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"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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Battle Creek, Mich.

WORK AND REST.

WHAT have I yet to do?
Day weareth on—
Flowers that, opening new,
Smile through the morning's dew,
Droop in the sun.

'Neath the noon's scorching glare,
Fainting I stand;
Still is the sultry air,
Silentness every where
Through the hot land.

Yet must I labor still,
All the day through—
Striving with earnest will,
Patient my place to fill,
My work to do.

Long though my task may be,
Cometh the end.
God 'tis that helpeth me.
His is the work, and he
New strength will lend.

He will direct my feet,
Strengthen my hand;
Give me my portion meet;
Firm in his promise sweet
Trusting I'll stand.

Up, then, to work again!
God's word is given,
That none shall sow in vain,
But find his ripened grain
Garnered in heaven.

Larger the shadows fall,
Night cometh on;
Low voices softly call,
"Come, here is rest for all
Labor is done!"—*Sol.*

SAINTS' INHERITANCE.

BY J. N. LOUGHBOROUGH.

"Blessed are the meek; for they shall inherit the earth."
Matt. v. 5.

THE sentiment of the above text is not peculiar to the New Testament; but is also fully declared in the Old. In Ps. xxxvii, it is three times stated that the Lord's people shall inherit the earth, and three times that "they shall inherit the land." We understand that these texts declare a future inheritance. Not an inheritance of the blessings of this life, but of the joys of the earth made new. Says the reader, "I supposed Matt. v, 5, was fulfilled in this present life." But where is there a person that has received an inheritance here, because he has lived Christ-like? (To be meek is to be like Christ.) Is not the decree still upon all men, "In the sweat of thy face shalt thou eat bread"? Are the righteous more favored with this world's goods than the wicked? Or does God still make the "sun to shine on the evil and on the good, and send rain on the just and on the unjust"?

We should judge from the manner in which David treats this subject, that he did not consider that the righteous now inherit the earth. Although he could say, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread;" yet when he speaks of abundant prosperity, he treats it as though it was the lot of the wicked, instead of the saints. Read Ps. lxxiii. 3-7. I was envious at the foolish, when I saw the prosperity of the wicked." "For there are no bands in their death; but their strength is firm. They are not in trouble as other men." "Their eyes stand out with fatness; they have more than heart could wish." In Ps. xxxvii, 7, he says, "Fret not thyself because of him who prospereth in his way." But this is said of those who "bring wicked devices to pass."

The principal reason urged in support of the position that Matt. v, 5, applies in this life, is the supposition that when Christ comes to redeem his people, the earth will be destroyed, and man no longer possess it. If this position can be sustained, then, of course, all texts which speak of a reward, or punishment, on this earth, must have their application before that time. Reasoning in accordance with this position, some have made capital of such texts as Prov. xi, 31. "The righteous shall be recompensed in the earth; much more the wicked and the sinner." Claiming that this text could not have its application after this life, they have reasoned that "whatever recompense is received by the righteous or wicked here, must be for their good or evil deeds performed here. And if the wicked have met the recompense of their evil deeds here, in another life they will have an equal chance with the righteous." But by comparing with this, two other proverbs of the wise man, we see that this fabric is without foundation. Prov. ii, 21, 22. "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Again, in Prov. x, 30, speaking of the righteous after they are planted in their inheritance, he says: "The righteous shall never be removed; but the wicked shall not inhabit the earth." Instead, then, of Prov. xi, 31 proving that all are recompensed in this life, we see it points to the final cutting off of the wicked. When the wicked are cut off, the "meek inherit the earth, and dwell therein forever."

As we have before stated, the principal reason urged why Matt. v, 5, applies in this life, is that the earth is not to exist after this probationary state shall have closed. If the above premise be true, that the earth is to be burned up at the second advent, and no more exist, then, of course, all texts speaking of an inheritance on earth, must be fulfilled before such a conflagration shall take place.

We know of but one text which has been pressed into the service of proving that the earth will cease to exist at the coming of Christ. It is 2 Pet. iii, 10, 12. "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." This text does not inform us that the earth is to be burned up; neither could such a conclusion be drawn from it after properly analyzing the language. It will be seen that to make sense, the word "also" must refer to what has been previously said; and instead of reading it—"The earth also

and the works that are therein shall be burned up," it would read, "The elements shall melt with fervent heat, the earth also," showing that the earth is to be melted the same as "the elements." Next the Apostle notices the works in the earth, and tells us they shall be "burned up." So we perceive that it is the works which are in the earth, and not the earth itself, which are to be burned up in the day of the Lord. The works in the earth which are to be burned up, we understand are the "works of the Devil," which John says, Christ has been manifested that he might destroy." See 1 John iii, 8. These, we understand, are sin and sinners. The above conclusion, that the earth is to be melted instead of burned up, is confirmed by verse 11. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" His claim here is not that the earth is to be burned up, but dissolved. This is the only testimony we have met with to prove that the earth is to be burned up, and this makes no such statement. It is further evident that Peter did not design to teach the utter destruction of the heavens and the earth, from the fact that he immediately adds, "Nevertheless, we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

EDWARD ROBINSON, D. D., Professor at Andover says, that the original word, rendered *new*, in 2 Pet. iii, 13; Isa. lxxv, 17, and lxxvi, 22, means *renewed*, or *made new*, hence, better, superior, more splendid. So the corresponding word of the O. T., means, as a verb, to make new, or renew, repair, restore, as in 1 Sam. xi, 14; Job x, 17; Isa. lxi, 4; Ps. ciii, 5; 2 Chron. xv, 8; xxiv, 4; whence are derived the words rendered *new*, i. e., *renewed*, as in new moon, new heart, new creature, &c.

J. M. CAMPBELL, of England, meets objections on this point as follows: "If you have difficulties as to this matter I refer you to the 65th chapter of Isaiah. Read it, and see whether it is not manifest that it is this very earth, in another state of it, that is called the New Earth, and that it is in this very earth where God has been dishonored, that God is to be honored. I would farther say to you, that Satan may not take advantage of you, if any find difficulties through the word *new*, that this word is here used in some such way as when a converted man is called 'a new creature.' I am the same person as I was before conversion, yet am I a new man; so the earth will be the same globe of earth, but still so changed as to be justly called a new earth. Some ask, Do you think that Christ is to come to this vile earth? Was it not enough that he was once humbled? Shall he again leave glory for it? He will not be on the earth as it now is, but it shall be changed, and you are not to judge of what this earth shall be when the curse is taken off, and the power of God is put forth in beautifying and glorifying it, by what it now is. You might as well think to know what body a saint shall have at the resurrection, by looking at the body he now has. The saints shall dwell in bodies, but they shall be glorified bodies; and Christ shall reign on earth, but it shall be the earth redeemed from the curse."*

Allowing this criticism to be correct, there are no grounds to claim from Peter that this earth is to be annihilated. Solomon tells us, [Ecc. i, 4,] that "the earth abideth forever."

*New Heavens and New Earth, by D. T. Taylor.

Reason would lead us to object to the idea that this earth is to be blotted out from the universe at the close of the probationary state. It will be freely admitted that since the early history of this earth, sin, rebellion, anarchy, and confusion, have distressed its borders; the mass of its inhabitants have lived in rebellion against the law of God, until, as John has expressed it, "We know that the whole world lieth in wickedness." We can expect nothing better in this probationary state; for Paul informs us that "evil men and seducers shall wax worse and worse, deceiving and being deceived." If there is no future state for this earth after sin and sinners are rooted out of it, it appears to us, its very existence would be a blot in the universe of God.

THE DUBLIN CHRISTIAN HERALD says: "If the earth was to be destroyed, and man never to have the sovereignty of it, Satan would have a victory to boast of forever; neither would that promise be fulfilled, that Jesus should destroy the works of the Devil. 1 John iii, 8. Frightful indeed is the breach which Satan has made in this fair field of God's creation; but Jesus is the repairer of the breach, . . . nor will he leave a single path unrestored to its original beauty. It is essential for Christ's glory that the earth should be delivered out of the hand of the enemy."*

THOMAS DICK, LL. D., says: "To suppose, as some have done, that the whole fabric of creation will be shattered to pieces, that the stars will literally fall from their orbs, and the material universe be blotted out of existence, is a sentiment so absurd and extravagant, and so contrary to the general tenor of scripture and the character of God, that it is astonishing that it should ever have been entertained by any man calling himself a divine, or a Christian preacher. I have already had occasion to remark, that there is no example of annihilation, or an entire destruction of material substances, to be found in the universe. We have no reason to believe that even those changes to which our world is destined at the general conflagration, will issue in its entire destruction. The materials of which the earth and its atmosphere are composed will still continue to exist after its present structure is deranged, and will, in all probability, be employed in the arrangement of a new system purified from the physical evils which now exist, and which may continue to flourish a monument of Divine power and wisdom throughout an infinite lapse of ages."†

JOHN CUMMING, D. D., of London, says: "When he (Christ) comes, this earth shall be re-cast, restored, re-constituted, re-beautified, and set in more than its first and pristine glory. I never can bring myself to believe that this beautiful earth, its beauties still outnumbering its blemishes, is to be annihilated. I cannot bring myself to believe that the Devil's success is to be crowned with victory at the last day, and that this orb, which God made fair, beautiful and holy, and which sin has made as it is and over which the old serpent has left his trail, so long, so far, and so wide, he means to resign to Satan. But it is not a matter of conjecture. God has positively stated that it shall be restored. We have got a notion as if there were something essentially impure and hopeless in what is material. We have the old gnostic heresy, that stone, tree, and flower, must be, by their very structure and organization, bad and impure. But it is not so. Only exhaust from the earth the poison, sin—let the footfall of Him who made it be echoed from its hills and valleys, once more, at dewy dawn, and at even tide, and this earth of ours will be instantly transformed into an orb, the like of which is not amid all the orbs of the universe besides."‡

This leads us to inquire, What is the

PURPOSE OF GOD CONCERNING THE EARTH?

