

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.
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Battle Creek, Mich.

THE BLESSED INTERCESSION.

Up in the radiant sky,
Far from all human eye,
Upon the throne on high,
Jesus now stands,
Still pleading night and day:
"Father! forgive, I pray,
Man's sins are washed away,
See my torn hands!

"Did I not sigh for him?
Did I not die for him?
Did I not cry for him,
Father, forgive!

When on the cross I lay,
Man's sins to wash away?
Still unto Thee I pray,
Father, forgive!

"Earth is an evil place,
Man's is a feeble race,
Aye, lost without Thy grace,
Father, forgive!
Speak to his troubled soul,
Make his seared conscience whole,
Oh! may he reach the goal!
Father, forgive!

"Why take I heed of him?
Am I not seed of him?
Did I not bleed for him?
Father, forgive!
Closed I mine eyes again,
Sought I these skies again,
Here let my sighs attain,
Father, forgive!"

Oft doth the blessed One,
Stoop from His holy throne,
Heeding the suppliant tone,
Father, forgive!
Calls man to him on high,
Up in the radiant sky,
Far from all human eye,
Ever to live.

Then do the angels sing:
"Glory to God our King!
He, He alone can bring
Man up on high.
Thanks to the Blessed One!
Thanks to His holy Son!"
Echoes the glorious tone,
Far through the sky.—R. Coe.

THE NATURE AND TENDENCY OF MODERN SPIRITUALISM.

(Continued.)

Accounts of the greatest acts and events are given in the Bible in plain, simple language. Take the record of creation for an example: [Gen. i, 1-5:] "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness. And

God called the light Day, and the darkness he called Night, and the evening and the morning were the first day."

Here are facts, the greatness of which the minds of the wisest can never comprehend, expressed in language that a child can understand. The whole history is a model of simplicity. With these verses contrast the first verses of a record of creation professedly given by an exalted spirit, under the imposing head of "Disclosures from the Interior." (By request we give the entire chapter.)

"In the beginning God the Life in God the Lord in God the Holy Procedure inhabited the dome, which, burning in magnificence primeval and revolving in prismatic and undulatory spiral, appeared, and was the pavilion of the Spirit: in glory inexhaustible and inconceivable, in movement spherical, unfolded in harmonious procedure disclosive.

2. "And God said, Let good be manifest! and good unfolded and moral-mental germs, ovariums of heavens, descended from the Procedure. And the dome of disclosive magnificence was heaven, and the expanded glory beneath was the germ of creation. And the Divine Procedure inbreathed upon the disclosure, and the disclosure became the universe.

3. "And God called the Disclosing Firmament heaven, and the disclosed creation he called earth.

4. "And God said, Let Mechanical Procedure be! and movement, rhythmical, harmonical, melodical, unfolded from the firmament. And the movement thereof in the moving creation was time.

5. "And God said, Let there be space! and the firmament was separated from the emanation, and the firmament, unmoved, appeared, and the emanation unfolded within the procedure. And the firmament is manifest Infinitude, and the emanation separated, is encompassed space."

6. "These are the generations of creation in the day that Jehovah God created the heaven and the earth: and behold the creation was one earth and the dome of disclosure one heaven.

7. "And God said, Let there be light! and the Divine Procedure unfolded a luminary unto the ethereal which divided the emanation from the firmament. And the Intelligence was light.

8. "And God said, Let there be heat! and the breathing life thereof descended.

9. "And God said, Let there be movement of moving Energy! and life descended, interanimate, comprehending Creation, and there was movement spherical from the heaven of disclosure.

10. "And God said, Let there be center given! and from the Divine Procedure descended the arm of strength unto the right and the arm of strength unto the left; and from the arm of strength at the right proceeded vital-electro motion and communicated polarity; and from the arm of strength at the left proceeded re-attractive electro-magnetic force and created the horizontal; and the horizontal became the axis and the points thereof the poles.

11. "And God made two great lights to rule the Zodiac, and to be for creative disclosure, disclosive manifestation, manifest glory, glorious radiation, interpenetrative aggregation; and thence vortices, vortical suns, suns of vortices, solariums, vortical planetariums, planets, floral universes, universal paradises, paradisaical heavens, heavens of spiritual universes, celestial heavens, seraphic habitations, seraphim universes, cities of heavenly seraphima, and final consociative universal intelligence in unity of innumerable individuality, in triunity of unfolding universes, adorning and ascending in beatification unto eternal life.

12. "This is the Genesis of Nature;—not uncreated or self-originated, but created;—not the progressive, upgrowing, upheaving, upmentalizing, upspiritalizing, upreaching struggle of a germ;—but condescension infinite, creation voluntary, and bestowment merciful, of the Divine Creator; to whom be given adoration immeasurable and eternal! world without end!"

Such a piece of nonsense—such a stringing together of words without meaning, we venture to say, cannot be found beyond the limits of Spiritualism. And it is truly strange that any one that has capacity to pronounce these meaningless phrases should think it an improvement of the Holy Scriptures!

A correspondent of the *Spiritual Telegraph* calls

special attention to the book entitled, "The Healing of the Nations," and says:

"It is not only the 'Book for the millions,' as our worthy friend Tallmadge says; but in my estimation it is the 'Book of books,' transcending in merit, in the beauty, purity, loveliness, truthfulness, and grandeur of its philosophy, the Bible, by more than two thousand years in the time of progress."

What has now been adduced is sufficient to show that Spiritualism is destroying the faith of the Bible, setting it aside for teachings more pleasing to the carnal mind. We have stated that they taught doctrines contrary to the Bible, some of which we will notice.

Their doctrine is a denial of Christ. Says the scripture, "Whosoever denieth the Son, the same hath not the Father." 1 John ii, 23. To give the name or ascribe the honors and power to others that belong to Christ is surely denying him; for, according to the Bible, it is impossible to find his equal in nature and office. But quotations already given show that others do claim the name and profess to have the power possessed by him, and some claim still greater power. Says the "Healing of the Nations," p. 74:

"Man is his own saviour—his own redeemer. He is his own judge—in his own scales weighed."

Were this last sentence true, it is fair to presume there would be but very few "found wanting." Not that their characters are made to conform to a perfect balance, but "their own scales" are adjusted to suit their characters. If this teaching is not a parallel to that of the serpent, "Ye shall be as gods," we know not how its parallel would be recognized.

The prospectus of the *Truth Seeker* says: "It shall be the organ through which the christi of the last dispensation will choose to speak."

Could there be a more perfect and complete fulfillment of prophecy than this? A correspondent of the same paper says they have concluded to

"Analyze the laws of cause and effect, be good philosophers, study our own being, let God and Jesus go, and redeem ourselves and progress in eternal happiness."

The scriptures say that God is the judge of all, and Jesus is the author of salvation; but Spiritualism teaches that man is his own judge, and his own saviour and redeemer, and then in presumptuous blasphemy boast that they will "let God and Jesus go." We firmly believe that the day is approaching when they would gladly give worlds to have the Lord return in mercy to them. But Oh! it will then be too late. Now is the time—the only time. They know not what they do to thus abuse his mercy, while it is graciously offered: soon it will be withdrawn and unmingled wrath will be their portion.

It would seem to be some relief to this dark picture if the utterance of such sentiments was confined to open blasphemers—those who scoffed and mocked at all that is good. But it is not. He who declares the end from the beginning, has described those who have a form of godliness, that they give heed to doctrines of devils. And his words are fulfilled. From lectures on "Spiritual Science" by "Rev. R. P. Wilson," the well-known medium and lecturer, we extract the following:

"Although as a believer in true spiritual philosophy, we cannot receive the orthodox views of salvation, yet we recognize the birth of a Saviour and Redeemer into the universal hearts of humanity,

wherein truly the deity is incarnate, dwelling in the interior of man's spirit. We believe that each soul of man is born with his or her Saviour within them, for as man is an embodiment of the universe in epitome, he contains in his central nature an incarnation of Deity. The germ of immortal unfoldings resides within the spirit of it, which needs only appropriate conditions to call forth the expanding and elevating powers of the soul."

We pass to another point, not because our material is exhausted on this, but the proof offered is sufficient to establish it.

They deny the Holy Spirit. Every Spiritualist lies under this charge who quotes the scriptures referring to the gifts and power of the Holy Spirit, and applies them to Spiritualism; for their whole system rests upon the proposition that the spirits communicating are the spirits of the dead; therefore in applying those scriptures to such spirits, they really make the Holy Spirit of God and the spirit of a dead man identical! Some may think we are unfair in this conclusion, thinking they would not endorse anything so monstrous and absurd. But if any think there is anything too monstrous or absurd for Spiritualism to endorse and teach, we refer them to the following, which we think will correct such an impression. It is from Dr. J. B. Dods' report of a case of healing by spirit power, already quoted from, wherein he called Christ the "Master Medium." This extract is intended to show by what power the healing was effected. The spirit communicating professed to be that of his own father:

"John, there are seven of us now visible to you. All are familiar to your mind except two. These are the mother and brother of Betsy. Her father present you well know. Her parents and brother are very anxious to have her cured; have sought us out, and we are come to visit and instruct you how to proceed to make her whole. It will require seven spirits to effect it, acting through seven human beings. We seven might possibly effect it through you alone, but it would be very difficult, because her diseases are various and complicated, and two of them are incurable by human skill. You will therefore call up from the audience the following persons: Jane Cook, Jonathan Nickerson, William Atkins, Phineas Freeman, Betsy's husband; and Mr. Hutchins, a medium, must be there; yourself will make the seventh. Form the circle, and you and Hutchins lay your hands upon Betsy's head. We seven will appear and act upon each of the circle. You will proceed as directed, and she will arise and walk with strength and firmness, a healed woman. No spirit ever goes alone to cure a human being, or to execute a command. They go by sevens—these seven constitute the Holy Spirit. 'The seven lamps before the throne are the seven Spirits of God sent out into all the earth.' Remember this, my son, and they have each seven eyes, which only means a perfection of sight. These seven spirits do not always mean the same individuals, but any seven of the myriads before the throne selected and sent as we now are. Mr. Hutchins will see us and describe us before the audience. Declare these glad tidings to Betsy, and announce to your audience this evening what you are instructed to do, and appoint the night when it shall be accomplished."

