

# 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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### EARLY RISING AND PRAYER.

When first thy eyes unvail, give thy soul leave  
To do the like; our bodies but fore-run  
The spirit's duty; true hearts spread and heave  
Unto their God, as flowers do to the sun.  
Give him thy first thoughts then, so shalt thou keep  
Him company all day, and in him sleep.

Yet never sleep the sun up; prayer should  
Dawn with the day; there are set awful hours  
'Twillt heaven and us; the manna was not good  
After sun-rising; for day sullies flowers;  
Rise to prevent the sun; sleep doth sins glut,  
And heaven's gate opens when the world's is shut.

Walk with thy fellow-creatures; note the hush  
And whispering amongst them. Not a spring  
Or leaf but hath his morning hymn; each bush  
And oak doth know I AM. Canst thou not sing!  
O leave thy cares and follies! Go this way,  
And thou art sure to prosper all the day.

Serve God before the world; let him not go  
Until thou hast a blessing; then resign  
The whole unto him, and remember who  
Prevailed by wrestling ere the sun did shine;  
Pour oil upon the stones, weep for thy sin,  
Then journey on, and have an eye to heav'n.

Mornings are mysteries; the first, the world's youth,  
Man's resurrection, and the future's bud,  
Shroud in their births; the crown of life, light, truth,  
Is stried their star; the stone and hidden food;  
Three blessings wait upon them, one of which  
Should move—they make us holy, happy, rich.

When the world's up, and every swarm abroad,  
Keep well thy temper, mix not with each clay;  
Despatch necessities; life hath a load  
Which must be carried on, and safely may;  
Yet keep those cares without thee; let the heart  
Be God's alone, and choose the better part.  
*[Henry Vaughn, the Silurist.]*

THE DESTINY OF THE WICKED:  
A Discourse given at Russiaville, Ind.,  
Nov. 8th, 1858.

BY M. HELL.

[Bro. SMITH: I send you this, as reported by my brother, Danl. W. Hull. Though not full, it contains the main ideas. If you think proper, you are at liberty to publish in *Review*. M. HULL.]

RESPECTED AUDIENCE: I have been talking about the precepts of God's holy law. I now propose to talk a short time about its penalty. My text will be found in Matt. vii, 13, 14:

"Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth into life, and few there be that find it."

From the time that Moses says, "I set before you life and death," down to the close of the book of inspiration, life and death are set before the human

family—life as a reward of obedience, and death as a penalty for transgressing God's law. Notwithstanding the promise of life occurs from thirty-seven to forty times in the New Testament, it is every time placed upon conditions. There is not one promise that the finally impenitent, or those who live in the transgression of God's law, will live eternally, either in happiness or misery, heaven or hell.

The promises of life are every where conditional. Jno. iii. 14. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." Why? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Christ came as the fruits of God's love, for a reconciliation to the world. Not because God is angry at the world, as disciplines teach, and Christ came to appease his wrath; but he came to reconcile the world to Him, that whosoever believeth on him might not perish, but have everlasting life. In this text, life, and perish, are opposites, and I will prove before I get through, that that which is perished is not alive—that perish always implies death.

In verse 36 of this chapter, we find that "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." I should quote largely from Jno. v, and vi, were it not that the promise of life occurs often. In chap. vi, eternal life is promised no less than six times, and each promise is conditional.

John x, 10. "The thief cometh not but for to steal, and to kill, and to destroy. I am come that they might have life, and have it more abundantly." Query. Did Christ come to impart life to an immortal soul? to give eternal life to that which cannot die? to give us that which we have inherited from Adam? We cannot think our Saviour came on an errand of supererogation.

By examining our Saviour's words to Peter, [Mark x. 30.] we find that eternal life is promised in the world (*aiou*, or age) to come, and based upon the contingency of forsaking all for Jesus.

1 John v, 9-11. The language of this scripture is so harsh that I would not dare use it were it not found in apostolic writings. "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." Can I believe a record that God has given, and believe I have an immortal soul? Let us see. Verse 11. "And this is the record, that God hath given us eternal life; and this life is in us? No. In Adam? No. "And this life is in his Son!" When Christ who is our life shall appear, thou shalt we also appear with him in glory. But who has life? "He that hath the Son hath life, and he that hath not the Son of God hath not life." Now if you make the wicked live eternally, you make them have the Son of God eternally; and consequently they enjoy eternal happiness! Now who is it that makes God a liar? The class that say all men will live eternally, whether they have the Son or not, or those who deny this?

We turn back to the text and find the same ideas couched in that, First, we find the injunction, "Enter into the strait gate, because broad is the way

and wide is the gate that leadeth to destruction, and many there be which go in thereat;" and on the other hand we find a "strait gate" and a "narrow way," that leadeth to life, and few there be that find it. Find what? Life! These scriptures are in opposition to theories of this age, for the latter, in contradistinction to what we have read, all testify that men will live eternally whether they find the strait gate or not!

The wicked are compared to wood, hay, stubble, and other combustible substances. In referring to the passages containing these comparisons, I necessarily prove their destruction, although I do not aim at this in this division of my subject.

I will, then, first refer you to Job xxi, 17, 18. "How oft is the candle of the wicked put out, and how oft cometh their destruction upon them. God distributeth sorrows in his anger. They are as stubble before the wind; and as chaff that the storm carrieth away." In this text they are compared to stubble and chaff. The first three verses of the first Psalm, contain a description of the righteous who are like a tree planted by the rivers of water; but verse 4 says, the ungodly are not so, but are like the chaff which the storm carrieth away. Verse 6 declares they shall perish.

Isa. v, 20-24. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him. Therefore as the fire devoureth the stubble and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust!"

Daniel, in speaking of the kingdoms of this world at the time when the kingdom of God is established, compares them to the chaff of the summer's threshing floor, which the wind carrieth away.

Hosea xiii, 1-3 says, "When Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen; they say of them, Let the men that sacrifice kiss the calves. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney."

We now turn to the prophecy of Nahum, and for the benefit of our Universalist friends, I will read the second verse of the first chapter. "God is jealous, and the Lord revengeth and is furious, the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies." Verses 9, 10 read, "What do ye imagine against the Lord? he will make an utter end; affliction shall not rise up the second time. For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry."

Malachi iv, 1-3. "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch; but unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the

stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

As before remarked, I have not quoted this scripture to prove that the wicked should be destroyed, or burned up; but simply to show the comparisons.

We will now show you what they are compared to in the New Testament. You will all recollect that Paul compares them to wood, hay and stubble. In Matt. iii, 10, they are compared to trees. "Now also the axe is laid unto the root of the tree," &c. In verse 11 he says, "I indeed baptize you with water; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." I believe this is a wrong translation. It is not true that the wicked will be baptized with the Holy Ghost, or that the righteous will be baptized with fire. Whiting renders it, "He shall immerse you in the Holy Spirit or in fire." If you will turn to Rev. xx, 9, 10, you will find that it is the wicked who are immersed in fire; while Acts ii teaches that it is the disciples who are immersed in the Holy Ghost.

Matt. iii, 12, says, "He will burn up the chaff with unquenchable fire." I know that there is some quibbling upon the word, unquenchable, but that which has been cast into unquenchable fire must be burned up. This was ocularly demonstrated to my mind not long since, from seeing a court-house in Iowa City on fire. The fire engines were brought, and every thing was done that could be to quench the fire. But they decided that the fire could not be quenched, and they went to work to save other buildings. The result was, the house was destroyed. The fire was unquenchable; but it is not burning yet.

It may not be amiss here to say a word about the undying worm. Some suppose the worm to be those who are cast into the fire; but in Isa. li, 8, we find it is a worm which shall eat them like wool.

We now come directly to the question, "What shall the end be of them that obey not the gospel of God?" 1 Pet. iv, 17. I am aware that some consider this an unimportant question. But we do not consider it such. At least, Peter is interested enough to ask the question. As truth never looks more beautiful than when placed by the side of error, we will give you the opinions of various writers on this point.

Mr. Todd says, "They are cast into the great ring of eternity which hath no end."

Prof. Finney says, in describing the state of the wicked, "We may add and multiply until figures are exhausted, let each figure represent a million of ages, that after having suffered the pains of hell until these figures are thus exhausted, we have no less days to roll in torments than when we were first cast in."

He also states that the torment increases eternally, inasmuch that they suffer more in one hour of the second thousand years, than they did in all the first thousand years, and he thinks it is so hot when they are first cast in, that if they were taken out and put into a chaldron of red-hot potash, they would freeze to death instantly! (Laughter.) I do not see anything in this to excite mirthfulness. I am only mourning over the wisdom of this world. I do not wonder that Paul said it was foolishness with God.

We will now answer Peter's question. Heb. vi, 8. "That which beareth thorns and briars is rejected, is nigh unto cursing, whose end is to be burned." See also Phil. iii, 18, 19. "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things."

