conscious being, he can never have a future existence, for the re-formation of the matter of which he was composed would be a new creation, but not a resurrection. That continued consciousness is not necessary to preserve identity of being, is proved by nearly every member of the human family every day. Did Bro. G. ever enjoy a period of sound, unconscious sleep? If so, when he awoke, how did he know that he was the same individual he was before? How does any one know, after a good night's sleep, that he is the same person that retired to rest the night before? Simply because his organization is the same on awaking that it was when he became unconscious in sleep. Now suppose that during this period of unconsciousness, the body of a person could be cut up into innumerable fragments, the bones ground to powder, the flesh dissolved in acids, and the being entirely destroyed. After remaining in this condition a little time, suppose all those particles could be put back again exactly as they were before, the arrangement of the matter, especially of the brain, the organ of the mind, being identically what it was, and life being imparted to it again, the person be allowed to sleep on till morning: when he awoke, would he be conscious of any break in the time of his existence? Any one must see that he would not. Being organized just as before, his mind would resume its consciousness just as if nothing had happened.

So with the dissolution of death. After its period of unconsciousness is passed over, in the resurrection the particles of the body are re-united, re-organized, and arranged exactly as they were at the moment of death, and re-animated; then the line of life is taken up, and the current of thought resumed just where it was laid down in death, it matters not how many thousands of years before. This, the power of God can do; and to deny this is to "err, not knowing the Scriptures, nor the power of God." In this way, we can have a true and proper resurrection, a living again of the whole person, as the Bible affirms. On the supposition of continued consciousness, this is impossible; for in this case the real man lives right on, the body, which the Bible makes of so much importance, being only the garment with which it was temporarily clothed. The popular view makes the Bible as inconsistent on the subject of man as it would be for a historian to give the history of some celebrated man's coat, and call it the history of the man himself.

The spiritual nature in man is supposed to be proof of his consciousness in death. How? Disturb that divine cerebral organism with which man is endowed, and which places him at the head of this lower creation, and what becomes of his spiritual nature? Take out his brains, and how much is there left of a spiritual or any other nature?

The case of the rich man and Lazarus does not prove consciousness in death; for (1) the place where the rich man is represented as in torment is *hades*; but this is not the place of future punishment. That is *Gehenna*. Mark 9: 43, 45, 47. (2) It says nothing of the soul of the rich man or Lazarus, but of the persons themselves. The rich man had eyes which he lifted up, and a tongue to be cooled. If these were the organs of his spirit, where were they, when he was upon earth using the eyes and tongue of his body? (3) If this is a literal transaction, the scene

is not located in the intermediate state, but beyond the coming of Christ and the resurrection; for Lazarus was carried by the angels into Abraham's bosom, before the rich man lifted up his eyes and saw him there. But the angels do not carry the righteous into the world of bliss till the second coming of Christ. Matt. 24: 30, 31; 1 Thess. 4: 13-17. (4) But the whole representation is evidently a parable, in which the unconscious inhabitants of *hades* are represented as speaking and acting, in order to bring some great truth forcibly to bear on the minds of the living. In this case it was to impress upon the people the importance of heeding Moses and the prophets, and to rebuke the covetousness of the Pharisees, who took riches to be a mark of the divine favor. If they would not hear Moses and the prophets, they would not be persuaded—not though somebody's immortal soul came back from the seventh sphere, but—though "one rose from the dead," Luke 16: 31. Instances in which the unconscious dead are thus personified, and represented as acting, are common in the Old Testament. See Isa. 14: 9-20; Eze. 31: 15-18; 32: 17-32; Jer. 31: 15-17.

Christ's language to the thief on the cross, does not prove consciousness in death; for Christ did not go to paradise, the day he died; consequently the thief could not have been there with him. Therefore the language must not be understood as asserting any such thing. This is proved by the fact that three days after his crucifixion Christ declared that he had not yet ascended to his Father, John 20: 17, paradise being where the Father is. 2 Cor. 12: 2, 4; Rev. 2: 7; 22: 1-5.

Demons, it is said, mean the departed spirits of the dead. Liddell and Scott, Greenfield, Robinson, and Parkhurst, all unite in saying that this word is used in the N. T. only for an evil spirit, a fallen angel, a devil. The ancient heathen applied it to their departed heroes whom they deified; but this is no reason why we should do the same. We go not to heathenism, nor to that mongrel production of heathenism and Christianity, Roman Catholicism, for our belief.