The spirits of any seven dead men constitute the Holy Spirit! And Dr. Dods is styled a "Christian Spiritualist." Is not this a doctrine of the devil? Yes; the "father of lies" is manifest in such teachings. And it is astonishing that any one that has either reverence or reason left should endorse such things. It sometimes seems to us as though Satan presumed even on the confidence of his own followers in giving utterance to such statements. It shows also the fulfilment of other scriptures yet to be noticed.

They deny the doctrine of punishment for sin. The Bible informs us that when God created man and placed him in Eden, he told him that if he disobeyed him he should die. We find this penalty for transgression confirmed in many scriptures. "The soul that sinneth, it shall die," Eze. xviii, 4. "The wages of sin is death," Rom. vi, 23. Who would imagine, from reading the works of Spiritualists, or

even those of the popular authors of the day, either secular or religious, that death was an enemy, a curse, a fruit of sin? A popular author makes an apostrophe to death as follows:

"O death! thou art lovely. O death! thou art grand. Now I see that man was made in the image of God. Life may deface it, but death restores it. The impress of the Divinity is here."

If this were true, Jesus would again deface the image of God when he raised his saints from the dead! The *Spiritual Age* says:

"There is, strictly speaking, no such thing as death, in the popular signification of that term. Death, so-called—the death of the human—is a veritable birth into a higher life. It is a change in the condition, consequent upon outward dissolution. . . . The REAL man survives the process intact, and still exists in full life and consciousness, upon a plane beyond—far beyond—the reach of fire and flood."

The scripture, corrected by this standard, should read: The soul that sinneth, it shall be born into a higher life! The wages of sin is a transition to a more elevated plane of being! This is comforting to sinners, no doubt, for the present; but when the penalty of God's holy, just and good law shall be inflicted, and the sinner dies, even the second death, how miserably foolish and vain will appear the perversions of God's word on which he has staked eternal life! Truly, "they know not what they do."

The "Healing of the Nations" says:

"At the death of the outer body the true life of the inner spirit commences."

Thus, again, we may paraphrase the threat of the Lord to Adam: "In the day thou eatest thereof the true life of thine inner spirit shall commence." If our professed Christian friends discover the counterpart of their systems of theology in such teachings, we hope they may be led to consider well its opposition to the word of God. The rudiments of Spiritualism have been taught in the pulpits throughout the length and breadth of the land. And it is vain for those ministers to try to pull down the superstructure, and denounce it as evil, who guard and defend the foundation with such a jealous care. If they would successfully oppose it, let them first acknowledge the plain and scriptural facts, that a dead man is dead, and that the living know more than the dead: [Eccl. ix, 5:] that death is an enemy, brought into the world by the deceptions of the devil, and that life is a blessing, and Jesus a friend, by whom we may have it eternally. Eternal life! how rich, how glorious the prospect! Sure to them who seek for it through Christ. Rom. ii, 7.

J. H. W.

(To be Continued)

ANIMAL LIFE.

BY J. N. LOUGHBOROUGH.

THE Scriptures state in the most explicit language that "the life of ALL flesh is the blood." Lev. xvii, 14. In verse 11, we read, "I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." This latter quotation is good evidence, also, of what is stated in the first quotation, if an atonement is made on the principle of giving an equivalent. If the principle of an atonement is life for life, then we must consent that the aboveshow conclusively that the soul, or life of the flesh, in this connection, is the blood. The same statement in regard to the life of the flesh, is made in Gen. ix, 4. These plain statements we should suppose would satisfy any Bible student on this point. But we find Metaphysical reasoners rearing their fabric concerning life as though the God of the Bible had left them to form their conclusions on this subject by the aid of Philosophy alone.

They have assumed that life must be the function of some entity that is superior to matter. What is their proof? They tell us that one of the essential properties of matter is INERTIA, and that by no combination can matter be made to exhibit more than its essential properties. They have proceeded with their reasoning on this wise: "INERTIA being an essential property of matter, matter never can move, only as it is moved upon by physical force." But according to their reasoning the power that

moves matter, must be something superior to matter; therefore they have attributed the function of life, will, motion, thought, &c., to spirit, and have claimed that the very fact that man manifests locomotive powers, thinks, &c., proves that he is in possession of this spirit, or immaterial nature.

If the fact that man moves, proves that he possesses an immaterial spirit, would not the fact that beasts move, prove them in possession of the same spirit? But few are ready to admit that beasts are in possession of such a spirit, and to extricate themselves from the difficulty they get into by following their first argument, they tell us that the fact that beasts manifest the same physical functions that are manifest in man, only proves them to be in possession of ANIMAL LIFE, and thus they virtually dispose of one of their own arguments.

We are told by our opponents that "thought, will, &c., which are manifest in man, are not properties of matter. If matter can think, then thought must be a property of matter, and if thought is a property of matter, then every particle of matter must think." But this all grows out of the wrong assumption, that organized matter manifests no more than its original properties. It is a fact which all will admit, that an effect is sometimes produced by the combination of different substances that are unlike the properties of unorganized matter. By certain combinations of matter the musical instrument is formed, which, under the hand of man is made to speak forth its melodious sounds. And the engine, organized from innate matter, manifests its giant-like motion. It is not inconsistent to us, to claim that man may be so organized from matter as to manifest all the functions that are peculiar to his body.

But the objector is ready to say, None of these results from organized matter can be produced only under the direction of an intelligent mind; and they therefore urge, that, as it requires an intelligent mind to regulate, and set in motion the machinery, so there must be an intelligent spirit to govern the movements of the body. If our opponents were to reason from like to like, then the intelligent Spirit that produced this nice organism of the human system is the one to govern and regulate the functions of the body, either directly, or by natural laws which he has established. "In him we live, and move, and have our being," is the statement of Paul. Acts xvii, 28. We freely admit, that God has established certain laws to produce life and thought in organized matter.

As we have already quoted, the Lord says, "The life of the flesh is the blood;" but, say you, James says, "The body without the spirit is dead." James ii, 26. Yes, and if you will read the margin of this text, you will see that this spirit without which the body is dead is not an immaterial soul, but simply "the breath."

But, says the objector, If the body is dead without the breath, how can it be said that the blood is the life of the flesh? Physiologists inform us that the blood contains certain minute particles of iron, which when brought in connection with the electricity and oxygen of the air in the lungs, is rendered magnetic, and is then in a positive state. As it is a clearly established fact concerning the action of electricity that a positive will seek a negative, this blood of the lungs being in a positive state immediately passes through the various blood-vessels of the system to deposit its surplus of electricity, and returns again attracted to seek a positive.

We read in Gen. vii, 22, "All in whose nostrils was the breath of life, of all that was in the dry land died." In the margin of the above text, the breath of life is called "the breath of the spirit of life." The breath contains an animating principle of life which is imparted to the blood at the lungs. For further testimony on this point, read the following

SCIENTIFIC FACTS ABOUT ANIMAL LIFE.

Q. What is meant when it is said that oxygen (one of the component parts of the atmosphere) "sustains life?"

A. It means this: If a person could not inhale oxygen, he would die.

Q. What good does this inspiration of oxygen do?

A. First, it gives vitality to the blood; and, secondly, it is the cause of animal heat.

Q. How does the oxygen we inhale mingle with the blood?

A. The oxygen of the air mingles with the blood in the lungs, and converts it into a bright red color.

Q. How does the combination of oxygen with the blood produce animal heat?

A. The principal element of the blood is carbon; and this carbon, combined with the oxygen of the air inhaled, produces carbonic acid gas, in the same way as burning fuel.

Q. Does the heat of the human body arise from the same cause as the heat of the fire?

A. Yes, precisely. The carbon of the blood combines with the oxygen of the air inhaled, and produces carbonic acid gas, which is attended with combustion.

Q. If animal heat is produced by combustion, why does not the human body burn up like a coal or candle?

A. It actually does so. Every muscle, nerve, and organ of the body actually wastes away like a burning candle; and, being reduced to air and ashes, is rejected from the system as useless.

Q. If every bone, muscle, nerve, and organ is consumed by combustion, why is not the body consumed?

A. It would be so, unless the parts destroyed were perpetually renewed; but as a lamp will not go out so long as it is supplied with fresh oil, so neither will the body be consumed so long as it is supplied with sufficient food.

