

Advent Review, AND SABBATH HERALD.

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

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

"THE LAND OF THE LIVING."

And is this "the land of the living?"
We toil but a wearisome hour,
A brief day of hoping and striving
For fast-fleeting pleasure or power.

But the life which is earnest, undying,
The fullness of life and of love,
For which every spirit is sighing,
Dwells only with Jesus above.

We are now in the land of the dying,
Around us are blight and decay,
The blossoms Youth gathered, are lying
With beauty all withered away.

The hopes which sprang up, in life's morning,
Were faded and chilled before noon,
Deceit and the world's bitter scorning
Had poisoned life's fountain so soon.

The clouds on the coffin are ringing,
We look on the pall and the bier,
And grim death forever is flinging
His shadow of pain and of fear.

But we haste to the land of the living,
And soon on its beautiful shore,
We shall drink from life's fountain upspringing,
Shall drink, and shall thirst never more.

The path may be thorny and toilsome,
The gateway be shrouded in gloom,
But through the bright portals which open,
Is life, in unvarying bloom.

[Sab. Recorder.]

THE LATTER RAIN.

This blessing is soon to be bestowed upon God's people; and there are few that realize it. The indifference that is manifested by many enlightened christians in regard to the latter rain, arises from a lack of love for the sweets that true religion affords. Those who have the light on this glorious theme, and have not a longing desire for the time of refreshing from the presence of the Lord are truly in a deplorable condition; for they cannot be perfectly right towards God and their fellow-men, while they do not long for that blessing that will put them in a position where they will be nearer God, the author of every good and perfect gift, and enable them to glorify him, in exerting a good influence on those around them.

There are those who indeed think that the latter rain is very desirable, and who speak much about it; but they do not realize what preparation they must make in order to be benefited by it. They think that what they cannot do towards preparing to go through the conflicts that are before them, the refreshing will accomplish; and they are comparatively at ease: they make no great efforts to overcome. Such, in our estimation, are no more prepared for the latter rain, than they would be if

they cared nothing about it. Their desire is a false desire, and their hope one that will not stand in the hour of temptation which shall try all those that dwell on the earth. They lack the very thing that God's people must have to be benefited by the latter rain.

There is still another class who are not well established in the truth, and who look with pleasing anticipation to the time of refreshing, with the sincere belief that the generality of those who profess christianity will largely share the blessings of the latter rain. For the benefit of such, we will make a few remarks. And we would here ask, can God consistently pour his Holy Spirit on those who love not the truth, and hate righteousness, and are the enemies of Christ's humble followers? Has God ever dealt on this wise with the children of men? Not by any means. God is said to be a kind and compassionate Father. He deals justly with all men; and he pities them as kind and wise earthly parents pity their children. Now how willing are earthly parents to give good gifts to their children? Let us see. To illustrate we will suppose a case:

A certain judicious and wealthy parent has two sons. One is very industrious and obedient, and endeavors in all things to please his father; the other is very slothful and disobedient, and cares not whether his father is pleased by his conduct, or not. One is very grateful for the gifts that his kind father bestows upon him, and makes good use of them; the other is never satisfied with the blessings with which his kind and indulgent father favors him, and spends all the gifts he receives in satisfying his evil desires, without taking any thought about the future. These two sons come to the time when their father is to manifest his indulgence and love towards them; and what course does he take? Does he treat them alike? By no means. How does he deal with them? He gives much wealth to him who has been faithful and obedient, and is disposed to make good use of the blessings he receives; and he says to his slothful and disobedient son, My son, I truly desire to promote your happiness. I have been very indulgent towards you in the past; but I cannot consistently commit to your care the amount of wealth I should, were you disposed to mend your ways and rightly spend the gifts that are imparted unto you. I will keep that portion of my wealth that I had reserved for you, and give it to your brother, or to some other one who will make good use of it, unless you reform and give good evidence that you will be benefited by receiving your portion of my property.

Thus will our kind heavenly Father deal with those who profess christianity, and are slothful and disobedient, and despise those who love God, and strive to follow the meek and lowly Jesus. He cannot pour his Holy Spirit upon them while they are in a state of rebellion; for they would not feel the necessity of amending their ways: on the contrary they would think themselves well off, remain in their sins and finally be lost. This view of the subject shows us why most of those who profess godliness are so destitute of God's Spirit; and it also shows us what spirit those are of, who, while living in sin, profess to share largely of the Spirit of God.

But, says the critic, does not God say that he will pour out his Spirit upon all flesh, that is upon his people Israel? Most certainly he does. But what is meant by Israel? Says the apostle Paul, "They are not all Israel which are of Israel. Rom. ix, 6. Thou therefore which teachest another teach-

est thou not thyself? Thou that preacheest a man should not steal dost thou steal? thou that sayest a man should not commit adultery dost thou commit adultery? For he is not a Jew which is one outwardly." But he is a Jew which is one inwardly. Chap. ii, 21, 22, 28, 29. Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. iii, 7. So we see that such only as are of faith, and honor God through righteousness, constitute the true Israel, and will be refreshed when the latter rain is poured.

But why confine the expression "all flesh" to the Israel? O, "says the objector, because the Lord speaks of my people Israel." Joel ii, 27. And besides, we know that God does not refer to those who are not christians; for surely those who do not believe in Christ cannot partake of that blessing which he reserves for those who follow him in these last days. This reasoning is good; but why not carry it out a little further? Why not say that, inasmuch as many professed christians by sinning against the light, become more guilty in the sight of God than those who have never taken the name of Christ in their lips, only those who sincerely believe in Christ and live up to the light that shines on their pathway, shall be benefited by the latter rain?

But, says one, don't you believe that God's Spirit will strive with the wicked while the latter rain is being poured on the just? Certainly we do; but in our mind there is a vast difference between God's Spirit *striving* with men, and God's Spirit being *poured* on men. God's Spirit strives with men to convince them of sin, that they may repent, forsake their evil ways, and obtain mercy; but God's Spirit will be poured on those who make a thorough preparation for the latter rain. God's Spirit has strove with men ever since the fall of our first parents; and it will continue to strive with men till the day of mercy closes; but God's Spirit will be poured on the church of God just prior to Christ's second coming. That the Spirit of God will strive mightily with the wicked, while the saints are receiving the latter rain, we freely admit; for God will cut his work short in righteousness: because a short work will the Lord make upon the earth.

The more we reflect on this subject, the more we are convinced that the idea of a universal refreshing is contrary to the teachings of the Bible. It perfectly coincides with the doctrine of the world's conversion, which is opposed both to Scripture and common sense, and has a tendency of lulling the church and world asleep.

DANIEL T. BOURDEAU.

West Enosburgh, Vt. Feb. 10th, 1859.

AN EXHORTATION.

DEAR BRETHREN SCATTERED ABROAD: I have of late been contemplating the work of the Lord as connected with the Present Truth.

Do we realize, brethren, that the message now going forth is the last message of mercy ever to be given to mortal man? and that this message will soon close forever? and that then all who are wicked will remain wicked still? and that all depends upon our faithfulness whether we are saved or lost?

We believe that we constitute the seventh church, called the Laodicean. The faithful Witness said that this church would be lukewarm and we find ourselves in just such a state; the testimony of Jesus concerning us is true. And why is this so? be-

cause we hear the plain literal truth on the Sabbath and other points of our faith, and we embrace it with good and honest hearts (at least many do) and in so doing we get the blessing of God in the outpouring of his Spirit. Then we are too apt to feel that we are rich and increased in goods and have need of nothing. At this point we become exalted in ourselves and lose our humble dependence on God, keeping up the form with but little of the Spirit, and making but little if any advance in either the knowledge or practice of godliness. Here in this halting position we become blind and poor, thinking it better with us than it really is. Thus left to make crooked paths for our feet, we shall be spued out, fall out by the way, unless we become zealous and repent.

Some give heed to the message and move on while others make some faint efforts and fall back in darkness, and finally are left to think that they have been deceived, their light having become darkness. This state some have already reached. They shut their eyes, and God leaves them to blindness like the Jews.

I believe that God intends to have us walk out on his promises by faith in the fulfillment of prophecy. What can establish us in the Present Truth but a full knowledge and practice of the same? And upon all who will be willingly ignorant of the truth and love not the truth, God will send or suffer to come, strong delusions that they may believe a lie and be damned. For they have pleasure in unrighteousness, and will not bear the chastening rod of the Lord, and repent.

We are called upon to worship God in spirit and in truth. To pray in the spirit, and to sing in the spirit, and to preach in the spirit. How can we do this unless we are entirely consecrated to God and sanctified by the truth? And can we be thus while any known sin remains on us? We think not. How important that the ministry be wholly devoted to the work of the Lord, holy, meek, godly, in all manner of conversation, devoting its whole strength to the advancement of the cause of God. The secret of success with those who labor to win souls to Christ consists in clothing the truth in plain simple language and preaching it with energy, accompanied with the Spirit of God to soften the hearts, and convict and convert the people. This was the cause of the success of the apostles and such reformers as Luther, Wesley and others. Will not this hold good with us as a people? Brethren one and all, let us be encouraged; for acting to the best of our abilities in the name of the Lord, we can be saved. Amen.