We are accused of ridiculing the idea of spiritual beings or spiritual existence. We do not. What we ridicule, is the idea of an immaterial, intangible, indivisible, undefinable, impersonal, sublimated, non-entity! which has intelligence without any organs of mind, and can act without any bodily members. No reference to any such thing can be found in all the Bible, and all efforts to form a conception of it, end only in the blindest vacuity.

Respecting God, we believe what the Scriptures reveal, and further than that do not feel called upon to speculate. He is a person; for so Heb. 1: 3, asserts; he has a form. Phil. 2: 6. He gave Moses to understand that he had a face and hands, and other bodily parts; and while no man was ever permitted to see his face, he told Moses that some portions of his body might be seen. Ex. 33: 20-23. And when seen in vision, he has been represented as a personal, organized being. Dan. 7: 9, 10. No liberty has anywhere been given us to conceive of him as different in any respect from these representations.

In regard to the words soul, spirit, breath, &c., our use of them does not destroy the existence of God. Those who endeavor to controvert our views of the mortality of man, seem very desirous to have us take the ground that these words have just one solitary and inflexible meaning, and so force us to the ridiculous position that "God is wind." But all such attempts are simply efforts at perversion. What we do say respecting these words, is, that they have a variety of meanings; that they are applied indiscriminately to animals of all grades, to brutes as well as to men, and to the higher spiritual beings, angels, Christ and God; that while they have this latitude of meaning, and are applied to the lower animals, their application to man, does not prove any distinctive attribute or privilege for him. Beasts, birds and creeping things have the breath of life, or breath of lives, as well as man, and it is in their nostrils, where man's is. Gen 7: 22. The term living soul is also applied to them. Gen. 1: 20, 21, 24, 30, margin; Rev. 16: 3. The fact that he was made in the image of God, no more proves that he possesses one of the attributes of God, immortality, than it proves that he possesses all the others, like omnipotence, omniscience, &c. God breathed into his nostrils the breath of life; in what manner it matters not to inquire. There is the record. We are not to reject it on the ground that we imagine it to involve an absurdity. The trouble may be with our imagination. And as all other animals had the breath of life in their nostrils, it is evident that God breathed it into them, as well as into man.

The angel that came to John. Rev. 22: 9, was not one of the old prophets, come back in his disembodied state. He simply states that he is a servant, with John and the prophets who had gone before him, of the God of Heaven. They were all servants together of God. The Greek makes this plain: "I am the fellow-servant of you and of your brethren the prophets." He was not one of the prophets. He was now serving John, as he had before served the prophets: and all were fellow servants of God.

In the sentence pronounced upon Adam, Gen. 3: 19, it was said to him, "Dust thou art, and unto dust shalt thou return." What was this "thou," that was to go back to dust? Longfellow says this "was not spoken of the soul." What then? Did it mean the body merely? It is decided by the prevailing theology of our day, that this personal pronoun, thou, five times used in this sentence upon Adam, meant the body merely. Turning from this scene, we

take our stand at the foot of the cross. Christ says to the thief, "Thou shalt be with me in paradise." What does this "thou" refer to, the thief's body or his soul? Oh, his soul, of course! It is only by thus arbitrarily shifting the interpretation to suit the circumstances of the case, that the popular theory is maintained.

Robbing God.

WE can rob God in tithes and offerings, which is a very great wrong; but there are other ways by which we can just as effectually rob him. We profess to give the sacred hours of the Sabbath to the Lord. Then if we devote a portion of the day to labor which can possibly be avoided, is not this robbing him of his just claims? It seems to me it is.

And again, when we go to the house of prayer, we go to worship God. The time is his. But if our thoughts wander like the fool's eye to the ends of the earth, this surely is not giving him the time.

At the family altar, by our own firesides, where it may be the cares of life press most heavily upon us, there to sit calmly down, read a portion of his word, and engage in humble prayer, must be well pleasing to him. But to command our thoughts at such a time and worship him in spirit and in truth, must be doubly so. Is it not likewise robbery to devote the time which the Lord requires us to spend in his service to our own interests?