Q. What is the principal difference between the combustion of the fire, or lamp, and that of the human body?

A. In the human body the combustion is affected at a much lower temperature, and is carried on more slowly than it is in a lamp, or fire.

Q. How is it that carbon can be made to burn at so low a temperature in the human body?

A. Because the carbon of the blood is reduced to very minute particles, and these particles are ready to undergo a rapid change immediately when oxygen is supplied.

Q. When a man is starved, what parts of the body go first?

A. First, the fat, because it is the most combustible; then the muscles; last of all the brain; and then the man dies, like a candle which is burnt out.

[*Brewer's Guide to Scientific Knowledge.*]

SELECTIONS.

"O Lord, Revive thy Work!"

SHALL this be the cry of the people of God? shall it come from the depths of the soul, earnest, importunate and agonizing? Will they plead as did Habakkuk in the times of calamity? "O Lord, I have heard thy speech and was afraid: O Lord, revive thy work in the midst of the years; in the midst of the years make known, in wrath remember mercy?"

It is a sad thought that as we have been tending to the condition of public crime which now exists, we have boasted before the world of our virtue, and in this increasing defection and iniquity, even the teachers of religion have united in the glorification of the nation, and have too generally overlooked, or apologized for, some of the greatest crimes of the land.

The records of public crimes occurring from day to day are truly appalling. Intemperance, checked for a time, is rapidly increasing, as also are Sabbath-breaking and licentiousness. Robbery, violence and murder abound, and "blood toucheth blood." Public and private integrity are fearfully shaken, and the greatest enormities are committed in the name of law, and under the sanction of government.

It is melancholy to trace the influence of slavery, and the satanic doctrines of its advocates. It is sad to see how churches, ecclesiastical bodies, missionary and other societies have given to it comfort

and power; while rulers and judges have scoffed at the higher Law, and prostituted our national character in support of the conspiracy against humanity and religion, and have in turn been sustained by the popular vote.

As iniquities have increased, the love of many has waxed cold, and luxury and pride have abounded in the church. Although the means of grace have generally been upheld, comparatively few instances of revivals of pure religion have existed, and holiness of life, and consecration of time, and talent, and substance, to God have not prevailed. In the possession of riches, or the haste to obtain them, professors of religion have not discovered that they were "poor, and miserable, and blind, and naked."

God has met us in the midst of our folly. In the midst of riches and abundant harvest, he has brought us into financial confusion and distress. In our cities thousands are thrown out of employment, and, in circumstances of pressing want, are demanding employment, and crying for bread. Credit and confidence are gone, and "all the foundations are out of course."

If now there is help, it must come from God. Temporal relief will not suffice. Our greatest need is spiritual. No calamity is so much to be dreaded as being forsaken of God. It may be that his chastisements will lead to reformation, and we may then obtain deliverance from both temporal and spiritual calamity, for He is a God that delighteth in mercy, and in the return of his backslidden people, and desireth the salvation of all. When we shall return unto him, and the cry, "O Lord, revive thy work," shall go up from the hearts of his people, when the ministers of the sanctuary shall weep between the porch and the altar, and all shall put away the evil of their doings, and break off their sins by righteousness, then will he have mercy, and appear in glory to build up Zion. Incense and a pure offering will then be paid to him, and the liberal offerings of his people, both from their necessity and their abundance, will indicate that God is enthroned in their hearts, and they are prepared by his grace to labor for the conversion of their children and their neighbors. Then indeed will effectual prayer be offered, and intelligence shall come to us from the West and the South of the mighty workings of the Holy Spirit, and the conversion of many souls. O that the whole Church may join in the prayer, "O Lord revive thy work, in wrath remember mercy."—*Am. Missionary.*

"Don't Tell Father."

THERE is many a good mother who plans the ruin of the child she dearly loves—teaches it the first lesson in wrong-doing, by simply saying, "Now don't you tell father." Surely mothers do it thoughtlessly, ignorantly, not considering that it is a first lesson in deception.

Not at all strange that gamblers and liars and thieves and hypocrites, and distrustful, evil minded people so abound, when weak, loving mothers, with honeyed words, and caresses, sweeten the little teachings that so soon ripen into all kinds of meanness and unprincipled rascality.

I heard a kind, well-meaning mother say to the puny baby in her arms, "well, birdie shall have its good candy every day; bad papa shan't know it; see how it loves it!" and the little thing whose reach of life had not a whole winter in it yet, snatched at the bright red and blue colored poison, and made as many glad motions, as though it took its whole body to suck it with. The poor little thing had been fed on candy, almost, and fretted for more whenever its mouth wasn't filled. Even the nourishment nature provided, didn't wholly satisfy it, for it wasn't as sweet as candy.

I thought it was no wonder, if children were taught even in babyhood that papa was bad and ugly and unkind, that in youth they should call him a "snob" and the "old man," and the mother, whom they had learned by experience had no stability of character, and was capable of deception, not strange they should so little respect her as to call her the "old woman."

I shudder when I hear the frequent words drop

from young lips, "Oh, I must not let father know that!"

The father may be a stern man, rigid in his way of bringing up his children, but he has a heart somewhere, and surely truthful, honest, loving words from his own child, will find that warm place. So it is best never to deceive him in any thing, but keep his confidence whole and unshaken, and the whiteness of the soul unstained by that loathsome sin, deception.

"Father don't allow me to read novels," said a young lady to me lately, but "mother does, and so we two read all we can get, and he never knows it;" and she giggled as though they were very cunning and worthy of praise, for so completely deceiving poor, good father.

My soul sickened at the idea of a wife daring to teach her children to disobey their father; of the daughter, vain and unprincipled, with such a mother to teach and guide her. Better for the world she had never been born.—*Ohio Cultivator.*

Going to a "Better Country."

A CHRISTIAN does not turn his back upon the fine things of this world, because he has no natural capacity to enjoy them, no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods; and thus he declares plainly what he is seeking.—*Cecil.*

Delayeth his Coming.

"A distinguished Geologist announced lately to a crowded and admiring audience, that the world would or might last thirty-six thousand years. What were his data, it is not my affair to scan. But the intelligence was hailed by bursts of rapture and exultation by delighted multitudes. . . . Will it however await their pleasure and their leisure? Then it will not come at all! They love not the appearing of the Son of man in the clouds of heaven. They love not himself nor his coming. And yet he will come, at such an hour, too, as they think not. The prayers of the martyrs, in their white robes, will be heard sooner than they are aware of: the Patriarchs and Prophets, the Apostles and Martyrs, 150 generations of the redeemed, a great multitude which no man can number, unite their prayers with the church throughout all the world, that "it might please him shortly to accomplish the number of his elect and to hasten his Kingdom." All saying Amen, come Lord Jesus! To postpone that coming, *ad infinitum*, is to deny it altogether! To make God a liar: for "the Lord is at hand" is his word. And whose prayers will be heard?—Those of his friends and servants to hasten it on; or those of his enemies and persecutors to delay and prevent it! If the end of all things is at hand, and the Judge is at the door, who is wisest, surest, safest?—they that expect him and prepare for him; or they that neither expect nor wish for him at all? Neither the deluge, nor the destruction of the cities of the plain, was a natural event, a cyclical revolution for the Geologist to trace, or the Astronomer to calculate: So, likewise, the Second Advent, or the judgment of the great day. He will come as a thief in the night. When they shall say peace, peace, then sudden destruction cometh upon them. . . . Does not the above mentioned Geologist lay the snare and favor the thief?"—*The Life Everlasting. By John Whitley, D. D., Rector of Ballymackey, and Chancellor of Kilroe. London, 1856, p. 29.*

"Christ coming in his glory, to judge the world, and to make all things new: Here is the pith and kernel of evangelical truth, the pillar of the Catholic church, the weight and the strength of the Christian faith."—*Ib. 79.*

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, DEC. 24. 1857.

SYNOPSIS OF THE PRESENT TRUTH. No. 7.

THE LITTLE HORN.

In taking our leave of the image, we do the same of the terrible beast of chap. vii. in its first form; but we are brought further down on the stream of time in that chapter, and have some additional particulars revealed to us, which next claim our attention.

As Daniel was considering this fourth beast, he suddenly presented to his view a new phase. A little horn thrust itself up among the ten, and plucked up three of them by the roots; and it had eyes



like the eyes of man, and a mouth speaking great things. When the angel explained the ten horns to be ten kings, he also said: "And another shall rise after them; and he shall be diverse from the first and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hand until a time, and times and the dividing of time." Verses 24, 25.

Has such a horn arisen? and has such a revolution taken place among the kingdoms of Europe? We answer, Yes; and again cite the reader to the page of history. Protestants all agree in applying this little horn to the Papacy; and, indeed, the specifications are so plain, that there is hardly room for mistake.

In our investigation of this horn, three points claim our consideration: 1. The events of its rise; or the plucking up of three horns. 2. Its character as shown in speaking great words against the Most High, wearing out the saints, and thinking to change times and laws. And 3, its continuance, during a time, times, and the dividing of time.