David bears testimony upon this subject in Ps. lxxiii. He commences by saying, "Truly God is good to Israel, even to such as are of a clean heart; but as for me, my feet were almost gone; my steps were well nigh slipped. (Or to use the language of modern Methodism, David had almost backslidden.) For I was envious at the foolish when I saw the prosperity of the wicked." (We want Univer-

salists in particular to notice this chapter. David was envious because the doctrine of present rewards and punishments was not true.) He says, "There are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Therefore pride compasseth them about as a chain, violence covereth them as a garment. Their eyes stand out with fatness, they have more than heart could wish." In verse 16 he says, "When I thought to know this it was too painful for me." David could not endure the thought that the doctrine of present rewards and punishments was not true. It was too painful for him! How long? "Until I went into the sanctuary, then understood I their end." David has now learned the end of the wicked—learned in the sanctuary of God. Then he is the witness we want on this occasion. What is it, David? "Surely thou didst set them in slippery places: thou castedst them down into destruction, as in a moment! they are utterly consumed with terrors." Then inasmuch as David professes to know something about it, we will quote largely from him upon this subject.

Ps. v, 4-6. "For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight, thou hatest all workers of iniquity; thou shalt destroy them that speak leasing; the Lord will abhor the bloody and deceitful man."

In Ps. xxxvii, we read seven threats to the wicked, and seven promises to God's people. David commences by saying, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." What a change there is in the mind of David. We read awhile ago that he was envious at the prosperity of the wicked. But why not fret because of evil doers? "For they shall soon be cut down like the grass, and wither as the green herb." Then comes the promise to the righteous. Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.

In verse 9 he says, "For evil doers shall be cut off, but those that wait on the Lord shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." The meek are not inheriting the earth now, they are not delighting themselves in the abundance of peace now. Our Saviour says, "In the world ye shall have tribulation."

Verse 18 says, "The Lord knoweth the days of the upright, and their inheritance shall be forever; they shall not be ashamed in the evil time, and in the days of famine they shall be satisfied; but the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." To illustrate we will suppose this candle is made of the fat of lambs. It is consuming, and unless extinguished must consume into smoke. Just so with the wicked.

Verse 22 says, "For such as be blest of him shall inherit the earth, and they that be cursed of him shall be cut off."

Verse 28 says, "For the Lord loveth judgment and forsaketh not his saints: they are preserved forever; but the seed of the wicked shall be cut off." But, says the objector, I always thought fire was a kind of preserving element, which would preserve the wicked forever. "But the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever."

Verse 34 tells us when they will get their inheritance. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it."

What has Solomon to say upon the subject? He says, [Prov. xi, 19.] "As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death." He also tells us the candle of the wicked shall be put out. And he that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy.

For the benefit of our Universalist friends we will turn to Prov. xi, 31. The Universalists have

sounded it from Dan to Beersheba that the righteous will be recompensed in the earth, much more the ungodly and the sinner, whilst the Limitarians, as they are called, have wished it was not in the Bible. For my own part I have no difficulty in harmonizing it with the doctrine of future rewards and punishments. I have already proved that the righteous shall be recompensed in the earth, and much more the ungodly and the sinner, and that will be when Satan encompasses the camp of the saints and that beloved city about, and fire comes down from God out of heaven and devours them. We know that this text can never be harmonized with the idea that the righteous will be recompensed in heaven beyond the stars, and the wicked in a subterraneous region somewhere under the earth. Nevertheless, it does not sustain Universalism.

We will now turn to Isa. i, 28. "And the destruction of transgressors and of sinners shall be together, and they that forsake the Lord shall be consumed." The objector says, I believe they will be consumed; that is, their bodies will be consumed; but I do not believe their souls will. You don't; will you believe it if I will read it to you? If you will, you shall be favored with one expression of that kind, at least. Isa. x, 16-18. "Therefore shall the Lord the God of hosts send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire; and the light of Israel shall be for a fire and his holy One for a flame, and it shall burn and devour his thorns and his briars in one day; and shall consume the glory of his forest and of his fruitful field, both soul and body, and they shall be as when a standard-bearer fainteth."

But says one, I do not believe the *spirit* can be consumed. I have not time here to present an argument upon the spirit, but I will read one text showing you that the life of the spirit depends upon the life of the body. Isa. xxxviii, 16. "O Lord, by these things men live, and in all these things is the life of my spirit; so wilt thou recover me and make me to live."

(Concluded next week.)

#### Faith and Works.

[Bro. SMITH: I have an English work in my library, written by Geo. B. Cheever, D. D., from which I make a few extracts. H. S. GURNEY.]

A MAN of great intellectual powers, and ardent, but not perfect, piety, once heard two pilgrims of apostolical authority conversing in the way to heaven. One of them said, Therefore we conclude that a man is justified by faith without the deeds of the law. The other said, Ye see then how that by works a man is justified, and not by faith only. The man went away and reported that there was a quarrel between those two, and that the latter of the two was *strawy* in his sayings. The mistaken man was Martin Luther.

Now there is so far from being a quarrel between Paul and James, that there is not even a difference. The two passages are only opposite sides of the same great truth. We were once traveling with a little company of missionaries in Turkey, when we came in sight of a beautiful, distant olive-orchard on the side of a hill, with the wind agitating the branches, and turning the under side of the leaves to the sun. There arose quite a contest among us as to the color of those olive-leaves. Some asserted that it was pure dark green, for that was universally the color of the olive. Others said as confidently that it was a silvery gray, appealing to the sight before us. When we came to the orchard itself, we found both assertions to be true, the under side of the leaves turned up by the wind to the sun in our first position, showing them of a silvery gray, while the upper side with the sun falling on that, in our next position, showed their natural color of a beautiful fresh green.

So here in these two texts are the two sides of the same previous olive-branch of truth, the great distinguishing truth of the gospel, the truth of justification and peace in our Lord Jesus Christ. One text shows the side towards God in Christ, the other the side towards man; both are equally true, indeed are one and the same truth.

It is at one and the same time an undeniable truth, that faith without works is the only true religion, and yet that faith without works is no religion at all, and also, that works without faith are no better than sin.

A religion of works is selfish, self-seeking, bargaining, distrustful religion. A religion of faith is a disinterested, self-denying, self-forgetting, confident religion. A religion of works is scrupulous, fearful, cramped, prison-like and superstitious. A religion of faith is unsuspecting, fearless, open-hearted, generous, and free. . . .

There are only these two religions, the true and the counterfeit, faith without works, and works without faith. The religion of faith is the only true, the only possible religion for fallen beings. For such there can be no such thing as a religion of justifying works. Such beings have no works to offer but works of sin, or mingled with sin, and therefore works needing to be forgiven. But if you present to God as the ground of your salvation works needing to be forgiven, you present not piety, but impiety and presumption. You present to him as merit what can deserve and bring nothing but condemnation. As a fallen being, you can present nothing to him but faith; that is, you can only trust in his mercy without works, having no works to bring but your sins, or the good things of God spoiled by your sins, and having nothing that you can do but just submit and trust, willing that he should do what he pleases. . . . If you are a fallen being, a sinful creature, you can have no works to bring but what are proofs of sin. Therefore, the only true religion possible is that of faith without works, that of submission and trust, as a guilty, lost sinner. . . . There cannot be a religion of justifying works, which is not a religion of lies. And no matter how elevated, refined, and noble, or excellent the works may be supposed to be, the supposition of justifying merit in them, of a purchase of salvation by them, rots and putrefies them. For even love itself presented as merit, and faith itself presented as a justifying work, becomes a vain palpable lie. The very fact of presenting it as merit, for reward, proves that it is not true love, or true faith, but a forgery. . . . It is evident that faith without works is the only true religion, the only religion possible for mankind. But here some one will turn upon us and say out of God's own word in the apostle James, that faith without works is dead. And yet we say that faith without works is the only true religion possible for mankind. Very well. There is no contradiction here, and both these propositions are perfectly true. By faith without works James means a faith which does not produce works, which is no faith at all but devils' faith, believing, trembling, disobeying.

There is a great difference between faith without works as the way of salvation, that is a reliance only on the unbought, undeserved mercy of Christ without works, and faith not producing works, which is a dead faith. Faith without works is sure to produce works, and will show itself by works, and is true piety; that is submission, trust, confidence in God, the acceptance of his way of salvation, without any trust in ourself. A man thus coming to God by faith without works, comes indeed not bringing any works to rely on, not bringing to God anything as a ground of acceptance and pardon, but trusting, believing, having faith only.

But this faith is not dead, though it be faith without works; but it is a faith that will produce works, a living faith, or else it is a lie; it is no faith but death. As a faith producing works, it is a religion of works, and in this view the only true religion of works in the world, or possible, is the religion of justification by Christ alone, through faith alone without works.

That is the only religion that produces true works of piety, the religion of faith without works. But in order that it may be a living faith, a faith which will produce works, it must be a faith without works, a simple trust, a submissive resting in God's mere love and mercy, and not on works. But the apostle James means by faith without works, a faith not producing works, which indeed is false and dead. There is no difference between Paul and James, nor ever was, nor ever will be, although the one declares

that there is no true religion but that of faith without works, and the other that faith without works is dead.

#### Bible vs. Nature.

WHAT do you think of the Bible, friend worldly-wise? "Why, I think it contains some very good principles; but to believe the whole of it would be most unreasonable. It presents such unjust ideas of God, showing him to be a God of fierce anger, cruel, delighting in bloodshed, commissioning his people to destroy whole nations, men, women, innocent children, and even the beasts, cattle and sheep belonging to these nations, which certainly could not have known wickedness. I cannot believe in such a God as that, or in a book that attributes such things to God—God is kind, merciful. He will not destroy his creatures. He is love."