Presumptuous sins are increasing in these last days. We presume on the mercy of God, forgetting that justice is one of his highest attributes. Anciently, the Lord was very particular. Is he any less so now? We must admit that he never changes. MARY STRATTON.

Popular Errors.

TO THINK that the more a man eats the fatter and stronger he will become. To believe that the more children study the faster they will learn. To conclude that, if exercise is good, the more violent it is the more good is done. To imagine that every hour taken from sleep is an hour gained. To act on the presumption that the smallest room in the house is large enough to sleep in. To argue that whatever remedy causes one to feel immediately better is good for the system, without regard to its more ulterior effects. To eat without an appetite, or to continue to eat after it has been satisfied, merely to gratify the taste. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep and weary waking in the morning.—*Washington Press.*

TRUTH IN BRIEF.—Anybody can soil the reputation of an individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of the idle wind will take a million of the seeds of a thistle and do the work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a mind will catch up the plague and become poisoned by his insinuation, without ever seeking the antidote. No reputation can refute a sneer, nor any human skill prevent mischief.

CUSTOMS and fashions are the ruling powers of earth. Men seldom think for themselves—seldom weigh ideas, thoughts, and problems, and meditate upon them. Men are like sheep—one jumps, and all will jump in the same place, whether there is anything to jump at or not. Custom is the bell that humanity follows. It dictates food that kills us, and foolish, uncomfortable styles of dress. Custom says we must follow these fashions, if we sacrifice health, comfort, peace of mind, physical endurance, or the soul's interests. We follow custom without thought.

SUFFER not your spirit to be subdued by misfortune; but, on the contrary, steer right onward, with a courage greater than your face seems to allow.

A CHICAGO grocer recently had a pound of sugar returned with a note stating that it contained too much sand for table use and not enough for building purposes.

If life to you is not all you would have it, seek to make it better and more enjoyable yourself.

Obituary Notices.

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

DIED, in Brunswick, Me., Dec. 9, 1872, of consumption, Stephen F., youngest son of Stephen J. and Joan Walker, aged fifteen years, three months, and three days. He suffered much during his illness, but is now at rest. J. B. GOODRICH.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 7, 1873.

Stock in the Institute.

Several certificates of stock in the Institute, have been sent to parties which have not reached them, and they are now being returned to the Institute.

Address, HEALTH INSTITUTE.

The Japanese in America.

ONE of the most singular events of the present day is the coming of a number of young men from Japan, one of the oldest and most conservative nations on the globe, to acquire an education in the United States, the youngest and most progressive government now in existence.

MR. CHARLES H. BRIGHAM gives in the Boston Christian Register some interesting details of the Japanese students now at the University of Michigan. One of their prominent characteristics is their working power, their love of it, their patience, and application.

Then Are the Children Free.

A CORRESPONDENT writes, "Please explain Matt. 17: 26, 'Then are the children free.'"

These words are found in Matt. 17: 26, and in order to understand their meaning, we will quote the last four verses of that chapter.

"And when they were come to Capernaum, they that received tribute-money, came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou Simon, of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee." Matt. 17: 24-27.

The tribute-money spoken of in Matt. 17: 24, was not a tax levied by the Roman government as many suppose, but was the offering to the temple. The collectors of this, wishing to ascertain if Jesus paid it, came and asked Peter, who replied that he did. Our best commentators affirm that Jesus always paid all taxes, or customs, and tributes, demanded by the government under which he lived.

"And when he was come into the house, Jesus prevented him," &c. The word here rendered prevented, is in the Greek, anticipated. It does not really mean to hinder, or obstruct, but to precede, or go before. The passage may be explained in these words: As Peter was come into the house, he was about to tell Jesus what these collectors of drachms asked him, and the reply he made. But Jesus anticipated him by the question, "Of whom do the kings of the earth take custom or tribute, of their own children, or of strangers?" We will not attempt to give the motive of Jesus in wishing to

speak before Peter, the fact that he did so is apparent. The reply of Peter that kings took tribute or custom from "strangers," was followed by the Saviour's declaration, "Then are the children free," on which we offer the following comment:—

Barthly kings are supported by their subjects. They are taxed to maintain the king's expenses, but the children of the king are exempt from taxation; they are free. The temple at Jerusalem was built for the service of God. Those who went there had no other object in view but to worship him. He was Lord of the temple. His subjects came to do him homage, not to receive it. He was king. They the subjects or strangers. Jesus was Son of the King; and it was through him only that they could approach the Father. The temple represents the king's house, to which the subjects, not the king himself or his children, must contribute for its support. Jesus thought that he should be released from paying the two drachms for the support of his Father's house, in the same sense that children of earthly kings are exempt from tax to sustain their father's house.