1. Were three kings overthrown to prepare the way for the Papacy, in a manner to fulfill the prophecy? To ascertain this, we must consider a few items of its rise and progress. Paul said that even in his day the mystery of iniquity was already at work. 2 Thess. ii, 7. He knew the depravity of the human heart, the strength of ambition, and the intoxication that attends the possession and exercise of worldly power. And from the office of bishop, which was in his day established, and in Rome where he had preached in bonds "the salvation which cometh from God," the Papacy, the Man of sin, the Son of Perdition, at length arose.

The first pastors or bishops of Rome enjoyed a respect proportionate to the rank of the city in which they resided; and for the first few centuries of the Christian era, Rome was the largest, richest, and most powerful city in the world. It was the seat of empire, the mother of nations. "All the inhabitants of the earth belong to her," said Julian, and Claudian declared her to be "the fountain of laws." "If Rome is the queen of cities, why should not her pastor be the king of bishops," was the reasoning they adopted. "Why should not the Roman Church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law? It was easy for the ambitious heart of man to reason thus. Ambitious Rome did so." The bishops of the different parts of the empire felt a pleasure in yielding to the bishop of Rome some portion of that honor which was due to the queen of the world. There was originally no dependence implied in the honor thus paid. "But usurped power in-

creases like an avalanche. Admonitions at first simply fraternal, soon became absolute commands in the mouth of the Pontiff. The Western bishops favored this encroachment of the Roman pastors, either from jealousy of the Eastern bishops, or because they preferred submitting to the supremacy of a pope, rather than to the dominion of a temporal power."[†]

Thus was everything tending towards placing the bishop of Rome on the supreme throne of Christendom. But in the fourth century, an opposing influence arose, in the promulgation of Arianism. The doctrine of Arius was "that the Son was totally and essentially distinct from the Father; that he was the first and the noblest of those beings whom the Father had created out of nothing, the instrument by whose subordinate operation, the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity." This opinion was condemned in the Catholic council of Nice in 325, which decreed that Christ was of one and the same substance with the Father. Hereon Arius was banished among the Illyrians, and his followers compelled to give their assent to the creed composed on that occasion.* The Arians therefore became bitter enemies and opposers of the Pope and Catholic Church.

With these facts before us, we can easily see how the spread of Arianism would check the influence of the Catholics, and how fatal the possession of Rome and Italy by a people of the Arian persuasion would be to the supremacy of a Catholic bishop. We are therefore prepared for the following statements of the historian:

Odoacer was king of the Heruli;† and the first of the Barbarians that reigned over the Romans. He took the throne of Italy in 476.‡ Of his religious belief, Gibbon§ says: "Like the rest of the Barbarians, he had been instructed in the Arian heresy; but he revered the monastic and episcopal characters, and the silence of the Catholics attests the toleration which they enjoyed." But Odoacer in 493 was de-throned by Theodoric, the king of the Ostrogoths, who in turn took the throne and was acknowledged the king of Italy. He also had been instructed in the Arian doctrine. "The triumphs of Arianism were, however," says Mosheim|| "transitory, and its prosperous days were entirely eclipsed when the Vandals were driven out of Africa, and the Goths out of Italy by the arms of Justinian." The Vandals fell before the victorious arms of Belisarius, Justinian's general, in 534.|| and the Goths, retiring, left him in possession of Rome in 538.** Justinian, five years before. (A. D. 533,) had issued a decree, declaring the bishop of Rome the head of all the churches, and that by the "decisions and right judgment of his venerable see, heretics are corrected."†† By these conquests of Belisarius he was enabled to put this decree into effect.

D'Aubigne also testifies:‡‡ "Princes whom these stormy times often shook upon their thrones, offered their protection if Rome would in its turn support them. They conceded to her the spiritual authority, provided she would make a return in secular power. They were lavish of the souls of men, in the hope that she would aid them against their enemies. The power of the hierarchy which was ascending, and the imperial power which was declining, leant thus one upon the other, and by this alliance accelerated their two-fold destiny. Rome could not lose by it. An edict of Theodosius II. and of Valentinian III, proclaimed the Roman bishop 'rector of the whole church.' Justinian published a similar decree."

If the Pope was not hereby entitled the head of all the churches, he never could be.

†Ib.

*Mosheim's Church Hist., Vol. i, b. ii, c. 5, sec. 10. Religious Encyclopedia, Art., Arians.

† Religious Encyclopedia, Art., Pope.

‡Gibbon's Decline & Fall of the Roman Empire, Vol. III, pp. 510, 515.

§Decline and Fall, Vol. iii, p. 516.

||Church Hist., 6th cent., part ii, chap. v, sec. 3.

¶Gibbon, Vol. iv, p. 133.

**Gibbon, Vol. iv, p. 172.

††Litch's Prophetic Expositions, p. 86, as quoted from Croley on the Apocalypse.

‡‡Hist. Reformation, b. i, chap. i.

"The authenticity of the title," says Mr. Croley,* "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges, chapter ii, states: 'We therefore decree that the most holy Pope of the elder Rome, is the first of all the priesthood, and that the most blessed Archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome.'"

It is true that the Pope did not become a temporal prince till made so by Pepin, the French monarch, in 755; and he did not reach the height of his power till the tenth and twelfth centuries; but this is not the point in the prophecy: the question is, When did the Papacy become possessed of civil power, so that the saints, and times, and laws, might be given into its hands? This must have been in A. D. 538, when by the force of arms, Justinian established his decree by which he had constituted the Pope the head of the church and the corrector of heretics. And we conceive that the overthrow of the three kingdoms above enumerated, the Heruli, the Vandals, and the Ostrogoths, fulfilled the prediction that he should subdue three kings; for that three kingdoms were overthrown to make way for his supremacy, the Pope has ever since signified by his triple crown.

2. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws." A sufficient commentary on the words of arrogance and blasphemy which this little horn was to speak will be found in the titles which the Pope has assumed. He claims to be "Universal Father," "Holy Father," "His Holiness," "Sovereign Pontiff," "Supreme Head of the Church on Earth," "Pater Familias," (i. e., Father of the family of God,) "Successor of Peter," "The Infallible One," "Prince of the Apostles," "Vicar of Christ," "Father of Fathers," "Lieutenant of Christ," "Father and Doctor of all Christians," "Lord of lords," "A God on Earth," "Lord God the Pope," "Prince of the World," "Monarch of the Earth," "King of kings."^{††}

"And shall wear out the saints of the Most High." No phrase could better denote the long and tedious persecutions of the saints by the Catholic Church. "It has been computed," says the Religious Encyclopedia,‡ "that fifty millions of Protestants have at different times, been the victims of the persecutions of the Papists, and put to death for their religious opinions."

"And think to change times and laws." There are but two kinds of laws with which the Pope could have anything to do; and these are the laws of men and the laws of God. But the laws designated in the text, are those over which he has no control, and no power to change; for it does not say that he should change them, but only think to do it. But human laws the Pope has instituted, changed or abrogated at his pleasure, and has also in this respect had a perfect right to do as he has done; these cannot therefore be the laws referred to: they must be the laws of God. Has the Papacy interfered with these? Read the following from Prof. Gaussen:

"Daniel says of the little horn: A king diverse from the other ten shall think to change times and laws. This denotes the unparalleled attempt which the Pope has made upon the Laws of God: pretended to change the Law in its sovereignty, in its sanction, in the extent of its promulgation, in its contents, in its morals, and in its doctrines. He alone on earth, proclaiming himself infallible, has dared to put his decrees and traditions on a level with, and above the Scriptures. He alone on earth has pretended to pardon the sins which the Law condemns, and to dispense from the duties which the Law commands."

According to the boast and testimony of all Cath-

*Croley on Apocalypse, pp. 114, 115.

†A. Campbell on Roman Catholicism.

‡For an extended account of the persecutions carried on by the Catholics, see Religious Encyclopedia, Art., Persecution.

*D'Aubigne's Hist. Reformation, Vol. i, chap. i.

olies, the Pope has directly changed the fourth commandment; he has abolished the second, divided the tenth, and transposed nearly all. For proof of these statements we refer to the various Catholic Catechisms in the land.

3. "And they shall be given into his hand until a time, and times, and the dividing of time." How long a period is denoted by this expression? This can easily be determined by reference to the Bible computation of time. In the language of Scripture a month has 30 days. Compare together Gen. vii. 11, 24; viii. 3, 4. There being twelve months in a year, a year would consist, according to this computation, of 360 days. A full year is also called a time. See Dan. xi. 13, margin. Compare also the marginal chronology of Dan. iv. 28, 34, which allots seven years to fulfill the period of Nebuchadnezzar's degradation till seven times should pass over him. Josephus also plainly tells us * that Nebuchadnezzar was driven from his kingdom seven years. The period denoted by the text would therefore be, 1st, a time, one year, 360 days, 2d, times, two years, (the least that can be denoted by the plural number,) 720 days, and 3d, the dividing of time, half a year, or 180 days; which being all put together, make 1260 days. And a day in symbolic language, signifying just a year, [Num. xiv. 34; Eze. iv. 6] the period turns out divested of all mystery, to be just 1260 years. This is the same that Dr. Clarke gives us in his note on Dan. vii. 25, where he says, "In prophetic language a time signifies a year; and a prophetic year has a year for each day. Three years and a half (a day standing for a year as in chap. ix. 24) will amount to one thousand two hundred and sixty years, if we reckon thirty days to a month as the Jews do."