So then you have not much confidence in the Bible, simply because, as you say, its account of God makes him, in his dealings with men sometimes to appear cruel and unkind? "I confess it." Well, suppose you lay aside the Bible; what book should we read to learn God truly in your estimation? "O, the book of Nature, most certainly—the God of Nature is not an angry, life destroying Being, he is a God of kindness and love."

I thought you would say so—your father's family are all great lovers of nature, I believe; you, I presume, have read the book of nature frequently, perhaps nearly through; but your manner of speaking makes me think you must have forgotten some part of the story. You recollect well, no doubt, what was said about its having a God, and about his omnipotence and wisdom; but do you remember its account of the God of nature, how that in A. D. 272 he left his people in Britain without food so that they ate the bark of trees; also in A. D. 310, so that 40,000 perished; and in Italy, that they devoured their own children; also A. D. 1124, so that the dead lay in the streets unburied? Do you remember that the God of nature destroyed in Constantinople, A. D. 717, by pestilence, 300,000 persons; also A. D. 1671, 200,000 more in like manner; and that by famine and plague he destroyed so many that the living could not bury them, A. D. 1077? Have you forgotten that among the Eastern nations, A. D. 1335, he cut off by a pestilence called the black death, 20,000,000? You must bear in mind also that the God of whom nature speaks has frequently shaken the earth and caused it to swallow up whole cities with their inhabitants, small and great.

Once, A. D. 357, in Asia, Macedonia, 150 cities and towns were destroyed, and human life past all calculation. A. D. 1005, for three months an earthquake's power was felt which was followed by pestilence, in which it is said one third of the human race died. These are some, but by no means all, of Nature's reports concerning the cruelty and severity of her God. Do you say, "Nature's God is not to be learned from these things." I reply, how else can we know her God except from her works, her exhibitions of his providential care? and judging from these things is not Nature's revelation of God manifold more unlovely, unmerciful, and severe than the Bible revelation of the same being? Yet, notwithstanding, your confidence in the book of nature is firm; how unreasonable then to reject the Bible for the same things which you allow in Nature. But you say, "Nature has another side to the picture." Very well, so has the Bible. The Bible is not all Moses and Moabites; Ahab and Amalekites—it is not all judgment, it is full of mercy; it is not all condemnation, it is full of pardon; it is not all Sinai, it has a Calvary; it is not all death, it has life; not all punishment, it has glorious, eternal rewards, without money and without price. Nature has suffering, toil and pain. It promises no relief, no rest, save in the grave. Nature promises death, but no life from the dead. Nature has work that must be done—it offers no reward beyond the grave. Nature blesses the wicked and curses the good, favors the rich, oppresses the poor—ends all alike in the grave. In all these things she speaks of an unjust God, a God delighting in afflicting, and sparing of even small blessings.

Have you gained anything by choosing the God of Nature and rejecting the God of the Bible, friend worldly-wise? I think not. The Bible speaks of momentary or temporal suffering, storms and toil; but it also tells of eternal joy, rest and glory. It speaks of this world now, groaning and full of trouble. It tells of it by and by, renewed and full of God's glory. It reminds of death now, but promises to all who will accept by faith, life from the dead in the world to come—the earth renewed. Think of these things, my friend, and perhaps we'll talk again soon. [H. F. C.—*World's Crisis*.

#### My Conscience does not Condemn Me?

THIS is the answer that a great many professors give when interrogated in regard to the correctness of their position or acts. It is pretty hard to understand what is always meant by the term conscience. But conscience certainly is a blind guide, when uneducated by reason or an enlightened judgment. Conscience cannot decide what is right. Its only voice is, be right. Whatever the judgment decides is right, the conscience will approve; and whatever the judgment decides is wrong, it will disapprove. Thus, the Hindoo mother's conscience never gives her rest until she devotes her child to the crocodile, because her dark and benighted judgment has been taught it is right to do so. So there are a great many persons at this day, and in this country, who are occupying positions, and doing what would not stand the test for a moment if they were examined in the light of the Bible, but they have made the teachings of their church, or party, their standard of right.

This explains how some persons can live in violation of a plain command of the Bible, without any remorse of conscience, while they will show a great deal of penitence when they are convinced they have violated the rules of their church. I have heard professors say, and I am sorry they were Wesleyan Methodists too, that the same amount of dress that would be wrong for a person to wear in one community would not be wrong in another. If this be correct we cannot commit sin in dressing if we do not transcend the fashions of the community in which we live. This is making the fashions of the community the standard of right in regard to dress in place of the Bible.

How easily we are deceived! O, how carefully should all persons go to the Bible, examine its sacred pages, and learn their duty? And we, brethren, who profess to be reformers, should be careful, lest while we make the Bible our standard on many points, we let the allurements of the world pervert our judgment on others. May God help us to examine his sacred word, and make its teachings the rule of all our action.

Yours for undefiled religion.

[WM. BELL—*Wesleyan*.

#### The Dust-covered Bible.

Some years ago a clergyman in Ireland took for his text one Sabbath morning, "Search the Scriptures." In the course of his sermon, he quoted a passage from John Wesley, to the effect that the Bible "sometimes had dust enough on its cover to let you write 'damnation' on it." One of his hearers was struck by the remark, and on her return home repeated it. She was overheard by her brother, who had causelessly absented himself from church that day. The thought fixed itself in his heart like an arrow. He returned to his room, and took down his Bible. Looking at its dusty cover, and scarcely knowing what he did he wrote the appalling word of the preacher.

He looked at, read it again, and bursting into tears, flung himself on his knees, and confessing his past sins, sought grace that he might prize it more in the future. The Bible became his companion, and to his dying hour he bore witness to its sustaining power, and rejoiced in the God it reveals.

See what came from a seemingly random word spoken eighty years before.

SPEAKERS AND HEARERS.—Hearers will always give speakers their attention, if speakers will give hearers something to attend to. That the former may be interested, it is needful that the latter be interesting.—*Dr. Emmons*.



## THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."  
 BATTLE CREEK FIFTH-DAY, DEC. 2, 1858

## CHRISTIAN.

We hear a great deal said about being christians. We hear a great many exhortations to be christians. This is all well. All this we ought to be. But will those who are freest to adopt such language tell us what it is to be a christian? We fear an unwarrantable use is made of the term; that it is used in too general and vague a sense, as though it signified the possession of no particular graces, and the performance of no particular duties. We respect the inquiry which should be instituted in regard to every one, as to whether or not he is a christian. We accept your exhortations to be christians. But what is it to be a christian?

All I want to know, says one, about an individual, is whether or not he is a christian. I care not to what body he belongs, or whether he belongs to any or not, or what his peculiar views may be; but is he a christian? This is all we want to know also; but still the inquiry remains, What is it to be a christian?

Speak to one of the sure word of prophecy that shineth like a lamp in a dark place; call his attention to the light of present truth; (and every age has its present truth, or Peter was utterly at fault in speaking of it;) and he answers, "Oh, I care nothing for that. I only want to know if a man is a christian. You may have any quantity of present truths and not be a christian." It is true that a man may be in possession of present truth, the truth that particularly concerns the generation in which he lives, and yet not be a christian; for theory is n't practice, belief is n't godliness. But there is another proposition equally true; and that is, that a person will not be very apt to be a christian who is not following the light of God's word, and living up to the present truth.

Urge upon a person the claims of the Sabbath, and very likely he will refer you to some examples who have lived and died before him, and tell you gravely that they were christians; that they kept the first day of the week; that they were blessed in so doing; that he can do as they did, be also blessed, and be a christian too. Therefore away with these minor points, these side questions, these strict particulars; and this with the cry of Christian! Christian! he drowns all inquiry and answers all questions.

But this will not do. These "glittering generalities" will not answer the question. A man may not be a christian now for doing what constituted people such in times past: for if he does no more than they, he is governed by different motives; he has to reject positive light, since that light has now come; and in doing this he cannot be a christian.

Still, what is it to be a christian? To have faith in Christ, to love Christ, to belong to Christ, of course. But there is something more. Those who give it the most indefinite application, have never presumed to separate it wholly from the love of God also. No: the term Christian must signify not only a follower of the Lamb, but an obedient servant of the living God. But what is it to love and serve God? If an Apostle has answered this question, no one will deny us the privilege of adopting his answer. He says, "This is the love of God that we keep his commandments." 1 John v, 3. No comment is needed here; for surely no person who loves God will refuse to keep his commandments. But there is one question more: What are God's commandments? Think you of anything more appropriately such, than what he uttered with his own voice from the summit of Sinai, and wrote with his own finger on the tables of stone? commandments which had been known and kept from creation down? commandments which the Saviour said he came not to destroy, and which he told the young man he must keep if he would enter into life? commandments which the apostle Paul said were holy, just and good, and which he delight-

ed in after the inward man? commandments in which the apostle James exhorts us to continue, and to fulfill according to the scripture? commandments which stand, in this dispensation, side by side with the faith of Jesus, and through obedience to which we gain at last our passports through the gates of the eternal city? Are not these the commandments of God? and is it not the love of God that we keep them?