But in the 27th verse he directed Peter to pay it, "lest," he says, "we should offend them." Our view of this is, that Jesus did not wish to be a stumbling block to the Jews in any manner. He would rather pay this trifling sum than to give them occasion for complaint against him, or to give them occasion for needless dispute among themselves. By not paying it some might think he ignored the temple and its service, and thus excuse themselves from engaging in it. Just previous to this time a long and bitter debate had taken place between the Sadducees and Pharisees in regard to this very question, whether the two drachms be left to be paid as a voluntary offering, or whether it should be collected as other taxes, that is, under penalty. It had just been decided that it be left to the people to pay voluntarily. In view of this, our Saviour did not wish to give grounds for a revival of the controversy. The piece of money Peter found in the mouth of the fish was one stater, in value one shekel, or thirty pence our money, being just enough to pay for both.

In proof that it was the custom of the Israelites to contribute means for the support of the house of God, turn to the 10th chapter of Nehemiah and read the 32d verse, in which it says that they made an ordinance to charge themselves yearly with the third part of a shekel for the service of the house of God; and in the next verse it tells how the money thus paid was expended. This offering was only made by the Israelites, the priests being exempt, because they were representatives, or types, of the High Priest of the heavenly sanctuary. The priests who administered in the temple never paid anything for the support of the temple. The Israelites paid tithes to the Levites, the Levites to the priests, and the priests to nobody. They were free. They were types of Christ, and this was what the Saviour meant when he said, "Then are the children free," the priests being free from paying tithes or money for the support of the temple. The system of the Levitical priesthood being typical, and the priests never bearing any expenses to sustain the temple in which they ministered, and Christ being the antitype and the end of the Levitical system, is it not reasonable and plain that he also should be free from paying for the support of the house of his Father?

C. S. VEEDER.

Battle Creek, Mich.

Notice.

THE Iowa and Neb. Conference Committee recommends the Publishing Association to drop every delinquent Subscriber to the REVIEW, Instructor, and Health Reformer, in this Conference the first of Jan., 1873. The Conference refuses to be responsible for any delinquency after this date on any of the above periodicals. CONF. COM.

Invitation.

SABBATH-KEEPERS passing through Terre Haute, Ind., are requested to stop, and call on W. R. Parsons and family, North 8th St., east side, fifth door north of Ind. and St. L. R. R.

FLORENCE, Italy, was recently visited by a plague of butterflies, an incident of rare occurrence. The insects came after night, and in such swarms that the street lamps gave little light. Fires were started in the streets by the police and citizens, in which the butterflies burned their wings, so that a half hour afterward the streets were covered with a layer of the little pests an inch thick. They were of a whitish color, and the streets looked as if there had been a snow-storm.

Appointments.

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

QUARTERLY meeting of Dist. No. 5, of the Michigan T. and M. Society, will be held in Battle Creek, Sabbath and first-day, Jan. 18 and 19. Business meeting on first-day at 10 A. M. The churches of this district, Convis, Newton, Burlington, Colon and Parkville, are invited, by vote of the Battle Creek church, to meet with us on this occasion. N. N. LUNT, Director.

PROVIDENCE permitting, I will meet with the church in Newton, Sabbath, Jan. 11, 1873; also Oceana Co., near Greenwood Station, Jan. 25. J. BRINGTON.

THE New England Tract and Missionary Society for Dist. No. 4, will hold its Quarterly Meeting, Jan. 11, 12, at Washington, N. H. All interested are invited to attend. C. K. FARNSWORTH, Director.

TRACT and Missionary quarterly meeting for Dist. No. 3, of the N. E. Conference, New Ipswich, Jan. 18 and 19. F. A. BUZZELL.