Without the light of revelation we can give no true answer to the above question. But if God has made known his purpose concerning the world, we shall not be considered on forbidden ground in examining a few scripture testimonies on this subject. Was it the plan of God concerning the creation of this earth that it should remain in the hands of the

wicked about six thousand years, and then be burned up? We have often heard people speak of what is to take place "amid the crush of worlds." Is this system of planets thus to be thrown in confusion and destroyed? What saith the scripture on this point?

We read in Isa. xlv, 18, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Here it is plainly stated what God's design was in creating the earth. "He formed it to be inhabited." But, say you, it has been inhabited. Yes, but mostly by a race of rebels. Can we suppose that God's purpose concerning the earth has been entirely carried out in the past, while man has possessed the earth? God's purpose was that the earth should "be inhabited."

But it has been claimed by some that the earth will be purified, and then left to new inhabitants. Says POLLOCK:

"So burned the earth upon that dreadful day,
Yet not to full annihilation burned:
The essential particles of dust remained,
Purged by the final, sanctifying fires,
From all corruption; from all stain of sin,
Done there by man or devil, purified,
The essential particles remained, of which
God built the world again, renewed, improved,
With fertile vale, and wood of fertile bough;
And streams of milk and honey, flowing song;
And mountains circled with perpetual green;
In climate and season fruitful, as at first,
When Adam woke, unfallen, in paradise.
And God, from out the fount of native light,
A handful took of beams, and clad the sun
Again in glory; and sent forth the moon
To borrow thence her wonted rays, and lead
Her stars, the virgin daughters of the sky.
And God revived the winds, revived the tides;
And touching her from his Almighty hand,
With force centrifugal, she onward ran,
Coursing her wonted path, to stop no more.
Delightful scene of new inhabitants!
As thou, this morn, in passing hither, saw.

Thus done, the glorious Judge, turning to right,
With countenance of love unspeakable,
Beheld the righteous, and approved them thus.
'Ye blessed of my Father, come ye just,
Enter the joy eternal of your Lord;
Receive your crowns, ascend and sit with me,
At God's right hand, in glory evermore.'"
[Course of Time, B. x.

God gave the earth to man, [Gen. i, 26.] and gave him "dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." From this we should learn that God designed that man, not some other race, should inhabit the earth. With this agrees also the language of David, when he says, [Ps. cxv, 16,] "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." But when the earth was thus given to man, he was in an upright state, and the Lord had pronounced him, with the rest of his works, "very good." Solomon says, [Ecc. vii, 29,] "This only have I found, that God made man upright; but they have sought out many inventions." Seeing the manner in which the Lord has dealt with man, we should conclude his purpose was that man, in an upright state, should possess the earth; for he was in an upright state when God gave him dominion over the earth. This probationary state while in the garden, or rather, the manner in which man rebelled and transgressed the word of the Lord, cut him off from the further enjoyment of even the glorious place he then possessed. When he became sinful, he lost that dominion.

A skeptical mind might, perhaps, be ready to claim here that God's purpose had been frustrated in the fall of man. Although it may seem to them that God's purpose has been frustrated, yet we believe, and shall endeavor to show, that God's purpose will yet be carried out, and the earth will be possessed by man in an upright state. Says Peter, "We look for new heavens and a new earth, (renewed earth,) wherein dwelleth righteousness." Some paraphrase this, "Wherein the righteous shall dwell," which gives probably the correct idea. Then will God's purpose respecting the earth be fully accomplished.

David seemed to have his mind on such a glor-

ious inheritance. While speaking of the final overthrow of the wicked, he contrasts with it a possession of the earth by the people of God. He says, [Ps. xxxvii, 1-3,] "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. (The reason we would be liable to fret is plainly stated in verse 7: 'Fret not thyself because of him who prospereth in his way.') For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Some might claim that this text applies in this life; but being contrasted with the cutting off of the wicked, we must conclude that the "dwelling in the land" is after the wicked are cut off.

Again we read in verses 9-11, "For evil doers shall be cut off; but those that wait on the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Some have sought to apply this text to the present state; but it seems that Job saw no chance for abundance of peace here; but speaking of the grave he said, "There the wicked cease from troubling, and the weary be at rest." There will be a time of abundance of peace; but it will be after the "wicked shall not be." We cannot claim that the cutting off of the wicked in this chapter is simply cutting them off from this life; for he says in verse 20, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away."

These testimonies of the Psalmist clearly speak of a future inheritance of the earth, and, indeed, many of those who have stood high as christians in the past, have believed and advocated a future possession of this earth. Before passing directly to an examination of this subject, we will present a few testimonies under the head of,

FAITH OF GOOD MEN.*

MARTIN LUTHER, in his *Table Talk*, p. 322, says: "God will make not the earth only, but the heavens also, much more beautiful than they are at present. At present we see the world in its working clothes, but hereafter it will be arrayed in its Easter and Whitsuntide robes."

CALVIN, on Isaiah xi, says: The Prophet "asserts here the change of the nature of wild beasts, and the restoration of the creation as at first."

LUTHER said: "God will come to judgment and amend all things in this world." Again he says of the earth and elements: "They will lose their former nature, and be endued with another."

ARCHBISHOP CRANMER in his Catechism authorized by king Edward VI, taught that there would be "a renovation of all things." "So for man's sake for whose use the great world was created, being at length renovated, it shall put on a face that shall be far more pleasant and beautiful."

JOSEPH MEDE, of the seventeenth century, thus paraphrases 2 Pet iii, 13: "But this conflagration ended, we look according to his promise, [Isa. lxv, 17, and lxvi, 22,] for a new heaven and a new earth, that is, a new and refined state of the world, wherein righteousness shall dwell, according as the same Prophet saith, [Isa. lx, 20, 21,] Thy people also shall be all righteous, they shall inherit the land, or earth, forever."

DR. GOODWIN wrote: "God doth take the same world that was Adam's, and makes it new and glorious. The same creation groaneth for this new world, this new clothing—as we groan to be clothed upon, so doth this whole creation. Rom. viii, 19-23. And as God takes the same substance of man's nature, and engrafteth the new creature upon it, the same man still; so he takes the same world and makes it a new world to come for the second Adam. For the substance of the same world shall be restored to a glory which Adam could never have raised it unto. And this God will do before he hath done with it, and this restitution is 'the world to come.' Heb. ii, 5."

*For most of the quotations under this heading we are indebted to the work called *New Heavens and New Earth*, by D. T. Taylor.

* Ibid.

† Philosophy of a future state, Part II, ¶ 17.

‡ New Heavens and Earth.

THE ENTIRE BODY OF BAPTISTS, in the time of Charles II, in their Confession of Faith say: "We believe that the new Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with men, and he shall dwell with them, will be the metropolitan city of his kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was."

MILTON says:

"The world shall burn, and from her ashes spring
New heavens and earth wherein the just shall dwell,
And after all their tribulations long,
See golden days."

JOSHUA SPAULDING and COTTON MATHER affirm that "The new heavens and the new earth was the country promised to Abraham, and to his seed: which neither he nor they received, but desired and sought, having seen afar off."

PHILIP DODDRIDGE wrote: "We shall go from the ruins of a dissolving world, to the new heavens and new earth, wherein righteousness forever dwells."

GEORGE BENSON said: "We expect Christ's second advent to restore all things—to establish a kingdom of righteousness upon earth—and to begin his glorious reign."

TOPLADY in his sermon on Rev. xxi, 5, affirms that "a day will dawn when a period shall be put to every disorder under which nature at present labors, and the earth will become just what it was, perhaps considerably better than it was, ere sin destroyed the harmony and broke the balance of the well-according system."