J. B. FRISBIE.

Commentaries on Revelation.

BRO. SMITH.—While reading an old tract written some forty-seven years ago, on certain portions of Revelation, by Theophilus R. Gates, entitled "Truth Advocated," I thought that many things written therein would be acceptable to the saints scattered abroad.—It is dated Dutchess County, N. Y., July 1812. Although many things which are now plain were hidden in his day, yet he has written some excellent truths by which we can discern that he had more honesty than the mass of professors. He remarks that "The Lutherans, once a pious and persecuted people on becoming numerous, and exalted by the favor of the great, established a certain system of religion, and persecuted, imprisoned, banished or put to death all that dissented from it; and the dissenters themselves, on becoming an established body, and getting power in their own hands, exercised the same things towards others that refused to worship their system of religion—and near the town of Boston in America, actually put several innocent Quakers to death." And he continues "Even to the present day, however pious, persecuted and despised, any society of people may *once have been*, let them become numerous and respected in the eyes of the world, and they immediately lose the spirit of Christ out of their hearts; and look down upon others as others once in contempt looked upon them; and whoever goes contrary to the method and order they have established, will be sure to meet with opposition from them, and be considered as bringing in some dangerous

heresy, or undermining the foundation of all religion."

Those who are now bearing the last message to a fallen world and to God's scattered children can bear witness of the truthfulness of the above remarks.—Hear him again on the subject of war and fighting, etc.

"If any one can reconcile fighting and going to law with christianity, I will truly acknowledge myself as an utter stranger to christianity, and will nevermore assert it is impossible at the same time to serve God and mammon; or pretend to say, that light and darkness have no fellowship, one with the other."

After treating upon the Beast and his Image and its worshipers in a theory peculiar to himself, he speaks as follows of the Third Angel's message—"That such a testimony will one day go forth we must believe, or else St. John saw what never will be." * * * It is also, equally true, that as yet it has never gone forth; and at the time, great afflictions and sufferings of some kind will be undergone to exercise the patience of the saints." He gives it as his opinion that at this time also the "spirits of devils working miracles" will go forth and that the greatest possible efforts will be put forth by all sectarians to keep up their existence and to oppose the truth which they will denounce as the overturning of all order, regulations and church governments. He adds—"Nor is it any wonder that hireling ministers, and system worshipers, Demetrius-like should be stirred up and raise no small stir about the way; for it is evident, not only their craft is in danger of being set at naught by this testimony, but also the great Diana of systems and forms of religion to be despised, and their magnificence destroyed; whom now almost the whole christian world worshipeth—being pointedly testified against, and declared as improper to be worshiped."

"Here is the patience of the saints; as if it were said, at this time the patience of the saints will be greatly exercised; in what manner, time only can determine; being yet future, and probably many years future. Here are they that keep the commandments of God and the faith of Jesus; as if it was said, these are they that do the will of their heavenly Father, and live according to the gospel of Jesus Christ, having no party names nor distinction among them, but in unity and love with one another, serve their Redeemer in spirit and in truth." "Whenever a more pure dispensation is brought in to the world, men every where set themselves against it, and this opposition they ever justify by representing it as some destructive heresy, or dangerous innovation."

It is worthy of note here that he makes the work of the unclean spirits and the false prophet cotemporary with the third Angel's message. He says, "Here for the first time the false prophet is mentioned;" which he says signifies the most active and influential of the different religious systems and parties who (by the influence of the spirits of devils working in their hearts) will make use of every effort, and practice every scheme which the dragon can invent, or sect or church adopt, to support their several systems and forms of worship against the testimony that is now given against them; that is, get men of eminence and power, and as many as possible in every place to espouse their cause, in order to prevent those changes which the Lord is now about to effect. And he adds, how suitable is the warning given here. "*Blessed is he that watcheth against the deceivings now practiced, and keepeth his garments*; the things he should ever have on, even for bearing, meekness, love to God and all mankind, *lest he walk naked*; that is, lest his actions show him to be entirely destitute of these things, *and they see his shame*; for shame it truly must be for a professor of religion to be so far a stranger to the grace and love of God, as to be immediately influenced by the spirit of the evil one, as many at this time will be."

He makes the white horse and his rider and the army that followed, synchronise with those that keep the commandments of God and the faith of Jesus. He says "the going forth of a horse in prophecy, always denotes the going forth of a particular dispensation,

either of judgment, mercy or truth." "And now," he writes, "commences an era of light and suffering; when the corrupt churches being about to be wholly brought down, make one general muster against Christ and his true worshipers. These things are as clear to me as a ray of light; and whoever lives at this time, will see as great opposition and spite to the true way of righteousness then set forth, from professors and sectarians generally, as there was from the Jews towards Christ and his testimony; and also like the Jews, at the very time they opposed the true way of the Lord with all their might, they will no doubt make the greatest possible show of their religion; will think they are the true church; will have a zeal for God, carrying on religion with great success; forming societies; sending missionaries to the heathen &c. &c." Truly there is reason to believe that if Bro. Gates were living in this our day his faith which he had in God's word would be turned to sight before his wondering eyes according to the hymn which we often sing.

EDWIN C. STILES.

Portland, Me.

The Two Stones.

I HAVE before me two stones, which are both perfectly alike in color; they are of the same water, clear, pure, and clean; yet there is a marked difference between them as to luster and brilliancy. One has a dazzling brightness, while the other is dull, so that the eye passes over it and derives no pleasure from the sight. What can be the reason of this difference? It is this: the one is cut in but a few facets: the other has ten times as many. These facets are produced by a very violent operation. It is requisite to cut, to smooth, and polish. Had these stones been endued with life, so as to have been capable of feeling what they underwent, the one which has received eighty facets would have thought itself very unhappy, and would have envied the fate of the other, which, having received but eight, had undergone but a tenth part of its sufferings. Nevertheless, the operation being over it is done forever; the difference between the two stones always remains strongly marked; that which has suffered but little is entirely eclipsed by the other, which alone is held on estimation and attracts attention. May not this serve to explain the saying of our Saviour, whose words have reference to eternity? "Blessed are those who mourn, for they shall be comforted,"—blessed, whether we contemplate them apart, or in comparison with those who have not passed through so many trials. Oh! that we were always able to cast ourselves into his arms like little children; to draw near to him, like young lambs, and ever to ask of him patience, resignation, an entire surrender to his will, faith, trust, and heartfelt obedience to the commands which he gives to those who are willing to be his disciples. "The Lord will wipe away tears from off all faces." —Oberlin.

Lending to the Lord.

A POOR man, some of whose family were sick, lived near Deacon Murray, referred to in the tract "Worth of a Dollar," and occasionally called at his house for a supply of milk. One morning he came while the family were at breakfast. Mrs. Murray rose to wait upon him, but the deacon said to her, "Wait till after breakfast." She did so, and meanwhile the deacon made some inquiries of the man about his family and circumstances.

After family worship, the deacon invited him to go out to the barn with him. When they got into the yard, the deacon, pointing to one of the cows, exclaimed, "There, take that cow, and drive her home." The man thanked him heartily for the cow, and started for home; but the deacon was observed to stand in the attitude of deep thought until the man had gone some rods. He then looked up, and called out, "Hey, bring that cow back." The man looked around, and the deacon added, "Let the cow come back, and you come back too." He did so: and when he came back into the yard again, the deacon said, "There, now, take your pick out of the cows; I a'n't agoing to lend to the Lord the poorest cow I've got."—Sel.

Authority for changing the Sabbath.

"*Ques.* WHAT are the days which the Church commands to be kept holy? *A.* 1st, The Sunday or the Lord's day, which we observe by apostolical tradition, instead of the Sabbath. 2dly, The feasts of our Lord's Nativity, or Christmas-day; his Circumcision, or New-Year's day; the Epiphany, or Twelfth-day, Easter-day, or the day of our Lord's Resurrection, with the Monday following, the day of our Lord's Ascension; Whit-Sunday, or the day of the coming of the Holy Ghost, with the Monday following; Trinity Sunday; Corpus Christi, or the feasts of the blessed Sacrament. 3dly, We keep the days of the Annunciation, and Assumption of the blessed Virgin Mary. 4thly, We observe the feast of All-saints; of St. John Baptist; of the holy Apostles, St. Peter and St. Paul. 5thly, In this kingdom we keep the feast of St. Patrick, our principal patron.

Q. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath which was the Saturday? *A.* We have for it the authority of the Catholic Church, and apostolic tradition.

Q. Does the Scripture any where command the Sunday to be kept for the Sabbath? *A.* The Scripture commands us to hear the Church, [Matt. xiii, 17; Luke x, 16,] and to hold fast the traditions of the apostles. 2 Thess. ii, 15. But the Scripture does not in particular mention this change of the Sabbath. John speaks of the Lord's day; [Rev. i, 10,] but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts xx, 7. And Paul [1 Cor. xvi, 2,] orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly, the best authority we have for this, is the testimony and ordinance of the church. And therefore those who pretend to be so religious of the Sunday whilst they take no notice of other festivals ordained by the same Church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the Church.—*Cath. Christian Instructed*, pp. 209, 210, 211.

A Challenge.