We have so far progressed in our definition of a christian, that we have found it to mean one who unites with the faith of Jesus the love of God and obedience to his commandments. And the commandments are those which form the constitution of God's moral government. One thing more: What do these commandments require? You will allow us, reader, to refer to one which is more openly violated than any other. Its requirement runs as follows: "Remember the Sabbath-day to keep it holy: the seventh day is the Sabbath," &c. Ah! here is the rock of offence, here is the stone of stumbling, to the would-be christians of these last days. Any way to be a christian except by the way of the cross! Any way to show our love to God, except by obedience.

Christians form no party. They constitute no sect or clique. They are simply the people of God in the world of their enemies. They stand in the same catalogue with the Patriarchs, Prophets, Apostles and Disciples of Jesus. Their only discipline is the word of God, their only test, the commandments of God and the faith of Jesus.

We do not want to see a person therefore, when we erjoin upon him the duties incumbent on us in our fallen condition, when we present before him the crosses which lie directly in our pathway as we would retrace our steps back to eternal life—we do not want to see him then all evaporate in rhetorical flourishes on the word, christian. It takes something to make a christian; it costs something to be one; it involves some sacrifice. It is the deed and not the name that gives them entity.

Reader, would you behold a christian? Find a man who keeps the commandments of God and the faith of Jesus, and behold him there. We do not say that all who profess to keep them, are christians; but we do say that no one can really keep them and yet not be a christian; and no one can now-a-days be a christian and not keep them. These constitute the only rock-bottom on which we can rear a structure which will weather the fury of the coming storm. For the rains will descend, the floods come, the winds blow and beat upon it, and he who has built upon other foundation, will find at last his most cherished hopes tottering to destruction in the sliding sand.

Are you a christian? If not, haste to join the number. Remember the steps by which you are to gain a position among God's elect. It is first, repentance towards God; for it is his law you have violated, and thus become a sinner; and second, faith towards our Lord Jesus Christ; for it is through faith in him that you are to become absolved from guilt which of yourself you could never remove. Acts xx, 21. The Lord help you to start in his service now, and to be finally of that innumerable company which shall pass in grand review before the Captain of our salvation, when he shall see of the travail of his soul and be satisfied.

## EVIL SPEAKING.

HARD sayings against the law of God and those who keep it, are becoming more and more prevalent every day. It is a prominent sign of the times. A minister, in my hearing yesterday, called those who teach the present truth, "blasphemers," "railers," "liars," "infidels," &c., and said they did not know enough to comprehend truth, professed to be angels of God, with many other things equally cruel and false. But we are advertized of such a state of things in the last days, and we must not think it strange concerning the fiery trial that is to try us. The apostle Paul describes the perils of the last days, that there shall be "false accusers," "despisers of those

that are good," &c., and Peter says, "the way of truth shall be evil spoken of." "they are not afraid to speak evil of dignities," "speak evil of the things they understand not." "They speak great swelling words of vanity." "There shall come in the last days scoffers," &c.

Truly we are living in the last days of perilous times. "HERE is the patience of the saints." "All that will live godly in Christ Jesus shall suffer persecution." Amen! Some have remarked that if we only had more persecution, we should live nearer the Lord; but this is substituting the effect for the cause. If we wait for persecution to drive us nearer to the Lord we shall never go. "The world will not persecute those who are like them." When the church is out of the world, then will they be hated by the world. Separation and holiness will bring persecution. Living godly is the cause, while persecution is the effect. But great patience and faith is needed that when we are reviled, we revile not again. A certain minister, once preaching on the subject of misrepresentation and slander, said:

"When professors of religion so far degrade themselves and their profession as to attempt to injure others by lying and misrepresentation, they should remember that, when the devil was disputing with the archangel about the body of Moses, the Lord would not permit the archangel to bring a railing accusation against the devil; and until they can prove that the individual they wish to injure is worse than the devil, and that they themselves are better than the archangel, the Bible requires them to hold their tongues and mind their own business."

John Wesley says:

"Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him, leave him to God, the Judge of all."

"'Tis wondrous strange, and yet 'tis true,  
 That some folks take delight  
 The deeds of other men to view,  
 As if their own were right.

"And if a piece of news comes out,  
 They'll eagerly pursue it;  
 Then hand the charming dish about  
 And add a little to it.

"Each fault they'll try to magnify,  
 Yet seeming to bemoan  
 The mote within a brother's eye,  
 Are blinded to their own."

The "Liars' Department" is the lake of fire. Rev. xxi, 8.

"SPEAK EVIL OF NO MAN." Titus iii, 2. M. E. CORNELL.

"ONE SINNER DESTROYETH MUCH GOOD." Eccl. ix, 18.

This scripture evidently speaketh not in vain. One sinner in a church, continuing in fellowship without reproof, is doubtless enough to bring the frown of God upon the whole body. Then darkness prevails. The humble and devoted ones struggle for the victory and mourn because they do not obtain it. They call to remembrance the former days—the many refreshings from the Lord enjoyed in the past—and while they contrast them with the present, they are greatly distressed. And Israel doth not prevail. Barrenness and lukewarmness are distressing the borders of Zion. Achans are in the camp. Church order is neglected. The law is slacked and judgment doth not go forth. Anciently the Lord cursed Israel because of one sinner, and as God is unchangeable a curse must certainly come, because of many no better than Achan, who are now claiming and formally receiving the fellowship of the church. If "whatsoever things were written aforetime were written for our learning," and were "our ensamples," then may we tremble and return to the Lord with weeping, and cry, "spare thy people, O Lord."

Let the seventh chapter of Joshua be diligently read, and the circumstances there compared with the present people whom the Lord has delivered from modern Babylon and antitypical Egypt. If it was sin to covet the Babylonish garment and dissemble before Joshua and ancient Israel, it must be sin to covet and dissemble before the people of God now.

The word of the Lord to the Joshuas among the remnant is doubtless, "Up, sanctify the people." A confession should be demanded of these latter-day Achans, that they may be brought to the test. The covetous and dissemblers should not be suffered to remain without being subjected to a thorough Bible trial. Do not the present exigencies demand something more than mere promiscuous testimony.

A rich Sabbath-keeper said to one of the messengers that he was sorry he had not any money to help him to expenses; which of course was satisfactory to the Lord's servant, for the Lord requires according to what a man hath, and not according to that he hath not. But before the messenger left, that rich man had his attention called to the price of grain in a certain place, which was selling so low for cash that it would, as he said, double in value before Spring, and he had a mind to buy a hundred bushels.

The servant of God was shocked, but would he dare to manifest his indignation before such an one? Such instances are multiplying, and that without reproof. Some that still worship the tobacco god, have endeavored to hide it from the Lord's servants in a manner that amounts to coveting and dissembling, as did Achan, or Ananias and Sapphira.

What saith the Scriptures? "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one no not to eat." 1 Cor. v. 11. Here the covetous man is ranked with the vilest of characters, and the Apostle's charge concerning them is to "put away from among yourselves that wicked person."

Again in Eph. v. 5-7. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them." See also Col. iii. 5, 6.

These scriptures, with many others, show how God looks upon the sin of covetousness. It is among the very worst of sins which God hates. From "Testimony for the church No. 2," p. 31, we extract the following:

"I saw that the Israel of God must arise, renew their strength in God by renewing and keeping their covenant with him. Covetousness, selfishness, and love of money, and love of the world, are all through the ranks of Sabbath-keepers. These evils are drying up the sacrifice of God's people. Those who have this covetousness in their hearts are not aware of it. It has gained upon them imperceptibly, and unless it is rooted out, their destruction will be as sure as Achan's was."

Again in "Testimony No. 1," p. 11:

"I was shown that God's people have been weighed down with clogs, that there had been Achans in the camp. The work of God has progressed but little, and many of God's servants have been discouraged," &c.

Concerning the duty of the church we have the following in "Testimony No. 1," p. 6:

"I saw that decided efforts should be made to show those who were unchristian in their lives, their wrongs, and if they do not correct their lives, they should be separated from the precious and holy, that God may have a clean and pure people that he can delight in. Dishonor him not by linking or uniting the clean with the unclean."

In addition to the above we exhort most earnestly, the rich among us to read diligently chapter xxxi, of Spiritual Gifts. For one I believe God would have the covetous among us treated according to the light of his word. It is the solemn duty of the church to

judge those within. If any claim the fellowship of the church, the church also demand that they walk according to the word. They must put away their covetousness or the church must put them away. Will the Lord ever return to this people, unless they return to him? Verily not. He will reject them and raise up another people who will take warning by the slackness of this people and will honor him by their faithfulness. O solemn thought! I have felt distressed on this account for weeks. There is danger of this people being left entirely. "I will spue thee out of my mouth," says the faithful and true Witness. If the Lord shall spare his people yet a little longer, will they return to him? O Lord, forsake not utterly thy people, but still gather them unto eternal life. Amen! M. E. CORNELL.

#### Meeting in Middleville, Mich.

BRO. SMITH: I gave seventeen lectures in Middleville. Altogether I had a good attendance; and the attention was good with but little exception. I had considerable liberty in speaking, considering the prejudice that was in the minds of the people on account of reports about us. We trust some good has been the result of the meetings; if nothing more, to remove some prejudice, and set people to reading the Bible. Some few, I believe, have made up their minds to keep the Sabbath.

