

Advent Review, AND SABBATH HERALD.

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

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

WORTHY THE LAMB.

Glory to God on high!
Ye harpers of the sky,
Praise ye his name!
Ye saints, his love adore,
Who all your sorrows bore,
Sing joyful, evermore,
Worthy the Lamb.

The marriage feast has come,
He calls the faithful home:
Praise ye his name!
Ye who have felt his blood,
Sealing your peace with God,
Sound his dear name abroad,
Worthy the Lamb,

The King of glory hastes
To bring us to the feast,
Praise to his name!
We will our tribute bring—
Hail him our gracious King!
Forevermore will sing,
Worthy the Lamb!

THE CHARACTER OF PAUL.

PAUL, in his natural character before his conversion, resembles Bonapart more than any other man—I mean both in his intellectual developments and energy of will. He had the same inflexibility of purpose, the same utter indifference, when he had once determined on his course; the same tireless, unconquering resolution—the same fearlessness both of man's power and opinion, and that calm self-reliance and mysterious control over others. But the point of greatest resemblance is the union of strong, and correct judgment, with rapidity of thought and sudden impulse. They thought quicker, yet better than other men. The power, too, which both possessed, was all practical power. There are many men of strong minds, whose forces nevertheless, are in reflection, or in theories to act upon. Thought may work out into language, but not into action. They will plan better than they can perform. But these men not only thought better, but they could work better than all other men.

The same self-control and perfect subjection of his emotions—even terror itself—to the mandates of his will, are exhibited in his conduct when smitten to the earth, and blinded by the light and voice from heaven. John, when arrested by the same voice on the Isle of Patmos, fell on his face as a dead man, and dared not speak or stir, till encouraged by the language—"Fear not." But Paul (or Saul), although a persecutor and a violent man, showed no symptoms of alarm or terror. The voice, the blow, the light, the glory, the darkness that followed, were sufficient to upset the strongest mind; but master of himself and his emotions, instead of

giving way to exclamations of terror he simply said—"Lord, what wilt thou have me to do?" With his reason and judgment as steady and strong as ever, he knew at once that something was wanted of him, and ever ready to act, he asked what it was.

From this time his track can be distinguished by the commotions about it, and the light above it. Straight back to Jerusalem, from whence he had so recently come with letters to legalize his persecutions, he went to cast his lot with those he had followed with violence and slaughter. His strong heart never beat one quicker pulsation through fear, as the lofty turrets of the proud city flashed upon his vision. Neither did he steal away to the dark allies and streets, where the disciples were concealed, and tell them secretly his faith in the Son of God. He strode into the synagogues, and before the astonished priests, preached Christ and him crucified. He thundered at the door of the Sanhedrim itself, and shaking Jerusalem like an earthquake, awoke a tempest of rage and fury on himself. With assassins dogging his footsteps he at length left the city. But, instead of going to places where, he was unknown, and where his feelings would be less tried, he started for his native city, his father's house, the home of his boyhood, for his kindred friends. To entreaties, tears, scorn, and violence, he was alike impervious. To Antioch and Cyprus, along the coasts of Syria and Rome, over the known world he went like a blazing comet, waking up the nations of the earth. From the top of Mar's Hill, with the gorgeous city at his feet, and the Acropolis and Partheon behind him, on the deck of his shattered vessel, in the interval of the crash of billows, in the gloomy walls of a prison, on the borders of the eternal kingdom, he speaks in the same calm and determined tone. Deterred by no danger, awed by no presence, and shrinking from no responsibility, he moves before us like some grand embodiment of power. The nations heave around him, and kings turn pale in his presence. Bands of conspirators swear never to drink till they have slain him, and people stone him; yet over the din of the conflict and the storm of violence, his voice of eloquence rises as clear and distinct as a trumpet call, as he still preached Christ and him crucified. The whip is laid on his back till blood starts with every blow, and then his mangled body is thrown into a dungeon; but at midnight you hear that same calm, strong voice which has shaken the world, poured forth in a hymn of praise to God, and lo! an earthquake shakes the prison to its foundations, the manacles fall from the hands of the captives, the bolts withdraw themselves, and the massive doors swing back on their hinges.

One cannot point a single spot in his career where he faltered a moment, or gave way to discouragement or fear. Through all his perilous life, he exhibited the same intrepidity of character and lofty spirit. With his eye fixed on regions beyond the ken of ordinary mortals, and kindling on glories it was not permitted to reveal, he pressed forward to an incorruptible crown, a fadeless kingdom. And then his death, how indescribably sublime! Napoleon dying in the midnight storm, with the last words that fell from his lips a battle cry, and his passing spirit watching in its delirium the torn heads of his mighty columns, as they disappeared in the smoke of the conflict, is a sight that awes and startles us. But behold Paul, also a war worn veteran, battered with many a scar,

though in a spiritual warfare, looking back, not with alarm, but with transport, gazing not on earth but heaven. Hear his calm, serene voice ringing over the storms and commotions of life: "I am now ready to be offered, and the time of my departure is at hand, I have fought the good fight, I have finished my course—there is laid up for me a crown of righteousness."—J. T. Headley.

HOW TO READ THE BIBLE.

It is a sad fact that in this land of Bibles there is so little attention given to that blessed book. How few professors of religion in all our borders have read the Bible through! alas! how few peruse its pages regularly once a day! Now at the beginning of a new year, when many of God's people are forming new resolutions for a better life, should not one of these resolves be, with God's help to read the Bible daily, and with greater care than formerly? Hoping that there are some of this class of readers of this paper, who desire to make that Bible reading interesting and profitable, we will make some suggestions to that end:

1st. Make all necessary preparation to do the work in earnest, and to the purpose. Try to make the circumstances as pleasant as possible. Get a Bible of convenient size, and of good paper and large print, and use it *only*, as even a local memory is of advantage. Besides the benefit of good type to the eyes in reading by artificial light, it may be thought a mere fancy, but eminent men have imagined that matter printed in large letters was more easily remembered than that set in eye-destroying type.

2d. Have a set time for this reading, and fix it as early as possible in the day. Do not say that you cannot find time. Your business in this matter is not to find a time not otherwise appropriated. Make one, if you cannot get it in any other way. Make other things, if need be, give place to this which is so vastly important. Never allow the world to cheat your soul out of its daily food, and to rob God out of his own time. Give not the refuse, the offal, as a sacrifice to God. By no means fix this time after business has wearied you, and unfitted you for reading to advantage. A precious promise, a rule of duty, or a warning, may prove to be of inestimable value all the day long; if it find a place in your thoughts before you go to the employments of the day, whereas if you delay till night to attend to this blessed work, your mind so long absorbed with worldly things will be unfitted for religious meditation, and sleep will cause all such thoughts to pass quickly from the mind.

3d. Begin every reading with a prayer for a teachable spirit, and that God would open the eyes of your understanding to behold the wondrous things in his law. And then try as far as possible, yourself to answer your prayer by reading slowly, and a part of every reading aloud. It is not so easy to skim over it if read audibly. The very effort of pronunciation holds the attention in check, and fixes the thoughts more deeply in the mind. Read each sentence until you feel that you have properly attended to it. And it will do no harm to utter some brief appropriate petition at the end of each passage. It is at any rate worth the trial.

4th. When you come to a verse whose force or beauty strikes you, stop, and learn it by heart. Repeat it often to yourself and reflect upon it during the day. If it should pass from your mind, the very effort to recall it will be a valuable men-

tal exercise, helping to strengthen the memory, and train the mind to fixedness of thought. And at night how delightful to lie down to rest, letting your soul, as it were, repose upon God's precious truth that has been your comfort in the hours of labor.

5th. Endeavor to complete a subject or a paragraph each time. Abandon the chapter reading system, save in the book of the Psalms. A small amount carefully read and digested is of more value than much, hurriedly glanced over. The chapters are often not the proper divisions of the sacred text.

6th. Read according to system. Do not pick up the Bible, and read a few verses here or there, wherever it happens to open. All chance work in matters of religion is of the Devil's choosing. Following such a plan, one would read less and less, and soon end in reading none at all.

7th. Try to secure an hour for God when you will be alone as much as possible, when the world will interrupt least. Strive to reap all possible benefit from family worship, but never make that an excuse to neglect this private communion with God. Let no day pass without its time.

8th. In addition to every Sabbath's own readings, you should carefully review the parts read during the past week. Let not this rule be broken.

Possibly you may object to this plan, as too particular, too severe. But do you expect to make any great gains in Bible knowledge unattended by some pains? Can you overcome your former bad habits of neglect of God's word without a struggle? Rest assured that you will not cease to do evil and learn to do well without a great, a constant, a noble effort. Would it not pay you a thousand fold for all your trouble thus to read God's word? Will you try it for twelve months if God spares your life?—*Pres. Herald.*

Mingling Our Righteousness.

THERE is an anecdote of Bishop Butler, the celebrated author of "The Analogy," which should be extensively known, as it is calculated to impress a great Scriptural truth upon the hearts of thousands, as effectually as his analogy has forced conviction of the truths of revelation upon the understanding.

Bishop Butler never married, and the large income annexed to an English bishopric, was wholly expended in charities to the church and to the poor. These charities were so extensive, that it was said he expected to purchase heaven by his benevolence. His daily habits were so self-denying as to shame the self-indulgence of many of the poor.