I say, then, that I am a Catholic, by the grace of God, because I was led to see that some other authority besides the Bible and the Bible only, was necessary in order to prove many of the very points which all Protestants admit to be essential to Christianity. Protestants deny this, and declare that nothing is necessary to be believed but what can be proved from the Bible and the Bible only—namely, from plain texts of Scripture. The whole question is, therefore, reduced into a nutshell; in proof or disproof of this, lies the proof or disproof of Protestantism. I do, therefore, solemnly challenge the Protestants of Ireland, to prove by plain texts of Scripture the questions concerning the obligation of the Christian Sabbath. 1. That Christians may work on Saturday, the old seventh day. 2. That they are bound to keep holy the first day; namely, Sunday. 3. That they are not bound to keep holy the seventh day also.—*Extract from W. Lockhart, late B. A. of Oxford. Toronto [Catholic] Mirror*

Recognition of Each Other by the Blessed.

We might presume that such would be the case, from the light of nature.

It is fairly presumable that we shall know as much in the next world as we know in this, and consequently that we shall not meet as perfect strangers there, those with whom we have here walked in fellowship and friendship.

What, however, reason makes probable, revelation makes certain.—That shows us Peter, James, and John on the Mount of Transfiguration, and apprizes us of the fact that they recognized Moses

and Elias who also were there; for Peter made particular mention of them when he said to Christ—"Let us make here three tabernacles, one for thee, one for Moses, and one for Elias." If these disciples thus knew Moses and Elias, called them by name, it is strange indeed if Moses and Elias did not know each other, and were first introduced to each other by these words of Peter. But if they did know each other, then do the redeemed know each other, and those who have been their intimate friends here, on earth. * * *

The Apostle Paul writing to those persons converted under his ministry (1 Thess. ii, 19, 20,) says: "What is our hope, or joy, or crown of rejoicing? Are not even ye at the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy." What is the meaning of this, except that those whom the apostle had been made the instrument of leading unto Christ, would be a source of happiness to him when they unitedly came to the heavenly mansions?—when the Lord Jesus should again appear to take them to himself? But how could this be, if he could not distinguish them from others in that world of light? How could he "glorify God on their behalf," if he knew not who they were? "Many," we are told, "shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God." Is it supposable that Isaac and Jacob will not know Abraham, or that those who are privileged with a seat at that marriage-supper of the Lamb, will not know that the venerable patriarch is there, or who he is?

At the death of his child, David consoled himself at the thought—"I shall go to him, but he shall not return to me." The consolation however arising from this source would be small indeed, if when David regained his lost child in the future state, he could not recognize him.—*Sel.*

Funds.

A Missionary speaking of his hopes of the recent revival in this country says in regard to funds necessary to the propagation of the gospel:

We are not directed to pray for funds, because if a man (or woman) is converted he brings all his resources into the church, as a thing of course. His property is redeemed from the service of the devil as well as his soul. One belongs to the church as much as the other. God will not accept the heart that keeps back part of the price. I say, we are not commanded to pray for funds, but for laborers. We have funds as a thing of course, if we have laborers. The church which will send her sons and daughters will send her money.

I say again the third time, and always, we want men and women as laborers in the world-wide field.

[*Am. Missionary.*]

Good and Evil.

A REAL debt of gratitude—that is, one founded on a disinterested act of kindness—cannot be canceled by any subsequent act of unkindness on the part of our benefactor. If the favor be of a pecuniary nature, we may, indeed, by returning an equal or greater sum, balance the moneyed part, but we cannot liquidate the kind motive by setting against it any number of unkind ones. For an after injury can no more undo a previous kindness than we prevent in the future what has happened in the past. So neither can a good act undo an evil one; a fearful truth! For good and evil have a moral life which nothing in time can extinguish. The instant they exist, they start for eternity. How then can a man who has once sinned, and has not of himself cleansed his soul, be fit for heaven where no sin can enter? I seek not to enter into the mystery of the Atonement, which even the angels sought to comprehend but could not, but I feel its truth in an unutterable conviction, and that without it all flesh must perish.—*Washington Allston.*

THE REBELLIOUS SINNER.—What rebel under proclamation of mercy stands out, when he knows he shall be brought in by the hand of justice? Yet how many refractory sinners, with those invited

guests in the gospel, deride the messengers of peace, until they are slain by the men of war. Indeed, hast thou council, wisdom and strength for the battle—could thy heart endure, or thy hands be strong in the day that God shall deal with thee, this were much: or could the gods whom thou servest deliver thee out of the hands of Christ, this were more: but alas! thou must some day be brought under his legal power, either in favor or fury, either in the praise of his glory, or to the magnifying of justice.

If thou hate his throne, thou shalt be made his footstool; if thou wilt not have him to be thy head, thou shalt be trodden under his feet; if he be not thy Jesus, he will be thy Judge. In a word, if thou wilt not touch the golden scepter of his mercy, thou shalt be crushed with the rod of his justice. As for these mine enemies, that would not that I should reign over them, bring them hither, and slay them before me. Therefore now sit down, and see thy weakness, and while the King is yet a great way off, send out the ambassadors of thy prayers, and acquaint thyself now with God, and be at peace. For my part, I had rather come in a favorite, than be brought in a traitor.—*Sel.*

Gems of Piety.

[*BRO. SMITH:* Here are a few gems of piety from the select writings of John Mason A. M. They are for the *Review* if you think best.] A good man is so far acquainted with the corruption of his own heart that instead of condemning others he is apt to account them better than himself. A true christian lives like a saint and begs like a sinner. One that is sincere hates sin in himself and laments it in others. Want of sorrow for sin more argues want of love to Christ than sin itself. An humble confession for sins brings shame to ourselves but glory to God. Be much in humiliation and confession. Believer remember there may be true grace where there is no comfort.

By affliction God separates sin which he hates from the soul which he loves. Confession of sins should come like water from a spring that runs freely and not like water from a still that is forced by the fire of affliction. God takes it unkindly when we give too much for any outward thing; because it is a sign we fetch not that comfort from him which we should.

PREMATURE DECISION.—I have been into the studio of a printer.—He had an unfinished sketch in hand. Did I judge of his merits as an artist by that unfinished sketch? No. To have done so would have been quite unfair, and he might have properly complained that I did him injustice. Wait, he would have said, "till the piece is completed, till I have exhausted upon it all my skill—till it has received the last touch of my pencil."

Thus God tells us relative to His works—"to judge nothing before the time." And yet we act very differently. We pass sentence upon his proceedings while yet they are in a state of progression. Wait till His designs are accomplished. Wait till his plans are fully executed. Wait till the restitution of all things. Wait till God has done—till the divine limner has finished; and then the production of infinite wisdom and benevolence will speak for itself.—*Sel.*

A JUDICIOUS writer observes:—What a declension in christian charity is discernable amongst the votaries of religion; what quarrelling, animosity, back-biting hypocrisy and degeneracy. This is the efficient cause why the world is crowded with deists whom I pity from my heart; for having no spiritual senses to discern the things of God, they can no more see the consistency, excellency and utility of the gospel of Christ, than an infant can read Latin; and they look, therefore to the professors of religion, to prove by their conduct, that there is a reality in it. What is the consequence of their investigation? They see such a contrast between practice and profession, that they condemn the whole as fabulous, and plunge into one horrid labyrinth of deism, and thus stumble over them into hell.—*Sel.*

Nevertheless the patience of God invites the wicked to repentance, just as the chastisement of God urges the righteous to patience

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, MARCH 3, 1859.

OBJECTIONS TO THE BIBLE

WE are often called upon to explain or harmonize portions of Scripture, where there at first sight appears to be a discrepancy, which infidel scrutiny has searched out and persists in distorting into an objection against the holy book. We hear such objections more and more frequently urged, as the mechanical arguments of infidels are gaining from day to day a wider circulation among the people. Some of the charges which the carnal heart frames against the Bible and the God of the Bible, are of course too puerile to deserve notice; but some may seem to demand an answer.

An objection as commonly urged perhaps as any other, is said to be found in the following texts, of which a correspondent has asked an explanation. If we shall be able to shed any light upon them, it may be a help to others as well as to our correspondent. The texts are the following: Gen. vi. 6; Num. xxiii, 19; 1 Sam. xv, 11, 29; 2 Sam. xxiv, 16; Joel ii, 13; Mal. iii, 6, and Jas. i, 17. These texts represent God as repenting that he had made man on the earth, repenting that he had set up Saul as king, &c., and yet they declare immutability to be one of the divine attributes; for "God is not a man that he should lie, neither the son of man that he should repent."

The objection proceeds on the supposition that the term repent has the same signification in every instance; and that when under certain circumstances and in reference to some objects he is represented as repenting, and again under other circumstances and in reference to different objects it is said that he does not repent, there must necessarily be a contradiction. This point however stands in need of proof as we shall see.

A sufficient answer to this objection, and to all others of its kind, is found in the fact, which all must admit, that a divine revelation to man, is at times, and must necessarily be, accommodated to the modes of human thought and expression. But we will look at the matter still further. God has laid down an invariable rule by which he acts in reference to mankind. It is that whenever he has spoken to do evil concerning a people on account of their wickedness, if they turn from their wickedness he will turn from the evil he thought to do to them; and, vice versa, whenever his word has gone forth to do them good on account of their righteousness, if they fall from their righteousness and do evil in his sight, he will withhold from them the good which he had purposed to bestow. See Jer. xviii, 7-10.