But the same period and same power are elsewhere brought to view in the word of God. In Rev. xii. 6, we read of a woman (the acknowledged symbol of the church) who fled from the face of the dragon to a place prepared of God, that they should feed her there a thousand two hundred and three score (1260) days. The same woman is again mentioned in the 14th verse, and the time during which she was to be nourished in the wilderness, as brought to view in verse 6, is here called a time, and times, and half a time. These two expressions therefore, the word of inspiration for it, denote the same period.

Again: In Rev. xiii. John speaks of a beast to whom there was given a mouth, which he opened in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. This power is on all hands acknowledged to be the Papacy; and who can fail to see its identity with the little horn of Dan. vii? But it is said of this beast, that "power was given him to continue forty and two months." As we have seen that in Bible language, a month consists of thirty days, forty-two months would amount to just 1260 days; which is farther proof that the two powers are identical, and that the expression, a time, times, and dividing of time through which the little horn was to continue, denotes in prophetic language, 1260 days, and in literal language 1260 years. There can be no doubt therefore in regard to the duration of the little horn's dominion over the saints, and times, and laws; and this being settled we are prepared for the application.

Having shown that the Papal supremacy commenced in 538, we have but to add 1260 years to that date to find its termination. They carry us to A. D. 1798; and here history has set up a towering waymark for the comfort and encouragement of all those who, waiting for the consolation of Israel, are watching the signs of the times, and patiently studying the word of prophecy. If clothing the Pope with temporal power gave the saints into his hands, and marked the commencement of his career, depriving him of that power, would terminate his supremacy; and the Pope was thus deprived of his civil authority in 1798. It is a notable fact of history, that on the 10th of February, 1798, Berthier, one of Napoleon's generals, at the head of the Republican army of France, entered the city of Rome and took it. On the 15th of the

same month, the Pope and his cardinals were taken prisoners, and shut up in the Vatican. The Papal government was abolished, and Rome and Italy, at the request of the people, were erected into the Roman republic. The Pope was carried a captive to France, where in 1799, he died a prisoner and an exile.*

But the Papacy was still to exist after this event; for the Prophet goes right on to say, "And they shall take away his dominion to consume and to destroy it unto the end. This abolition of the Papal government by Buonaparte, is set forth in Rev. xiii. by the captivity and deadly wound of the blasphemous beast; but the wound was to be healed. The Papacy has indeed been restored, but not to its former dominion: it has no more power to depose kings, and put the saints to death; and it is compelled to tolerate Protestantism.

A clearer and more definite fulfillment of prophecy, than is afforded us in this instance, could not be required. From 538 to 1798 is just 1260 years. The Prophet saw the Man of sin arise, and the saints given into his power. He ran his eye over the long period of his grinding persecutions, and told us that at a given point he should be driven from his throne and his power broken. Time rolled on to the period specified, and it was so! Fifty-nine years have elapsed since that event, and his power has been consuming and wearing away. The Bible has been circulated by millions of copies, which it was always the policy of the Pope to suppress; and the ancient institutions of Papacy are crumbling in her strongest holds. What is the next event in this chain of prophecy? The beast shall be slain, and his body given to the burning flame, and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High. What more could we require? If a chain of prophecy like this will not convince mankind that earth is acting its final scenes, that time's last sands are falling, would a hundred more just like it? If one solemn "Thus saith the Lord," from the mouth of Jehovah, that the end of all things is at hand, will not convince and arouse, would it though uttered an hundred times? For us it is enough. When a prophet has told us with unerring certainty nine-nine particulars in a series of events, for our part, we can trust him for the hundredth. The beast will be slain and his body given to the burning flame. The Man of sin will be consumed by the spirit of Christ's mouth and destroyed by the brightness of his coming. The saints will take the kingdom. Blessed privilege to be among them! There is always good spoken concerning them. There is no chain of prophecy but carries them to a glorious end. There is an endless age of unutterable glory always held up before them. They shall take the kingdom. They shall be delivered, whose names are found written in the book. They shall shine as the brightness of the firmament forever and ever. They shall stand on Mount Zion with the Lamb having the harps of God, and shout victory over the beast and his image, and the number of his name. May the writer and the reader of these imperfect lines help swell the ranks of God's mighty, shining ones, when they go in to possess the kingdom.

(To be Continued.)

* Croley on the Apocalypse. Theirs' History of the French Revolution. Clarke on Dan. vii. 25. Americana Encyclopedia, Arts, Pope, and Berthier.

"As Thou Usest to Do."

"LOOK thou upon me, and be merciful unto me as thou usest to do unto those that love thy name." Ps. cxix. 132. Perhaps David was thinking of Abel, unto whose offering the Lord had respect; or of Seth, in whose days men began to call upon the name of the Lord; or of Enoch, who "had this testimony that he pleased God;" or of Abraham who kept God's commandments and statutes and laws; or of Jacob, who had power with God as a prince, and prevailed; or of Joseph, beloved of his father, and envied of his brethren.

Or perhaps he was meditating upon God's dealings with Israel in Egypt; of the plagues of the Egyptians; of the passing over of the destroying angel; of their marvelous exit in a night; their miraculous passage of the Red sea, and the overthrow of Pharaoh and his host; of the pillar of cloud by day, and the pillar of fire by night, which led the chosen seed through a barren desert; of the water from the rock, and the manna from heaven.

Or he dwelt with rapture upon the character of the meek Moses, who reasoned with God for rebellious Israel; who bore the glory and the shame with equal composure; whose exit from this world is yet a mystery, his funeral ceremonies (if such there were) having been solely conducted by that wonderful and holy Being, whom he had served.

Or David had in his mind, Joshua and Caleb, who brought up a good report of the land, and thus alone of that generation, entered the pleasant land; or the many happy days which followed, in the days of the judges that outlived Joshua; or Deborah; or Gideon; or Samuel the prophet, who from a child ministered in the temple; or Hannah whom Eli reproved for drunkenness, because her lips moved in prayer, while his own sons brought down the curse, unreprieved.

All these were familiar to David and doubtless he had access to more of the sacred books than we possess. God's acts of love and mercy to his chosen people in past ages, from the earliest to his own time passed in review before David's mind, and as he thought how God had answered their prayers, and saved them from the dangers which had engulfed the wicked, from perils of every kind, how God had manifested himself to them in many ways, he longed to have the same relation to God which they had; and what God had been to his ancient people, so David desired, longed and prayed, that he would be to him.

In this we do with David pray earnestly, "as thou usest to do" unto thy chosen, so do unto us. Purify us, purge us, until like David, we may be greatly beloved; like Isaiah our lips may be touched with a live coal from off thine altar; like Jeremiah, we may mourn the fall of the daughter of Zion; like Paul, we may with fearless intrepidity, combine every christian grace and virtue; like Peter, we may be very zealous; like James very prayerful and holy; like the early believers, filled with the Spirit and with every good gift; like Stephen, full of the Holy Ghost; and like the beloved disciple, John, be in the Spirit on the Lord's day.

So wilt thou do unto us, Oh Lord "as thou usest to do" unto thy chosen.

Oh Lord hear and answer us, so will we glorify thy name.

Portage, Wood Co. Ohio.

JOSEPH CLARKE.

The Way Opening.

BRO. J. DORCAS writes from Fremont, Ohio: "I have been absent nearly three weeks, preaching the word, both publicly and from house to house, and I am happy to say, that so far as I can learn, the interest to hear and to investigate is increasing astonishingly. Where, two years ago, they cared nothing at all about hearing on these great Bible topics (that so interest us) they now urgently invite, and freely offer to come out and hear."

FREEDOM OF SPEECH.—On Thursday last, in Prince William county, Virginia, John Underwood was found guilty of "uttering and maintaining that owners have no right of property in their slaves," and fined \$312.50.—*Buff. Ex.*

BABYLON.—We read not only of Babylon, but also of the whore of Babylon, styled the "Mother of Harlots," which is supposed to mean the Romish Church. If she be a mother, who are the daughters? It must be the corrupt national established churches that came out of her: if so, what of those governments that support them? But Oh! the cry of national sins! Is not Connecticut and Massachusetts in possession of a quarterion or some of the tincture? Behold the conduct of the clergy!—*Lorenzo Dow.*

* Antiquities, b. i, chap. x, sec 6.

THE DESTINY OF MAN.