Middleville is one of the places that was wonderfully visited one year ago last winter with a modern revival, when many came out, but few held out. I should judge from all appearances that the place has been darker since than it was before, as it has been and will no doubt be in every place. I understood that three denominations united in the beginning and ended in confusion. They came to such a pass before the close of the distraction, that one preacher, in a quarrel about who should occupy the time, told another that if he preached at that time it would be *under his feet*. There are three preachers settled now in that little village, a Baptist, Methodist and Congregationalist. Each have a small handful of adherents, who are generally quite particular to attend their own meetings if any. If all three of the churches should assemble together, there would be but a small company. The religion of Jesus Christ is calculated to be a religion of union and love, not of disunion and confusion.

I have been thus particular in regard to this place, as it offers a specimen of the modern reformations—not reformation from error to truth, but a mixing up of sectarian jargon, and a preaching of what the Apostle calls "vain babbling." 1 Tim. vi. 20; 2 Tim. ii. 16.

I have become satisfied that it is harder to reach the hearts of the people after one of these false reformations, than it would have been before. This is Satan's object in carrying them on, viz, that the honest may become disgusted, and those who fall under the influence become hardened.

I learn that some have so little light in the things of the Spirit of God, that they think a mesmeric spirit is the genuine coin, not being able to discern between the true and counterfeit.

But say they, we have the Spirit and are happy, and have joy and power in our meetings. Very true; but where is the sweet love and union? It is not there. It cannot be found among them. This I learned before I left the churches, when traveling as a Methodist preacher. I did not then know the cause, as it commenced immediately after 1844; but now I understand it. They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath *withdrawn* himself from them. Hosea v. 6. J. B. FRISBIE.

#### Pray For Us.

WHAT should we think of a pirate who as he started on his expedition of plunder, should say, Pray for me? or of the murderer, who as he loaded his revolvers, should ask the prayers of the good? This would evidently savor of blasphemy. Not less absurd how-

ever is the conduct of those who scoff at the law of God, trample it under foot, and set up human inventions in its stead, and then to cap the climax, wonder why Sabbath-keepers do not unite with, pray with and for them with true fellowship.

First we entreat and beseech the criminal to quit his career of crime; then we will haste to speed him on in the path of holiness; but while he remains indifferent to his guilt, so long the man of God can only labor and pray for the conviction of the offender, his conversion and healing. While his heart is hard and indifferent to sin, so long he is out of the pale of christian fellowship.

When a person truly desires the prayers of God's people; when such a person feels a sense of the value of God's favor and of his smile of approval, he is then ready to take up his cross daily and to follow Christ through evil and good report. Such a temper of mind will not only ensure to itself the prayers of the godly, but the intercession of the Holy Ghost, the fellowship of the saints, and the heirship to immortality. J. CLARKE.

#### How Ministers of the Gospel should meet Opposition.

"AND the Pharisees began to urge him vehemently, and to provoke him to say many things." Matt. xi. 53. A minister of the gospel of God, should, above all men, be continent of his tongue; his enemies, in certain cases, will crowd question upon question, in order so to puzzle and confound him, that he may speak unadvisedly with his lips, and thus prejudice the truth he is laboring to promote and defend. The following is a good prayer, which all who are called to defend or proclaim the truths of the gospel, may confidently offer to their God:

"Let thy wisdom and light, O Lord, disperse their artifice and my darkness. Cast the bright beams of thy light upon those who have to defend themselves against subtle and deceitful men! Raise and animate their hearts that they may not be wanting to the cause of truth. Guide their tongues that they may not be deficient in prudence, nor expose thy truth by any indiscretions or unreasonable transports of zeal. Let meekness, gentleness, and long-suffering, influence and direct their hearts, and may they ever feel the full weight of that truth, '*the wrath of man worketh not the righteousness of God.*'" The following advice of one of the ancients is good: "Stand thou firm as a beaten anvil; for it is the part of a good soldier to be flayed alive and yet conquer."—Dr. Clarke.

SPIRITUALISM—ITS OWN CONFESSION. Says Joel Tiffany, a champion of Spiritualism, in the *Oberlin Evangelist*: "After all of our investigations for seven or eight years, we must say, that we have as much evidence that they are lying spirits as we have that there are any spirits at all. . . . The doctrines they teach . . . are mostly contradictory and absurd. . . . There are those . . . who have become and are becoming victims to a sensual philosophy, under the influence of what is termed Spiritualism. . . . Spiritualism, in a very large class of minds, tends to beget a kind of moral and religious *Atheism*."

ORDINARY DUTIES. We are apt to mistake our vocation in looking out of the way for occasions to exercise great and rare virtues, and by stepping over the ordinary ones which lie directly in the road before us. When we read, we fancy we could be martyrs; and when we come to act, we cannot bear a provoking word.—*Hannah More*.

SYSTEMATIC BENEFICENCE. "I think," said the Rev. John Brown of Haddington, "this having a distinct purse for the Lord is one of the most effectual means of making one rich. I have sometimes disposed of more this way than it could be thought I was capable of, and yet never found myself poorer against the year's end."

Make the best use of what you have, and then you may look to the Lord with confidence for more.

## HYMN.

"And when they had sung an hymn, they went out into the Mount of Olives," Mark xiv, 26.

'Twas at that last and solemn supper,  
Before the scene on Calvary;  
Our Saviour sat with his disciples,  
And sung a sacred melody,—  
And were that hymn a song of sadness,  
Or praise unknown until that hour;  
Or melody by time made older,—  
It then became a song of power.

It was the Lamb of God who sung it,  
When near his hour of agony;  
And soon we see him in the garden,  
Of dark and cold Gethsemane;  
"O Father, let this cup pass from me,"  
He cried in sorrow there alone;  
And with the blood-drops on his forehead,  
Exclaimed, "Thy will, not mine, be done."

O yes, our dear and loving Saviour,  
Could sing in spirit and with power;  
And 'twas to bring lost man salvation,  
That brought him to that trying hour;  
And while he bowed his head in sorrow,  
And to his Father told his grief;  
As other eyes were dull with watchings,  
An angel came to his relief!

There's none can know what Jesus suffered,  
Save those who suffer with him here;  
'Twas for their sins the Lamb was offered,  
For them he shed the bitter tear;  
Then while we sing his endless praises,  
And triumph in his name and power,—  
O let us ne'er forget the garden,  
Nor yet our Saviour's dying hour!

EDWIN C. STILES.

Portland, Me.

## The Christian and Jewish Sabbath.

In looking over a number of the *Oberlin Evangelist*, Oct. 27th, 1858, I find an article entitled the "Christian and Jewish Sabbath," in which the Sabbath of the Lord is held up in a light not authorized by inspiration. Now truth is what we are seeking. The Bible is our guide, and let us carefully search the sacred pages, and see if the views advocated in the above named article are in accordance with divine teaching. See the article referred to for the following:

"The orthodox in their laudable zeal to preserve to the church and the world this divine institution of the holy day, have been in danger of grasping an obsolete institution, rather than holding forth the substance and spirituality of the Lord's day."

The obsolete institution here spoken of is elsewhere called the Jewish Sabbath, not *sabbaths* but *Sabbath*, where it is evident the Seventh-day Sabbath is intended, and is the institution called obsolete; but let us examine the Scriptures and see if the view taken is correct. The decalogue says, "Remember the Sabbath day," not a sabbath day, but the Sabbath, a definite day. We are not left in darkness as to what day this definite Sabbath comes upon. Read a little farther: "but the seventh day is the Sabbath of the Lord thy God," not a seventh day, but the seventh. Having now found which day is the Sabbath, let us see how long it endures. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant." Pray how long does a perpetual covenant last? Does it ever become obsolete? But why was it given? for "it is a sign between me and the children of Israel forever." Ex. xxxi, 13-17. Then we see the seventh day Sabbath is a sign, seal or memorial, to keep in memory the true God, the God that made the heavens and earth. But how long was this memorial to last? He says it is perpetual, a sign forever. David says "Thy name, O Lord, endureth forever; and thy memorial, O Lord throughout all generations." Ps. cxxxv, 13. Who are the children of Israel? "They are not all Israel which are of Israel;" but "the children of the promise are counted for the seed." Rom. ix. Again, "Now we brethren as Isaac was, are the children of promise." Gal. iv, 28. Hence we are Israelites by adoption, or in reality those who follow Christ are the true Israel of God. David speaking of Christ [Ps. xxii] says, "A seed shall serve him; it shall be accounted to the

Lord for a generation." If all generations of Israel must keep the Sabbath of the Lord, here is one that must needs obey also. But this generation will endure forever. Ps. lxxxix, 29. Consequently the seventh day Sabbath will be truly perpetual, and therefore not an obsolete institution.

Let us hear the great Teacher. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. v, 18. Is the word "seventh" or the word "the" a jot or tittle of the law? That Christ had reference to the law of God, or decalogue is evident from verse 19, where he speaks expressly of the commandments.