His death was preceded by a long illness, during which his mind became deeply depressed, and his whole soul weighed down by a sense of his guilt before God. One of his own chaplains, in endeavoring to administer consolation to his troubled spirit, referred to his extensive charities as undoubtedly acceptable to God. The bishop immediately replied, "I am but a steward of the Almighty; all is his, entrusted to me to promote his glory, and the good of mankind; how can I know that I have not abused this trust to purposes of self-gratification? I look back upon all these things, and they fill my soul with terror by the feeling of responsibility they awaken."

Another chaplain spoke to him of "The Analogy," and of the many infidels it had reclaimed from deadly errors. He replied again, "I began the Analogy with a view to the glory of God; but as I proceeded with the work, visions of the fame it might bring mingled themselves up with the views I had of promoting the glory of God, and all was polluted and rendered sinful; the book may be a blessing to others, but it weighs like lead upon my own soul."

The chaplain replied, "Admit, my lord, all you say to be true, that your very alms have partaken of sin—that the Analogy would condemn you for mingling your own glory with that which should have been given solely to God; yet why all this anxiety and alarm? Jesus has said, 'Whosoever cometh unto me shall in no wise be cast out, and in that promise you should find peace.'"

The bishop immediately raised himself in his bed, and exclaimed, "How wonderful, that as often as I have traced every line of the Bible, the full force of that passage has never struck me before. *Whosoever*

includes all—all may come—*shall in no wise be cast out*, gives the assurance that no amount of sin, no depth of guilt of which men can be guilty, shall prevent God from receiving and accepting them, if they come to him through Christ; his blood has atoned for all sin, and his righteousness will hide the iniquities of all who accept his offers of mercy."

He lived many weeks after, and preached to all who approached him the free and full salvation of the gospel, as it is condensed in this blessed passage. Resting upon, and repeating this passage, he died in holy triumph.

In the course of a long ministry we have found nothing more useful than this anecdote, where the awakened sinner was disposed to mingle his own righteousness with that of Christ. While he does this all will be darkness and despair. When he comes simply to Jesus, all will be hope and peace.—*Am. Mes.*

The Law our Guide.

THE pilgrim who has no point before him which he is striving to reach, no guide as to how or where he should go, is governed by the vigor or weariness of his limbs, by the pleasantness or difficulties of the road, by the sunshine or showers of the day. So it is with the pilgrim of life, without a law from without. But where this law shines before us as the supreme will of the Judge of the living and the dead, then no delay and hesitation avail, no fear and no favor, no life and no death, nothing is considered but the stern unyielding word that permits no distorting, no interpreting away, no pretext or excuse, recognizes no sedition or temptation, but demands obedience—obedience alone.

Without such a word of discipline and power, that is raised above our wisdom and above our censure, we shall never overcome sin, never walk in righteousness and holiness. Therefore should the conscience be only an examiner and weigher of this word; and if a thousand voices cry out against it, if the whole world utter forth its anathemas, if the affections of thy heart entreat against it, or if the last throb of thy earthly happiness be at stake, the last hope of thy temporal being—let them perish; thou hast but one law—the law of the Lord; and be thou steadfast therein unto the end. The kingdom of God shall remain to thee.

The Praying Preacher.

THE godly Welch preacher, Mr. Williams, of Wern, said, "The old ministers were not much better preachers than we are, and in many respects they were inferior; but there was an unction about their ministry, and success attendant upon it, now but seldom seen. And what is the cause of the difference? They prayed more than we do. If we would prevail and 'have power with men,' we must first prevail and 'have power with God.' It was on his knees that Jacob became a prince; and if we would become princes, we must be oftener and more importunate upon our knees."

He loved to tell an anecdote of Rev. Mr. Griffith, of Carnarvon, who was to preach one night in a farm-house, and some time before the service began, wished to retire to a private room. He remained there some time after the congregation assembled. As there was no sign of the preacher making his appearance, the good man of the house sent his servant to request him to come, as the people had been some time waiting. On approaching the door, she heard what she supposed to be a conversation carried on between two persons in rather a subdued tone of voice. She stood listening at the door, and heard one say to the other, "I will not go unless thou come with me." The girl returned to her master and said, "There is some one with Mr. Griffith, and he tells him that he will not come unless the other accompany him. I did not hear the other make a reply, so I conclude he will not come from there to-night." "Yes, yes, he will," said the good man; "and the other will come with him if matters are as you represent them. We shall begin the service by singing and reading till the two come." At length Mr. Griffith came, and the "other" with him, and they had an extraordinary meeting that

night. It proved the commencement of a powerful revival in the neighborhood, and many were converted to God.

Nothing, brethren, Mr. Williams would say, is necessary to render our ministry as efficient and successful as that of our fathers, but that we should be brought to the same spirit and mind.

"Am I my Brother's Keeper?"

Yes, you are your brother's keeper. If you see evil coming on your brother, and do not raise the warning voice, and he errs from the truth, you suffer sin on him, and on your soul rests the sin of omission.—What! a church or individual member prosper and neglect a positive duty! Every church solemnly covenants to watch over every member kindly, assiduously, prayerfully. Does every church do this? Mark, there's a brother or sister absent from the house of God month after month—and where is this absent member? what the cause of this absence? does any one know? The church perjures herself, violates a solemn covenant vow! lives in open disobedience.

This sin of omission is one chief cause of the hindings of God's countenance, of discord and division in the churches.—*Golden Rule.*

Go to God.

ALWAYS, on all occasions, in all circumstances of darkness—doubt, fear, trouble, trial, conflict, temptation. Husbands, are you tempted? Wives, are you? Parents, are you? Children, are you? Go to God; flee to your closets, *run*. Fall on your faces; plead the promises, the merits of Christ; his atonement, sacrifice, righteousness, salvation and sanctification. "Resist the Devil and he will flee from you." In all domestic arrangements, in family trials and duties, in church trials and duties—go to God, lay the case before him in humble faith; tell Him all your heart, pour out your soul.

Husbands, have you a petulant, impatient, troublesome, fault-finding wife, whose tongue is a trip hammer, or perpetual motion, a continual dropping on a very rainy day; whose tongue, though a little member, *no man can tame*? Is it so? Are you daily in the very midst of this flame? What now? Where now? To God! Certainly, by all means. Run for your life.—*Golden Rule.*

The Number Seven.

THE number seven, so often mentioned in the sacred Scriptures, has always had a kind of emphasis attached to it. It is by some called the number of perfection, being composed of the first two perfect numbers, equal and unequal, 3 and 4, (for the number two, consisting of repeated unity, which is no number, is not perfect.)

In six days creation was perfected—the seventh was consecrated to rest. If Cain be avenged seven fold, truly Lamech seventy and seven fold. Noah had seven days' warning of the flood, and was commanded to take the fowls of the air into the ark by sevens, and the clean beasts by sevens. The ark touched the ground on the seventh month, and in seven days a dove was sent, and again in seven days after. Abraham pleaded seven times for Sodom. He gave seven ewe lambs to Abimelech for a well of water. Jacob served seven years for Rachel, and also another seven years for Leah. Joseph mourned seven days for Jacob. Laban pursued after Jacob seven days journey. The seven years of plenty, and the seven years of famine, were foretold in pharaoh's dream by the seven fat, and the seven lean beasts, and the seven ears of full, and the seven ears of blasted corn. The children of Israel were to eat unleavened bread seven days. The young of animals were to remain with the dam seven days and on the seventh to be taken away. By the Mosaic law a man was commanded to forgive seven times; but the meekness of our Saviour extended this forbearance to seventy times seven. On the seventh day of the seventh month a holy observance was commanded to the children of Israel, who fasted seven days in tents. Every seventh year was directed to be a year of rest for all things, and at the end of

seven times seven years, commenced the jubilee. They were to observe a feast seven days after they had gathered in their corn and wine. seven days they were to keep a solemn feast as they had been blest in the work of their hands. Every seven years the land lay fallow. Every seven years there was a general release from all debts, and all bondsmen were set free.