JOHN WESLEY says on the text "Behold I make all things new." "The line of this prophecy does not end with the present world, but shows us the things that will come to pass when this world is no more. For thus saith the Creator and Governor of the universe, 'Behold I make all things new; all which are included in that expression of the Apostle: 'A new heaven and a new earth.'"

DR. ADAM CLARKE says: "The present earth though destined to be burned up, will not be destroyed but be renewed, and refined, purged from all moral and natural imperfections, and made the endless abode of blessed spirits." †

DR. URWICK OF DUBLIN, on 2 Pet. iii says: "Another mundane sphere will arise out of the ruins of the present, forming a region of perfect sinlessness, to which the saved look forward as their abode." "Novel as the thought may be to some persons, the Lord, mighty in battle, who on the cross spoiled principalities and powers and made a show of them openly, and who age after age is breaking the yoke of the oppressor, and emancipating human souls, will not stay in his career of illustrious achievements till he wrest the very earth itself from the grasp of its usurper, re-creating it in unrivalled purity and glory, and taking possession of it with his people for immortality as peculiarly his own domain."

A. THOULUCK D. D., an eminent German divine, says: "The glorification of the visible creation is more definitely declared in Rev. xxi, 1; although it must be borne in mind that a prophetic vision is there declared. Still more definitely do we find the belief of a transformation of the material world declared in 2 Pet. iii, 7-12. The idea that the perfected kingdom of Christ is to be transferred to heaven, is properly a modern notion. According to Paul and the Revelation, the kingdom of God is placed upon the earth, in so far as this itself has part in the universal transformation. This exposition has been adopted and defended by the most of the oldest commentators; for example: Chrysostom, Theodoret, Jerome, Augustine, Luther, Koppe, and others."

DR. JOHN PYE SMITH, of England says: "I cannot but feel astonishment, that any serious and intelligent man should have his mind fettered with the common, I might call it the vulgar, notion of a proper destruction of the earth; and some seem to extend the notion to the whole solar system, and even the entire material universe; applying the idea of an extinction of being, a reducing to nothingness.

I confess myself unable to find any evidence of it in nature, reason, or Scripture. We can discover nothing like destruction in the matter of the universe as subjected to our senses. Masses are disintegrated, forms are changed, compounds are decomposed, but not an atom is annihilated. . . . We according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

JOSEPH D'ARCY SIBB, of England says: "Unless the new heaven and new earth were identical with the orb we inhabit and its atmosphere, it could never be said there was no more sea; that it was no more, or no longer implies that it had been before."

EDWARD HITCHCOCK, D. D., President of Amherst College, on 2 Pet. iii says: "Now, the Apostle does not here in so many words, declare that the new heavens and earth will be the present world and its atmosphere purified and renovated by fire; but it is certainly a natural inference that such was his meaning. For if he intended some other remote and quite different place, why should he call it earth, and, especially, why should he surround it with atmosphere? The natural and most obvious meaning of the passage surely is, that the future residence of the righteous will be this present terraqueous globe, after its entire organic and combustible matter shall have been destroyed, and its whole mass reduced by heat to a liquid state, and then a new economy reared up on its surface, not adapted to sinful but to sinless beings; and, therefore, quite different from its present condition—probably more perfect, but still the same earth and surrounding heavens."

THOMAS CHALMERS, D. D., the late eminent Scottish theologian says of the earth: "By the convulsions of the last day, it may be shaken, and broken down from its present arrangements, and thrown into such fitful agitations as that the whole of its existing framework shall fall to pieces; and with a heat so fervent as to melt its most solid elements, it may be utterly dissolved. And thus may the earth again become 'without form and void,' [Jer. iv, 23.] but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise, and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation, and the world be peopled as before with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor."

ALEXANDER POPE, BISHOP HEBER, and DR. ISAAC WATTS have sung of this glorious time. Says WATTS:

"Yet when the sounds shall tear the skies
And lightnings burn the globe below,
Saints, you may lift your joyful eyes,
There's a new heaven and earth for you."

A host of others have endorsed the same view, among whom we might mention MATTHEW HENRY, MATTHEW POOLE, in his Annotations, RICHARD BAXTER, THOMAS BURNET in his Theory of the Earth, JOHN BUNYAN, INCREASE MATHER, THOMAS JAMES, ANDREW FULLER, JOHN COX of England, and the eloquent EDWARD IRVING, who asks in his Orations, "And cannot God create another world many times more fair, and cast over it a mantle of light many times more lovely, and wash it with purer dew than ever dropped from the eyelids of the morning?" "O what a thought, that the deluge of sin shall be baled out, that the long-covered hills and valleys of holiness shall again present themselves, that the slimy path of the old serpent shall be cleansed out of all nations, and the alloy of hell with fervent heat be burnt out of the elements of the solid globe, that the kingdom peopled with the redeemed shall become meet to be presented in the presence of God, and remain for ever."

SPECIAL PROMISES RESPECTING THE EARTH.

We have evidence which is conclusive to our mind that there is a future inheritance of this earth. This evidence we will present in the form of a logical argument. The first premise of this argument is: God has made certain infallible promises respecting this earth. Second. These promises have not yet been accomplished, and according to the description the Bible gives of the last days they can-

not meet their accomplishment this side of the second advent of Christ. After sustaining these premises we shall draw the fair and logical conclusion; therefore there is a future for this earth beyond the second advent when the saints of God shall possess it, and these promises be fulfilled.

The first promise of this character we will notice is Num. xiv, 21. "But as truly as I live, all the earth shall be filled with the glory of the Lord." There can be no doubt as to the certainty of the fulfillment of this promise, for the Lord has pledged his own life for its accomplishment. The history of the past presents no testimony that the earth has ever thus been filled with the Lord's glory, But in every age since this prediction, violence, anarchy and sin have reigned predominant. It seems in the days of Habakkuk, prophetic seers were still pointed to that glorious time as yet future. We read [Hab. ii, 14] "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." To avoid the conclusion that this refers to a perfect state, when "the people shall be all righteous," some have suggested that "there are islands in the sea which are not covered by the waters, so there may be people even in this glorious time that are still rebellious." But to show that this is not the prophet's meaning, we would refer you again to the first promise. "ALL the earth shall be filled with the glory of the Lord." And Jeremiah speaking of the glorious time in the future for God's people [chap. xxxi, 34] says: "And they shall teach no more every man his neighbor, and every man his brother, saying Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

We claim concerning these promises that they will not be fulfilled this side the second advent of Christ. It has been commonly claimed however, that the world is to be converted and a thousand years of peace and quietness be enjoyed by God's people on earth prior to Christ's coming again, and, that during that thousand years these promises are to be fulfilled.

The general tenor of Scripture, especially those portions that describe the last days, cannot be harmonized with the view that there is to be a temporal millennium, or world's conversion before the second advent. The testimony of Christ, as also that of Paul, is clearly against the view of the world's conversion. We read [Matt. xiii] concerning the tares of the field: "The servants said unto him, Wilt thou then that we go and gather them up? But he said, nay. . . . let both grow together until the harvest; and in the time of the harvest I will say to the reapers, gather ye together first the tares," &c. Now mark his language when the disciples had demanded an explanation of this parable. Verses 38-40. "The good seed are the children of the kingdom; but the tares are the children of the wicked one. . . . the harvest is the end of the world. . . . As therefore the tares are gathered and burned in the fire: so shall it be in the end of this world." From this we see that both righteous and wicked are to be together on earth till the end of the world. So the world will not be converted prior to the second advent.

Paul, speaking of the state of the world just prior to the second advent, says [2 Tim. iii, 1-5] "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God: having a form of godliness but denying the power thereof: from such turn away." It seems from the above language that a very degenerate mass of nominal professors are to exist in the very time where it is claimed that the world will enjoy a millennium. There can be no days later than the last, so "the last days" must include the very last day; therefore the above is a description of the state of a class just before the end of probation. In verse 8 Paul says of them, "As James and Jambres withstood Moses, so do these also

*Sermon lxiix.

† Comments on 2 Pet. iii.

resist the truth." It cannot be that "all the earth" is filled with the glory of the Lord while such a class are still upon it.

Again Paul speaks of the last days [1 Tim. iv, 1] "Now the Spirit speaketh expressly that in the *latter times* some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Then instead of the church exerting her influence to such an extent as to convert the world, many will throw off restraint and "depart from the faith." The doctrine of devils will be taught by seducing spirits, and many will give heed to them. This we understand is already being accomplished in the teaching and progress of modern Spiritualism. We might mention Leroy Sunderland, and scores of others who have once been teachers of God's word, who have now denounced the Bible as priest-craft, and are fully given up to the spirits. This state of things above described, which we see rapidly drawing on, does not look like a triumph of the gospel in the last days, or a binding of Satan prior to Christ's second advent.