GREAT God, thy word is firm and sure,
And every act of thine is pure.
Not so with man; for he's unjust,
And must return again to dust.
Yet from thy hand so fair he stood.
Thou didst pronounce him very good.
Upright, they, male and female stand,
And hear from God this strict command
"Of all the trees but one, to eat,
To you, I give their fruit for meat;
Of that eat not, nor touch, and why?
For if you do, then you shall die.
Now by this rule maintain the strife;
Obey, and have eternal life;
But disobey the Lord on high,
In dying thou shalt surely die."
But man his Maker disobeyed,
On all his race the doom is laid.
Now in this state, tho' man may grieve,
Yet die he must, there's no reprieve.
But death to all is deep repose,
It's all the same to friends and foes.
For when we lie beneath the clod;
We've no remembrance of a God.
The rich, the poor, the high the low,
In death, no love nor hatred show.
Their envy too, is no more cherished,
These, all of these, with them have perished. Ec. ix, 5, 7.
Yes, death hath loosed the silver cord,
The dead, we know, praise not the Lord. Ps. cxv, 17.
They all remain in silence deep,
For death is like a dreamless sleep. Ps. xc, 5.
A state from which they'll not awake,
Till Christ the earth and heaven shall shake.
When the last trump shall rend the skies,
Then shall the dead in Christ arise;
Eternal life to them be given,
Forever in the bliss of heaven.
The second Adam's race they are,
Eternal life from him they share. 1 John x, 28.
With him they'll live, with him they'll reign,
Free from all sorrow, sin and pain.
Christ in his glory they will view,
The earth and all things now made new. Rev. xxi, 1, 5.
The earth more glorious than at first,
Now the inheritance of the just,
Here Abraham's promise from the Lord,
And Peter's, find their full reward. Gen. xiii, 15. Matt. xix, 27-30.
The word is sure to all the seed,
By faith in Christ they're heirs indeed.
The meek will then the earth enjoy,
But God the wicked will destroy. Matt. v, 5. Ps. xxxvii, 38-145.
For yet a little while, you see,
And then the wicked shall not be. 2 Thess. i, 2. Ps. xxxvii, 10.
The Psalmist searched creation round,
The wicked nowhere could be found,
For in God's word the truth there stands,
That they shall be as fat of lambs. Ps. xxxvii, 2.
And when they feel God's mighty stroke,
They shall consume and turn to smoke;
For God is a consuming fire,
And they must feel his dreadful ire.
Like tares, though well in bundles bound,
When burned, those tares cannot be found.
Or chaff burned up, are words employed,
And chaff burned up, is chaff destroyed. Matt. iii, 12.
A day is coming as we learn
And as an oven it shall burn;
A day of wrath, and day of trouble,
When all the wicked shall be stubble.
That day shall burn up root and branch;
And to escape there'll be no chance.
And when burned up by mighty flashes,
There's nothing left of them but ashes.
So God by his almighty power,
The adversaries shall devour. Heb. x, 27.
A gate that's wide is brought to view,
And those destroyed will not be few.
The second death on none can reign,
Till first they die and live again.
But there's a death, by close inspection,
From which there is no resurrection.
And now the Prophet's words I'll give;
That "they are dead, they shall not live.
They are decayed, they shall not rise;"
Now has the Prophet told us lies?
Or was the truth by him employed,
When he declared they were destroyed?
And can we any hope then cherish,
That all their memory did not perish?
Is there an attribute of soul,
O'er which grim death has no control?
What sense of man among the five,
That will the stroke of death survive?
It takes a man that's been to college
To show that dead folks still have knowledge. Ec. ix, 5.
There is a class, let God be praised,
Described as dead and also raised!
No second death can them devour,
On them that death can have no power.
And yet a class is left behind,
The second death will surely find.
To save a part from any state,
Must leave the other to its fate.

CHAUNCEY COTTON.

Friendship, Alle. Co. N. Y.

CAN I do any good here? If not, I had better be gone.

"When I bow myself in the House of Rimmon,
the Lord Pardon thy Servant in this
thing." 2 Kings v, 18.

In the *Review* of Nov. 26th, is a question of a correspondent, whether it is right to defend one's self in a lawsuit on the Sabbath, and a very appropriate reply is given by the editor.

While the subject was before me, I was forcibly reminded of a dream related to me some months since by a neighbor.

Friend C. dreamed that he was directed to go to a certain spot, and clear away some rubbish. Accordingly in his dream he repaired to the spot with his shovel, and commenced operations. After working a while he came to a platform, which he cleared off, and found it was thrown across a yawning bottomless pit; on the opposite side was another platform, which he cleared off also, and one platform was higher than the other.

Between the two platforms, and within reach from them both, was suspended a cable, extending indefinitely downwards, into the pit, and upwards to the highest heavens, securely fastened, and so strong that no finite arm could break it.

On the cable was legibly written a direction where to take hold, above a certain place, and those who grasped the cable high up, went swiftly upwards with hallelujahs and shouts of joy, while those who took hold below the mark, went downwards with shrieks and wailings, while fire seemed to fly from the cable as they descended.

There is instruction in my friend's dream, and he who would grasp the cable of faith, must heed the directions, for a mistake here will surely prove fatal.

If a Christian may relax his strictness in Sabbath-keeping, may attend lawsuits to avoid fines, or losses, then the sixth, seventh and eighth commandments may be broken with impunity under like circumstances, which common sense and truth forbid. The law of God will not bend to our peculiar circumstances; but we and our circumstances must bend to the law or be broken. O let us get upon the highest platform, (adopt the purest code of laws,) and take hold high up the cable of faith. JOSEPH CLARKE.

LETTERS.

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

From Bro. Cornell.

BRO. SMITH: The Lord is blessing our efforts here in Illinois. The first Sabbath after leaving Battle Creek, we met with the church in Round Grove, Whiteside Co. This meeting seemed to begin a good work. The strait testimony took effect, a spirit of confession came into the meeting, and some went free; but we felt it duty to follow up the effort, and do all we could for the church. On Second-day we were made glad by the return of Brn. Hart and Sperry from a tour North, and we all concluded to take hold of the work together and labor to bring up the church, where we could feel that their prayers would follow us into new fields of labor. Our united effort resulted, we believe, in much good; tears flowed freely, and that sorrow manifested that we trust will produce reform. There had been a great lack of brotherly love—the spirit of "am I my brother's keeper" still prevailed there, and instead of faithfulness to admonish an erring brother, his faults had been talked over with others, until there was a general lack of confidence, and brotherly love, and fellowship was nearly gone. But when the necessity of a speedy and entire change was talked out, the Spirit seemed to attend the word, and truth triumphed. At the close of our meetings, while the ordinances were celebrated, the manifestation of the Spirit was truly solemn, and we were deeply impressed that it would truly cost the church an "extra effort," a mighty struggle, to buy the gold tried in the fire, and obtain the victory.

On our way to Green Vale, Jo Davis Co., we stayed over night at the house of Bro. Lockwood. These aged pilgrims seemed much revived by our visit, and resolved to make a new start for the kingdom.

It was truly cheering to behold their joy at the increasing signs of our Lord's speedy return. At Green Vale we found the church had been sinking in discouragement, until several were about deciding to make no more efforts to arise.

Our first meeting here was on the Sabbath, Dec. 5th, at the house of Bro. Bates. While the facts in regard to our present position were referred to, hope returned, and faults were freely confessed. At the meeting on First-day there was a general rending of heart before the Lord. Some confessed and removed things out of the way, as if they realized that this was the last call. We found them quite well furnished as to the theory of the truth, but almost entirely destitute of the power. The pointed testimony was received by nearly all, and we hope there will be fruit answerable to amendment of life.

From here we expect to separate and go into new places as the way may open. O how solemn is this time! How important is the work before us! How soon the day will pass as the chaff, and it will be too late to prepare for the kingdom. O that we would be in earnest, for the Lord is in earnest with us. Our lukewarmness is obnoxious to Jesus, and unless we awake now, our slumber will be fatal. O ye saints, awake! awake! The alarm is now sounding in earnest, and we must make haste to open the door to Jesus, or he will knock for the last time, and we be left to ourselves. O Lord save or we perish.

M. E. CORNELL.

Warren, Ills., Dec. 8th, 1857.

From Sister Derby.

DEAR FRIENDS OF JESUS: It is near seven years since I first felt the efficacy of Jesus' atoning blood in my own behalf, and nearly four years since I first heard and heeded the Third Angel's Message. I am truly thankful for the light the Lord has given me, and feel a strong desire to walk in the light. I want to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" but I do deeply regret that I have been so unfaithful to him who has purchased our salvation with his own blood. I have never served him as I ought, and I wonder that he has not cut me down as a cumber of the ground; but for a few months past, I have been striving to be more faithful to God, and more active in his service than ever before. I feel that I must be up and doing while the day lasts, for I believe without a doubt, that the time will soon come when "he that is righteous will be righteous still, and he that is filthy will be filthy still," and I earnestly desire to be a faithful laborer in the vineyard of the Lord.

I have much sorrow for those who have a name to live and are dead, who are indulging the hypocrite's hope which shall perish, and for those who are living without God, and without hope in the world, who are content to be the slaves of fashion, who love the world, and the things of the world, who are "wise to do evil, but to do good they have no knowledge." I view them wandering in the broad and crooked road that leads to death, hastening to the brink of destruction, careless and insensible of danger. A sense of the wretched condition of my fellow beings seems at times to almost crush my heart with grief. Dear brethren and sisters, many of us have relatives of this pitiable class, and all have acquaintances; and will we not all join in prayer that will prevail, and with fasting, that the Lord will give them that repentance which is unto life, that their names may be written in heaven, and they be among the redeemed who shall sing the new song on mount Zion? Do we not shudder at the thought of the blood of souls resting upon us? O let us be faithful to warn sinners of their danger, and try to convince them of the only way for their escape, lest "our not doing should be set down among our darkest deeds."

I number one of the many who are not often privileged with meeting those of like precious faith, as there is no one besides myself within ten miles of this place who sacredly regards the seventh day Sabbath. But the Sabbath is to me truly a delight, the dearest day of the seven.