What shall we understand by the "spirituality" of the Sabbath or the Sabbath law? In the decalogue, the greatest crimes are mentioned, which comprehend all crimes of a less degree. Thus the law says, "Thou shalt not kill," which is the greatest crime of that nature; yet if a man should attempt to kill another and fail, he is guilty of breaking the law. This is keeping the law in spirit, if we neglect not the smaller things. See Hosea viii, 12, where God says by the mouth of the Prophet, "I have written to him the great things of my law." Dare we neglect such small points of the law as the word "seventh." But to return to the article.

"The Sabbath of the decalogue is truly the Sabbath of Eden; but the Jewish sabbath as prescribed by Moses is another institution, essentially the same but adapted to the Jewish system."

Here the seventh day Sabbath that the Jews observed is essentially the same as the Lord's Sabbath. But is it not just the same, as though the Jews had observed no extra ceremonies? The idea conveyed is, that if the ceremonies of the day are removed, the day must of course be changed; but what mode of reasoning will prove the change is not stated. Again the idea advanced that Moses prescribed a weekly sabbath lacks a Thus saith the Lord in its favor. Moses told the children of Israel that the Lord had given the Sabbath. Ex. xvi, 29. Again, the Lord came down on mount Sinai and spoke the law in the hearing of all Israel. The Sabbath command is a part of that law. Deut. iv, 12, 13. Also God wrote them himself on two tables of stone, and sent them by Moses to the children of Israel. But hear him through the Prophet: "Moreover also I gave them my Sabbaths to be a sign between me and them." Ex. xx, 12. The Lord does not say your sabbath or the sabbath of Moses, but my Sabbath. Is God a Jew, that his holy Sabbath should be called Jewish? Read again:

"What Moses did by divine direction, Jesus, the Lord of the Sabbath did—modified it and adjusted it to his system of religion. In token of his right to do this, he changed the day from the seventh to the first day of the week."

Did Christ come to legislate upon his Father's law? Did he come to change the law? David, long before, had declared the law perfect; could he better it by changing the Sabbath? Christ did not come to change or abolish, but to magnify and make it honorable. Isa. xlii, 21.

Where is the authority for changing the Sabbath? Where is the chapter and verse that says the Lord's holy day is the first day of the week? On the contrary, God has declared by the mouth of the prophet David, "my covenant will I not break, nor alter the thing that has gone out of my lips." Ps. lxxxix. What God's covenant is may be learned by consulting Deut. iv, 13. How dare we then in the absence of any authority, presume to keep a day not commanded or authorized by even an inspired example? How dare we institute an ordinance of our own to commemorate the death, burial, and resurrection of Jesus of Nazareth, when those events already have their mementoes, instituted by our Saviour? But who did change, or try to change the Sabbath? as no one has done this by divine command, we must look for it somewhere else. It can be found in the acts of the "Man of Sin, and mystery of iniquity." He who should think to change times and laws, and exalt him-

self above all that is called God, by thinking to trample his holy Sabbath under foot and instituting in its place a First-day worship. Truly Isaiah was right when he saw in vision and exclaimed, They have changed the ordinance, and gave it as one reason why the earth was burned and few men left. Isa. xxiv.

E. B. SANDERS.

W. Gaines, N. Y., Nov. 1858.

## Letters.

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

From Bro. Gurney.

BRO. SMITH: I send you a little of "Mr. Sel.'s" production; if he should get driven into a small corner of the *Review*, I should like it as well. Although some of his productions are weighty, yet they lack the spirit of the third message going forth in the power of Elijah the prophet. If the solemn message of the Third Angel, and of the faithful and true Witness fails to have a powerful influence upon our hearts, to make us a holy people, zealous in the work of reform, it will soon be too late. What! talk to God's people about reform? Thus saith the true Witness, Repent, or I will spue thee out of my mouth!! Who believes the report? How many are making the effort they should? Are they doing their whole duty—and are they zealous in the work of reform? O that the trumpet might sound louder! Cry aloud and spare not, show this people their sins and transgressions. The day of the Lord is coming! Who will make ready for the battle? The great day of wrath is a little before us; who will be able to stand? Where are the haters of this world? Who give evidence that they are seeking a better country, even an heavenly? Where our treasure is there our hearts will be also. This rule cannot fail. Let us make thorough work in reform, in order to make our calling and election sure.

Reader, what is our chance for eternal life? We have been a favored people—had line upon line and precept upon precept; the testimony of all the prophets, Jesus and the apostles centering to this period of time in the most pointed manner. If the children of Israel failed of the rest promised to them, through unbelief, I say again, What is our chance for the inheritance? Have we the witness within ourselves that we are heirs of God and joint heirs with Jesus Christ? Does the love of Christ constrain us to service? or do we love this world? The crisis is just before us, a dividing line will be drawn. It will be seen who are the servants of God and the servants of this world. The line will be drawn in justice; it may strike through the midst of our families, when the mark is put upon those who cry and sigh on account of abominations in the land. When the Lord's anger is revealed in the time of trouble, the plagues cannot touch his Son; and if our life is hid with Christ, we shall be safe. O escape for thy life, tarry not, let friend or foe oppose.

Yours, groaning for redemption.

H. S. GURNEY.

Jackson, Mich., Nov. 20th, 1858.

From Bro. Jones.

BRO. SMITH: I have long had it in my heart to write a few words to the persecuted few, but have delayed until the present hour. I feel like one almost alone, out on the tempestuous ocean of time, tossed by the heaving billows of spite and persecution, and merely because I would presume to speak the truth with soberness and sincerity. I am living in the midst of what is called a christian community, but when I endeavor to show them the true ground upon which the christian should anchor his hope, I am at once denounced as wild, and a fanatic. O how slow people are to see their true standing in the sight of a heart-searching and a rein-trying God. When I speak of the second coming of Christ, I am asked where is the promise of his coming? When I speak of the saints' reward, I am told, all that have died have gone to their reward, and for the proof I am referred to Rev. xiv. If I speak of the depravity of



man, I am told, "Physician heal thyself." If I speak of the duty and privilege of prayer, I am treated with cold indifference. Finally, the people do not want to hear on the subject of our Lord's soon return, to cleanse and purify the earth. Seeing then we look for such things, what manner of persons ought we to be, having our lamps trimmed and our lights shining, patiently waiting for Him who has said he would come again.

But again I am told that Christ comes at death, and if it is the death of a christian he is taken immediately to some place called heaven, or to his reward. If so, where is the necessity of a future judgment? It cannot be found between the lids of the Bible, where the saints are to be judged twice, once at death, then again at the consummation. Where then is the christians hope? Verily in the resurrection; Christ being the first fruits of them that slept. Secondly, they that are Christ's at his coming, not at death, but his coming to judge the world. Then the saints will be raised, and those that are alive will not prevent them that are asleep in their graves; for they shall hear the voice of the Son of God and come forth, and with the living be caught up to meet the Lord, and so shall be forever with him.

O blessed hope! O blest abode!  
When shall I find myself with God?  
'Tis when my Saviour comes again,  
'Tis then with him I'll ever reign.

Yours looking for and hasting unto the coming of the Lord.

E. JONES.

Bloomfield, Mich., Nov. 21st, 1858.

From Sister Brewster.

BRO. SMITH: There are about a dozen here that have come out on the Sabbath, and are trying to keep the Commandments of God and the Faith of Jesus, and are desiring to be instructed in the truths of the gospel. We feel thankful to God that Bro. Loughborough came among us to deliver the Third Angel's Message to us. There are many here that are favorably impressed, and anxious to learn more of the truth. We think if there could be a faithful preacher sent here, that there would be much good done, and several more would become Sabbath-keepers that are now almost persuaded to be christians. We are in hopes that Bro. Cornell will give us a call, for we are poor and needy, hungering and thirsting after righteousness. We hope to be found among the remnant at the coming of Jesus.

Yours in faith,  
East Townsend, Huron Co., Ohio

A. BREWSTER.

From Bro. Eastman.

BRO. SMITH: We are still trying to walk in obedience to all of God's commandments; and though we meet with trials on the way, by the grace of God we will make Mt. Zion our home. The people of God are the people of my choice. With them I want to suffer, and with them I want to reign. But I must have a deeper work of grace in my heart, for there is a fullness in Jesus. Yes, as I draw near to the throne of grace, I can see a fountain filled with blood, and I want to sink beneath the purple tide, and rise renewed in all the life of humble love. I know that we are living under the sound of the last message of mercy to a dying world; and I want to so live that I may escape all the things that are coming on the earth. Our meetings are very interesting. The brethren who believe in the present truth seem to be rising, and want more holiness of heart. May the Lord give us wisdom to do his will.

J. F. EASTMAN.

Adaria, Wis., Nov. 3d, 1858.

From Bro. Hull.

DEAR BRETHREN: I want to stand with the remnant on Mount Zion; but I see that I must fight if I would reign. It is only he that overcometh that "shall inherit all things." "sit with Christ on his throne." "have power over the nations," not be hurt of the second death, &c. All the blessed promises of the Bible are to those who fight, and overcome.