From this custom may have sprung the custom of binding young men to seven years apprenticeship. Every seventh year the law was directed to be read to the people; if they were obedient, their enemies were to flee before them seven years; if disobedient their enemies were to chase them seven ways. In the destruction of Jericho, seven priests bore trumpets seven days; on the seventh they went round the wall seven times, and after the seventh time the walls fell. Hannah the mother of Samuel, in her thanks, says, that the barren hath brought forth seventy-seven, as some Jewish writers say that his name answers to the value of the letters in the Hebrew word which signify seven. Seven of Saul's sons were hanged to stay a famine. Jesse had seven sons, the youngest of whom ascended the throne of Israel. The number of their animals in sundry of their obligations was limited to seven. Solomon was seven years building the temple, at the dedication of which he feasted seven days. In the tabernacle were seven lamps. The golden candlesticks had seven branches. Seven days were appointed for an atonement on the altar, and the priest's son was appointed to wear his father's garments seven days. Naaman was commanded to wash in Jordan seven times, to cure his leprosy. Gehazi was commanded to look towards the sea seven times, and the seventh time he saw the wished-for cloud. The Shumanite's child sneezed seven times before life was fully restored. In the seventh year of his reign king Ahasuerus feasted seven days, and on the seventh directed his chamberlains to find a queen who was allowed seven maidens to attend her. Job's friends sat with him seven days and seven nights, and offered seven bullocks and seven rams as an atonement for their wickedness. David prayed that the wicked might be rewarded seven-fold in their doom. Solomon says that the fool is wiser in his own conceit than seven men that can render a reason; and that when the wicked speaketh fair, there are seven abominations in his heart. Nebuchadnezzar was seven years a beast, and at the end of seven years his kingdom was restored. The fiery furnace was heated seven times hotter to receive Shadrach, Meshach and Abed-nago. The Scriptures are illustrated by seven refections: viz., The widow's son by Elijah, the Shumanite's son by Elisha, the soldier when he touched the bones of Elisha, the daughter of the ruler of the synagogue, the son of the widow of Nain, Lazarus and the Saviour. Enoch who was translated was the seventh from Adam, and Jesus Christ the seventy-seventh in a direct line. The Saviour spoke seven times from the cross, on which he remained seven hours. He appeared seven times afterwards. In seven times seven days he sent the gift of the Holy Ghost. In the Lord's prayer are seven petitions contained in seven times seven words. In Revelation we read of seven churches, seven candlesticks, seven spirits, seven stars, seven trumpets, seven plagues, seven thunders, seven vials, and seven angels to pour them on those who worship these seven-headed beast, and also his image.

Weaverille, Mich.

T. L. WATERS.

Disingenuous.

The apostle writes to the Thessalonian brethren: "That ye be not soon shaken in mind, or be troubled, . . . as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition," &c., who shall be destroyed by the brightness of his coming.

The italicised has been often quoted to prove that the day of the Lord cannot be now at hand. When once asked to harmonize this text with the view of the near advent, we asked,

"Who called your attention to this passage?"

"Rev. Mr. so and so."

We replied, "Paul asserts, does he not, that

Christ cannot come till that man of sin be revealed?"

"Yes."

"Who does Mr. — understand that man of sin to be?"

"The Papacy."

"Does he admit that the Papacy has been revealed?"

"He does."

"Then, as the revelation of the Papacy is the only event that Paul mentions as first to transpire before the second advent, and as that man of sin has been revealed now near 1260 years, how can a reference to this text prove that the day of the Lord is not now at hand?"

The irrelevancy of the reference was at once seen and surprise expressed that it should have been thus referred to.

In other instances we have heard a part only of the text quoted,—leaving off with the words, "That day shall not come,"—as though the day of the Lord could never come. This last and partial use of the text can only be regarded as a culpable one; but the former may have been the result of inadvertence, and a failure to perceive its irrelevancy.

Men's theories should always harmonize with the interpretation they give to specific passages; all the parts of their theory should harmonize, and they should never seek to avoid in one connection, the principles of interpretation which they fully admit in another—particularly when in the one case the admission would be fatal to their theory.—*Ad. Herald.*

NAMES OF THE DAYS OF THE WEEK.—Is it not strange that christians should have been found in the universal use of names of the days of the week, first employed in honor of pagan deities—as the following interesting items of history show?—

In the Museum of Berlin, remarks a writer in a Newark cotemporary, in the hall devoted to northern antiquities, they have the representation of the idols from which the names of the days of our week are derived.

From the idol of the Sun comes Sunday. This idol is represented with his face like the sun holding a burning wheel, with both hands on his breast, signifying his course round the world. The idol of the Moon, from which comes Monday, is habited in a short coat, like a man, but holding the moon in his hands. Tuesday, from which cometh Tuesday, was one of the most ancient and popular gods of the Germans, and is represented by his garment of skin, according to their peculiar manner of clothing. The third day of the week, dedicated to his worship, comes from Woden, from whence Wednesday, who was a valiant prince among the Saxons. His image was prayed to for victory. Thor, from whence Thursday, is seated on a bed with twelve stars overhead, holding a hammer in the right hand. Frigg, from whence we have Friday, represented with a drawn sword in his right hand, and a bow in his left. He was the giver of peace and plenty. Seater, from whom is Saturday, has the appearance of perfect wretchedness; he is thin-visaged, long-haired, with a long beard. He carries a pail of water in his right hand, wherein are fruits and flowers.

MUTUAL FORBEARANCE.—The house will be kept in a turmoil where there is no toleration of each other's errors. If you lay a single stick of wood in the grate, and apply fire to it, it will go out; put on another stick, and they will burn; and half a dozen, and you will have a blaze. There are other fires of a kindred nature. If one member of a family gets into a passion, and is let alone, he will cool down, and possibly be ashamed and repent. But oppose temper to temper; pile on all the fuel; draw in others of the group, and let one harsh answer be followed by another, and there will soon be a blaze that will onwrap them all.

THANKS, O Lord, for all that thou hast created common! Thanks for the blue heavens, the sun, the stars, murmuring waters, and the shade of embowering oaks—thanks for the corn-flowers of the fields, and the gilly flowers of the walls—thanks for

the songs of the linnet, and the hymns of the night-ingale—thanks for the perfumes of the air, and the sighing of the winds among the trees—thanks for love, the most common sentiment of all—thanks for all the beautiful things thy stupendous bounty has made common.—*Alphonse Karr.*

MAXIMS.—Censure is the tax a man payeth the public for being eminent.

No wise man ever wished to be younger.

An idle reason lessons the weight of the good ones you gave before.

Complaint is the largest tribute heaven receives, and the sincerest part of our devotion.

Very few men, properly speaking, live at the present, but are preparing to live at another time.

If a man maketh me keep my distance, the comfort is, he keepeth his at the same time.

Desires of the Soul.

WHAT waukest thou? O my soul! With what imaginable excellency wouldst thou clothe thyself? What desirable object wouldst thou pitch upon? Is it beauty? The righteous shall shine forth as the sun in the kingdom of heaven, and the wise as the brightness of the firmament for ever and ever. Is it riches? Wealth and riches are in the house of God; every one in his family shall have a rich, a glorious, an incorruptible and eternal inheritance among the saints. What is it then? Is it honor? What honor like to this, to be a friend and favorite of God? To have a crown of righteousness, of life, and of glory? Yet more, a far more exceeding and eternal weight of glory set upon thy head? Yet again, is it pleasure? The just shall enter into their Master's joy, and there are rivers of pleasure at his right hand forevermore. In a word, what wouldst thou have, O my flesh? a confluence of all the glorious things both in heaven and in earth? Why, godliness hath the promise of this life, and of that which is to come. If heaven, and the righteousness thereof be the thing thou dost seek; both heaven and earth, with the excellencies thereof, is that which thou shalt find. Lord, make me holy, and then I am sure I shall be happy.

LITTLE THINGS.—Springs are little things, but they are sources of large streams. A helm is a little thing; but it governs the course of a ship. A bridle is a little thing, but see its use and power. Nails and pegs are little things, but they hold the parts of a large building together. A word, a smile, a frown, are all little things, but powerful for good or evil. Think of this, and mind the little things. Pay the little debt. If it is a promise, redeem it: if a shilling, hand it over. You know not what important events hang upon it. Keep your word sacredly. Keep it to your children; they will mark it sooner than any body else, and the effects will probably be as lasting as life.

WASTED TIME.—Coming hastily into a chamber, I had almost thrown down a crystal hour-glass. Fear lest I had, made me grieve as if I had broken it. But alas, how much precious time have I cast away without any regret!

The hour-glass was but crystal, each hour a pearl; that but like to be broken, this lost outright; that but done casually, this done willfully. A better hour-glass might be bought; but time lost once, is lost ever. Thus we grieve more for toys than for treasures.

Lord, give me an hour-glass, not to be by me, but in me. Teach me to number my days. An hour-glass to turn me, that I may apply my heart unto wisdom.—*D. T. Fuller.*

When we trust in frames and feelings, as soon as they are gone, the soul is discouraged and dejected; but when we trust in God's promises, which are always the same, then it is we are right; and a sense of God's unchangeable love towards us, proceeding from such trust, fires our soul with a continued love towards him.—*Romaine.*

It was a maxim among the Greeks that a flatterer who lifts you up to the clouds, has the same mo-

tive as the eagle when he raises the tortoise in the air—he wishes to gain something by your fall.

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. JAN. 22, 1857.

THE NEW BIRTH.

(Concluded.)

WE saw in our last that the birth of the Spirit affected the whole being, and not the affections and disposition only, and that it resulted in a spiritual body, and enabled those who experienced it, to be like the wind unseem in their movements; and since we find ourselves led to such conclusions on this subject, we naturally inquire, if there are any who have experienced such a birth as this, any in whose experience these facts are illustrated, to whom we may appeal as living examples of the teaching given us. Such an example we do find. He who came to bring life and immortality to light, and who declared himself to be the way, the truth and the life, has, not only in his teaching, but in his own experience also, made this subject plain before us. He is declared to be the first-born from the dead, [Col. i, 18; Rev. i, 5,] the firstborn of every creature, [Col. i, 15,] the firstborn among many brethren. Rom. viii, 29. And if he is the firstborn among many brethren, as this last text declares, it follows that his people, (his brethren, Heb. ii, 11,) will be born in like manner as he was; that is, by a resurrection from the dead: as we read again in 1 Cor. xv, 23, "Christ the firstfruits, afterwards they that are Christ's at his coming."