From this rule we learn the unalterable purpose of God to punish the wicked and reward the good. Otherwise than this he could not act, and yet maintain his character of justice and mercy. In the light of this fact let us look at the inhabitants of the antediluvian world. They had hopelessly departed from God, they had resisted his Spirit, the earth was filled with violence and corruption. God, in language accommodated to human thoughts and modes of expression, wishes to declare his abhorrence to sin, and his regret at the depraved state of the world; for he had no pleasure in sin, nor in the death of the sinner. We ask then, how could he better have done this, than in the language used: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." And more than all this, in the fact that God swept away that godless race, we find the strongest argument for his immutability. Rather than suffer his holy law to be transgressed with impunity, such is his unchanging counsel and determination, he swept the whole race from the earth by one fell catastrophe, excepting only eight righteous persons, when it had become incurably polluted and defiled. Then Gen. vi, 6, instead of showing any changeableness in the divine character, is simply an expression to show how he regarded the world as it then existed.

Numbers xxiii, 19, involves a different principle al-

together; namely, a change of purpose. Balak had sent for Balaam to curse Israel. Balaam declared that he must speak the words that the Lord should put in his mouth. The Lord changed his cursing into a blessing. Why? Because it is contrary to his immutable character and purpose, according to his rule in Jer. xviii, to curse those who maintain a character upon which he has pronounced approval; therefore he said, "God is not man that he should lie; nor the son of man that he should repent;" or change his purpose.

1 Sam. xv, 11, is a parallel case with Gen. vi, 6. Verse 29 is parallel with Num. xxiii, 19. In 2 Sam. xxiv, 16, we learn that repentance turned away the evil, just as God had promised in Jer. xviii. Joel ii, 13, is in accordance with the same principle. Mal. iii, 6, and Jas. i, 17, contain declarations of God's immutability; and there is not a particle of testimony in the passages before noticed which conflicts in the least degree with these declarations.

REPORT FROM BRO. COTTRELL.

DEAR BRO. SMITH: Since my last report I have been laboring in Chemung Co., in Catlin, Elmira, Cayuta and Erin.

The little church at Catlin are striving to hold fast and press forward, and I think some growth in grace is apparent. The Lord encourages them with some tokens of his favor. Some here are still interested in the truth—are reading and examining. I hope they will not delay obedience till the Spirit of truth shall leave them to their doubts, and to the darkness that the enemy always brings upon those that are too slow to believe the truth, and to do the clearly revealed will of God.

At Elmira I found the two brethren Laughhead and their families striving to keep the Commandments, and to hold fast the Faith of Jesus. Their zeal of labor was manifested in obtaining and furnishing a place for meetings, so that their neighbors might have an opportunity to hear the saving truths of this last message. An unfurnished lecture-room in one of the public schools was obtained, which, by supplying with seats, lamps and fuel, made a convenient place for meeting. I preached eight times here. The first evenings, some of the youth and children of these last days annoyed and disturbed the meetings, but they were soon made to understand their duty by those that came in to hear, one man in particular taking a decided stand to maintain order. Though this was done disinterestedly, yet I think he became interested in the truths we preach, before the close of our meetings. Indeed, there was considerable interest with the few that attended steadily during the meetings, and one decided to keep the Sabbath of the Lord. This was a widow that had been interested in the Advent messages years in the past. The Lord helped her to fulfill her good resolution, and cause her to enjoy the blessedness of keeping his commandments, and finally give her a right to the tree of life.

The brethren at Elmira introduced me into a new field of labor in Cayuta, and from this place I was invited into an adjoining neighborhood in Erin. This is a new field of labor in respect to all the Advent messages, and I can but hope that there are jewels here that will be gathered by the Third Message. I preached five times in this vicinity, and Bro. J. A. Laughhead once. Quite a number here confess the Sabbath truth, as they do in every place where any can be found that are not bound by custom, creeds and prejudice. May they feel the necessity of acting on what light they see, and of discharging the responsibilities of those that know their Master's will. The Lord requires us all to let our light shine. I hope these dear friends will realize it. I remember with gratitude the kind reception I met with them, and still bear their interests to the throne of grace. And I hope that in the providence of God I may be permitted to visit them again.

I feel like spending all the feeble energies with which God has endowed me, in this blessed and glorious cause; like having all on board this homeward-

bound ship. By the grace of God, worldly adversity shall not move me. Eternal salvation is offered to all that have ears to hear, and hearts to obey. The poor have the gospel preached to them; and they can be rich in faith, and heirs of an inheritance that none can take from them.

I thank the Lord, and his dear children that have so liberally supplied my wants; and I hope that I may so labor that their labors of love may not be lost; but that we may together obtain a great reward in heaven.

R. F. C.

Mill Grove, N. Y., Feb. 21st, 1859.

UNITY OF THE REMNANT CHURCH.

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. lii, 8.

This is a prophecy of gospel times, and not only so, it has its application just at the close of the gospel dispensation. The preceding verse reads, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" The following verses read, "Break forth into joy, sing together ye waste places in Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

The time referred to in the text, when the Lord shall bring again Zion, does not refer to any gathering to the earthly, typical Zion or Jerusalem either past or future, but to the heavenly. It is the Zion or Jerusalem of the gospel dispensation—the mother and future home of the Christians. Paul says, "But Jerusalem which is above is free, which is the mother of us all. Gal. iv, 26. When this gathering to Zion shall take place, it can truly be said, He hath redeemed Jerusalem. The citizens of Zion will no longer be waiting for the adoption, to wit, the redemption of our body. Then will they, "break forth into joy," and it will be no temporary, but eternal joy. Sorrow and mourning will forever be ended, and all tears will be wiped from their eyes. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. li, 11. See also chap. xxxv, 10.

This gathering, bringing again, or building up of Zion, will take place at the second coming of Christ. "When the Lord shall build up Zion, he shall appear in his glory." Ps. cii, 16. The Lord has once appeared upon earth, but in his humiliation. He is to appear again in the clouds of heaven with power and great glory. This second coming is distinguished as the "glorious appearing of the great God," or rather the appearing of the glory of the great God and of our Saviour Jesus Christ; for Jesus is to come in the glory of the Father, in his own glory, and that of all the holy angels. Then he will send forth his angels and gather all the inhabitants of Zion, and they will come home to their mother above with songs and everlasting joy. This fixes the time when the Lord's watchmen shall see eye to eye. When Jesus comes he will find his people one; for if the watchmen are united, the people will be.

A watchman, literally, is one whose duty it is to act as sentinel—to watch and guard the city, and to give the alarm in case of danger, such as the approach of an invading enemy. The term is used figuratively in the Scriptures to denote one who has the oversight of the church and the watch-care of souls. The elders of the church are the watchmen of the spiritual house or city, or the shepherds of the flock of God. They are to take the oversight and feed the flock over which the Holy Spirit has made them overseers; and if faithful, when the chief Shepherd shall appear, they will receive a crown of glory that fadeth not away. The duties of the watchman of the city, and of the

shepherd of the flock, are similar; therefore, in their figurative use, the terms signify the same thing, and are used interchangeably in the Scriptures, as we shall see.

Ezekiel the prophet was one of the watchmen of God's ancient Israel. The word of the Lord came to him, saying, "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity: but thou has delivered thy soul." Eze. xxxiii, 1-9.

The faithful watchmen then must, as an important part of their duty, give the alarm in case of approaching danger. And when the time comes for the fulfillment of a prophetic message or announcement, their voices should be raised to swell the note of warning. As an example of prophetic message, take the following from the prophet Joel. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Chap. ii, 1. When that great and terrible day of the Lord is at hand, the alarm must, and will, be sounded. And blessed are those watchmen who join their voices in the cry. The time has come for this prophecy to be fulfilled, for the signs of the day of the Lord at hand are fulfilled. And besides this, the alarm here prophesied of is being sounded, and this of itself is a sign; for when the alarm is sounded the day of the Lord is nigh at hand. And I feel like testifying to all that read these lines that the sword is coming. The day of the Lord is at hand, prepare for the battle! I want to deliver my soul from the blood of all. I see the sword coming, therefore I engage in blowing the trumpet of alarm. The alarm will be heard, it will not cease till probationary time is closed. True watchmen have always had a voice of warning for the people; while the false have ever cried, Peace and safety.