MONTHLY meeting of Seventh-day Adventists of Cattaraugus Co., N. Y., at Cottage, third Sabbath and first-day in Jan., 1873. B. B. WARREN.

MONTHLY meeting for Western New York, at Olcott, Niagara Co., Jan. 11, 1873. E. TARBOX, Clerk.

PROVIDENCE permitting, I will meet the Tract Society in quarterly meeting at Ithica, Jan. 25, 26, 1873. Also at St. Charles, first Sabbath and first-day in February. S. H. KING.

THE Lord favoring, I will meet with the church at, Ransom Center, Jan. 11, 12, Leslie, " 18, 19, Bunker Hill, " 25, 26, Locke, Feb. 1, 2, Genoa, " 8, 9, Pottersville, " 15, 16. C. STODDARD.

Business Department.

Not slothful in Business. Rom. 12: 11.

Business Note.

FARM for sale. Please correspond with J. H. Rogers, Altovista, Mo.

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 to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH. Thom Hare 43-1, Matilda M Clark 43-1, Jane Shaw 43-12, N J Bowers 43-1, Mrs E Young 43-1, Moses White 40-21, Wm Waits 43-1, Oliver C Spencer 41-1, C W Olds 43-1, C M Nichols 42-12, Geo Brown 43-1, W K Loughborough 42-1, M Reed 41-1, Eld D Deland 43-1, D D Woods 42-16, Fred Walter 42-13, Mrs Ellen Grimes 43-1, H H Butler 42-1, W L Saxby 41-1, Mrs O Gallaway 43-1, Julia M Rhodes 43-10, C W Hartshorn 43-1, Geo Stringer 44-1, John Hurd 43-1, Mary Rowell 43-1, Martin Shepherd 43-22, J R Crawford 43-1, John Kearn 43-1, Mrs L Spencer 43-1, David Carr 43-1, A N Allen 43-14, Champlin Smith 43-2, D S Plum 43-2, Joseph Potter 41-1, Maria Prentice 43-1, L Bartholomew 42-14, S P Merrill 43 1, A M Bice 43 1, M McConnell 43 1, M A Mill 41 1, F H Chapman 43 1, W H Hawkins 43 1, Thomas Maxwell 43 1, M A Wheelock 43 1, F Burnham 43 14, E Colby 43 1, G M Dean 43 1, Z Beman 41 1, Rosanna Stuart 43 1, Rebecca Ake 43 1, John Valentine 43 1, J F Wolford 43 1, A O Heath 42 11, Alden Green 43 1, S B Woodruff 43 1, Lydia Potts 43 1 \$1.50 EACH. M B Doud 42 1, Mary Himes 43 1, Mrs Rose Jero 42 19, C H Miles 43 8, Mrs Celia Bittell 42 14, Mrs Clarinda Proctor 42 14.

\$1.00 EACH. R M Frink 41 20, Wm Ellis 45 1, Wm Ings 42 1, C A Bates 42 1, J H Bates 42 1, H N Bates 42 4, E G Stephenson 42 1, Mary Mellinger 41-1, D C Marshall 42 1, Warren Pratt 42 1, J T West 41 15, Mrs M Parsons 42 1, Enos Rew 42 1, O P Bovee 41 1, Thomas Coburn 41 1, Abel Tuttle 42 1, Betsy Vandenberg 40 21, S W Willey 43 1, H C Wilkinson 43 14, W Darby 42 1, F Lawson 42 1, T B Parker 42 20, N Foster 42 1, Mary E Amsden 42 1.

MISCELLANEOUS. S D Covey 25c 42 14, Wm B Palmer \$3.00 41 1, Levi Boyce 2.50 41 14, A Luman 60c 42 1, Geo McDowell 4.50 41 22, Asa Green 2.50 43 1, Mrs J French 70c 41 6, Jas Aldrich 4.00 43 1, Mrs Grace Ames 2.25 42 1, John Wager 10.00 46 1, Louisa J Baker 4.00 47 1, Lewis Semos 4.66 42 1, W M Elwell 4.00 43 1, Mrs Isaac Spear 1.66 43 1, M A Winchell 2.28 43 1, J F Colby 3.00 43 1, D Chamberlain 2.15 43 3, Rachel Forbs 1.20, 2 copies, 42 1.