Having seen that the New Birth is a change which Christ experienced, he being repeatedly called "the firstborn," we at once see how necessary is the conclusion that this birth has no reference to conversion; for our Lord never was a sinner, and consequently had no need of conversion. Let every one put a pin in this fact. Christ experienced the New Birth; but Christ never was a sinner, and hence never was converted; therefore the New Birth is not conversion. This birth of the Saviour was predicted in Ps. ii, 7, as follows, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Will any say that this refers to his natural birth? then hear Paul, and mark how he applies the prophecy: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." Acts xiii, 32, 33. To the same event the Prophet refers when he says, "Before she travailed she brought forth; before her pain came she was delivered of a man child." [Isa. lxxvi, 7:] then looking forward to the time when Zion's children should all come forth, when they that are Christ's should be his at his coming, he exclaims, "Who hath believed such a thing? who hath seen such things? Shall the earth be made to bring forth in a day? shall a nation be born at once?" Yes, is the implied answer; "for as soon as Zion travailed she brought forth her children." Yes: Paul says, "in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv, 52.

As the wind bloweth where it listeth, and we know not whence it cometh, nor whither it goeth, so is every one, every individual, that is born of the Spirit—so was Christ after his resurrection. For we read that upon a certain occasion when the disciples were assembled with closed doors, suddenly the Saviour appeared in their midst. John xx, 19. And again when he accompanied the two disciples on their way to Emmaus, and had broken bread to them, he vanished out of their sight.

We have thus far seen that the resurrection is designated a birth: we proceed to show that it is a

birth of the Spirit. Says Peter, [1 Epis. iii, 18,] "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [made alive] by the Spirit." "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [make alive] your mortal bodies by his Spirit that dwelleth in you." Rom. viii, 11. It is sown a natural body, it is raised a spiritual body. 1 Cor. xv, 44. "He that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi, 8. "Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live." Eze. xxxvii, 12-14. "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust; thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." Ps. civ, 29, 30.

In these quotations it is plainly declared that the Spirit is the agency employed in the resurrection. By it Christ, who is the first fruits, was made alive from the dead; by it his people, represented by the entire harvest, will be made alive also. By it the "firstborn among many brethren" was quickened from the grave; by it those "many brethren" who will be the lastborn, will be quickened also.

There is another declaration of the Saviour's which we wish here to notice: And Jesus answering said unto them, The children of this world marry and are given in marriage; but they that are accounted worthy to obtain that world, and a resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection. Luke xx, 34-36. The expression, "children of this world" here evidently means all who live in this world, whether converted or unconverted; for, says the text, the children of this world marry and are given in marriage; and this is as true of the righteous as of the wicked and it is certainly as right for the former to make use of the institution as it is for the latter. This then proves the application; and we see that persons, even though they may have experienced conversion, are still reckoned children of this world, in the text under consideration. But our Saviour carries us forward to a time when these same individuals, instead of being the children of this world, are the children of God. How is this change effected? Answer. By the resurrection; for by this event they are made equal unto the angels, and become the children of God by being the children of the resurrection.

Let us return again to John iii, and consider the design of our Lord's instruction to Nicodemus. The disciples had conceived the idea that Christ was about to erect a kingdom and reign as a temporal prince in their midst. As he rode up to Jerusalem therefore, they spread their garments in the way, and shouted before him, Blessed be the king that cometh in the name of the Lord; and he found it necessary to put forth a parable to correct their anticipations, "because they thought that the kingdom of God should immediately appear." Luke xix, 11, 37, 38. It was probably immediately after Christ's entry into Jerusalem, [see John ii, 13, &c.,] that Nicodemus came to him. He acknowledged him to be a teacher come from God. Jesus at once commences instructing him concerning the kingdom of God. He tells him in effect, that the ideas they were entertaining concerning the setting up of the kingdom of God, were wrong; that men in their present state of flesh and blood would not compose it; but that a great change must take place in them before they could enter into it; namely, they must be born again, or of the Spirit.

It is said by some that Christ was giving instructions concerning a change that was necessary to "fit man for that spiritual worship which he came to establish." But such, we think, misapprehend entirely the intent of Christ's teaching. It is concerning the kingdom of God that he wishes to instruct them; and unless that kingdom consists in the "spiritual worship" which Christ came to establish, this application is not correct. No Advent believer, however, will be willing to take the ground that the kingdom of God is a spiritual kingdom in the hearts of believers, and was set up at Christ's first advent, and that conversion is the birth of the Spirit by which we become members thereof. This is the view that still flourishes under the darkness of modern orthodoxy; but it cannot exist in the light of present truth. Doubtless the disciples well understood the nature of the worship of their Master; but it was concerning the kingdom that he wished to instruct them; because they thought that it should immediately appear.

We will now notice some other scriptures teaching the same thing. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. xv, 50. We are to have an inheritance incorruptible and undefiled; therefore we must have pure and incorruptible bodies to possess it. 1 Pet. i, 4. Therefore "this corruptible must put on incorruption, and this mortal must put on immortality;" [1 Cor. xv, 53;] or, as the Saviour says, "Ye must be born again." Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." 2 Cor. v, 1, 2. Again: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii, 20, 21. Then we shall indeed be fit subjects for the kingdom of God; then we shall be prepared for an incorruptible inheritance; then we shall be children of God, in the full sense of the term, being children of the resurrection, or a change equivalent thereto.

But is there not a sense in which we are the children of God now? Evidently there is. The Scriptures speak of a moral change which must take place here preparatory to the great and final change—the New Birth. The terms and expressions used to denote this change are various, but they all seem to center together upon one point; namely, *faith in Christ*.

Thus by faith we are now the children of God. "For ye are all the children of God by faith in Christ Jesus." Gal. iii, 26. By faith we receive him as our Saviour; by faith we look for his second coming; by faith we anticipate a part in the first resurrection, and "bodies like unto his glorious body."

We are the children of God by adoption. "But ye have received the Spirit of adoption whereby we cry, Abba, Father." Rom. viii, 15. "To redeem them that were under the law, that we might receive the adoption of sons." Gal. iv, 5. "Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will." Eph. i, 5. But the spirit of adoption is not the adoption itself: Paul tells us what that is as follows: "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also which have the firstfruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." Rom. viii, 22, 23. "Now are we the sons of God; but it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." 1 John iii, 2.

But John, speaking of believers, says, "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i, 13.

How can this be reconciled with other scriptures? Very easily, we think, by considering the teaching of verse 12, by which we learn again how to become sons of God; that is, by believing on his name; for "as many as received him to them gave he power, (margin, right or privilege,) to become the sons of God, even to them that believe on his name." 1 Pet. i, 23, may here suggest itself as another text opposed to the position taken in this article: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." We must here notice the means by which this change, in the present tense, is said to be effected; it is by the word of God. This can be done in no other way than by receiving this word into the heart, and walking out by faith upon its promises. Hence we read again, "Of his own will begat he us with the word of truth," &c. Jas. i, 18. Men are employed to preach the word: accordingly we hear Paul saying to the Corinthians, "I have begotten you through the gospel." 1 Cor. iv, 15.

In regard to the tenses used in the expressions, "which were born" and, "being born," we are to remember that in the counsel of God, things that are not are spoken of as though they were. Rom. iv, 17. For instance, we are promised eternal life. Titus i, 2; 1 John ii, 25. While here we are only probationers for it; and yet we are frequently said to possess it in the present tense, just as plainly as we are said to be born again. "He that believeth hath everlasting life." John iii, 36. See chap. v, 24; vi, 47, 54.

We have passed over the first epistle of John, in which the expression, born of God, according to our translation, frequently occurs. It is said by writers of no mean authority, that these expressions in that book are incorrect translations, and should in every instance be translated, begotten of God. As such a rendering would clear some of those texts of all difficulty, and throw upon the others no serious obscurity, we are willing to submit that book upon these terms.

Here we have the firstfruits only of the Spirit, the earnest of the Spirit, the earnest of our inheritance; but then we shall enjoy a full possession; now we see through a glass darkly, but then face to face; now we know but in part, but then shall we know as we are known; here we are cumbered with a vile body, but then we shall have a glorious body, fashioned like our Lord's; and when we begin to feel immortal vigor flowing through our veins, when we emerge from the grossness of our mortal state, to a higher life of immortality and glory, we shall feel indeed that we are born again, that we are quickened by the Spirit; and with new powers of being shall we extol the Saviour's saving mercy and boundless love.

THE KINGDOM OF GOD.

BRO. SMITH:—Some time since, in a letter to Bro. Sperry, I promised to consider the establishment of the kingdom of God. I now address this to you to explain my long silence. I was from home during the entire Summer, with the tent; and after leaving that I still had other unfinished writings on my hands, which occupied my immediate attention. Winter came on while I was wholly unprepared for it, and temporal concerns have necessarily engaged much of my time. Other thoughts are even now crowding upon my mind, and I would fain give utterance to the emotions of my soul, and warn the household of dangers with which they are now beset; but a sense of duty impels me to resume this subject. I shall briefly notice a few points.