But says Dr. Priest and others, "Christ is coming spiritually, Satan is to be bound, and a thousand years of millennium be enjoyed by God's people on the earth prior to Christ's coming to judgment." We reply. The word of God tells of no spiritual coming of Christ. His testimony to his disciples, when giving them their commission to preach the gospel, was, [Matt. xxviii, 19, 20.] "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . . and lo, I am with you always, even to the end of the world." Of course, we understand he promises in this testimony that his Spirit shall abide with them, even as we read concerning the Comforter which he promised to send. John xiv, 16. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." So it would be folly to talk of a spiritual advent of Christ before the end of the world, unless it could first be shown that the above promises had failed, and his Spirit had left the world.

We know of no testimony which represents that Christ is yet to come spiritually. His coming will be real. When he had given to the disciples their commission to preach the gospel, he ascended up before them literally, and bodily, into heaven. See Acts i, 10, 11. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel which also said, Ye men of Galilee, why stand ye gazing up into heaven? this *same* Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Jesus' coming is to be as literal and visible as his ascension into heaven. There is then no grounds to claim that the promise that "the earth shall be filled with the glory of the Lord" can be fulfilled this side the literal coming of our Lord from heaven. On the promises we have thus far noticed respecting the earth, we have sustained our two premises, and now respecting them draw our logical conclusion. Therefore there must be a future state for this earth beyond the second advent, when the "glory of God shall fill the earth as the waters cover the sea."

Do any still further urge the idea of a millennium prior to Christ's coming? we would say, if you locate a millennium this side his coming, it will be strongly infected with the Papacy. We read of the "little horn," (Papacy) Dan. vii, 21, 22. "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Again, Paul speaking of this power, [2 Thess. ii,] calls it "that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped." He says of him [verse 8,] "Whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming. So we clearly see the Papal power is to exist, even down to the point when Christ "shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God and obey not the gospel," &c.

(To be Continued.)

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, MAY 26, 1859.

THE NEW VOLUME.

THIS week introduces to our readers another volume of the REVIEW AND HERALD. Its testimony is before us. In the twenty-five numbers yet to come, there are two hundred pages. Three columns to a page, give us six hundred columns to be filled with matter during the approaching six months. Of what character shall this be? Six hundred columns of a paper, the only paper, so far as we know, which unites in its teaching the commandments of God and the faith of Jesus, which endeavors to proclaim faithfully to mankind the way to enter into life, holding up before them at the same time the shortness of the time in which we may prepare, the swiftly approaching end, the transpiring Judgment, the sinner's doom—such a paper is to be filled with testimony to probationers for an unending eternity. Of what sort shall it be? Shall it come forth like living fire from hearts duly impressed with the solemnity of these things, stirring up the lukewarm, fastening conviction on the impenitent, and showing to all that its sole object is to lead those who read, to prepare for the scenes that must shortly come to pass? Or shall it be cold, hollow, lifeless, powerless to affect the hearts of others, because unfelt by our own? Who is sufficient for *these* things? There is no sufficiency out of God, and unaided by the Holy Spirit. We trust that nothing harsh, unkind, uncharitable or unbrotherly shall be spoken, but all in accordance with the mind of Him, who descending from the realms of glory to our fallen race, set, during his short sojourn among men, an example that we might follow. Let us seek a closer conformity to him, living that life "which is by the faith of the Son of God."

Hoping that all who have hitherto aided the cause by contributions from their pens, will continue so to do, we trust that many new contributors may be added to our list. Now is a good time also to obtain new subscribers. Let the REVIEW have a wide circulation, that its sphere of usefulness may be thus increased.

Brethren, do you feel any burden upon you in reference to this great work? Bear it *now*. Have you any efforts to put forth? Put them forth *now*. Have you any thing to do to forward the work in the Lord's vineyard, and the great white harvest-field? Do it *now*. We have no right to presume upon the future. And while we neglect present duty, with the excuse that we shall be able to do more by and by, we only disarm ourselves and rejoice the enemy. *Now* is the accepted time. The Lord help us to be diligent in *present* labor; to exercise a *present* faith; and obtain a *present* blessing.

DANIEL STANDING IN HIS LOT.

"But go thou thy way till the end be; for thou shalt rest and stand in thy lot, at the end of the days." Dan. xii, 13. It has been generally supposed that the lot here mentioned is the lot of Daniel's inheritance; that he must have a resurrection to enjoy it; and that consequently "the days," or the prophetic periods, must extend to that event. This may be the view still entertained by those who reject the position that the prophetic periods have ended; or, rather this view may be a reason why they cannot believe that those periods are yet all in the past.

By examining the word, *lot*, however, we find that it cannot bear the signification above placed upon it. The original *does not* signify the lot of inheritance, but something entirely different. From the "Englishman's Hebrew Concordance" we learn that the word is translated from "*goh-rah*," and occurs seventy-six times in the Old Testament. The following instances of its use we give from the same source:

Lev. xvi, 8. Aaron shall cast *lots*.

one *lot* for the Lord, and the other *lot* for the scape-goat.

9. upon which the Lord's *lot* fell.
10. on which the *lot* fell.
Num. xxvi, 55. the land shall be divided by *lot*.
56. according to the *lot* shall the.

See also Num. xxxiii, 54; xxxiv, 13; xxxvi, 2, 3; Josh. xiv, 2; xv, 1; xvi, 1; xvii, 1, 14, 17; xviii, 6, 8, 10, 11; xix, 1, 10, 17, 24, 32, 40, 51; xxi, 4, 5, 6, 8, 10, 20, 40; Jud. i, 3; xx, 9; 1 Chron. vi, 54, 61, 63, 65; xxiv, 5, 7, 31; xxv, 8, 9; xxvi, 13, 14; Neh. x, 34; xi, 1; Est. iii, 7; ix, 24; Ps. xvi, 5; xxii, 18; cxxv, 3; Prov. i, 14; xvi, 33; xviii, 18; Isa. xvii, 14; xxxiv, 17; lvii, 6; Jer. xii, 25; Eze. xxiv, 6; Dan, xii, 13; Joel iii, 3; Obad. 11; Jonah i, 7; Micah ii, 5; Nah. iii, 10.

The definition of the word *lot*, as given by Webster, is, 1. "That which in human speech, is called chance, hazard, fortune, but, in strictness of language, is the determination of Providences; as, the land shall be divided by *lot*." 2. That by which the fate or portion of one is determined; that by which an event is committed to chance, that is, to the determination of Providence; as, to cast *lots*; to draw *lots*."

There is another word [*g'heh-vel*] which is translated, region, country, lot of inheritance, &c., as in Deut. iii, 4, 13, 14; xxxii, 9; Josh. xvii, 5, 14; xix, 9, 29. But this not being the word used in Dan. xii, 13, all ground for the objection usually raised on that point, is removed. It will hence be seen that Daniel does not stand in the "lot of his inheritance," as it has been expressed, at the end of the 1335 days, but he stands in his lot in the decisions of the judgment of the righteous dead. He stands in his lot, with all the righteous dead, in the person of his Advocate. And such, we believe, has been his position since the ending of the days. The question of Daniel's standing in his lot is therefore thus reduced to a finality. The word that is used, determines it with a precision, from which there is no appeal.

A POPULAR ERROR.

In another column will be found an article headed as above, which Bro. Cornell sends us, remarking that he thinks something of the kind should appear in the REVIEW. Considering the handle which skeptics and infidels make of the ideas there refuted, we think so too. And we have even heard more ridiculous statements than there presented. Thus we have heard some affirm that should a general resurrection of the human race take place, it would take every particle of matter in the earth to supply material for the bodies! that is, the whole earth would be used up in the formation of the resurrected bodies! The ridiculous absurdity of such assertions might be seen, if people would stop a moment and consider. This will appear from a simple illustration. For instance, we will suppose that the earth has always had the number of inhabitants it now bears, which is computed to be about one billion. Suppose that a generation has arisen and passed off once in thirty years. We know that the earth has not been so densely populated, and that in former ages the average duration of a generation of men was not so short as at the present time; but we proceed upon this basis to be sure to make the estimate large enough. This would give us, allowing the earth to have stood about 6000 years, 200 generations of men of one billion each, or 200 billions of human beings. Now the area of the State of Michigan is set down at 56,243 square miles. This reduced to square feet, gives the sum of 1,567,964,851,200 square feet. Dividing this sum by the number of inhabitants, 200,000,000,000, and we have a trifle over seven and a half square feet for each individual. That is, should the whole human race be resurrected at once, they could all stand within the State of Michigan, and each have a space of ground 2½ by 3 feet to stand upon! Such are the simple facts in the case, with the exception of our having allowed to the human race a number greater by one-third, perhaps by two-fifths, than it has yet attained.

THE DRED SCOTT DECISION AGAIN. The Land Office at Washington rules that negroes are not citizens of the United States, as contemplated by the pre-emption law, and cannot therefore pre-empt the public lands.