We often speak of afflictions, and mine have sometimes seemed severe; but I trust they will prove to be for my good, and I now regard them as needful blessings. Of late they have been accompanied with so many mercies that I have only reason to rejoice. For a long time I felt to murmur because I did not see the hand of God in them, for my afflictions did not come like storm and tempest directly from God, but human agency was employed, and I was unrepentant; but now I feel that the Lord permits us to be afflicted in various ways, and the Lord does all things well.

Dear brethren and sisters, let us not permit our thoughts to dwell too much on the trials by the way. We cannot make our path through this rough and stormy world, smooth and cloudless, but we can by the grace of God, walk in the strait and narrow way that Jesus the King of kings and Lord of lords has trodden before us, and if we turn not aside, but hold out faithful to the end, we shall ere long reach the goodly, promised land, where all is love, peace and joy, where there will be perfect happiness, unalloyed by any of the sorrows, sufferings, temptations or sins which mar our enjoyment on our pilgrim journey thither. How joyful to contemplate the society that will be found there, when God the Father, and Jesus the Mediator, the holy angels, with the best of the inhabitants of this world, purified from all sin and made holy and immortal, shall meet to part no more. Then indeed will be fulness of joy and pleasures forever more. I hardly dare anticipate such happiness for myself, and yet the hope I have is worth more to me than all the perishable treasures of this world. At times I think I have a foretaste of the joys of that world of which I seem to have a distant view; for I am sometimes as happy as I think I can be in this state of existence, but at other times, I have bitter sorrow on account of my unworthiness.

I have for a few months past been a subscriber for the *Review and Herald*, and hope I shall be, while I remain in this world. The poetry in No. 8, Vol. x, entitled, "The Meeting Place," is to me peculiarly comforting. Brethren and Sisters, I often wish that I could enjoy your society, and by the grace of God I will strive to meet you on mount Zion. Pray for me.

EMILY L. DERBY.

Addison, Vt., 1857.

From Bro. Hills.

BRO. SMITH: I have taken the *Review* from the commencement, and still feel an interest in the truths it advocates. It is seven years last Spring since I embraced the Lord's Sabbath, and I have not regretted for one moment that I did so. I still feel determined through grace, to keep all of the commandments of God, that I may have a right to the tree of life, and enter through the gates into the city. Pray for me that my faith fail not.

It is a dark time here. People seem not to heed the truth, but I believe God's truth will accomplish that whereunto he sends it. It will prove a savor of life unto life, or of death unto death. The Third Angel's message will draw the line between those that worship God, and those that will worship the beast.

I rejoice to hear of the progress of the cause in the West. Truth is mighty and will prevail. Go on brethren, in the strength of the Lord. Dagon cannot stand before the ark of the Lord. Jesus says, "not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." May the Lord help us to be doers of the word, for such shall be blessed in their deeds.

Your brother in hope.

WM. HILLS.

Melbourne, C. E., Dec. 1857.

From Bro. Barrows.

BRO. SMITH: I wish to say that the *Review* comes laden with rich treasures for the scattered flock. It rejoices my heart to hear from the remnant. While reading the rich epistles that come weekly from the dear brethren and sisters, I feel to say, Go on, hold on a little longer, for he that shall come will come

and will not tarry. Now is the time for the just to live by faith. The faithful and true Witness says, "I know thy works." I am thankful that I feel some of the rebuke and chastening. I mean to be zealous and repent, and strive to get all the rubbish away from the door of my heart, so that I can welcome the Saviour in, that I may sup with him and he with me. The church in this place, most of them, are striving to come up out their lukewarm state, so as to make their calling and election sure; while to some the way seems so strait, they are turning back to the world. I fear some others will take their crowns. O what a solemn time we are living in. The enemy is watching every unguarded heart, to turn all he can from the truth. I am glad there are a few that have this truth so deep in their hearts that Satan and all his forces cannot get it away from them. Thank the Lord for the truth that makes us free. I believe the church is coming up never to fall again.

Yours hoping to meet in the kingdom.

JESSE BARROWS.

Irasburgh, Vt., Dec. 9th, 1857.

From Sister Sargent.

BRO. SMITH: I feel to praise God for what he has done for me, poor and unworthy as I am. He has shown me his holy Sabbath which is truly a delight, the holy of the Lord and honorable. I want to take heed to the true Witness, and buy the gold tried in the fire, and the white raiment, and anoint my eyes with the eye-salve that I may see.

I want to cut loose from the world, and be on the Lord's side, and have every idol dethroned from my heart, that Jesus may come in and sup with me and I with him. O that I could be just what the Lord would have me be. I feel that I need more patience to withstand the trials that await us in this evil day. I desire the meek and quiet Spirit of Jesus.

LUCY A. SARGENT.

Haverhill, Mass., Dec. 8th, 1857.

From Sister Foster.

BRO. SMITH: Although surrounded with darkness and persecution on every hand, I feel to put my trust in God, knowing if he is for us, he is more than all that can be against us. I praise his holy name for what he has done for me, in showing me his holy Sabbath, and that he has given me a willing disposition to come out and keep it, amidst great opposition. I was in the First and Second messages, and gladly embraced the Third, which I doubt not will be the last ever given. We have blessed meetings here, although our number is only five. Our God is not confined to numbers, and we take him at his word, "Where two or three are gathered together in my name, there am I in the midst;" and truly he meets with us and approbates us in so doing. We need the prayers of God's children that our faith fail not.

MARY FOSTER.

Haverhill, Mass., Dec. 4th, 1857.

From Bro. Herald.

BRO. SMITH: I rejoice that my eyes have been opened to see the light that is now shining on our pathway to the celestial city, and also that my ears have been opened to hear the joyful sound of this Gospel of the Kingdom which is soon to be set up on the new earth. May God help us to realize the short time we have to prepare in. For my part, I feel to put my whole trust in God, and contend more earnestly for the faith that was once delivered unto the saints.

Dear brethren and sisters, let us take heed to the exhortation in Heb. x, 35, "Cast not away therefore your confidence which hath great recompense of reward; for yet a little while and he that shall come will come and will not tarry." We are subject to trials, but these light afflictions which are but for a moment will work out for us a far more exceeding and eternal weight of glory, which will be revealed in us at the appearing of our Lord Jesus Christ with his mighty angels, when he shall come in flaming fire taking vengeance on them that know not God and

that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.

O how dreadful will be that day to those who are not in readiness! With what anguish of soul will they meet the eyes of their Judge! My prayer is, Lord drive stupidity from us; help us to arise and gird up the loins of our minds, be sober and hope to the end for the grace that is to be brought unto us at the appearing of Jesus Christ. Our lives must show that we believe what we profess. Words are of but little value, compared with our example.

Brethren and sisters, let us set right examples; let it not be said of us, "they say and do not;" and may the exhortation of Paul be heeded by the whole house of Israel. "See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men. Rejoice evermore, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus concerning you."

Yours waiting for Jesus.

Green Spring, O., Dec. 10th, 1857.

WM. HERALD.

From Sister Bascom.

DEAR BRETHREN AND SISTERS: As it rejoices my heart to hear of the advancement of the blessed cause in other places, I would also say the Lord is with us of a truth. We have many blessed seasons in meeting together to tell of the goodness of God. I think I never enjoyed myself so well before. I want to be a child of God, and by his grace assisting me I mean to go through to the kingdom. I do not think that God would require anything of his children but what they can do. Brethren and sisters, we can overcome, we can stand on Mount Zion. O the glorious prospect! Is it not worth striving for?

ELVIRA L. BASCOM.

Caledonia, Mich., Dec. 2d, 1857.

Extracts from Letters.

Bro. A. Town writes from Woodland Wis., Dec. 14th, 1857: "Though I have but little of this world's goods, I am not willing to be deprived of the privilege of reading your valuable paper. It is a great comfort to me to hear from the brethren and sisters scattered abroad, through the *Review*. The little church in Rubicon meet every Sabbath for worship. Our meetings are interesting. We are not favored with much preaching, but we expect Brn. Hart and Sperry this way soon. That they may come endued with power from on high is the prayer of your unworthy brother."

Bro. L. Martin writes from Bennington, N. H., Dec. 8th 1857: "Bro. SMITH: I am still striving for the kingdom. I still believe that we have the truth, and feel that I ought to be very thankful for it. I take much comfort in reading the *Review*, and my desire and prayer to God is that it may continue to be a blessing to the scattered remnant. I often think of you and others in Battle Creek. My desire is that I may so live, that if I no more meet you in this world, I may meet you in the New Jerusalem, where parting will no more be known."

Bro. J. Dorcas writes, Dec. 16th, 1857: "At this time Spiritualism is raging in Mansfield, Ohio. I might cite particulars, but suffice it to say that they are wonderful. There has never been a time since 1844 that everybody seems to be so conscious that the churches, as they are called, are going down. The consciousness of this awful fact is all-pervading. It would be too shocking to common humanity to mention some of the things that exist, and are allowed to exist as a matter of compromise in some of the individual sects. Truly Babylon is fallen."

Bro. Wm. Peabody writes from Kendall, N. Y., Dec. 10th, 1857: "Bro. SMITH: I am very much pleased with the *Review*. It is a good visitor to me. I am all alone in this place, as to keeping the Sabbath. I wish some good brother would come here and preach for us; the people are perishing for the lack of knowledge."