But the watchman is not left to manufacture his word of warning; but the Word says, "Thou shalt hear the word at my mouth, and warn them from me." Ezekiel had the word of the Lord revealed directly to him by the gift of prophecy. But those to whom this gift is not given still have the written word; and it is their duty to heed Paul's dying charge to Timothy, viz., "Preach the word." 2 Tim. iv, 2. This solemn charge was given in view of the facts, that in the last days perilous times should come, that God had given his written word—From a child thou hast known the holy Scriptures—and that this written word is profitable for doctrine, for reproof, for correction, for instruction in righteousness; and able to thoroughly furnish the man of God to all good works. Said he, "I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own

lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Here is an additional reason given for preaching the word. There will be heaps of teachers in the last days; but they will be teachers of fables. There is a great abundance of teachers at the present time. Go into a little village, and you will find from two to half a dozen houses of worship, the smallest of which perhaps would accommodate all the regular attendants on public worship in the place. But each sect in the place must have its place of worship, and its separate teacher. If there was one teacher that preached the word, and all the worshipers believed and practiced it, no more would be needed. But as it is, there is a heap of them. Now it is quite extensively acknowledged at the present time that we are in the last days of this dispensation. If this is a fact, we are in a time of great apostacy with professors of religion—those that have the form of godliness—and the heaps of teachers that abound, are teachers of fables.

Another part of the watchmen's duty is to tell the time of night. They are expected to be awake, and consequently prepared to give a correct answer to any one who inquires the hour. This present world, since sin entered with all its woes, is well compared to a long dark night, which can end only with the coming of Christ and the resurrection and deliverance of the saints. All Christians have a deep interest in the approach of that glad morning, and have a chartered right to ask, "Watchman, what of the night?" Watchman, what of the night?" for the Lord has said, "If ye will inquire, inquire ye." Isa. xxi, 11, 12. Now suppose you make this inquiry of a professed watchman, and his reply is, "Christ may come to-morrow or next year, or he may not come in a hundred, or thousand, or ten thousands of years." You may know that he has been asleep upon his post. If you can find a true watchman, at the present day, after so many signs and predictions have been fulfilled, his ready response to this inquiry will be, "The morning cometh, and also the night"—the morning of deliverance and everlasting joy to the saints of God, and the long night of darkness and death to the wicked—the coming of the Lord is near, even at the doors."

Those who know nothing concerning those prophetic periods of the word of God, which show our nearness to the end, and which have already been fulfilled, are classed in prophecy with "the wicked," and not with "the wise." Dan. xii, 9, 10. Speaking of those prophetic periods which were "closed up and sealed till the time of the end," and which were consequently to be opened and unsealed at that time, the angel said, "But the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Understand what? Understand their whereabouts in the course of time, by the unsealing of those prophetic periods. When? In the time of the end. This shows conclusively that all of God's people—the wise in contrast to all the wicked—will, in the time of the end, be brought into unity of faith. *The wise shall understand.* They cannot be said truly to understand, unless they have a correct understanding. And if they have a correct understanding, they must, of necessity, understand the matter exactly alike. This shows that the wise, in the last days, will be brought into unity of faith and expectation. But who are the wise in God's account? The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments. Ps. cxi, 10. Those who are willing to keep the commandments of God will understand, will see eye to eye; but the transgressors, the wicked, will do wickedly, and none of them shall understand. As in the days of Noah, they knew not till the flood came, so these will not understand till the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, in the pouring out of the seven last plagues. O Lord! gather not my soul with the wicked; but let me have a part with the commandment-keepers.

The Lord's watchmen will see eye to eye in the last days. But the prophets predict another class of watchmen to exist at the same time, and doubtless they will constitute a numerous class; for they exist in the same period in which Paul says, They shall heap to themselves teachers. They are spoken of in Isa. lvi. Any one can see by reading this chapter and comparing it with other scriptures, that it is a prophecy of the last days of the gospel age. In verse 1 the Lord says, My salvation is near to come, and my righteousness to be revealed. The Lord brings salvation to his people, and reveals his righteous judgments against the ungodly, at the time when Jesus appears a second time without sin, unto salvation—not to offer a sin-offering, but to save those whose sins have been blotted out, through the efficacy of that blood that was shed on Calvary. Heb. x, 28. He then pronounces a blessing upon those that turn and "lay hold" on the Sabbath in these last days, and in verse 9 bids the beasts to the supper of the great God. "All ye beasts of the field, come to devour, yea, all ye beasts in the forest." By comparing this with the description of the battle of the great day, recorded in Rev. xix, it will be seen that it has its application at the time when the slain of the Lord will lie unburied upon the earth, and be food for the beasts of the field and the fowls of heaven. Here the Lord introduces the class of watchmen to which I referred. *"His watchmen are blind."* It is at the very time when the Lord's watchmen will see eye to eye; but these do not see at all. How secure that city the watchmen of which are blind! Citizens that have eyes would not trust themselves in their care. But the blind will undertake to lead the blind, and both will fall into the ditch. "They are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." It is a poor watchdog that cannot so much as bark when the thief comes. "Yea, they are greedy dogs which can never have enough"—their salary is never high enough—"and they are shepherds that cannot understand." Here the term shepherds is substituted for watchmen. The angel said to Daniel, "None of the wicked shall understand, but the wise shall understand." "They all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink." For the sake of gain, we will join hand in hand with the world. They are lovers of pleasure, and the only way to get them to hand over the needful is to get up a donation party. "And to-morrow shall be as this day, and much more abundant." Do not heed the warning of coming wrath; to-morrow shall be like this day, only better. "There is a good time coming." The world is about to be converted. Thus they preach smooth things to please itching ears, saying, Peace and safety, when sudden destruction is about to burst upon them, and they shall not escape.

These shepherds are also mentioned in Jer. xxv, and here also they are introduced in connection with the battle in the day of the Lord. By reading this chapter, commencing at verse 15, it will be seen that it speaks of a day of wrath, such as the earth has never seen, when all nations will certainly drink of the wine-cup of Jehovah's fury—the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. See Rev. xiv, 9, 10. In verse 29 he says, "For lo, I begin to bring evil on the city which is called by my name, and shall ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." The Lord began to bring evil upon Jerusalem, when they had rejected Christ in his first advent; and people in these times think that it was well enough for those wicked, rebellious and unbelieving Jews to suffer the wrath that came upon them. But it is thought that the Christian world is so much better now that they will escape. But not so. The evil that came upon them is but a faint shadow of that which is coming upon the nations, when the Lord shall call for a sword upon all the inhabitants of the earth. The sword is

coming; and if the Lord has any faithful watchmen, they should blow the trumpet, and warn the people. Where are the watchmen? What an awful responsibility is resting upon them! The Lord is about to "give a shout, as they that tread the grapes, against all the inhabitants of the earth"—the wine-press of his wrath is about to be trodden when blood will flow to the horses' bridles. "For thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Verses 32, 33. In that awful day the faithful watchmen, that blew the trumpet and warned the people, will have delivered their souls. But what now concerning the blind watchmen—the shepherds that cannot understand? "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and your dispersions are accomplished: and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard; for the Lord hath spoiled their pasture." Alas! what a day is just before us! And when the people shall discover, too late, that they have been trusting to blind guides—leaning upon a broken reed—how will their curses and reproaches be heaped upon those false shepherds, who, professing to know the truth, quieted their consciences with the siren song of peace and safety, when sudden destruction was impending over their heads! They appeared, indeed, like "pleasant vessels"—whited sepulchres that appear beautiful to men—but when they fall they will be broken, like any vessel of coarser material, and their filthy contents will be exposed. The blood of the souls they have lured down to the gates of death, will be required at their hands, and they must drink the cup of fury to the very dregs! Oh, awful thought! But the great mass of the popular shepherds, all around us, must share this fate.

(Concluded next week.) R. F. C.

Letters.

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

From Bro. Jones.

BRO. SMITH: It has been about a year since I was persuaded by my sister to go seven miles to hear Bro. Sanborn lecture on the great Bible subjects that concern us at the present time. My mind was somewhat prejudiced against the doctrines which I heard he was teaching the people. Still I thought it would not do me any hurt to go and hear for myself. The first lecture that I heard opened the Scriptures to my understanding, and I was enabled to see harmony and consistency in the interpretation that he gave them. Still I was determined not to be deceived. I continued to attend when circumstances would admit, and also investigated for myself as well as I could. I did not forget to ask God to assist me to lay aside all prejudice and sectarian feelings, if any I might have, and learn the true meaning of that sacred volume of truth.

When Bro. Sanborn came to Avon I had an opportunity of attending a series of meetings here, and of hearing the truth proclaimed to the people. It met with much opposition, especially by those who profess to take the Bible as their chart, but yet dare to trample some of its laws under their feet. May God yet enable them to see their danger.

We are very thankful that we ever had the privilege of hearing the present truth, and that some twelve or fifteen have embraced it in Avon. Amid opposition, and the scoffs of a wicked world, trials without and within, let this be our motto, Onward! By the help of God let us overcome. We must be holy. Without holiness no man shall see the Lord. We live in perilous times. The world is all confusion. Thousands are deceiving and being

deceived. The cry is abroad in the land, Lo here! and lo there! is Christ. Everything indicates that these are the last days.

Brethren and sisters, let us contend for the faith that was delivered to the saints. It is heart-cheering to hear from the lonely ones that are pressing towards Mt. Zion through storm and tide, patiently enduring all things for Jesus' sake. Go on! The victory is yours if you are only faithful.

O that God would send more laborers into the vineyard. The people in different parts of the country are calling for light.

The Bible seems to us like a new book since the scales have fallen from our eyes. The *Review* is prized highly by all that have embraced the message. Many of us feel that we could not do without it. We love to hear from the brethren and sisters often.

Yours striving for the kingdom.