The position taken by our opponents in regard to the smiting of the image is this: that the stone is the symbol of the kingdom, and not a symbol of Christ; therefore the kingdom must be set up before the nations are destroyed; but as a kingdom is composed of various parts, all have their relative places before the destruction takes place. The objection, in a

word, amounts to this, that the kingdom smites, or breaks, the nations, or kingdoms, of the earth and therefore Christ does not dash the nations, as we claim; for that which is symbolized by the stone becomes great, and fills the whole earth, which declaration would be absurd if made of Christ.

This is doubtless correct so far as the application of the symbol is concerned; and they must err who say the stone is a symbol of Christ. But the conclusion claimed as above, does not by any means follow. They who would show themselves critics, should be careful lest they lay themselves open to criticism. As the dimensions of some parts of the kingdom will never be increased, so the declarations of Dan. ii, 34, 35, must be fulfilled by the other parts, as their objection would also show. One fact must have been perceived by every one who has studied the Bible on this subject: that in many scriptures, speaking of the kingdom, the whole is taken for a part; that is, the kingdom is mentioned, where only a certain part is intended. Now as it appears evident that all the declarations of Dan. ii, 34, 35, cannot refer to the kingdom in all its parts, I inquire, To what part will the smiting or breaking refer? Certainly to the king; for other scriptures ascribe this work to him, as Ps. ii, &c. The king, in many places, stands as the representative of the kingdom. Thus, to Nebuchadnezzar, it was said, "Thou art this head of gold." But these same objectors readily apply this to the empire of Babylon. I have heard some of them say in public, that Alexander conquered Persia, and again say that the Persian empire was overthrown by the Grecian. Which was right? Or was Persia twice conquered, once by the kingdom of Grecia, and once by Alexander? And once more, was the kingdom in all its parts relatively considered like ten virgins that went to meet the Bridegroom? Matt. xxv. If we apply a principle in Dan. ii, which we are obliged to apply in Matt. xxv, and other texts, or if Christ be allowed to occupy the same relation to the fifth kingdom which Nebuchadnezzar did to the first, all is clear and plain.

I have previously shown that the capital of the kingdom is in heaven, that the kingdom is given to Christ before his return, and that the saints are taken to heaven with the King to the capital, and of course to possess the kingdom. And it remains to be shown whether we violate any scripture principle, or destroy the force of any scripture expression, by teaching that the saints remain in heaven during the 1000 years of Rev. xx. I trust that it cannot only be shown that we do not, but also that the views held by our opponents contradict plain scripture facts, and necessarily tend to absurd conclusions.

With all their claims to clearness and consistency of views, I must say that, by all their speaking and writings, I am not yet able to see when the stone smites the image, according to their view, unless it is after the 1000 years of Rev. xx. D. P. Hall said in the Wisconsin tent in Sept. 1855, and was endorsed by J. M. Stephenson the same day, that God had mighty blessings in store for the nations of the earth; that soon the Devil would be bound, his deceptions cease, and the nations would then be saved as individuals now are. But I cannot see how the image can be smitten 1000 years before it is broken to pieces, nor can it be broken to pieces and no place found for it, while yet the parts of which it is composed are exalted to higher privileges than they enjoy at the present. I can come to but one conclusion on their hypothesis; that is, that the image will be smitten and broken and removed at least 1000 years after the second advent. And if so, how is it possible for Dan. vii, 27, to be fulfilled until the close of the 1000 years? It reads, "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." And if that be their view, I would say that it is exactly what we have claimed, and for claiming which we have been held up to ridicule by our opponents. But their views tend undeniably to

the same point, while ours are free in other respects from the absurdities which attach to theirs. Yet if they deny this point, and affirm that the kingdom and dominion and greatness thereof under the whole heaven be given to the saints at the commencement of the 1000 years, they then stand contradicting the fact stated in Dan. ii, 44, "The kingdom shall not be left to other people;" for according to Rev. xx, 8, 9, the Devil and his armies in the four quarters of the earth, go up "on the breadth of the earth," and surround the saints in the beloved city. Now, one of two things is evident: Either the saints have not possessed the dominion 1000 years over all the earth, at the time spoken of in Rev. xx, 8, 9, or if they have, it has been wrested from them at the end of the time, and it is for "a little season" "left to other people." I would raise the serious inquiry, if they are warranted in their assumptions, What has been accomplished by Christ and his saints during the 1000 years? Messrs. Marsh, Stephenson, &c., say that in that time this rebellious world is brought back to allegiance to God; which is contrary to very plain scripture facts, as set forth in my remarks on 1 Cor. xv, 23-28, and also tends to the conclusion that what Christ and the multitude of the redeemed have accomplished in 1000 years, is overthrown by Satan in a little season; and the "rebellious province," after having been brought back to allegiance to the great Creator, and the work of Christ and his saints in its behalf is finished, the full time of their labor expired, is soon again engaged in a most determined revolt; and opposition to its rightful ruler is greater and more violent than at any other period in its history. Then if they still say, as they have often asserted, that Christ reigns on the throne of David till he has subdued the earth, and at the end of 1000 years yields it up in a peaceful state to the Father, we have the fact presented that the work of Christ has not accomplished the desired end; for there is an immediate revolt succeeding. Hence, the Son utterly fails in his work, and never returns a loyal province to the Father, or else he must commence again and subdue it a second time. Thus the theory not only contradicts the great leading truths of the law and the gospel, but also plain facts set forth in the prophecies. The more I look at the Age to Come, the more am I surprised that men of common reasoning powers should have ever embraced anything so full of contradictions and absurdities.

On the contrary, the view we hold is in perfect harmony with the Scriptures. The nations are given by the Father to the Son before his advent—the Father subdues them or puts them under Christ's feet. They are cut off from the earth by the plagues, and in the great battle. The Saviour takes them to heaven, according to his unfailing promise. The antitypical scapegoat is left to roam in a land uninhabited; the saints to judge the wicked world during the 1000 years. At the termination of that period the Saviour prepares a location for his capital—the city and the holy hill. The wicked dead are raised, and their old leader marshals them once more in opposition to the saints. That position they had always occupied; they were filled with madness and blind fury when the judgment of God cut short their mortal career. But fire from God devours them, melts the earth, consumes the works of guilty, fallen man, the curse removes, and all things new and glorious are presented to the delighted saints of God, who, after the manner of the heavenly host at creation, sing together, and shout for joy. The triumph of the saints is full and complete. The work of Messiah needs not to be repeated in order to success, neither does the enemy again mar the harmony of that lovely scene. We contemplate these things with delight, but words cannot express their glories. Let us so live that we may enjoy them.

With a few further remarks to our friends who may be troubled with this theory, I shall leave the subject.

J. H. W.

THE BIBLE.

BLESSED Bible! how I love it!
How it doth my bosom cheer:
What hath earth like this to covet?
O what stores of wealth are here?
Man was lost and doomed to sorrow,
Not one ray of hope or bliss
Could he from earth's treasure borrow,
Till his way was cheered by this.

Yes, I'll to my bosom press thee,
Precious word, I'll hide thee here;
Sure my very heart will bless thee,
For thou ever sayest—good cheer!
Speak, my heart, and tell thy ponderings,
Tell how far thy roivings led,
When this book brought back thy wand'rings,
Speaking life as from the dead.

Yes, sweet Bible! I will hide thee
Deep, yes, deeper in this heart:
Thou, through all my life wilt guide me,
And in death we will not part.
Part in death? No, never! never!
Through death's vale I'll lean on thee;
Then in worlds beyond, forever,
Sweeter still the truth shall be."

COMMUNICATIONS.

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

From Bro. Belden.

BRO. SMITH:—I think there is a prospect that the exhortation to the Laodiceans will do good to the church in Conn. I believe all admit that it has an application to Seventh-day Sabbath-believers, and seem willing to admit that it applies to themselves, and seem to feel the importance of taking heed to the warning and waking up to this all-important subject. I think there has been a robbing God in tithes and offerings, somewhat as it was in Nehemiah's time, when the portions of the Levites had not been given them, and they returned every one to his field. Has it not been the case here with us, that some of the messengers have had to leave the work, to labor with their hands in the field and other ways to get a support, because they have not been sustained?

Brethren, these things ought not so to be; for the scripture says, We shall not muzzle the ox that treadeth out the corn; and, The laborer is worthy of his hire. Do not our works show that we have been lukewarm in the cause of our Lord, and that our love has grown cold towards him? I hope there will be a bringing of all the tithes into the treasury, that we may see if the Lord will not pour a blessing upon his people. If we should all bring in our mites from time to time as the Lord may prosper us, it would tell in the treasury, and be ready to be handed out when needed.

I believe the church will ere long rise and stand complete in all the will of their divine Lord, and put on the beautiful garments of righteousness, having their faith tried as by fire, being able to discern between the righteous and the wicked, between him that serveth God and him that serveth him not, I want to rise with them, but here is my fear. By the grace of God I mean to try to be among that number, that will sing the song of deliverance.

ALBERT BELDEN.

Kensington, Ct.

From Bro. Weed.