75 Cents Each, Paying to Vol. 42, 1. T T Rader, Sarah Gore, Wm T McConnell, Wm Newbery, Mr Mainard, R M Cordill, M A Powers, John Guiss, Sarah Thompson, Rufus Day, John Halferty, W C Garthwrite, James W Clark, Mrs A Holt, Hiram Palmer, Jairus Cook, E Sedgwick, C V Hibbard, Mrs Samuel Jordan, W P C Badger, R Cook, R F Harper, Mary Wolfe, Walker McQueary, Stephen Mott.

50 Cents Each, Paying to Vol. 42, 1. B A Terwilliger, Mrs E W Rumery, C C Putnam, Elizabeth Roling, Louis Gatten, Daniel Cleaves, B P Hall, George P Barrows, John Young, J N Green, Chester Paine, George Jackson, Royal Fisher, E M Kingsbury, Wesley Madison, Maria Allport, H L Hart, Lucius Giddings, Melinda Hogle, Buel Hopkins, C Bennet, Mary J Hogle, Alice D Leighton, Amos Leighton, Eld Irons, Mary A Snow, Adam Sprinkle, J C Campbell, Andrew Sponsler, Dr A V Marshall, David Babcock, Alex Taylor, Mark Douglass, Adah May, W K Shell, R B Witmer, Mrs Ann Reiter, H B Oldo, J S Fisher, Robert Knox, L J Hwkins, John O'Brien, John Emery, Franklin Leighton, Rhoda Shaw, Lorilla Chapel, Laura Williams, Harriet Davis, Marion O Sutton, M J Clement, O L Rowell, Mary M Seves, J W Blodgett, Grovner Phillips, Esthor H Caswell, J Middleworth, Mrs G Baker, Benagen Beach, P C Root, Joseph Poole, James Anderson, Amelia Stillman, McKendria Jones, Julia Carter, Timothy Warner, Kate Park, Daniel Baker, John Baker, Jane Randall, Solomon Geor, Mrs S P Babcock, E Van Winkle, Sallie M Custer, Hester Colburn, S Patterson, I Laughery, David Moyer, E A Jackson, Peter Bessett, G H Sadwig, I Finlaw, Mrs Jennie Dixon, Jeremiah Schram, Eathon Peck, M Salisbury, Mrs Wm Merry, D Bates, Nichols Grems, Enos Grems, Nancy Horton, Henry Proctor, Arthur Pollok, Cushing & Co, Harvey Whitmore, Madison Howe, Lathan Gladding, Hattie Skinner, E H Lester, D S Bowman, Lydia Cate, Margaret Wilbur, Thomas West, Harriet Shoots, J W Thorine, John Wagaman, Frank Triplett, S K Shermer, S Manwaring, V Wallace, Z L Mott, Harriet Black, Benj Parker, Stephen Herington, D W Hicks, Sophia Brigham, Hannah Swift, Arthur Cascedin, Mrs Daniel Gallatin, Wm Ramsey, Jacob Cover, Mrs A G Tuttle, Mrs Wm Canfield, Rev W E Hamilton, F G Knowles, Ambrose Collins, John Flanders, D N Ferrand, Robert Lovell, James Cobleigh, Alonzo Spalding, Wm Cheney, Lucy Kenyon, S R Bingham, C E Bingham, Hiram Fersbush, H Setterington, C H Gleason, Dr Hagadorn, John Skelton, Silas Clapson, Lyman Smith, Wm McLaughlin, Larkin Smith, Charles Wheeler, Alexander Dewey, Leander Phillips, Manville Clark, Samuel Preston, John C Davis, Hon H I Humphrey, Eld James Stohard, Richard Crabtree, John Haye, Mary Dart, Rosella Kingsberry, John Robinson, Rev D Chase, Rev Mr Warren, Henry O Woy, Hanibal Rodgers, Gilbert Rodgers, James Stinson, L S Bingham, E J Coming, Albina Wilson, Huldah Bingham, Mrs M Hansen, Belle Farmer, Laura S Childres, James Laakey, Henry Smith, Delos Weeks, Chancy