POPULARITY OF THE TEN COMMANDMENTS.

No set of religious principles have been more universally regarded as applicable to all men than the ten commandments. Both religious and political bodies have endorsed the Decalogue as the basis of all religion and morality. They have been taught in the Sunday-schools, Bible-classes, Catechisms, and pulpits of all Protestant churches from the days of Luther to the present time, under the title of the *Moral Law of God*.

I have in my possession two catechisms, one Methodist, the other Baptist, each of them containing two verbatim copies of the Decalogue, both of them calling it the *Moral Law*. The fact that these bodies have published this law twice over, in small catechisms of 32 and 36 pages, shows clearly enough that they regarded it as very important.

The following in regard to the ten commandments in school, I clip from the *Owasso American*:

"There is certainly nothing sectarian in either the Lord's prayer or the ten commandments; nothing that the most devoted Catholic could reasonably object to; and no other than good results could spring from an endeavor to impress those holy ordinances and the principles and doctrines they teach upon the hearts and minds of our children. While we should deprecate and condemn any attempt to introduce sectarianism into public schools, or in any way interfere with the religious faith of any person or class; yet, regarding the ten commandments as the *common platform of all the churches, and the common basis of all morality*, we do not see the propriety of banishing them from the school-room."

Evidence similar to the above, showing the popularity of this law, might be extended almost without limit, and yet this law is destined to become most unpopular. Indeed it is already becoming so in certain quarters, where the just claims of the fourth command have been urged upon the people; because they can find no way to evade an unpopular conclusion from popular premises, they reject the law as "Jewish."

The union that has existed upon the perpetuity of the Decalogue is now breaking up, and another is being formed against it. They have united against the prophecies, and why should they not against the law? They have rejected the doctrine of Christ's soon coming, and will of course reject the law. The Saviour said the law or the prophets should not fail, but the churches say they have failed and will fail.

A Methodist minister a short time since took for his text, "All scripture is given by inspiration of God, and is profitable," &c., and then before he closed advised the people to "let Daniel and the prophets alone and seek the salvation of their souls"—as much as to say, Daniel and the prophets are *not profitable*, thus contradicting his own text.

In the winter of 1858 sister A— presented a Methodist minister the following books, which he received very politely, and promised to read: namely, "Signs of the Times," "The Law of God," "A Word for the Sabbath," "The First Day of the Week Not the Sabbath," and "The Atonement." After having the books in his possession about six months, he returned them with the following note:

Aug. 1858.

"Mrs. A— Those books you presented me last winter, I return by Mr. D—. Am thankful for the privilege of keeping them so long, and would like to keep them, and all that kind of literature, while I live. For I am quite sure that the moral atmosphere would then be quite safe from their poison. The pages of your books have not seen the light since they came into my hands, so that I am sure my children have not injured them, nor they my children.

"J. H. CASTOR."

In the above we have a specimen of how ministers can reject the light of present truth, and also break a solemn promise, and judge of a matter before hearing it, which Solomon says is a folly and a shame unto him. But we need not marvel, for Paul says there will be in the last days "truce-breakers."

But O what a shame for any man to write such a note to a christian lady of good reputation! How unbecoming a gentleman, much more a christian minister! But Babylon is fallen, and comment is unnecessary.

In the days of Christ and the apostles the law was popular, but to confess Christ was to be cast out of the synagogue. But Constantine the great, reversed the order by lowering the dignity of the law, and making it popular to acknowledge Christ. This movement was the step-stone to the Papal church. The Catholic could devoutly confess Christ, and at the same time persecute his true followers. So now the churches of the day will acknowledge the obligation of the law, and yet persecute the real observers of it; and sooner than acknowledge that the Advent people have any light and truth, they will have the law changed, or deny it altogether.

The same spirit of changing and lowering down the dignity of God's law is manifest everywhere in fallen Babylon. But knowledge has increased, and the world and churches are being tested and left without excuse. The standard must be raised. The testimony of our Lord that "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," must be heralded throughout the land. The scribes and Pharisees violated the *fifth* commandment, and taught men so, while the professors of this day are doing the same thing with the *fourth*. But "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least," &c., reveals the doom of the religious bodies of the day. "Come out of her, my people."

M. E. CORNELL.

MEETINGS IN INDIANA.

DEAR BRO. SMITH: I have been laboring for a month past in the vicinity of North Liberty with some success. The meetings in the Baptist meeting-house, on Sumption's Prairie, increased in interest to the close. Quite a number are convinced that we have the truth, some I think will obey it. A Baptist elder is now engaged each Sunday morning in delivering a discourse in review of our lectures. Some have their eyes so far opened to the truth that his sophistry will not blind them. I gave notice at the commencement of the lectures if any had objections, or questions, to hand them in on paper. None however appeared till the last two evenings. I will give two or three as a sample.

"Question first. Where will the earth be when there is no place found for it? Rev. xx, 11."

"Second. If the earth be restored as it was before the fall of man, where will the fish be, as there will be no more sea? Rev. xxi, 1."

"Third. Why does God destroy a part of the animal creation, and restore the rest, as he must do if the lamb and the lion lie down together in the new world, and dogs are without? Rev. xxii, 15."

Another presented the following: "Lev. xxiii, 17 It appears from this scripture that in Moses' time there should be no servile work on the first day of the week; but a day of holy convocation."

Of course such objections as the above show the weakness of the cause they are advanced to sustain. I understand the elder claimed in his first discourse in review that the meek *now* inherit the earth, and that all those texts which speak of "the last days," have reference to the last days of the apostles.

Quite a field is opening here, and there are ears to hear the truth, and some who will obey. During the last week I have held seven meetings in a new place, six miles south of Liberty. The people come out and fill the house, and give good attention. Some seem to comprehend the truth, and admit its truthfulness as fast as they hear it. I feel that God must give the increase to the truth, or the planting of Paul, or watering of Apollos, will be of no avail in these degenerate times.

J. N. LOUGHBOROUGH.

North Liberty, Apr. 29th, 1859.

P. S. Since writing the above I have listened to a discourse from Eld. Hitchcock, (the Baptist elder referred to above,) on the saints' inheritance, intended as a review of our two discourses on the same subject. His claim was that the wolf and lamb now lie down together, and as an illustration said, "When Paul went down to Damascus with letters in his pocket, and authority to bring the saints bound to Jerusalem, did he not manifest the character of a wolf? When Jesus appeared to him in the way, and Paul was converted, was he not then a lamb? When the disciples heard that he prayed, they received him." We replied to this, that the elder's exposition showed simply that two lambs fed together, instead of a "wolf and a lamb."

His review will only awaken a greater interest in the minds of those whose hearts are open to conviction.

J. N. L.

REPORT FROM BRO. BATES.

DEAR BRO. BATES: The evening after the uproar in Onondaga, Apr. 28th, we commenced a series of meetings in this place. Our last meeting closed yesterday First-day. Some have believed and admitted the truth, and some are benefitted, and we trust will walk in all the commandments of the Lord. Some continued to find fault, not so much with the coming of the Lord and end of all things, as they did about God's holy law, and weekly Sabbath, endeavoring to evade its claims on them by finding fault with those who profess to walk therein.

After the rain storm abated we repaired to the water side, where ten, who had become dead to the law, were married to Christ by being buried with him by baptism into death, that they should walk in newness of life. One of the number is girding up his loins and lighting his lamp, and shaping his course to reach a station with the watchmen on the walls of Zion, to join them in sounding the alarm in God's holy mountain, to all the inhabitants of the land, and close up the final warning with the loud cry of the Third Angel's Message.

From the water we repaired to Bro. Weed's where we were blessed of the Lord in celebrating the ordinances of the Lord's house. Sabbath meetings are now regularly established where none were held before. The church numbers here now about the same as they do in Jackson and Parma.

I am now holding meetings about three miles from this, in the west part of the town of Blackman, where there seem to be some who have ears to hear.

JOSEPH BATES.

Tompkins, Mich., May 9th, 1859.

LORD DERBY ON THE DREADED WAR.—In a recent speech on the Italian question, Lord Derby said:

"My noble friend has already pointed out the lamentable consequences which must arise, if war does break out, to Italy herself, whatever be the ultimate result, or whoever be in the first instance successful. I think he underrates the magnitude of the danger, if he supposes that the war will be confined to Italy. It will be a war, in the first place, of the most sanguinary description, because a war of principle and of passion. It will not be a war between two great nations contending for some definite object, but a war exciting the most violent passion, and once begun in Italy it will extend far beyond the limits of that country. Other passions will be roused, other interests will be touched, other nations will be called upon to interfere, and war originating in Italy, will certainly, at no distant period, extend far and wide, wrapping the whole of Europe in one general conflagration."