We are living in the time when the dragon is wroth

with the woman, and is making war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus. There are two parties, and but two; and you dear reader belong to one party or the other. Are you keeping the commandments of God? or are you giving your influence to the dragon's army, who make war with the law of God and those who keep it? You have an influence, and it must fall in one scale or the other. Which way will you cast it? It is for you to decide. Will you enter through the gates into the city? If so, keep the commandments. Don't forget the words of the faithful and true Witness. Blessed are they that do his (the Father's) commandments, that they may have right to the tree of life and enter through the gates into the city. For without are dogs, and sorcerers, and whosoever loveth and maketh a lie. Not very good company.

To those who are fighting for a kingdom I would say, it is necessary for us to work. God has committed to us some of the most sacred truths, and shall we let our light die? May the Lord forbid. The number of beast worshipers exceeds that of the worshipers of the true God, as much as Baa's worshipers did in the days of Elijah. Not only so, but they are all busy; there is not one drone in all of Satan's hives; not one who cannot lift his voice in behalf of the cause he is maintaining; and yet I presume many of us are not doing all we can to counteract the influence of opposite parties.

O brethren, why not awake, and come up to the help of the Lord against the mighty. May God make the path of duty plain, and give us no rest till we are found walking in it. The light of present truth must go out, unless we walk by it. When we refuse to walk by it, we reject its influence, and when we reject it, it will be withdrawn from us, and we receive darkness in its stead. Let us walk by it, lest darkness come upon us.

M. HULL.

Russiaville, Ind., Nov. 18th, 1858.

From Bro. & Sr. Ecklar.

BRO. SMITH: Though unable to pay for the *Review* just now, we are very anxious to have it continued, as it is a welcome visitor to us, and one which we do not know how to do without. We have been trying to live in obedience to God—keeping his Commandments and the Faith of Jesus, since the tent was here one year ago last June.

We have recently been made to realize that this is a world of care and trial. Death has taken from us our only son, Kelsey L., who died on the 14th, of this month, (November,) aged four years and seven months. But we feel thankful that in Jesus there is hope even in death, and this last enemy will be destroyed when the Saviour comes, so that we sorrow not as those that have no hope. When we consider that the dead will be raised incorruptible, and the faithful living changed to immortality in that day, it makes the coming of our Lord seem most precious, and we long for his appearing. Our desire is to do his will that we may be able to look up and rejoice in that day.

A. R. & M. E. ECKLAR.

Burlington, Mich., Nov. 21st, 1858.

From Bro. Mills.

BRO. SMITH: We feel to praise the Lord for what he is doing in Wisconsin. We attend meetings at Koskonong, and the truth has been rising since Bru. Andrews, Hart, and Waggoner were here last spring. Notwithstanding the opposition which we have had from those who hold to the future age views, the Lord has been at work with his Spirit for all the honest in heart. The Third Angel's Message is rising higher and higher, and the truth is coming out so plain that all the honest in heart can see it. Bro. Phelps meets with us a part of the time. Last Sabbath we had a prayer and conference meeting, and the Lord poured out his Spirit upon us as I never witnessed before. We were led to praise and glorify his holy name. I believed in the future age doctrine until last spring; but when the truth of God's word was presented before me in its clear light, I

could not resist it. Praise the Lord for the truth. The Third Angel's Message is rising, and the Spirit of the Lord is being poured out upon his children, as is declared by the mouth of the Prophet, that it should be in the last days. My prayer is that the message may go with the loud cry, and all of the servants of God be sealed.

Yours striving for eternal life,

J. S. MILLS.

Utica, Wis., Nov. 12th, 1858.

From Bro. Stebbins.

BRO. SMITH: I thank the Lord for the present truth, which I have of late been enabled to see, through the preaching of the Word, though I have been a believer in the soon coming of the Saviour for a number of years. I am thankful that Bro. Ingraham ever came this way, and that I ever heard the Third Angel's Message. A number in this place have embraced the truth and are striving with me to keep all the commandments of God and the testimony of Jesus. We have been cheered and strengthened by a visit from Bru. Ingraham and Cottrell of late.

O brethren and sisters, I feel that it is high time that we have on the whole armor, that we may fight the battles of the Lord. We should see to it that we be not lukewarm, but have our lamps trimmed and burning, for the Master's return. We are determined to hold fast to the truth until our King comes. Praise the Lord for his precious promises to those that endure to the end. Eternal life is theirs. The prospect that lies just before us is glorious. My prayer is, Lord speed on the message and let it go with power.

We have the privilege of meeting with the brethren and sisters at Ulysses, some twelve miles from here, in Pennsylvania, and they with us, to cheer each other on the way to the promised land.

Yours waiting the speedy coming of our Lord.

C. STEBBINS,

Wileysville, N. Y., Nov. 14th, 1858.

Extracts from Letters.

Bro. E. C. Stiles writes from Portland, Me., Nov. 21st, 1858: "Bro. Loughborough, and Bro. and sister White was here last week, and lectured on the Sabbath, the law, etc., to the comfort and edification of many in this place, and left here for Boston, Mass. last 6th day. Bro. and sister White stopped with us one night, and I trust that the acquaintance which myself and wife formed with them and Bro. Loughborough will be perpetuated in the kingdom of Jesus on the earth. I believe they are God's dear children, though I cannot see some points as they hold them; but I am persuaded that if truth is theirs it will be mine also, sooner or later. I mean to be one of those, who, when they heard the Word, *understood it* and kept it, and not keep it before I understand it. Myself and wife embraced the Sabbath truth last August, and now Bru. White and Loughborough have given us strong arguments to digest on the Two-horned Beast, Third Angel's Message and Sanctuary. "Light is sown for the righteous," and the path of the just will shine more and more. I have found this true thus far, and mean to walk in the light while I have it."

There is a cowardice in the age which is not christian. We shrink from the consequences of truth. We look round and cling dependently. We ask what men will think,—what others will say,—whether they will not stare in astonishment. Perhaps they will; but he who is calculating that will accomplish nothing in life. The Father—the Father which is with us, and in us—what does he think? God's work cannot be done without a spirit of independence. A man has got some way in the christian life when he has learned to say, "I dare to be alone."

It will often be well for you to suppose that your enemies are acting from mistake.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. DEC. 2, 1858.

Bro. Bates writes us that A. N. Seymour, hearing of the work of the Lord in Lapeer, has written to the Post Master of that place (so he was told) that if the people there would pay his expenses out, he would come and put down the Sabbath question; thus trying to beg his way into a community in order to oppose the Sabbath. We have heard him publicly apply Col. ii, 16 to the weekly Sabbath: "Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath-days." Yet no one is more ready than he, to judge, condemn and denounce a person for keeping the Sabbath. If that scripture applies as he uses it, why all this malice and enmity against the law of God? Why all this compassing sea and land to make a man its enemy?

We presume the people of Lapeer are fully capable of taking care of themselves and managing their own questions, and that they will therefore be able to dispense with his, in his own eyes, invaluable services.

It may be proper for us here to state that we once happened, unexpectedly, to be present at one of his public harangues, and from what we there saw and heard, we lost many of our fears that the man would be able to deceive any honest ones who have the love of Christ in their hearts and desire to manifest his Spirit in their lives, and who have any knowledge of the circumstances out of which he would endeavor to manufacture reports prejudicial to Sabbath-keepers. His course on the Sabbath question is a great negation. He endeavors to tear down, but not to build up. One would judge from his proceedings that the only sin in the world, was endeavoring to obey God in observing his holy day; and that whoever would desist from this, would be a saint indeed, a hopeful heir of salvation. We pity the man, and commiserate the deception under which he labors.

## To Correspondents.

Geo. Wright: A sufficient answer to the story that several hundreds have left the Third Angel's Message in Wisconsin, on account of views advocated by Bro. Waggoner, will be found in a few facts. The largest number of papers we ever sent into that State was 249. This was some over three years ago. Since then we have had occasion to trim up that list several times. Since that time, also, a separation has taken place between the true and the false. The gangrene (if we may use a medical term) of No-law and Age-to-Come, has sloughed off; we now know who our friends are, and where to find them; the majority of our former brethren have remained true to the Cause they love; and we now send as many papers into Wisconsin as ever, with the exception of 39. This speaks well for the condition of the Cause in that section. We understand the prospect never was better than now for healthy action in that State.

Suppose brother Waggoner had preached that believers should "sell what they had and lay it at his feet," (which, who is credulous enough to believe!) if any would give up the truth for such a cause as that, it would show, would it not, that the truth had but a very slight hold upon their hearts and affections? One thing we are quite sure of, and that is that they *didn't* lay much at his feet: we think it would have spoken better for some of them if they had. He may have referred them to the command of the Saviour, "Sell that ye have and give alms." Our preachers still preach this, and we still believe it to be duty—understanding the passage, of course, as modified by other scriptures. Allowing scripture to explain scripture, the declaration evidently means, that a man should hold subject to the calls of humanity and religion whatever he has above the necessities of his own household; [1 Tim. v. 8;] that one, of his abundance should supply the wants of another; [2 Cor. viii, 14;] or that every one should lay by him as the Lord hath prospered him. 1 Cor. xvi, 2; There will probably be found plenty of Ananias and Sapphiras who will even shrink from, or try to evade, this just principle, and misrepresent those who believe in it.