BRO. SMITH:—I still rejoice in God for the present truth. We are yet trying to keep all the Commandments, though we receive the scoffs and ridicule of friends and professed Christians who are still rejecting the truth. I praise the Lord that the light of his word is still shining out on our pathway, that we have been brought to see that we are living in the Laodicean state of the church. Our daily prayer is to God that we may buy of him gold tried in the fire that we may be rich, and white raiment that we may be clothed, and to anoint our eyes with eye-salve that we may see. I feel to praise the Lord that the purifying process is going on. God's people are to be purified from all dross, purged as silver and gold, and made white.

We have a great work before us. Let us arise above the things of this world and have our thoughts and conversation more in heaven. Though we may have many trials and afflictions here, let us not be

weighed down with these things, but realize that these light afflictions which are but for a moment, will work out for us a far more exceeding and eternal weight of glory.

Brethren and sisters, do we realize as we ought, the responsibility that rests upon us? Do we at all times let our light shine as we ought? Do we keep ourselves unspotted from the world? Must we not to have our skirts clear from the blood of souls? Certainly. Then let us see to it that their blood shall not be required at our hands. I believe that the time is short, and that what we have to do must be done quickly.

I praise the Lord for the promise that if he went away he would come again, and receive us to himself, that where he is there we may be also. Let us hold on and hold out; for to such only is the promise. Such only will have an entrance in through the gates into the city, and walk the golden streets of the new earth, where all trials will be over, where there will be no sickness, sorrow nor death, where all will be peace and harmony, where we shall sing the song of Moses and the Lamb for ever.

B. F. WEED.

Middle Grove, N. Y.

From Bro. Marks.

BRO. SMITH:—I would like to say a few words through the *Review* to the brethren and sisters scattered abroad. My heart beats in unison with that paper as it heralds forth the last notes of warning, not only to the world, but also to us, a lukewarm church. I believe the testimony of the faithful and true Witness to the Laodiceans is for us, and I wish to be benefited by it; but a mere wish or a desire will not answer for us now: we must have the gold tried in the fire, the white raiment, and the eye-salve, or we shall be spued out of the Lord's mouth. Solenn thought! And is it so, that we, as a people, have arrived at a point in our history where we are in danger of being "spued out of the Lord's mouth?" I think this cannot be denied. O Lord, let the plain testimony of thy word settle with solemn weight and power upon the remnant of thy people! Our only safety is in being zealous and repenting, and opening the door of our hearts, and letting the Saviour in.

Praise God that there is a hope held out for us yet! that we may repent and find mercy and hold communion with the Saviour. I desire to have my heart freed from every thing that would bar the Saviour out. We shall undergo a close examination. O Lord, help us to examine our own hearts and get ready for that time of trouble that is coming.

The truth will prevail, and a remnant will go through; but shall we be among the number, is a question of great importance to each of us.

Yours in hope of salvation. A. A. MARKS.
Jackson, Mich., Jan. 7th, 1887.

From Sister Peckham.

DEARLY BELOVED BRETHREN AND SISTERS:—How much urging many of us want to move us to perform some little act for Jesus who has done so much for us, and whose salvation we are all anxious to share. I have thought of late how God looks upon froward children, as it is written, "that have not asked at my mouth." Have we asked at his mouth his will concerning us as much as we should? The froward will be content to amuse themselves with what seems most in their way, (with passing objects,) unless an urgent call compels them to perform some duty which will be performed as a task rather than a delight, because they are not anxious about pleasing the Parent; while the obedient and ever-dutiful will perform one duty with pleasure, and as soon as completed, will be ever ready to say with a willing heart, What more, or what next, is to be done?

But how much like ungovernable children have very many of us appeared! Have we not hid our Lord's money in the earth? and at his appearing whose shall it be? What better prayer can we offer than, Father in heaven, what wilt thou have me to do? waiting with a ready mind and willing heart to do without delay the first duty, and thus prepare the way all the time for the next.

I confess that this way of contributing my mite to the glory of God has always been exceedingly crossing to me, while I have almost despaired of hope in ever being able to assist in a pecuniary manner. I have felt for a few weeks past that there was but one way for me to prove to God my willingness to suffer with his people and for his name's sake; and that is by refusing to partake of many things that might otherwise be received with thanksgiving, and find it a good thing to learn to suffer a little. It brings nigh the promised Rest, weans us from the things of this world, opens our eyes to the wiles of the enemy, and teaches us to seek more earnestly the subduing grace of God, if perchance we may be made conformable to his will in all things; but O how bitterly do I complain to God at times of my poor heart which is not yet sanctified. I know I do not love him with a perfect love, or I should not shrink, as I feel I sometimes do, from bearing the cross of Christ. I have not yet learned to bear it about in my body unceasingly, without sometimes becoming weary of its burden; although I have sometimes been led to exclaim, O the beauties that cluster around the cross of Christ! how few realize it! But why can I not always have this decision?

I have several times within a few months past been brought to say, I long to burst every band that binds to this earth, and let the world and all that is therein know that I am for God and none else; but, after all, have failed to remain before him until I had "learned of him" how to let my light shine, consequently would seem to slide back imperceptibly into a lukewarm state, without bringing forth any visible fruit.

It is written, "If ye live in the Spirit, walk in the Spirit." But how? I sometimes say, truly, "To will is present with me, but how to perform, I find not." But if ever I really loved the coming of the Lord, it is of late. "I sigh from this body of sin to be free," and feel at times that I cannot long be clogged with things of earth; that my spirit would "leap from its prisoned abode, and the King in his beauty adore." But why have I so little strength to manifest the same, even among saints? I see that if they are not the first to manifest the same, I feel that I am so weak that I cannot affect them; and if others are first to express themselves freely, then I feel that they are so far in advance that I am put to shame, and again hold my peace. But this is not the way to glorify God. O how many ways Satan has to deceive us, and if it were possible he would deceive the very elect. We must not be ignorant of his devices, but make diligent search, and know our own selves, and find out his lurking-places in our hearts, then fast and pray before God to give us overcoming grace on those points; and if we are set to overcome we shall have grace so to do.

I do not say these things for the benefit of those who have obtained the victory, but for those who are trying to war a good warfare unto eternal life.

I hope the Laodicean cry will prove effectual in awakening the whole Advent host to its real condition, and poverty, and that we may all be led to seek unto God until we do receive the anointing from on high, and are made unto him a "peculiar treasure above all people." I think I have grieved the Spirit in neglecting to acknowledge the gratitude I have felt from time to time for the rich provisions made for us in the *Review*. I think few have read it with more delight than myself. I have rejoiced greatly, especially within the past year, for the prospect of a rise in spirituality and practical piety. I have not been satisfied with myself. I believe it possible and necessary to have every thought brought into subjection to the obedience of Christ, and if we submit ourselves to God it is impossible but that we shall feel the grace of God present to help our infirmities. Yea, how often do we exclaim within ourselves, How good the Lord is!

I have been greatly instructed and encouraged in reading those selections on Keeping the Heart, and extracts from the memoir of James Brainerd Taylor. I have always believed in a heart work in religion, and sighed and cried for lack of what it seemed to me we must have more abundantly. But how to arise

above impending obstacles so as to obtain free and full salvation, was the mystery.

"Sure I must fight if I would reign
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by thy word."

S. PECKHAM.

Fullton, Oswego Co., N. Y., Dec. 25th, 1856.

From Sister Carpenter.

BRO. SMITH:—Permit me to add my testimony with those of like precious faith. We receive the *Review* weekly, and rejoice to read the cheering epistles from brethren and sisters. My heart has been made to rejoice that we have been permitted to hear the prophecies explained, and been willing to receive the truth. I believe now the Third Angel's Message is being proclaimed to a perishing world. O, what a solemn thought! to think the people of this world are so regardless of the truth, transgressing God's law, keeping commandments of men, taking creeds for their guides, instead of the Bible. No wonder the world is in such a state. No wonder that religion has become dead, without power.

There are some honest souls that are ready to receive the truth; and O how it becomes us, as Christians, to act, speak and live, that we may not bring a reproach upon the cause. It is my prayer that I may be zealous and repent, that I may so live that I may adorn that profession that I have made, that I may have my robe washed white in the blood of the Lamb, that I may be looking with joy for my Saviour.

Have we not enough to encourage us on? Has not God done all that he can? Surely then we have the more to answer for. O that we might be active that our sins go to judgment beforehand.

ELIZA CARPENTER.

Hanover, Mich.

From Sister Lamoreaux.

BRO. SMITH:—The *Review* is a welcome messenger to us. We feel truly thankful that we have a medium through which we can hear from others of like precious faith. As we read the cheering epistles of the brethren and sisters scattered abroad, we feel to praise the Lord that we are found among the remnant that keep the Commandments of God and the faith of Jesus.

Brethren, let us not be weary in well-doing, for in due season we shall reap if we faint not. If we have trials we must remember that it is through much tribulation that we enter into the kingdom of God.

I would say to the saints, that the church in this place is firm in the present truth. We meet every Sabbath for a prayer-meeting. We believe the Lord meets with us, and that to bless. We have not had any preaching since Bro. Waggoner was here last Winter.

We fully believe we are in the Laodicean state of the church. We are trying to heed the counsel of the faithful and true Witness: to buy of him gold tried in the fire that we may be rich, white raiment that we may be clothed, and eye-salve that we may see. We are striving to get on the whole armor that we may stand against the wiles of Satan. We are trying to cleanse ourselves from every thing that hinders the free intercourse of God's love with ours.