ORVILLE JONES.

Avon, Wis., Feb., 1858.

From Sister Hill.

DEAR BRETHREN AND SISTERS: I trust that I am on my way with you to Mt. Zion, and by the help of God I am determined to endure to the end. It has been about one year since I commenced keeping the Sabbath of the Lord. I feel to thank God for the light he has bestowed upon me in understanding the present truth. Truly it was meat in due season, for I was well nigh sinking in unbelief. There was so much confusion in the church that I felt there was something wrong; and when Bible truth came I saw where I was. I truly feel to thank God that he gave me a willing mind to receive it, for great peace have they that do his Commandments, and have the Faith of Jesus. Although many trials and temptations beset my pathway at every step, yet I am not discouraged. I am alone in this place with my children in keeping the Sabbath, yet not alone, for God is with us. We meet every Sabbath for prayer-meeting, and the Lord meets with us to bless and strengthen. Some others started with us, but the path was too straight and they have gone back. I feel determined to stand fast in the liberty wherewith Christ has made me free. Eternal life is worth striving for. This world is not my home; it has no charms for me. I am striving for a city that is out of sight, but is soon to be revealed.

I am made to rejoice when I read the cheering testimonies of brethren and sisters scattered abroad through the land. The *Review* is truly a welcome visitor to myself and family. It is nearly all the preaching we have. O let us who profess to love the appearing of our Lord be faithful, having our conversation godly, watching and praying so much the more as we see the day approaching, that we may be gathered with the little flock into the kingdom of our Lord and his Christ. Pray for me and mine that we may all meet in our Father's house.

MARY JANE HILL.

Hillsborough, Wis.

From Bro. Warner.

BRO. SMITH: I herein enclose to you one dollar to pay for my paper; i. e., the present volume, of which I have received No. 11, and do find them more and more interesting to me, but cannot prevail on any of my very numerous acquaintances to read them, or give them even a partial examination, after perceiving that they teach the keeping of the Sabbath of the Lord our God; and I am esteemed by some to be a very odd and stubborn man, and by the so-called orthodox, a Jewish believer, and, say they, You think to be saved by deeds of the law, and have fallen from grace; but blessed be the name of the Lord, I see and feel, in some measure, that I am in Jesus, the only ark of safety, and humbly hope to be with him at his coming, in person. Yes, in very flesh and bones as he was after his resurrection, and as he was when he ascended. Notwithstanding at times I feel myself a very great and very old sinner, and do almost think that it cannot be that my sins are all forgiven and may be blotted out; a humble look to Je-

sus, a supplicating look, prayer, desire, or view in faith, brings to me a blessed and renewed hope of eternal life at the coming of the Lord, and the resurrection of the just—made so in the blood of the Lamb. I send my brotherly love to all who are in Jesus in very truth, and I remain theirs, and yours, in the truest bonds of friendship, and I trust also in the love of Jesus.

PROVIDENCE, R. I., Feb., 1859.

P. S. If any of the brethren are traveling this way, and more especially those in the ministry, I should be gratified to have them call at No. 203, on Friendship street.

S. W.

From Sister Elmer.

BRO. SMITH: I feel a strong desire to follow on to know the Lord, whom to know aright is life eternal. The Third Angel's Message is all to me; and though I have learned by experience it is through much tribulation that I must enter the kingdom of heaven, yet I greatly desire to be of those who by faith and patience inherit the promises. Though the way may be rough, and Satan tries every means he can to destroy us, yet, blessed be God, his grace is sufficient for all those who put their trust in him; and we are more than conquerors through him that loved us, and washed us from our sins in his own blood. I want to be wholly consecrated to him who has done so much for me. Shall we not give all for his sake? Yes, we must if we would reign with him. I have felt greatly strengthened of late, while bowed before the Lord in prayer.

I want my whole being and every faculty employed in his service. Brethren and sisters, let us be encouraged to hold on a little longer. The prize is just before us. I believe those that rise now will fall no more. Glorious thought! Blessed assurance! If God is on our side we need not fear. We shall be protected here, and shall soon with all the ransomed millions, meet on the other shore.

Yours in the blessed hope.

SUSAN ELMER.

Ashfield, Mass., Feb. 1849.

From Bro. Kenyon.

BRO. SMITH: The truth is still precious to me. It is more than my meat or drink to do my Master's will. My heart is encouraged when I see the signs fulfilling which portend that Jesus' coming is near at hand. How important it is that we as a people, professing faith in Jesus Christ, take heed to all the requirements of God, to make our calling and election sure, while probation is still lengthened out, while our High Priest intercedes in our behalf.

It is evident that we are in, or near, the time when God's people are to be mightily shaken. We see some that once bid fair to endure the trials in the way, and go through to the mount Zion, turning away from the faith, and being turned unto fables. But the word of the Lord says, He that endureth to the end the same shall be saved. This is enough to encourage the faithful pilgrim on his way. Though Satan may assail us, and bring all his forces to bear against us, we have nothing to fear, for the Lord has promised that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

We find many promises in the precious Bible for our encouragement. Though we may be tempted, we have the promise that it shall not be above that we are able to bear, and that we have an High Priest, one that has been tempted in all points like as we are, and that he will succor those that are tempted. The promises of God look better to me than ever before.

My faith grows stronger and stronger as we near the coming of our Saviour. My heart rejoices even while I write. The Life-giver is coming. Soon those that sleep in Jesus will come forth, the living saints be changed and caught up to meet their Lord in the air. Blessed hope! Glorious prospects are before the remnant!

Yours striving for the kingdom.

H. M. KENYON.

Monterey, Mich.

From Sister Gray.

BRO. SMITH: I embraced the truth under the labors of Bro. Steward about two years ago; but I do regret that I have not lived more faithfully. It is a great thing to be a christian, more particularly for the youth. It seems as though they were tempted on every side by the enemy, but we have a great promise that the grace of God shall be sufficient for us. I do desire to live so that I may be permitted to enter the New Jerusalem, where there will be no more sorrow, pain nor death, and what will add most to our pleasure, Jesus will be there. I feel to say in the language of the poet,

"For Canaan I've started and on I must go,
Till all the bright glories of Eden I know.
I've made no reserve, and I'm sure I'll not lack
While onward I journey and do not draw back."

Bro. Steward left us in January last to labor in other parts of the Lord's vineyard; and he left us with his spirit bowed with grief on account of the coldness of the professed followers of Jesus. But Bro. Phelps came this way and preached to us several times, and truly it was meat in due season. Now I think there seems to be a spirit of revival among us, and I hope it will continue. The brethren all seem to be very anxious to come out of their lukewarmness, and put on the whole armor of God. Pray for us that we may as a church live more to the honor and glory of God, and that we may at last meet all the redeemed on mount Zion.

Your sister desiring to be found waiting for the Lord when he comes.
JULIA E. GRAY.
Mauston, Wis., Feb., 1859.

From Bro. Lenhart.

BRO. SMITH: For the first time I take up my pen to address to you a few lines. I thank God through Jesus Christ that I ever heard the truth of the Bible. I thank him that the scales of tradition have fallen from my eyes, and by grace divine I can see the truth as it is in Christ Jesus my Lord. There are four of us here that keep the Commandments of God and the Faith of Jesus. I am not discouraged, for I know that the means which God has provided for my journey are sufficient to carry me through if I only lawfully use them. It is the obedient and the believing that will go through; but the doubtful and unbelieving never. They distrust the promises of God. They place themselves in an attitude that God cannot impart unto them spiritual strength. May God deliver us from unbelief, and keep us by his power through faith unto salvation, is my prayer.

Morrison, Ills.

J. M. LENHART.

Extracts from Letters.

BRO. I. S. Chaffee writes from Ordino, Wis.: "Brethren and sisters, how necessary it is when we make professions, that we are just what we profess to be. If any of us are living on doctrines and have not the love of God in our hearts, our daily life will declare it to the world, and therefore we injure the cause of God. O let us see to it that we have the religion of principle, the love of God implanted in the heart by the power of the Holy Ghost, and then that it is carried out in all the acts of life. There is a fullness in Jesus, and it is for all; but if we would have it we must live for it, and have our passions all subdued by divine grace. I for one want to live the life of the righteous, follow peace with all men, and holiness without which no man shall see the Lord."

Bro. Chas. Woodman writes from North Leeds, Me.: "I have been a constant reader of the *Review* since I became interested in the present truth, and I love the doctrines it advocates, because I believe they are the doctrines of the Bible, and which when obeyed will prepare a people for the coming of the Lord. A few here are becoming interested in the truth. Four weeks ago Bro. Davis and myself went to the town of Weld, and held five meetings. But few came out to hear the truth, yet some were interested, and four decided to keep the Sabbath. Others are partially convinced of the truth of our position."

Bro. P. C. Byam writes from Ulysses, Pa.: "The cause is rising in this place, and I hope through the mercy of God I shall be enabled to rise with it. I feel the need of a full consecration of soul, body and spirit to the service of God. It is no time to be idle. We must be up and doing. Probation will soon close; the Lord will quickly come to gather his people home. Brethren and sisters, if we are not ready for that event, it is high time to set about the work. Is it not dangerous to procrastinate the day of repentance? Let us one and all begin in earnest to prepare. As for myself, I am determined, with the help of God, to go through to the kingdom. I rejoice to know that we are almost home."