THE CONFERENCE.—Bread and meat is soldiers' fare. It is sufficient to sustain nature, and is most convenient food to feed an army. We would say to all who may come to the General Conference, that if it is not convenient to bring provisions, they may expect to find at our tables plenty of bread and meat and cold water. Should any of our preaching brethren, and others be feeble, we will vary from this general rule, and minister unto them as it may be necessary for their "stomach's sake and often infirmities."

J. W.

THE OLD EARTH.

EARTH is a dark and dreary place,
 Where sin and death and sorrow grow,
 In every age and state we trace
 The stealthy tread of many a foe.
 From infancy to hoary age,
 From hovel low to palace hall,
 Life is a blurred unsightly page,
 With wormwood mingled and with gall.
 The bondman's unrequited toil,
 The handcuff, lash, and social wrong,
 Is wet with human blood the soil,
 As if brief life were still to long.
 The prison wall, the dungeon damp,
 Assassin's knife, and watchman's tramp,
 The cannon roar, the rolling drum,
 Slavery's curse, villainy's sum,
 The pirate ship, the man of war,
 Corruption's bribe, and changing law,
 Counterfeit hills, and broken banks,
 The broker's skill, and burglar's pranks,
 The widow's wail, the orphan's moan,
 The maniac's scream, and drunkard's groan,
 The hospital and battle field,
 And wreck-strewn shore reflections yield.
 And earth is prematurely old,
 Her nerves unstrung, her blood is cold;
 Her ears are dull, her sight is dim,
 She shivers now in every limb;
 With tottering step and bending form,
 She shudders at the impending storm;
 Convulsively she holds her staff,
 And idiot-like she tries to laugh,
 As if in tempest-laden cloud
 Might not be seen her ample shroud;
 Amid impending hail and sleet,
 Might not be seen her winding sheet.

JOS. CLARKE.

A few Thoughts on the Moral Law or Ten Commandments of God.

It is a law comprised in ten precepts. They are affirmed to have been written by the finger of God. It is a law which uniformly and always commands what is right, and prohibits what is wrong. Without stopping to expound it, it is enough to say that it is so comprehensive as to be applicable to every creature in the universe, and to every instance of his moral conduct. This law is a perfectly decisive standard, and one that is perfectly calculated to disclose the workings of the carnal mind, or conscience. See Rom. viii. 7. The conscience of every man that is enlightened by it endorses it as truly as the congregation of Israel did when at the rehearsal of every precept and penalty, all the people said Amen. There are several things in relation to this great rule of moral conduct that are worthy of a moment's thought. It is a consideration not to be overlooked, that it extends itself to the heart, and does not stop short of the inward principles and motives of human conduct. It identifies the love of God with keeping his commandments. 1 John v. 3. Another fact in relation to it is its wonderful comprehensiveness. It is applicable to all men alike. It is not for the old only, but for the young; it is not for the poor only, but for the rich. Its course is a straight one, and without the least deviation from a right line. No departure from it is allowed under any possible pretence, or any imaginable circumstances. Nothing in the universe can release the obligation to keep it. It is of perpetual force and obligation in all worlds and throughout eternity. Nor does it stand unenforced with appropriate and equitable penalties. Rom. vi. 23. "For the wages of sin is death." Said Paul, "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." Rom. vii. 7.

With these considerations before us, how can we continue to sin against God by transgressing his holy law every week in rejecting the Sabbath of the fourth commandment, and keeping the first day of the week in its stead? Remember Paul says "Know ye not to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin (or transgression of the law) unto death, or of obedience (of the law) unto righteousness?" Rom. vi. 16. Whom do we obey when we keep the first day of the week for the Sabbath? The Pope. (See Cath. Cat.) Well, says one, that is no sin to keep Sunday, for God has not forbidden it. But what did you do the day before, on Saturday, or the Sabbath? You

worked, did your own pleasure, and spoke your own words. Isa. lviii. 13. Here is where the sin is. Now whose servant are you? Paul says, his whom you obey. O may the Lord help us to flee to him for refuge, for he says if any man worship the beast or his image, the same shall drink the wrath of God. Remember that keeping Sunday will locate the mark of the beast in our foreheads, and that keeping the Sabbath will place the mark of God there. Thus you see two companies are brought out. Where will they stand in the day of the Lord? Rev. xiv. 1. "I looked and lo a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." This is the company that keep the Sabbath, from the fact that the fourth commandment is the source from whence we derive the knowledge of the true God, the Creator of the heavens and the earth. See also chap. xv. 1-4. Where do we find the other company. See chap. xvi. 1, 2. "And I heard a great voice out of the temple saying to the seven angels, Go your ways and pour out the vials of God's wrath upon the earth. And the first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and them which worshiped his image." This is the contrast. Oh may the Lord help us to keep his commandments and the faith of Jesus, and stand at last on Mt. Zion with the Lamb. ISAAC SANBORN. *Jefferson Co. Wis., May 7th, 1859.*

The Things Written Aforetime.

FOR whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Rom. xv. 4. This text doubtless has reference to the Old Testament Scriptures; and the declaration is a broad one; it covers every item therein contained. But notwithstanding the apostle has made a positive declaration to that effect, men at the present day who profess to take the Bible for the rule of faith and duty will deny it. They tell us that a certain portion of the Old Testament is of no benefit to us. But let us hear Paul's charge to Timothy on this point. But continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them, and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works. 2 Timothy xiv. 17.

A few texts will show how highly the Scriptures were esteemed by Christ and his Apostles. "Search the Scriptures for in them ye think ye have eternal life and they are they which testify of me. John v. 39. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. Luke xxiv. 27. And Paul as his manner was went in unto them, and three Sabbath days reasoned with them out of the Scriptures. Acts xvii. 2. Verse 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so. Hence we understand that the Scriptures are brought into the present dispensation, and are profitable, as a rule of right, as a powerful agency to mold the moral character of man and fit him up to share in the great work of human redemption. The New Testament scriptures are in perfect harmony with the Old, and are another connecting link in the great chain of Eternal Truth.

Most men are ready to admit that a great part of the sayings of the Old Testament are binding upon us; but that a certain portion cannot refer to or have any bearing upon us. They cannot adopt the broad declaration of Paul that they were written for our learning.

I will mention one item which comes under the

head of divers laws, such as the law of uncleanness which, say they, is of no benefit to us, being a Jewish ceremony. But we are to learn from this, 1st. That God in no way countenances uncleanness, but considers it a moral evil. 2nd. That the Israel of God must put it away from among them, or be cut off. Physical uncleanness was to be put away from among the people. The same principle holds good now; for instance, he who makes use of the filthy weed Tobacco can emphatically be said to be unclean. And when I see some professing the Third Angel's Message, indulging in its use, I tremble for them. If they do not relinquish it I fear they will not stand when the Son of Man appears. I am willing the Apostle should settle the question. He says that no unclean person shall inherit the kingdom of God. See 1 Cor. iii. 17. Gal. xix. 21. Eph. v. 5. 1 Thess. iv. 7. 2 Cor. vii. 1.

But says the Apostle, "Whatsoever things were written aforetime were written for our learning." The history of the overthrow of the Antediluvian race, and the salvation of Noah and his family stands out in bold relief for our learning, as an example for the present generation. "But as the days of Noah were so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away." Matt. xxiv. 37, 39. See also 2 Pet. iii. 5, 6, 7.

Again we are to learn something from the history of the children of Israel while in the wilderness. By their disobedience many were overthrown. Now all these things happened unto them for examples, and they were written for our admonition, upon whom the ends of the world are come. 1 Cor. x. 11. The sayings of the prophets are not without their relation to the present generation. The prophetic pencil has pointed out the condition of the world as it now is, the fallen state of the professed churches, the various forms of abomination that are done in the land, the final deliverance of God's people, and their future and glorious reward.

It is also urged that the law of ten commandments which is the basis and foundation of our holy religion has become null and void and is of no consequence to us. But I understand that the law is magnified and made honorable and is the condition on which eternal life is suspended. Thus "through patience and comfort of the scriptures we may have hope." May the Lord help me with all the remnant to strive to live not "by bread alone but by every word that proceedeth out of the mouth of God."

FRANCIS GOULD.

East Brookfield, Vt.

A POPULAR ERROR.

BY JASPER HAZEN.

[BRO. SMITH: The following article published in the *Chris. Palladium* in 1843, shows how the mass take things for granted, and also strikes a death blow to the arguments of infidelity.]

M. E. CORNELL.]

AN error has been quite common in relation to the number of the human race. It has been supposed that were they all raised from the dead, they would be so far from finding room to stand upon the earth, that they must necessarily form a solid mass of 50, 100, or 200 feet high over the whole face of the earth; and that the whole surface of the ground must have been moved some hundreds of times to furnish a resting place for her perishing children in her bosom.