O brethren, hear the gracious promise: "To him that overcometh will I grant to sit with me on my throne, as I also overcame and am set down with my Father on his throne." Is it not worth striving for? O yes; let us then get all upon the altar; let us not keep back part of the price; let us open our hearts to the Lord that he may come in and sup with us and we with him; let us be faithful; for yet a little while and he that shall come will come, and will not tarry.

Yours in hope of eternal life.

EUNICE LAMOREAUX.

Delhi Center, Mich., Jan. 4th, 1857.

From Bro. Hammond.

BRO. SMITH: It is with much thankfulness of heart to my kind heavenly Father, and the past and present Editors of the *Review* that I receive the *Re-*

view weekly, laden with many precious truths which are cheering to the soul of those that are striving for that blessed inheritance that is in reserve for the faithful. It has been ten years next February since I and my wife first commenced to keep God's holy Sabbath, and never once in the time have I had a sorrowful hour that I embraced this blessed truth. Yet many trials have rolled over my pathway, because of keeping the Sabbath. My poor sad heart has felt to praise God that we have the truth, a truth that will stand till heaven and earth passes away.

I have had the privilege of reading the little paper which is now called the *Advent Review* ever since its first publication. I had the privilege of reading the first paper that our beloved Bro. White published in Rocky Hill, Ct. Glory be to God! My soul feels the sweet spirit of union with that dear brother, that I felt with him and his companion the Sunday that he first commenced to write for that little sheet, called *The Present Truth*. I remember well the hot Summer days that he toiled with the scythe in the hayfield to get money to pay his expenses the first time he visited Western New York. May God reward him with a full and abundant entrance into his everlasting kingdom for his labors of love. I have had the paper all the time from the first to the present. I am sorry that I have not been able to do any more to support it, or to help the messengers of God to proclaim the truth. I can say with the poet,

"No foot of land do I possess
No cottage in this wilderness,
A poor wayfaring man."

J. F. HAMMOND.

Springfield, Mass., Jan. 8th, 1857.

Extracts from Letters.

BRO. L. ASHLEY writes from Ellington, N. Y.: "We know that laborers are few, and that the harvest is great, and we pray the Lord to send more laborers into the field. We wish some brother could come here, and preach the word of life. We think good might be done. Having seen none of the preaching brethren for three years, we should be glad of the privilege. We are encouraged to hear that they are doing so well in the West. The Lord is doing great things for them that love and serve him. Praise his holy name!"

BRO. J. F. CASE writes from Monterey, Mich., Dec. 29th, 1856: "Bro. SMITH, I thought perhaps you would like to hear from the brethren in Monterey, therefore I once more write to inform you of our condition. Last Sabbath Bro. Bates preached to us from the words, 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.'" After informing us who the little flock are, he proceeded to inform us of the duties of the little flock at this point of time. The testimony was attended by the Spirit, and I trust had a good effect.

"In the afternoon the ordinances of the Lord's house were celebrated. The Spirit of the Lord rested upon us like the gentle dew, and we had a blessing from the presence of the Lord, which tended to revive the church as a body. In the evening, after the Sabbath, Bro. Bates spoke to us on the subject of the Seven Churches; and many resolved at that time to open the door of their hearts and let the Saviour in. I pray the Lord to help them in carrying out their resolutions. The church in Monterey appears to be rising. They are striving to overcome by the blood of the Lamb and the word of their testimony. Although the ire of the dragon is manifested in numerous ways, yet they are longing to have the message go with power and great glory."

Sister E. Wilcox writes from Hubbard's Corners, N. Y., Dec. 26th, 1856: "As the year is drawing to its close it reminds me of the nearness of the Judgment, and the solemn events that are just before us, and causes me to search my heart and see whether I am in readiness to meet it, whether I am striving to live up to the light I have received, and striving to live out the principles I profess before the world, and

to get the victory over every besetting sin. I confess that I have been (and still am) too lukewarm; that I have been rebuked and chastened. I feel that I will strive to be zealous and repent, and buy gold tried in the fire that I may be rich, and white raiment that I may be clothed, and eye-salve that I may see."

Sister Mary Burritt writes from Parma, Mich.:—"I sympathize with those that have borne the burden and heat of the day, and my heart is often sad that I shall see their faces no more in the flesh. But the hope that we shall soon meet in that home which Christ has gone to prepare for all his saints, and that Abraham and all the patriarchs, prophets and apostles, and to crown all, Jesus will be there, fills me with comfort and consolation.

"Under the First Angel's Message I was led out from the sects where I could read and understand the Bible more fully, and heartily embraced the belief that Christ's coming was near, even at the door, and tried to live out and manifest my faith to the world.

"The Second Message called me from those that rejected the Message and desired not the return of the Lord. I believe that we are now under the sounding of the Third Angel, the last message mixed with mercy that ever will be given to a guilty world. Seeing these things are so, what manner of persons ought we to be in all holy conversation and godliness. I have to mourn that these things do not nerve me up to more diligence and zeal for perishing souls around us. O may we heed the warning given to the Laodiceans to buy gold tried in the fire, white raiment, which is the righteousness of his saints, eye-salve, that we may have that anointing which will enable us to see more clearly the responsibility that rests upon us as individuals. I feel to say that I will arise and open the door of my heart and let the dear Saviour in, that he may sup with me and I with him."

Sister E. S. Tinney writes from Alto, Wis.: "I have seen the question in the *Review*, Why don't the brethren write? I feel myself quite inadequate to such a work, but this I can say, that the *Review* comes a welcome messenger to me. I believe if we are faithful a little longer we shall enter into the joys of our Lord.

How pleasing the thought,
That Jesus can say you have done as you ought,
Now enter the kingdom prepared for the blessed,
With me and the glorified ever to rest.

The poor you have clothed, the needy relieved,
The troubled have comforted, others have saved,
A treasure in heaven laid up for you,
Come bid all your troubles and trials adieu."

OBITUARY.

IN Adams township, Hillsdale Co., Mich., on the evening of the 7th of January, inst., Maria, wife of Easton Wilbur, fell asleep in Jesus, aged 50 years.

Sister Wilbur joined the Presbyterian church in her youth, where she remained about eight years. She then united with the Methodists, with whom she stood connected nearly thirty years, and until she heard the present truth in the tent at Hillsdale, last Summer. The Third Angel's Message readily found its way to her willing heart, and from that time she lived rejoicing in its light. Her health had been very poor for some time, and she expressed great thankfulness that she was spared to be sealed in the last work of our Saviour. She was fully resigned to the will of God, and expressed an entire willingness to sleep during the time of trouble.

Her loss is deeply felt in her family, in the church, and in the community. The influence of her example over those younger in years and in the faith of the gospel, was truly great; as in her life were combined in a degree not often found, the sobriety and calm cheerfulness of temper so essential in the character of the Christian.

The funeral services were held in the Christian Chapel, near Bro. W.'s residence, on the Sabbath. The house was closely filled with sorrowing and sympathizing friends, to whom I spoke from Rom. vi. 23. The Lord strengthened me to reason of the blessed

hope, and we trust the opportunity was blessed to the good of our Redeemer's cause.

J. B. W.

Adams, Mich., Jan. 13th, 1857.

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, JAN. 22, 1857.

Note to Bro. Barr.

DEAR BROTHER:—The following from Bro. Bingham, with my Note, was published in the Review of Feb. 14th, 1856. Probably, most of those of whom you speak, have not seen it. I know not what more I can say. Will those who think I should say more, teach me what to say. There are those who have dealt out all manner of abuse on us, and the cause to which we have devoted our lives, who would go along with us again if they could get those whom they have abused to do about one half the confessing. If stumbling-blocks, never so small, have been put in their way, they should be removed at once, and then let them feel the enormity of their own sins.

My dear brother, we can pity them, feel for them, weep over them, teach them, and stand ready to receive them to our fellowship when they return; but we cannot repent for them, nor confess for them.

From Bro. Bingham.

DEAR BRO. WHITE:—I am requested to write a word to you respecting the state of general feeling in our Churches as to some expressions made at different times in the Review from your pen respecting the Visions given for the aid of the Church. They feel that by your expressions you have placed a less estimate upon them than the Churches here have, and it has thus brought in some lack of confidence and trials in many minds. They wish you would take the subject into consideration, and if duty demands, make some apology through the Review, that shall be a relief to their minds. Many have been anxiously awaiting such an article from your pen for some time. By your thus doing, you will relieve many an oppressed mind who feels that God's manifestations of favor are a test for his children.

Your brother still striving for life in the coming kingdom.
HIRAM BINGHAM.

NOTE.—I gladly embrace this opportunity to express my views of this matter, hoping it will relieve the minds of the brethren in Vermont and elsewhere. I should have spoken out on this subject before; but I supposed the fact being known that I was in union with the "Address of the Conference" published in No. 10, and my relation to the instrument of the Lord's choice, were a sufficient excuse for my silence. My position has been one of trial. The relations I have sustained to the work in the rise and progress of the cause of present truth, have exposed me to a thousand thrusts from those who were opposed to the work.