Waters, Eld H Garlick, Mrs R Wadsworth, Asa Holms, Charles Clark, Emery Bartlett, A M Isbell, S S Morgan, Peter Hazlehurst, Myron McKee, Freeman Huggins, C W Stewart, Catherine Storrs, Summer Huff, Thomas Smith, Edward Leavitt, Ira Burnham, Margaret Brace, Oliver Wilcox, Jared Clark, C W Williams, Nathaniel Buzzell, John Jasper, J Morse, John Long, M L Brown, Augustus Burdick, Albert Babcock, John Fisk, M Maxson, Alice Hawl, Alfred Babcock, E E Sheffield, Edward Rose, Mrs C A Merchant, James Viddler, J O Fitch, Lorenzo Burdick, J B Wells, S C Stillman, A J Wells, Miss M Stillman, O B York, H E Griffin, I H Benedict, Emily Benton, Sidney Tompson, Anna Bleuit, E F Oxley, Etta Eldridge, Mrs J Lucas, Mrs J Burch, L D Little, Freeman Upham, Wells Hurlbutt, Thos M Taylor, Mrs N M Baker, George Van Black, Mrs P Hallett, A R Weekes, W Howe, Mrs P Mathews, Wm Benton, Mrs L Cady, C Richardson, Eld J G Traverser, Abraham Foot, C Penniman, Sophia Webber, Mary Cooper, Mary Husted, Mrs C Thew, H B Coburn, Mrs F Morgan, C Peugh, Henry Harrington, D Manning, E Jenkins, Marshall Nutting, David Snook, C Snook, G C Brackett, E Van Slyke, Mrs C A Lonsdall, Caroline Wagner, Catharine Knapp, Wm Hurlbutt, G Edwards, E D Clarke, Emily Aldrich, Stephen Hole, J L McLean, James Gray, James B Young, Mrs L Herendeen, Josiah Newman, Mrs M Newton, Mrs D B Donnell, C E Fuller, Mrs G W Hughes, S A Canfield, M Husted, Luller Shumway, C W Clifford, Samuel Harman, John Randall, Helen Chapin, Mrs Geo Osterhont, C P Coburn, Chas Currier, Mrs H Hunt, Ruth Dozenbury, C Rawls, H I Silsley, Amasa Lincoln, M M Arnold, Sarah Paul, George Smith, Lyman Payne, Keziah Barrett, Martha Backeman, C B Wells, Wm Godsmark, Rev John Maille, E H Wing, Jacob Runyan, E A Hill, Rev P F Leavens, Stewart Chase, Mrs C Nichols, Emma J Williams, N B Burrow, J C Woosley, B Hems, Freeman Pierce, Emma Parker, Laura A Baker, Stephen Brown, Samuel Hubbard, Mary Jackson, Jennie McFarland, John Hastings, G T Hastings, G W Lowe, Mary Kyle, Wm Phillips, J S Penoyer, Mrs N S Farrar, Mrs A Caldwell, J H Southwick, N Warrington, Thomas Morgan, Jane McMullen, R A Hamilton, W W Murphy, Isaac Welsh, C A Johnson, R R Cobb, Jpel Bennett, Mina Lawson, W H Believ, B F Believ, Mrs E Young, Daniel Murphy, J S Preston, S A Hurlbutt, A S Delematter, Mrs S E Clark, Philip Wilbur, J E Wolcott, A J McConahey, Mrs Potts, Sarah Loomis, Mary Judkins, S Andrews, Ada Worden, George S Wing, H A Farwell, F J Clark, Maria Clark, Sanford Chafee, Stephen Flanders, S A Johnson, J M Hastings, J K Woosley, J J Walker, Joseph B Myers, M C Staple, A M Holt, Carlton Ruggles, Lizzie Jones, Lawson Barrett, Chauncey Luce, Simon Sanborn, Robert Garner, Lydia Rhoades, Elijah Graves, R Van Horn, Chas A Wilson, Jane Swager, H D Clark, A C B Lyman, H E Pelton, Ovin Boggs, C E Scribner, James M Howland, L W Gates, H N Coburn.

Books Sent by Mail.