It may be difficult to determine the origin of this common opinion; but probably some curious calculating genius, instead of going into the field of facts to inquire went into the rule of *Geometrical Progression* making 2 (the first pair of our race), the first term of a geometrical series—the number of generations to the flood the *number of terms*, and 2, 3, or 4, as he might happen to think, the *ratio*, and by that process determine the immense number before the flood. Having satisfactorily to himself made out a census of the antediluvians, he then goes through with a similar process since the flood,

making 8 (Noah and his family) the *first term* in the series, then adding both sums together makes up the astonishing aggregate which covers over the whole earth perhaps 200 times.

The terms of the series all appear reasonable; on re-examination the work is found correct. It carries upon its face all the appearances of mathematical certainty, and is, through the different mediums of communication given to the world. ASTONISHING CALCULATION! WONDERFUL CALCULATION!! It goes for true and the impression is left upon the mind that the world must have been dug over perhaps hundreds of times to bury her dead.

Why should it be thought a thing incredible with you that God should raise the dead? Anything connected with our view of the gospel of Christ appearing incredible to the mind, goes to weaken our confidence in its truth. The very thought of the resurrection of a mass of human beings 200 feet high over the whole surface of the land, strikes the mind as incredible. We inquire, in what theater can they be assembled? This may lead the mind to doubt the resurrection of the dead. That is attended with doubt of the truth of the gospel which declares the resurrection and ends in infidelity; and this whole evil has its origin, or is forwarded by this common error.

With how many unbelievers these considerations may have been important weights in turning the scale against the gospel, we may never know. That they may have an important bearing on many minds we may readily believe. And they would certainly be worthy of as much consideration as the argument of the Sadducees against the resurrection, if they were true.

A little reflection must satisfy any rational man that the opinion that the whole surface of the earth must have been dug over so many times to bury her dead, must be a very great mistake indeed. We will make a few inferences and calculations to illustrate the idea.

If the earth has been made a graveyard so many times, it must have been dug over once in 30 years. Is the man living who has seen the third course of coffins covering the world? There are numbers over 90 years old. Suppose it 50 times instead of 200. Then we must have seen North America almost covered with her second tier of coffins, since the landing of the Pilgrims, as it would take but 120 years to cover the earth once with the dead. But is it so? Instead of this how very small a tract of the oldest town in our country is yet made a burying yard.

But a single example will illustrate the fallacy of this popular error. London is said to be 8 miles long and from 3 to 5 miles broad (say average 4 miles) and has 1,500,000 inhabitants. Suppose London to have been thus densely populated for 6000 years. She would then have had 200 generations of 1,500,000 each, equal to 300,000,000. Her territory 8 miles by 4, is 32 square miles. This reduced to feet, gives 892,108 800 square feet to 300,000,000 of inhabitants; lacking but a small fraction of 3 feet for every man, woman and child; room enough for them to stand upon were her whole population of 6000 years cotemporaries and had her population for the whole term of time equaled the present. But London has not been thus populous from the creation, and instead of 300,000,000, has not reached 100,000,000 all counted and furnishes ample room for graves for the whole within her own limits. How small a part of the whole earth then would have been covered with graves.

The estimated number of one generation multiplied by the number of generations in 6000 years will be an approximation of the whole number to our race sufficiently near to answer our present purpose.

The United States Almanac for 1843 gives the following table of the area and population of the world from Balbi.

	Square miles.	Population.
Europe	2,793,000	227,700,000
Asia	12,118,000	390,000,000
Africa	8,516,000	60,000,000
America	11,046,000	45,000,000
Australasia	3,100,000	20,300,000
Amount	37,573,000	743,000,000

But for the present purpose suppose one generation to amount to 800,000,000 of persons; suppose a generation to continue 30 years. Then in 6000 years there will have been 200 generations. Thus 200 multiplied by 30 equal 6000. Then the number of one generation multiplied by the number of generations gives the whole number of our race. Thus 800,000,000 multiplied by 200 equal 160,000,000,000. Then the whole number of our race, supposing the earth to have equalled its present population for the whole term of 6000 years, is one hundred and sixty thousand millions.

Reduce 37,573,000 square miles to rods will give three billions, eight hundred forty seven thousand, four hundred seventy-five million, two hundred thousand square rods. Then divide 3847,475,200,000 rods between 160,000,000,000 will give a fraction over 24 rods to every one of the race of Adam who may have lived at the end of 6000 years.

Divide the square rods in the thirty miles of the territory of London, 3,278,800 square rods, between the present population, 1,500,000, will give a fraction over two rods to each citizen of London, while the world would furnish a fraction over 24 rods to every child of Adam were they all raised from the dead at the end of 6000 years.

Then if the whole 160,000,000,000 were raised from the dead and equally dispersed over the earth, the population would not be one tenth part as dense as the present population of London.

Were the whole 160,000,000,000 arranged in order with four feet to each individual, they would require 640,000,000,000 feet of ground. This would form a square area of 151 miles 164 rods and fourteen feet on a side. Less than double this area would furnish a burying ground for our whole race.

The Lust of the Eyes.—1 John 2.

This 'is not of the Father but of the world.' Lust in the Scriptures, signifies eager or inordinate desire. We are taught in the above passage then that an eager desire after those things that gratify the sense of sight, is wrong. This includes everything in our apparel, furniture, equipage or buildings that is designed merely for the purpose of display. It does not teach, however, that we are not to love the beautiful; for all nature is full of beauties, and the Maker of all has implanted the love of the beautiful in every human breast. But beauty always implies fitness and propriety. The verdure of the earth, the starry sky, the variegated rainbow are beautiful because they afford pleasure to the beholder. If the sight of them produced pain, they would not be beautiful. Nothing that is pernicious in its effects is beautiful.

What then is a beautiful dress? Certainly one that is becoming—one that best answers the purpose of a dress. Let the celebrated Plutarch answer: "The proper ornament of a woman is that which becomes her best. This is neither gold, nor pearls, nor scarlet; but those things which are an evident proof of gravity, regularity and modesty." Will a gaudy, expensive dress answer the purpose? By no means. It shows a vain mind; and that is not the design of a dress. It will be very likely to corrupt the heart of the one that wears it—it will surely be a bad example to others—it will consume the funds that might benefit mankind—are these the objects to be had in view in putting on apparel?

I write this, beloved readers, to call your attention to one of the great sins of the age. True, you have been already admonished on this subject; but suffer another word of exhortation. The Bible, reason, common sense, the wants and woes of a perishing world, all cry aloud and demand 'modest apparel.'

'The lust of the eyes is of the world.' But Christ's 'kingdom is not of this world,' and all who belong to his kingdom should be like their king. As Christ did not live to make a worldly display, to have a splendid mansion—to live in aristocratic style—to be 'clothed in purple and fine linen,' but to save the lost—to labor and die to raise men to happiness and heaven; so should his followers copy

his example, and consider life spent in vain if souls are not blest and saved.

Every one knows, however, that there must be a mighty revolution in what is called the church, before it is Christ-like. Will the dear reader of this article ask himself, how much am I wasting, and worse than wasting, to gratify an unholy love of pomp and parade? How many of my fellow beings might be blessed, soul and body, by what I spend in extravagant buildings, furniture and apparel?

Do not say friendly reader, that you can afford it. No person can afford to waste God's money, and set a pernicious example before the world. If you are rich and feel independent, give, and continue to give, till your wealth is reduced to such an amount that you will not be able to be extravagant and to spend the Lord's money for mere show.

I have been reading in a New York paper that there are two churches in that city that cost about a half a million of dollars. What an example! Who can calculate the immense amount of evil that must result from such a misapplication of funds.

O the mighty sins of the churches of this nation! towering toward heaven and calling for divine re-buke. Let us escape the storms of coming wrath by repentance.

J. McF.
[Golden Rule.

Penalty of Evil-speaking.

The awkward predicaments into which persons are liable to be brought by being thrown into the society of those whom they have at some time abused, was illustrated in the case of a young man who had acted rudely toward a certain minister and his wife under circumstances peculiarly delicate, and a few months afterwards, being about to marry a young lady of that minister's congregation, was obliged to call upon him to solemnize the marriage, though he had made no reparation for the injury, not anticipating that he should ever be brought in contact with the person he had wronged. He confessed afterwards to a friend, that while he stood by his bride on the floor, and was taking from the lips of the minister the vows of conjugal fidelity, his mind was agitated by the recollection of what he had done, at a time when he little expected he should ever stand face to face with that minister. When the sinner shall stand face to face before God in the great day, how busy will memory be, and how upbraiding will conscience be! The man who now, in the midst of life, neglects Christ and does despite to the Spirit, little thinks what a meeting he will have with the injured Saviour—then his Judge.—Sel.

"The bird that sings on highest wing
Builds on the ground her lowly nest,
And she that doth most sweetly sing,
Sings in the shade when all things rest;
In lark and nightingale we see
What honor hath, humility."