Sister S. F. Pike writes from Fitchburg, Mass.: "We are nearly alone here as regards our views of the Sabbath. There are a few professed Adventists in Fitchburg, but the Third Angel's Message has never been fully preached here. Could not one of the Lord's messengers come this way? I believe there are some honest souls that might be reached if they could hear the whole truth, I have been praying that such might be the case. If any should feel it their duty to come they would be warmly welcomed by us. Bro. Bates was here and preached two discourses five years ago, and the next Fall in Springfield we heard Bro. White, since which we have heard no preaching by commandment-keepers. I feel anxious to hear more on the subject. I have heard many different views, since then: the Age-to-come and no-Sabbath views; and although for a while I was in a dark place respecting its being our duty to keep the Sabbath, I thank God it looks clear to me again. I desire to be among the true and faithful."

Sister E. M. Emerson writes from Malta Station, Ills.: "I am rejoicing to-day that I ever heard the Third Angel's Message. It is almost one year since I commenced keeping the commandments of God. Myself and companion are the only Sabbath-keepers in this place. We are surrounded by scoffers of the last days; but blessed be God that he has given us the light of his holy word, and hearts to follow its sacred teachings. We feel very lonely at times, and have a great desire to see some of the dear children of our heavenly Father. Pray for us, dear brethren and sisters, that our faith fail not."

Bro. G. W. Perry writes from Ordino, Wis., Feb., 1859: "Though I am a stranger to you, I trust I am not to the blessed Saviour, nor to the truth. I feel to praise God that he has taken me as it were from the very claws of the enemy, and placed me where I can defend the glorious cause which we profess. Though I have trials to pass through that the most of the brethren know nothing about, yet I know they work for my good."

Bro. S. G. Cottrell writes from Mill Grove, N. Y.: "The little church here I trust are growing in grace and in the knowledge of the truth. There are some that are investigating, and soon I hope will make a right decision. We feel sorry for some that have tasted the good word of God and the powers of the world to come, that have got entangled and we fear will be overcome; but there must be also heresies among us that they which are approved may be made manifest. The Lord is truly purifying to himself a peculiar people, zealous of good works; and he will cause them to pass under the rod, and bring them into the bond of the covenant, and will purge out the rebels and them that transgress against him. Truly God is good to Israel. Bless his name, he will deliver his saints in the last final struggle with the enemy."

Bro. A. H. Huntly writes from Washington, N. H.: "The cause of present truth never looked more glorious to me than at the present time. My whole being cries out after God. I want to conform more and more to his blessed will, and have my life fully hid with Christ in God. O when shall I see him as he is, be made like him, and behold his glory? I be-

lieve that the Lord is about to work in great power for his people, and I think the work is already commencing with us in this place. My nearest neighbor and his companion have embraced the Sabbath of the Lord, which makes the enemy rage some; but the Lord is able to make the wrath of man to praise him."

From Wesley's Journal.

[The following is from Wesley's Journal, Vol. VI, p. 746. Some even among us may be benefited by its perusal. GEO. WRIGHT.]

1. Be active, be diligent; avoid all laziness, sloth, indolence. Fly from every degree, every appearance of it; else you will never be more than half a christian.

2. Be cleanly. In this let the Methodists take pattern by the Quakers. Avoid all nastiness, dirt, slovenliness, both in your person, clothes, house, and all about you. Don't stink above ground. This is bad fruit of laziness; use all diligence to be clean, as one says,

"Let thy mind's sweetness have its operation
Upon thy person, clothes and habitation."

3. Whatever clothes you have, let them be whole; no rents, no tatters, no rags. These are a scandal to either man or woman; being another fruit of vile laziness. Mend your clothes, or I shall never expect you to mend your lives. Let none ever see a ragged Methodist.

6. Use no tobacco, unless prescribed by a physician. It is an uncleanly and an unwholesome self-indulgence; and the more customary it is, the more resolutely should you break off from every degree of that evil custom.

7. Use no snuff. . . . This is a silly, nasty, dirty custom. . . . But let christians be in this bondage no longer. Assert your liberty, and that all at once; nothing will be done by degrees. But just now you may break loose, through Christ strengthening you.

8. Touch no dram. It is a liquid fire. It is slow but sure poison. It saps the very springs of life. . . . I would sacredly abstain from this because the evil is so general; and to this, and snuff, and smoky cabins, I impute the blindness so exceeding common throughout this nation."

God was in Christ, says the Apostle, reconciling the world unto himself; that is, God was in Christ doing those things that would restore to himself the obedience and affection of every one that believed. Christ represents himself as a ransom for the soul; as laying down his life for believers. He is represented as descending from an estate of the highest felicity; taking upon him the nature of man, and humbling himself even to the death of the cross, a death of the most excruciating tortures; and thus bearing the sins of men in his own body on the tree, that through his death God might be just, and the justifier of every one that believeth in Jesus.

It was thus by a self-denial surpassing description, by a life of labors for human good, accomplished by constant personal sacrifices, and tending at every step toward the center of the vortex; he went on till finally, life closed to a crisis, by the passion in the garden, the rebuke and the buffet, and the cruel mockery of the Jews and the Romans, and then bearing his cross, faint with former agony of spirit, and his flesh quivering with recent scourging, he goes to Calvary, where the agonized sufferer for human beings cried, IT IS FINISHED, and gave up the ghost.

Such is the testimony of the Scriptures; and it may be affirmed without hesitancy, that *it would be impossible* for the human soul to exercise full faith in the testimony, that it was a guilty and needy creature, condemned by the holy law of a holy God, and that from this condition of spiritual guilt and danger, Jesus Christ suffered and died to accomplish its ransom—we say, a human being could not exercise full faith in these truths and not love the Saviour,—*Plan of Salvation*.

The Holy Spirit can find no home in the heart of a professor who loves and lives in sin.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., MARCH 3, 1859.

Answers to Correspondents.

QUERY.—Does the Greek for the words "grieve" [Eph. iv, 30] and "quench" [1 Thess. v, 19] admit of the same difference of signification as the English?

H. W. L.

Ans.—The Greek for grieve is "*lupeo*," meaning to occasion grief or sorrow. Quench is from "*sbennumi*," signifying to extinguish, quench; by metonymy, to restrain, obstruct, impede, hinder.

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QUERY.—Bro. SMITH: I noticed in the *Review* for Feb. 3, 1859, under the head "To Correspondents," on last page, the following:

"In regard to the 144,000, it is only by connection with corrupt churches that persons become defiled in a spiritual sense. But the church of God is a pure church. It is to be presented to God 'without spot or wrinkle or any such thing.' Eph. v, 27. None need be afraid of a connection with this church."

"Church of God!" "This church!" What church do you wish your readers to understand this to be? the Sabbatarian—or those who observe the ten commandment law? Will you be so kind as to answer my question in the *Review*.

T. WHEELER.

Waterbury, Vt.

Ans. We said the church of God. And our remarks were applicable to whatever class of people constitutes that church. We spoke of the church of God in the abstract, without reference to any particular body. This was definite enough, and rendered the above query uncalled-for. But if any persons should have the curiosity to know how we regard the body with which we are connected, we will leave it to them to judge whether a person, with any desire of salvation, would be likely to maintain a connection with those whom he regarded as the church of God, or with those whom he looked upon as apostates and transgressors.

E. Inman: You mistake in understanding us to endorse the view that the deliverance of the Israelites from Egypt, and accompanying events, before and after, are types to be fulfilled in the history of the church in these last days. The correspondent to whom we replied held this view, and took the position that we were now in the time corresponding to Israel's sojourn in the wilderness, and that consequently 40 years would intervene between the tenth of the seventh month, 1844, and the coming of the Lord. Our remarks were designed to show that according to his own premises, this could not be so; for the sojourn in the wilderness did not take place till after the deliverance.

Systematic Benevolence.

BRO. I. C. VAUGHAN writes from Hillsdale, Mich., that the church in that place "are acting on the Systematic-Benevolence plan, and like it much," and inquires, "What is to be done with the money at the end of the month?"

We suggest, that each church keep at least \$5.00 in the treasury to help those preachers who occasionally visit them, and labor among them. This seems necessary. A brother has just started out on a preaching tour of one hundred and twenty-five miles. He presses a team through the mud, because he had not money to pay his fare on the cars. But before leaving he was careful to borrow money to meet his traveling expenses, though he appointed to preach at the end of each tedious day's journey. Such is the scarcity of money, that our good brethren very seldom are prepared to help a messenger on his journey. Let there be a few dollars in every church treasury. Beyond this, the debt on the tent enterprise, &c., claims the proceeds of Systematic Benevolence in this State. The Tent Committee wish all remittances for the Tent sent to the *Review* Office.

JAMES WHITE.

Report of Meetings, &c.