D N Fay 25c, O W Austin \$1.00, Wm H Wield 5.00, L Bartholomew 20c, S A Morrison 70c, A J Scott 20c, Lorenzo J Sherrord 20c, E D Scott 25c, Atlanta Burroughs 50c, R M Frink 20c, J Taber 25c, Alex Paton 1.00, John Atkinson 3.00, Wm Martin 25c, Eld I Sanborn 8.25, A W Maynard 25c, Wm L Brown 1.00, Rufus Baker 50c, Benj Hosler 25c, R F Cottrell 45c, John H Green 25c, E W Hutchins 25c, Charles Phillips 50c, J Bartlett 50c, F A Hordon 20c, John Landis 20c, E W Chapman 50c, Andrew Damon 30c, C Chamberlain 2.80, J B Locke 2.80, A H Bradford 3.50, C W Cathcart 20c, G H Truesdell 25c, J Hart 1.00, L G King 25c, Mrs F Glascock 25c, L A Bramhall 25c, Eld E Kellogg 25c, C L Kellogg 2.25, Mrs R D Waterman 25c, Miss H E Haskell 25c, A W Cummings 45c, J H Bates 1.00, Ida A Snow 40c, D C Phillips 25c, Edwin R Jones 25c, J Harvey 30c, C K Farnsworth 1.00, Chas Davis 25c, H A St John 25c, E W Whitney 25c, Isaac Zirkle 25c, Mrs Rosa Garlock 50c, C P Faulkner 25c, Hannah Brown 25c, A Crownhart 3.00, Mrs H Wadsworth 20c, Mary A Eaton 3.00, John Crowfoot 1.00, J L Miller 50c, Henry Mack 5.00, Mariah Tracy 60c, Laura Ellis 25c, T P Finch 75c, G W Newman 25c, J B Kneeland 25c, J S VanDeusen 30c, N Graat 25c, N M Jordan 25c, A J Camren 40c, Mrs E L Hughes 20c, W J Parkins 2.60, Martin Shepherd 1.25, Lucinda Morrell 1.00, S J Gardner 10c, John L McLean 1.00, Wm Evans 1.00, John Sprinkle 30c, James W Davis 75c, N J Bowers 2.00, Sarah A Cardell 1.00, A S Delematter 20c, C W Brown 40c, L P King 20c, Oliver Spencer 50c, S C Webster 1.00, Wm Cottrell 25c, E Lobdell 1.00, O H Pratt 2.75, John K Haskins 40c, D W Milk 25c, James Lovell 50c, Miss A C Hudson 25c, A A Hutchins 20c, O Mears 1.00, Wm Morton 25c, John Roberts 2.00, Mary E Guilford 25c.

Books Sent by Express.

P Strong, Orleans, Ionia Co., Mich., care of John Greenup, \$15.00, E Engels, Freeport, Ill., 6.10.

Donations for the Danish Monthly.

E A Stone \$2.00, Will E Morton 5.00, A A Bradford 4.00, Mary Bradford 1.00, R G Lockwood 5.00, A B Lockwood 5.00, Jacob Shively & wife 15.00, S B Woodruff 7.00, E Lobdell 10.00.

Michigan Conference Fund.

Church at Vermontville \$2.00, Charlotte 37.50, Alaidon 23.33, Vassar 23.00.

Shares in Publishing Association.

Wm Morton \$10.00, Mrs Wm Morton 10.00, A friend in Ohio 50.00.

Cash Received on Accounts.

P Z Kinne \$100.00, A S Hutchins 5.25, A A Hutchins 20c, D W Milk 10.00, Iowa Tract Society per Benn Auten 84.36, D M Canright 37.86, J H Rogers 6.15, R F Andrews 13.50.

Review to the Poor.

M Wood \$2.00.

Michigan Camp-meeting Fund.

F N Bartholomew \$1.00, Allie J. Richmond 1.00, A friend 1.00.

General Conference Fund.

H L Richmond \$1.04.

HYGIENIC BOOK FUND.

\$13.00 EACH. O F Guilford & wife. \$12.00 EACH. Alfred and Jane Hobbs. \$5.00 EACH. Mary King. \$2.00 EACH. Mary Borden. John H Acton. \$1.00 EACH. Mary H Welch, Sarah Lowe, Margaret Heslet, F N Bartholomew.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year. If not paid in three months, \$2.50 a year. When ordered by others for the poor, \$1.50 a year. One volume of 26 numbers on trial, 75 cts. One volume " " sent to friends on trial, 50 cts. Address REVIEW AND HERALD, BATTLE CREEK, MICH.