Our brethren who have lately come to the faith, and are consequently unacquainted with all the devices of its enemies, must not be startled nor staggered at the wild reports that may be afloat. We are prepared to caution them beforehand not to give the least credence, or pay the least attention, to any such reports till they know for themselves upon what foundation they rest.

E. O. Fish, L. M. A. and Friend of Present truth, we designed to notice your queries in this number, but have not space.

## Note from Bro. Hull.

[The following is rather a hard picture. If it is from the fruits of anything that we are to judge of its character, we are constrained to say that the Age-to-come doctrine is a very bad tree.—Ed.]

Bro. SMITH: I find myself in a hard place when I am among no-law, Age-to-comeites. I have spent several days among them since my return to Ind. I find with the best of them religion is but a secondary matter. I have the first family altar yet to find among them; and indeed many of them oppose public prayer entirely. Tobacco, joking, jesting, and opposition to the law of God, seem to be the main productions of the soil of "future probationism." Yet I thank God that they are not all so far gone that the Third Angel's Message cannot get hold of them. Some of them see a beauty in it, acknowledge it, and try to obey it. My father, mother-in-law, and some of my brothers and sisters see a beauty in the truth, and have resolved to obey it.

M. HULL.

Russiaville, Ind., Nov. 8th, 1858.

## What is the "Eyesalve"?

It is composed of seven different ingredients, according to the Apostle. See 2 Pet. v, 1-9. After naming the seven parts, he says, "He that lacketh these things is BLIND," &c. Of course then, he that has them is not blind, and hence it is the genuine "eye-salve."

To make the eye-salve, then, Take a sufficient quantity of Faith, then add, 1. Virtue; 2. Knowledge; 3. Temperance; 4. Patience; 5. Godliness; 6. Brotherly Kindness; 7. Charity. In attempting to put these ingredients together, great care is to be exercised lest the whole effort prove a failure. Do not try to add the 7th to the 1st, but remember that Charity follows Brotherly Kindness. Charity is the cap-stone of the building, while Faith is only the foundation. There are always several parts, in a well built edifice, between the foundation and roof. We hear some cry, "Charity," while destitute of Temperance, Patience, and Brotherly Kindness; but the Apostle James says, "First pure, then peaceable."

There is evidently a great lack among us of each of the seven parts of this inspired specific for spiritual blindness. But let this remedy be faithfully applied, and doubtless the scales will fall, and sight will be restored to the great joy of all who apply it.

M. E. CORNELL.

## Blessed is He that Waiteth. Dan. xii, 12.

The happiest days of my life were those which immediately preceded the passing of the time in 1844, and with a few I could sing,

"One there is above all others,  
Well deserves the name of friend."

In those days there were many hearts which were filled with a peace which passeth all understanding, and a joy which was unutterable. We not only remember the blessing upon us, who were waiting for the coming of the Lord, but well remember the sad disappointment to which we were subjected; and the inquiry went round, What does it mean? Praise the Lord! we now know, brethren and sisters, what it means. We know that although our Lord delayed his coming, (and it may be well for some of us Laodiceans that it was so,) that "Yet a little while and he that shall come will come, and will not tarry." We know it means also, that those who live in these last days may be blessed above all others, if we will receive and follow the light which has been shed upon our pathway. God has bestowed upon us who have received the present truth, a knowledge of his word, far surpassing that which is in the possession of any other people. Of course then, our responsibilities are great, truly great.

How many of us in these days of the saints' patience, like Enoch of old are "walking with God?" How many of us in the midst of the opposition and trials which we have to experience, and in view of the time of "Jacob's trouble," which is near at hand, can say with Job, "Though he slay me, yet will I trust in him?" The apostle James says, "Behold we count them happy, which endure; ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." Let us always bear in mind that the Lord does not afflict willingly, and that if we are without chastisement, we are accounted as bastards, and not as sons." While waiting for our Lord, then, let us like Paul glory in tribulation, and praise the Lord that we are accounted worthy to suffer for Christ's sake.

The end which the Lord had in view in afflicting Job, was, that he might be glorified, and that his servant might

be better fitted for his service here, and have a part in the first resurrection, and a residence in the heavenly city; and if we would go up with him, to possess the kingdom, we must be patient in tribulation, and be ready, if it is the will of our heavenly Father, to suffer the loss of our worldly goods, and with the people of God be willing to be afflicted, rather than to enjoy the pleasures of sin for a short season.

A word to the doubtful and wavering. Remember Peter. As soon as he began to doubt his ability to get to his Lord on the water he began to sink; and when you begin to doubt, you will begin to sink. You have believed the present truth; if through the whisperings of the adversary, or the teachings of false instructors, or because you find the way to life rough and thorny, you are disposed to turn back, take care, my brother! you had better never have known the way of righteousness, than after you have known it, to turn from the holy commandment delivered unto you. "Watch and pray lest ye enter into temptation." Wm. S. FORT.

Pendleton, O.

THE MAILS ON THE SABBATH.—Our Western exchanges state that a petition to the Postmaster-General has been got up at Knoxville, Tenn., requesting him to discontinue the Sabbath mail through East Tennessee. Similar petitions are on foot between Richmond and New Orleans.—*Independent.*

OBSERVANCE OF THE SABBATH.—The new code adopted in Mississippi has the following provision in relation to the violation of the Sabbath: "If any person shall be found hunting with a gun on the Sabbath, he shall, on conviction thereof, be fined not less than five nor more than twenty dollars."—*Independent.*

## Business Department.

## Business Notes.

C. C. Collins: B Collins' paper has been sent on your acct. We do not now call to mind his address. The INSTRUCTOR still goes to E. Carpenter, Ellensburg. What is the address of Augusta S. Pratt.

T. Draper: The P. O. address of the individuals you inquire is Green Vale, Ills.

M. S. Kellogg: We hand the balance of your remittance to the individual you name.

I. C. Vaughan: H. Keefer has paid to No. 8, present volume, and J. M. Brown to No. 14, ditto.

D. E. Edmunds; The Brief Exposition of Daniel is exhausted.

Wm. Peabody: Received.

C. E. Harris: We think it of no consequence.

We would remind our three month subscribers in Lapeer, Mich., that the time of their subscription is now expired, and we wish to hear from them to know if they wish the paper continued.

## Letters.

P. Scarborough, C. Landon, F. Walter, J. Archer, E. Jones C. C. Collins, T. Draper, A. Taber, L. Morris, M. S. Kellogg, M. Hull, J. Taber, I. C. Vaughan, J. Fishell, jr., J. Lindsey, A. R. Ecklar, H. M. Ayres, E. O. Fish, E. W. Waters, B. Graham, E. C. Stiles, Geo. Wright, A. Brewster, J. D. Hough, R. F. Cottrell, N. Fuller, E. R. Whitcome, Mrs. J. Spaulding, J. Cady, S. C. Hancock, J. Clarke, S. J. Seaman, F. F. Lamoreaux, Thos. Harlow, E. W. Phelps, L. W. Foster, D. E. Edmunds, E. Prior, J. Bishop, M. Wells, R. Sawyer, D. W. Johnston, A. A. Hulet.

## Receipts.

Annexed to each receipt in the following list, is the Volume and Number to 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.

E. Jones 0 50, xiii, 14. C. Landon 3 00, xiii, 1. A. Taber 1 00, xiv, 1. T. Draper 3 00, xvi, 1. L. Morris (50 cts. each for Mrs. R. Page and Mrs. P. Cochran) 1 00, each to xiv, 1. M. S. Kellogg (50 cts. each for J. D. Vial, and E. C. Kellogg) 1 00, each to xiv, 1. L. Kellogg 1 00, xiv, 1. L. Kellogg (for A. Munson) 1 00, xv, 1. C. M. Wade 1 00, xiii, 1. J. Taber 1 00, xiii, 23. H. Keefer 1 00, xiii, 8. J. M. Brown 1 00, xiii, 14. J. Cady 1 00, xiv, 1. S. Person 1 00, xiv, 1. J. Spaulding 1 00, xiv, 21. J. Whitepack 1 00, xiii, 1. A. Brewster 1 00, xiv, 1. W. Goodale 1 00, xiv, 1. J. Porter 2 00, xv, 1. J. M. Lindsay 2 00, xiv, 1. (for Wm. Edson 0 50, xi, 17; for C. Taylor 0 50, xi, 1; for B. Taylor 0 50, xi, 1; for L. S. Weatherwax 0 50, xi, 1; for Mrs. S. Whiting 0 50, xi, 1) 2 50. E. W. Waters 0 50, xiv, 14. R. Sawyer 2 00, xiv, 1. R. Sawyer (for B. Sawyer) 1 00, xv, 1. L. W. Foster (0 50 each for E. C. Foster, and H. Stawnton) 1 00, each to xiv, 1. D. F. Moore 1 00, xiv, 1. L. Edmunds 1 00, xiv, 1. C. M. Edmunds 1 00, xiv, 1. J. Fishell jr. 1 00, xv, 1. Thos. Harlow 2 00, xiv, 1. A. G. Phelps 2 00, xiv, 14.

TO SEND REVIEW TO THE POOR.—L. Kellogg \$1.

DONATION TO OFFICE.—T. Draper \$2.

FOR MICH. TENT.—Sr. Keefer \$0,25. E. B. Lane \$1.