THE REVIEW AND HERALD

BATTLE CREEK, MICH.-DEC. 24, 1887.

Do you read the PAPER? We are glad to have the brethren and sisters, remember us when they come across articles or matter of any kind, which they think will enrich the columns of the Review. But it sometimes happens that articles which read first rate in other papers, are sent in here for publication, when by reference it will be found that they have already appeared in ours. Several pieces of poetry and some prose articles also, have been sent and handed in of late, which not long since were published in the Review. This fact was doubtless out of mind with those who sent. It will explain their non-appearance.

The Present Truth in French.

We are now getting out a work in the French language on the Sabbath. Bro. D. T. Bourdeau came from Vermont to Battle Creek last Summer, to learn the present truth more perfectly, and to translate some of our works into French, and to read the proof sheets of them. Bro. Bourdeau has felt his way along very slowly and carefully, until he has finally embraced fully the present truth. He has also been embarrassed and detained in his work by poor health. But with the blessing of God on the enterprise, we hope to be able to send out the work on the Sabbath in French, in a few weeks. The entire expense of this enterprise, when the Sabbath work of 2,000 copies shall be completed, will be about \$150. Our book sales have been insufficient to republish works in English, so that I am alone responsible for what we publish for the French, which must be distributed gratuitously in most cases.

Now who will assist me in this enterprise? Those who wish to help in getting the truth before the French, will please send means, or a pledge of means soon, that I may know by the first of January what to depend upon. God in his great goodness has brought Bro. Augustine and Daniel Bourdeau to love and obey the present truth, and they most ardently desire to teach it to the French people. Brethren, they need Tracts as well as we. It is for you to say whether they shall have them. I wait to hear from you, and shall go forward in this work if I am sustained by my brethren, JAMES WHITE.

The German Tract.

Bro. Waggoner's work on the Nature and Obligation of the Sabbath of the Fourth Commandment is being stereotyped in German at the Israelite Office in Cincinnati. We expect the plates soon, and shall print an edition of the work immediately on their arrival. The price of the work will be as low as possible and cover cost, probably, \$10.00 per hundred or 15 cts. single copy. Send along your orders, brethren, with the cash; for it is wanted to pay for the work. Send along your donations, for at least one half of the work to be gratuitously circulated. Although there may not be a German in your town, or within twenty miles of you, yet remember the poor German people, and help us send the truth to them.

We have orders for this work, some of which were received more than one year since. We inquire of those who sent them, Shall we fill them, and direct the books as you ordered? This we shall do unless you immediately direct otherwise. J. W.

Youth's Instructor.

The terms of the Instructor for the next year will be as follows: Single copy, 36 cents. Those who order it for their friends, 25 cents. From five to ten copies addressed to one person, 25 cents each. From ten to twenty-five copies addressed to one person, 20 cents each. From twenty-five to one hundred copies addressed to one person, 15 cents each. To those unable to pay, free.

All communications, orders and remittances for the Instructor should be addressed to Uriah Smith, Battle Creek, Mich. J. W.

The Sabbath was Made for Man.

1. THE foundation of the Sabbath was laid with the foundation of the earth. Why did He whose Omnipotent word could call worlds into existence—who "spoke and it was done"—employ six days in the creation of the world? Why, but for the single purpose of setting

an example to man, of laboring six days and resting on the seventh, or, in other words, of laying the foundation of the Sabbath? The Sabbath was made for man, man was made to inhabit the earth, and the earth was as round then as it is now. Hence all the objections reared against the Sabbath from the shape and motion of the earth, are only an impeachment of His wisdom who made the Sabbath for man.

2. After extending his creative labors to six days, God rested on the seventh. This made the seventh day, the rest day, or Sabbath of the Lord. The Sabbath of the Lord, is the day on which the Lord rested. Then, until this historic fact can be changed, and it become a fact that God rested some other day of the week than the seventh, the Sabbath of the Lord cannot be changed to another day. "Remember" what? The Sabbath day. Which day of the week is it? "The seventh day." Whose Sabbath is it? "The Sabbath of the Lord thy God." "Keep it holy." Why rest on and keep holy the seventh day? "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day." He who made the Sabbath for man, has in his providence, preserved the week from the beginning to the present time, so that Jews, Mohammedans and Christians, are all agreed in its reckoning; therefore there is no excuse for those who would excuse themselves on the ground that the reckoning of the week has been lost. The Sabbath was made for man, not for a portion of our race only; therefore the Lord requires you, dear reader, to remember the very day on which he rested and keep it holy. A substitute will not be accepted.

3. The creation week was now in the past—its six days of labor, and its day of rest. The example was set—the Sabbath was made. God had rested on the seventh day. But, as the Sabbath was made for man, something more was needed—something must be added to the example, to let man know that it was an example for him to follow. An example is of no force until it is known to be an example. The Sabbath must be set apart for man's observance. "And God blessed the seventh day, and sanctified it." Why? "Because that in it he had rested from all his work." Did God bless and sanctify, or set apart one day in seven and no particular day? No sir. Such language is as absurd as it would be to talk of burning up one house out of seven, and no house in particular. Did he bless a day of rest after six days of toil? Yes, and more: he blessed the very day on which he rested—he blessed the seventh day; because in it he had rested. Thus the Sabbath, which was made for man, was sanctified, (set apart,) for man's observance. Some say that "we ought to sanctify the Sabbath." If they speak of some other than the seventh day, their phraseology may be admissible, for no other of the seven has God sanctified. But if we speak of the seventh day, God himself has sanctified it; and he does not ask us to sanctify it, but to remember it and keep it holy.

Reader, God has never removed his blessing and sanctification from the seventh day of the week; but he still requires you, and all men, to "remember the Sabbath day to keep it holy." You may disregard his holy law and say it is abolished, but for this, God will bring you into judgment. You may, if you choose, attempt to evade his commandment, offering him a substitute which he has never blessed or sanctified, but it will not benefit you. His answer is, "Who hath required this at your hand?" "In vain they do worship me, teaching for doctrines the commandments of men." Even those who would evade the claims of the definite seventh day, by saying that the Sabbath is a day of rest after six of labor, still admit the necessity of being agreed in the observance of a particular day. But how can they be agreed unless God appoints the day? He has appointed the day, blessed and sanctified it. Will you keep it?

From the beginning of his wondrous plan, God made a perfect law to govern man; And scarcely were the earth's foundations laid, Before, for man, the Sabbath day was made God surely knew, as well as we, 'twas best, One day in seven, to have a holy rest. He knew, if social worship was desired, A portion of our time would be required. He knew, as well as any now can tell, To be agreed in time, it would be well. He also knew that men might rise and say, That God had failed to specify the day. Therefore he firmly fixed the Sabbath act, By an immutable, historic fact. First formed the week by labor and by rest, And then the Rest-day sanctified and blest. In after time, lest this should be forgot, He graved it deep in the eternal rock. And knowing well, the point would be contested, He bade us keep the day on which he rested.

Foreseeing too, that some would wish 't excuse Themselves and say, 'twas given to the Jews; Therefore our blessed Saviour has defined, "The Sabbath made for man"—for all mankind. R. F. G.

Note from Bro Barr.

BRO. SMITH: The Lord is truly good to his poor, afflicted people, and is still a refuge in distress, and a present help in trouble; his truth is mighty and will prevail. The more we get of the apostolic religion, the more we shall know of apostolic trials, all of which we can cheerfully bear as long as we can hear these comforting, encouraging words from heaven, "Fear not, I am with thee, be not dismayed, I am thy God." Be of good courage, "The road may be rough, but it cannot be long." Yours in hope. E. L. BARR.

THE SABBATH.

With silent awe, I hail the sacred morn
Which slowly wakes while all the fields are still,
With soothing calm on every breeze is borne;
A graver murmur gurgles from the rill.
An echo answers softer from the hill,
And softer sings the linnets from the thorn;
The skylark warbles in a tone less shrill.
Hail! light serene, hail! sacred Sabbath morn.
The rooks float silently by in airy drove;
The sun a placid yellow lustre shows;
The gales that lately sighed along the grove,
Have hushed their downy wings in sweet repose:
The hovering rack of clouds forgets to move;
So smiled the day when the first morn arose.—*Scl.*

LAY it down as a rule never to smile, nor in any way show approval or merriment at any trait in a child which you would not wish to grow with his growth, and strengthen with his strength.

To reject the evidence of prophecy "till all divines shall agree exactly about it," argues a conduct as wise in the infidels, as if they should decline sitting down to a good dinner, "till all the clocks in London and Westminster struck four together!"

APPOINTMENTS.

PROVIDENCE permitting, we will meet with the Brethren at Hillsdale, Sabbath and First-day, Dec. 26th, and 27th; at Monterey, Jan. 2d, and 3d.

The appointment at Monterey is put one week later in consequence of the Conference at Hillsdale.

JAMES WHITE.
J. N. LOUGHBOROUGH.

Conference in Hillsdale.

Lord willing, there will be a Conference in Hillsdale in the house of worship, commencing sixth day, Dec. 25th, at 2 o'clock p. m., and holding over First-day.

Several brethren in the ministry may be expected at this meeting. J. H. WAGGONER.

Receipts.

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

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