I have ever been slow to speak of Mrs. White's visions in a public manner; but in consequence of the almost utter silence of those who should have spoken fit words in season, I have felt compelled to speak. And if I have spoken in a manner that has given the idea that I lightly esteemed them, it has not "resulted from an unwillingness to bear the cross of Christ." It has been in reference to the welfare of the cause that I have spoken and acted, notwithstanding all my errors. In regard to the visions being a test, I confess that I have spoken without fully expressing myself; and if Bro. B. had pointed out the expressions he merely refers to, I should now be able to give a more definite reply.

It is well known that we have been charged with testing all men by the visions, and of making them the rule of our faith. This is a bold untruth, of which those who uttered it were not ignorant. This I have denied, and deny it still. But there need not be so much blind-fold stumbling over this matter. To say unqualifiedly that they are a test, and carry out the principle with those who know nothing of their teachings, spirit and fruit, at this time when the world is full of manifestations as near the genuine as Satan can get up, would be the wildest fanaticism. On the other hand, for those who profess to believe them to say they will in no wise be tested by them, is most irrational. I still say that the Bible is my rule of faith and practice, and in saying this, I do not reject the holy Spirit in its diversities of operations. If any refer to an expression in a published extract of a letter written to a brother in the West, I would say that that related to those who know but little of the visions save by false reports. I believe them to be the property of

the church, and a test to those who believe them from heaven.

Let those who regard it as their duty, speak out as to their character, spirit and influence; while silence will better become me in regard to them. As to the perpetuity of the gifts I shall speak as God gives me utterance.

JAMES WHITE.

The Youth's Instructor.

We design issuing Nos. 1 and 2 of Vol. V, of the Instructor on one sheet soon. For the past year it has not been published as regularly as we hope it may be the present year. No. 1, of Vol. V, should have been issued three weeks since; but other important duties have kept us from it, so we intend to get out Nos. 1 and 2 on one sheet. We think our youthful readers will all call it a rich sheet.

We shall have to drop several hundred of our subscribers, for the reason that they do not take the trouble to write to us. But we do hope to have their places more than filled with good new subscribers.

The terms of the Instructor for the present year will be 36 cents for 12 numbers. To those not able to pay, free. We hope to have a large list of poor little girls and boys who will take as much pleasure in reading the Instructor, as we shall in sending it to them free.

Those who wish to have the Instructor sent to their scattered young friends, will please send us their names and address, and 25 cents for each subscriber.

Those who wish packages of the Instructor for those who are not now subscribers can have them at the following rates: 10 copies, \$2.00; 17 copies, \$3.00; 24 copies, \$4.00; 40 copies, \$6.00.

Those who subscribe for the Instructor, and all who think of renewing their subscriptions, should do so immediately.

JAMES WHITE.

Letter from Bro. Hutchins.

BRO. SMITH: As I am writing, I wish to say that with the opening of another year, I find my resolutions greatly strengthened and increased to serve the Lord more faithfully.

In looking over the past, I can see many failings in myself, and a lack of zeal in the service of my heavenly Master. But I am happy to say that the counsel of the faithful and true Witness, inspires my heart with new zeal, hope, and Christian fortitude to go forward.

"I know thy works." We should bear in mind that our works are known in every station in life: in the closet, around the fireside, and in the public walks of life. It is known by the great Searcher if we neglect duty, if we are impatient, or if we speak evil of one another. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

"For the time is come that judgment must begin at the house of God. And if it first begin at us, what shall be the end of them that obey not the gospel of God."

A. S. H.

Charlestown, Mass., Jan. 15th, 1857.

BRO. SMITH: I have been lecturing in Ceresco and Newton, some over thirty times. There was some considerable interest manifested. Some ten or more decided to keep the Lord's Sabbath; others were convinced of the truth.

Yours truly,

J. B. FRISBIE.

Battle Creek, Jan. 12th, 1857.

A CHRISTIAN'S END.—Wise agents always consider their end before they set upon their work; and then direct their actions to that end they proposed. If the mariner launch, it is that he may get to such a harbor; therefore he sails by compass, that he may compass what he sails for. A Christian should have always one eye upon his end, and the other eye upon his way. That man lives a brutish life, that knows not what he lives for; and he acts but a fool's part, that aims at heaven, and lives at random. A wise Christian's end of living is, that he may live without end, and therefore his way of living is, that he may live continually to spend his life in the ways of life; he is always walking in those paths, where he sees heaven before him. O my soul! what is it that thou aimest at? is it a full enjoyment of thy God? Why then, whilst thou art present in this body, be always drawing near to the Lord; so when thou shalt be absent from this body, then thou shalt be always present with the Lord. Sel.

G. W. Holt:—We have none of the books you mention now on hand.

APPOINTMENTS.

PROVIDENCE permitting there will be a Conference at Rouse's Point, N. Y., commencing February 6th, at 10 o'clock A. M., and continue as long as thought best. Will not the brethren come to this meeting prepared to take hold in earnest, on this last note of warning, and observe February 6th as a day of fasting and prayer, that the Lord may give us the eye-salve to see the importance of securing the white raiment and the gold tried in the fire, by which we shall stand the conflict that is before us.

In behalf of the church.

C. W. SPERRY.
A. S. HUTCHINS.

PROVIDENCE permitting, it may be expected there will be a conference at Irasburgh, Vt., commencing with the commencement of the Sabbath, Feb. 14th, and continuing until it seems good to the holy Spirit to close. We hope to meet Bro. here from C. E., and Northern N. Y. Will some of the traveling Bro. from Northern N. Y. try to be present. Come brethren and sisters prepared to labor for the Lord.

A. S. HUTCHINS.

P. S. We expect Bro. Sperry will be with us in this meeting.

A. S. H.

PROVIDENCE permitting, there will be a conference at the house of Bro. Matthew Hutchins, Green Creek, Ohio, commencing Feb. 6th, at 2 o'clock, P. M., and continue as long as thought best. Brethren abroad are invited to attend and join in the work of the Lord, by fasting and prayer; that we may be zealous and repent, and receive the eye-salve that we may see how much yet remains in our hearts to be put away before Jesus can come in.

Bro. M. E. Cornell is expected. In behalf of the church.
G. W. HOLT.

WE would say to those Eastern Bro. who have been expecting a visit from us soon, that we can cheerfully leave our children in good hands and go abroad to labor. Is there not some Bro. and Sr. who have no small children, who can come into our family, or settle near by, with whom we can leave our children safely?

JAMES WHITE.

Business Items.

S. Warner:—We send you good copy. Return old one to this Office.

Lovina Chandler:—The notes you mention were for you.

Wm. S. Ingraham:—Bro. White received the five dollars.

J. Chase:—Accept our thanks.

H. Main:—When a person sends the Review to his friends, at his own expense, we furnish it at half price; your remittance would therefore pay two volumes for both individuals, which, commencing at No. 7, Vol. IX, would terminate as credited.

BOOKS SENT.—S. Agnew, F. Whitman, Wm. W. Miller, M. Edson, C. W. Sperry, T. B. Mead, H. N. Bates, S. Rogers, jr., L. Van Volkenburg, E. E. Sanford.

Receipts.

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

FOR REVIEW AND HERALD.

G. S. West \$3.00, x.1. Jno. Fishell, jr., 1.00, x.1. Geo. T. Lay 1.00, x.12. Wm. A. Johnson 0.25, x.1. I. Abbey (3 cops.) 3.00, x.1. A. Abbey (2 cops.) 1.50, x.1. E. Emery 3.00, x.1. L. W. Carr 1.00, x.1. J. Jessup 0.37, (free.) Lovina Chandler 1.00, x.1. Jno. B. Hall 1.00, x.1. H. Bowen 2.00, x.1. H. S. Gurney 1.00, x.1. (and for Saml. Gurney 0.50, x.1.) Jas. Hogle 1.00, x.1. Jno. Pierce, jr., 2.00, x.14. Jos. Cawood 1.00, x.13. S. B. Craig 1.00, x.1, (and for S. Craig 1.00, x.1.) Chas. Wikel 1.00, x.1. J. S. Day 1.00, x.12. G. Felshaw 1.00, x.1. J. Mills 2.00, x.1. Geo. Barrows 1.00, x.1. S. S. Miller 0.50, x.1. Chas. Baker 1.00, x.1. L. C. Young 2.00, x.1. D. Goodenough 1.00, x.1. A friend (for A. Russell) 0.50, x.13. L. Russell (for L. Hadden) 1.00, x.1. L. Russell 1.00, x.21. E. Wilch 1.00, x.21. L. Russell (for P. A. Freeman) 0.25, x.19. A. L. Burwell (for J. Bacheller) 0.50, x.13. A. Bourn 0.68, x.18. T. Draper 1.00, x.1. S. Rogers, jr., 2.25, x.1. S. Hangerford 2.50, x.14.

FOR REVIEW TO POOR.—Jno. Fishell jr. \$1. L. M. Abbey, V. V. Abbey, each \$2. Jno. Pierce \$3. H. Lyon \$3.63. A. B. Pearsall \$2.44. E. Everts \$0.75.

FOR OFFICE RELIEF.—I. Abbey, H. Lyon, H. S. Lay, each \$5. D. R. Palmer \$10. J. P. Kellogg \$4.88. A. B. Pearsall \$2.44. C. M., A friend, each \$1. A. L. Burwell \$2.

FOR BOOK FUND.—I. Abbey \$5. J. C. Allen \$2.