THE brethren from the vicinity of Mt. Vernon, also Bro. Jesse Dorcas of Red Oak, and Bro. Graham of Washington Co. met with us at Iowa City on Sabbath and First-day, Feb. 13th and 14th. We had a very profitable and encouraging time. I believe there were none present who were not strengthened and encouraged to press on for the prize of our high calling. In one instance our arch enemy endeavored to gain an advantage over us, but by the grace of God was foiled. We had but one public meeting on Sunday afternoon, when Bro. Dorcas spoke to a goodly number who came together at short notice. It was nearly noon on Monday before the brethren and sisters could part and start for home.

After the Sabbath was past, the brethren met in conference and took into consideration the subject of a tent for Iowa, and the result was the conference subscribed the amount of eighty-five dollars to be paid as early as possible during the coming tent season. The subscribing brethren are as follows:

Bro. Jesse Dorcas,	\$25.00
" Samuel Everett,	5.00
" B. F. Curtis,	5.00
" Graham,	5.00
" H. E. Carver,	15.00
" R. Tyson,	10.00
" L. Adams,	5.00
" S. Adams,	15.00

The arrangements for the payment of the above are as follows: Bro. B. F. Curtis was chosen treasurer for the brethren in this vicinity. Those living at a distance will communicate directly with Elder James White, who it was understood would purchase the tent on the above conditions, i. e., that the brethren in Iowa pay their subscriptions during the tent season.

Bro. Graham was requested to present the matter to the brethren with whom he labors, and receive their free-will offerings, or pledges.

It was recommended that the brethren in this State generally should state to Bro. White about what they can do to purchase a tent for their State. Let us all do what we can, and if more means is raised than is needful to purchase a tent, the balance could be profitably used in furnishing books for the brethren who will labor with the tent.

We have sent for Bro. Hull, and as Brn. Waggoner and Hull were the first to come to Iowa with a tent, we feel a preference for them, but we pray that the Lord of the harvest will send by whom he will send.

May the Lord direct our hearts into the LOVE OF GOD, and into the patient waiting for Christ. And this is the love of God that we keep his commandments.

By request of the conference. Your brother in Christ.

HENRY E. CARVER.

Iowa City, Feb. 16th, 1859.

NOTE.—The above report is cheering; nevertheless one item in it throws on us an unexpected burden. We have never proposed to furnish a tent for Iowa on any conditions. We anxiously watch every opportunity to stand in the gap, and serve the cause when and where we can; but in order for us to procure a tent, we should have to get it on trust, (which would probably increase the cost 20 per cent.) unless some brother or brethren will let us have the use of the money till the brethren in Iowa fulfill their pledges.

The friends in Iowa are as yet few, and money extremely scarce. It would probably be next to impossible for them to immediately raise the cash for a tent. We hope they will send in their pledges immediately, and if enough be pledged to sustain the enterprise, they shall have the tent some way. We have been greatly disappointed in expected means to use in advancing the cause; but we shall still venture on, and trust in God to be sustained.

To those brethren who have money out at seven or ten per cent, we would say, here is a chance to put it out for higher and holier interest. Please let us hear from some of you.

JAMES WHITE.

WE have received by mail a quantity of the beautiful Tune and Hymn, "*Rest for the Weary*." We will send it (post paid) to those who wish it for 5 cents a sheet.

J. W.

Note from Bro. Steward.

BRO. SMITH: In the good providence of God I have another privilege of informing you that the Lord is still working in this Western country, and I trust his cause is now advancing in some degree. Praise his holy name!

T. M. STEWARD.

Portage City, Wis.

EARTHLY AND HEAVENLY HOPE.

REFLECTED on the lake I love
To see the stars of evening glow,
So tranquil in the heavens above,
So restless in the wave below.
Thus heavenly hope is all serene,
But earthly hope, how bright so'er,
Still fluctuates o'er the passing scene,
As false and fleeting as 'tis fair.

[Bishop Heber.]

The Following Works Published by H. L. Hastings are for sale at this Office. We will send them by mail, post-paid, at the Publisher's prices:

The Voice of the Church on the Coming and Kingdom of the Redeemer, or a history of the Reign of Christ on

Earth, by D. T. Taylor, edited with a preface by H. L. Hastings. 1 vol. 12 mo. pp. 420, price \$1, postage 18 cents.

The Great Controversy between God and Man. Its origin, progress and termination, by H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents, postage 10 cents.

The Fate of Infidelity; or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity, by a converted Infidel. 1 vol. 18 mo. pp. 175, cloth gilt, 25 cents.

Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought, and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents, postage 16 cents.

Pauline Theology; or the Christian Doctrine of Future Punishment as taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12 mo. pp. 84, 15 cents, postage 1 cent.

Tracts of 24 pages. Price 5 cents single copy; postage 1 cent each, or half a cent per ounce if ordered to the amount of eight ounces or upward.

Church not in Darkness; The Three Worlds; The Last Days; Plain Truths; New Heavens and Earth; Ancient Landmarks, &c.

APPOINTMENTS.

PROVIDENCE permitting there will be a two-days' meeting in Hancock, Wauashara Co., near Bro. Thurston's, to commence March 18th, 1859, at 6 o'clock, P. M.

Brn. Phelps, Sanborn and Ingraham, are especially invited to attend. It is hoped there will be a general attendance.

T. M. STEWARD.

Business Department.

Business Notes.

S. A. Bragg: You do not inform us for what purpose the \$1, is sent for F. Anderson. Does he take the *Review*, and if so where is it sent?

J. Palmiter: Your order for German tract is on file and will be filled as soon as the work is completed.

Charlotte Whetmore wishes her Instructor sent in future to McKean Co. Penn.; will she give us the town?

L. B. Abbey: The P. O. Address of R. A. S., is Millburg, Berrien Co. Mich., and that of A. E. C., Willoughby, Lake Co., Ohio.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

J. N. Andrews, Wm. Peabody, J. A. Myers, A. S. Hutchins, L. A. Sargent, W. Perrin, E. Phelps, S. A. Bragg, N. S. Brigham, A. H. Huntly, W. Hargrave, J. E. Gray, W. Morse, O. Nichols, A. Walter, I. Rathbun, J. Ingerick, E. Mugford, Wm. Lawton, R. F. Cottrell, Geo. & L. Bush, L. Lathrop, S. A. Hallock, H. Westover, S. Everett, L. Hersey, H. E. Carver, G. W. Mitchell, A. Avery, R. Bird, M. S. Avery, L. Martin, I. C. Vaughan, C. Whetmore, J. Palmiter, W. C. Corey, D. W. Johnston, R. N. Chaffee, Jno. Clarke, E. P. Wilkins, T. M. Steward, M. Slayton, I. Abbey, J. Rice, D. Daniels, S. W. Flanders, E. Lobdell, J. A. Feeler, M. Edson, L. B. Abbey, M. J. Davis.

Receipts.

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

FOR REVIEW AND HERALD.

A. C. Hudson (for L. C. Hutchins) 0.25, xiv, 1. M. Phillips 2.00, xiv, 21. O. Nichols 1.00, xvii, 1. I. Rathbun 1.00, xiii, 1. E. Kellogg 1.50, xvi, 14. Lucia Fogg 1.00, xiv, 1. R. E. Hancock 1.00, xiii, 1. E. P. Burditt 1.00, xv, 1. S. A. Bragg 2.00, xv, 13. W. Perrin 1.00, xiv, 1. J. A. Myers 1.00, xiv, 14. L. Griswold 1.00, xiv, 1. E. Mugford 3.00, xvii, 1. M. M. Richmond 1.00, xii, 1. H. L. Richmond 2.00, xvi, 1. H. L. Richmond (for D. Owen) 0.50, xii, 1. R. Reed 1.00, xiii, 4. S. W. Flanders 1.50, xiv, 1. A. Barns 1.00, xiv, 1. J. Thomas 1.00, xiv, 1. M. Slayton 1.00, xiv, 1. I. Abbey 3.00 (3 copies) xv, 1.

For POWER PRESS. J. Lobdell, \$5.00. R. Goddard, \$20.

Books and Accounts.

Books sent by mail, Feb. 1859. Wm. F. Cole Mich., 6c. N. Holloway, R. L., 54c. F. P. Lamoreaux, Mich., 15c. P. Mangin, Wis., \$1.30. S. Babcock, Pa., \$1.30. O. B. Sevey, Mich., 19c. G. S. Ray, Ills., \$4.00. J. Hiestand, Wis., \$1.00. C. Bigelow, Vt., 18c. J. Taber, Mich., 88c. H. P. Wakefield, N. H., 15c. L. Lock, O., 10c. G. W. Perry, Wis., 45c. L. M. Morton, N. Y., 13c. H. Miller, O., 19c. W. Hargrave, Wis., 1.00. J. A. Myers, O., \$1.00. J. Palmiter, N. Y., 6c. D. Daniels, Mass., 13c. T. M. Steward, Wis., 13c.

Book sales on Acct. S. Myers, Ills., \$1.50. H. Bingham, Vt., \$4.00. E. L. Barr, Mass., \$15.35. J. Naramore, N. Y., \$9.00. Wm. Lawton, N. Y., \$2.20. A. C. Hudson, Mich., 38c.

Received on Acct. I. C. Vaughan, 57c. M. E. Cornell, \$2.00. J. B. Frisbie, 3.00. T. M. Steward \$7.00. Wm. Peabody, \$4.00. H. Bingham, \$2.00.