OBITUARY.

DEAR BRETHREN AND SISTERS: My dear son, James M. McLellan departed this life April 9th, 1859, aged 31 years and seven months. His disease was the bilious typhoid fever. He was confined to his bed 17 days, his disease prostrating him in three or four days so that he could not help himself. In much patience he bore all his sufferings, and would often be in secret prayer to God. I believe he sleeps in Jesus. I am weak in body, but bless God for the strong desire I feel in my heart to overcome and get where the Lord can own and bless me daily. We are living in a solemn time, when we need the whole armor to withstand the fiery darts of the enemy. I want to live in such a way that I may have the sympathy and prayers of the church. Our beloved Bro. Rhodes has come this way once more to cheer our drooping spirits. May his visit prove a blessing to us in our affliction, and his kind words of instruction long be remembered by us. I want to be thoroughly fitted for the coming of the Lord, the meeting of the saints, and the rest for ever of the redeemed.

LOUISA M. McLELLAN.
Hastings, Mich.

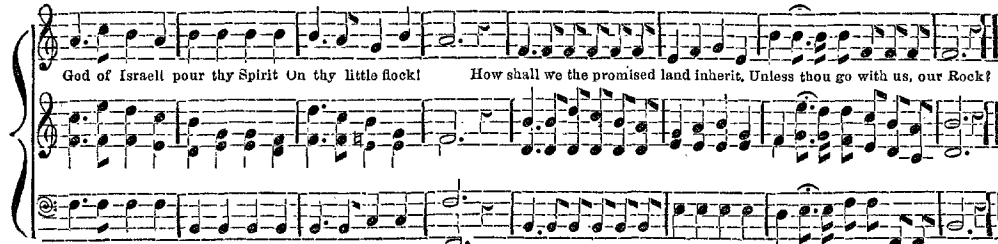
PRAYER FOR THE SPIRIT.



1 { Here through a wilderness of sorrow, Pilgrims we roam; Still looking for a happy morrow, Safe in our everlasting home; Here many foes beset our pathway, In bold array; And clouds and tempests round us gather, Casting their darkness o'er the way.

2 { Lord, how can we escape the dangers—Caverns that yawn, And Satan with his legion rangers, Rushing upon us like a storm? O, guide our doubtful steps and weary, Lest we should stray! O, lead us through this desert dreary, Keep and protect us in the way!

CHORUS.



God of Israel pour thy Spirit On thy little flock! How shall we the promised land inherit, Unless thou go with us, our Rock?

3 Now while the evening shadows gather,
Dangers increase!
Be thou our sure defense, O, Father,
Grant us the tokens of thy grace!
O, let thy Holy Spirit's power
On us descend,
Distilling like the grateful shower—
O, do be with us to the end!

CHORUS.

4 O, let the cloudy pillar brighten,
On Israel's side;

And while it doth our path enlighten,
From us our enemies divide.
And when the angry floods upheaving,
Against us roar,
Almighty power the waters cleaving,
Lead us in safety to the shore.

CHORUS.—Then with harps we'll swell the chorus,
To the Lamb once slain!
While eternal day is beaming o'er us,
With our Deliverer to reign.

R. F. C.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., MAY 26, 1859.

Let not correspondents think because their queries may not be immediately answered that they are passed by entirely. We have several items on hand, which we shall come to as soon as possible. We would say also to those sending in selections that they are just as thankfully received, and carefully filed for future insertion, though they may not immediately appear.

Constantine's Decree for Sunday.

The first decree made for the observance of Sunday by Constantine, and worded as follows, was published sometime since in the *Review* in an article; but as it is liable to be overlooked in that connection, we give it in this form for more convenient reference.

"The first decree for the observance of Sunday, was made by Constantine, the second Christian Emperor, in the year 321, and was in these words:

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being letslip, men should lose the commodities granted by the providence of heaven."*

*Corpus Juris Civilis Constantino, Coss. 321.

The Cause.

BRO. SMITH: I am tired of seeing statements of want among our preachers and appeals for funds in the *Review*. I am tired of writing them. These general appeals to everybody, and nobody in particular, do not amount to much besides filling up the paper, and paining the reader. These things hurt the *Review*, and are a blot on the cause.

To the above, the real friends of the cause will respond a hearty amen, and look about for a better way, while the careless and stingy will say amen, and do nothing.

Well, what shall be done? These general appeals, and this trying to raise means without form or order, seems to be proving a failure, and something must be done more definite and effectual.

While riding in the cars this morning from Jackson, and pondering over this matter, I soon got out paper and pencil and began to figure. Said I, there are at least 1600 Sabbath-keepers in Michigan. Should only 1000 of this number give—500 brethren 10 cents per week, and 500 sisters 3 cents per week—the amount for one

year would be \$3380. It will be seen that we have not reckoned 600 which we allow for the very poor, and those under 18 years of age. It is supposed that all the 1000 are fully able during the year to raise the small sum stated with perfect ease.

Then suppose that these 500 brethren possess on an average only \$500 each, and pay each week only 2 cents per every one hundred, and the amount annually would be \$2600. Total \$5980, a sum sufficient to sustain the cause in this State, and to sustain five missionaries still further west. And this sum can be raised without the least sacrifice of property on the whole, or any privation of the necessities of life. Let the readers of the *Review* look at these facts, and act promptly, and let the unpleasant appeals for help cease for ever from the *Review*.

Again, let each church manage their own funds, and apply only where there is need. We want no salaried managers or agents, as others have, requiring a large per cent for their services, and applying funds as they please. No, let each church apply their own funds as they see need.

And again, here are those among us who are worth from five to twenty-five thousand. The small rates stated, would not call for only about one tenth part of their interest money, or a small share of the increase of their property. For a moment consider what these brethren have to do before they can begin to sacrifice.

They will have to give from six to ten times as much annually as the above rates, before they touch the principal to begin to sacrifice, or to consume it. We as a people have professed to consecrate ourselves and our substance to the Lord, and have said that we were ready to sacrifice to advance the cause of truth. A very few have made some sacrifice of property; but as a body we have done no such thing. And it will be seen by the above statements, that with our present habits of industry and economy, the friends of the truth can meet all the wants of the cause ten times over, before they could begin really to sacrifice. Then, let the professed friends of the cause cease forever to bear testimony in regard to willingness to sacrifice, while there is want of means to sustain the cause. God knows all our vows and fair promises, and how we perform them. A record is kept in heaven, and by that record we shall be judged.

J. W.

Adrian, Mich., May 20th, 1859.

WE would say to those in Mich. who lack ready means to pay for the *Review*, or to help the cause, that we have made such arrangements with Bro. J. P. Kellogg (Grocer) that we can take maple sugar, syrup, and all kinds of produce, and allow cash prices.

J. W.

APPOINTMENTS.

GENERAL CONFERENCE.

PROVIDENCE permitting, there will be a General Conference at Battle Creek, Mich., to commence June 3d, at 2 o'clock P. M., and hold over Sabbath, First-day and Second-day. A general invitation is extended to all, east, west, north and south, to attend this gathering of the people of God.

It is proper however here to suggest, that as this will probably be a very large gathering, most of those who attend this meeting should come prepared to nearly take care of themselves. It will be impossible to supply all with beds, or all their horses with stable room. Our sleeping-rooms will be given up to females to be made as comfortable as possible, in camp-meeting style. The brethren will have the next best chance in our barns, in the Tent, or on unoccupied floors in our houses. Blankets and Buffalo-ropes will be in good demand. Those who will need them, must bring them.

It will be seen that in such a crowd, with such accommodations, will be no place for very feeble persons, for children, or for those who wish to come to gratify an idle curiosity. We want to see at this feast of tabernacles all the friends of the cause, who ardently desire its prosperity, and are ready to act upon the best plans for its advancement.

Let it also be understood that the brethren of the Battle Creek church are mostly day laborers and preachers, and that it is by close economy and industry that they obtain their daily bread. Each should provide grain for his own team, and those who possibly can, should bring a chest or trunk of provisions for themselves and others.

In behalf of the church, JAMES WHITE.

Business Department.

Business Notes.

J. M. Santee: We send you Vol. xiv, free.

Elizabeth Phelps: The *Instructor* has been sent to P. & E. Eustic with the other papers directed to Lisbon, Juneau Co., Wis.

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. Stillman, S. Pierce, J. C. & D. B. Dunham, C. E. Harris, S. Duncklee, A. Headley, C. Churchill, J. M. Santee, L. Martin, A. P. Patten, I. Gardner, E. J. Paine, S. Peckham, Geo. Wright, J. H. Waggner, Geo. Busk, Z. Pitts, W. Brink, I. W. Lane, J. Bodley, A. Tuttle, J. Wilson, P. R. Chamberlain, L. A. Wilson, Wm. S. Lane, W. T. Ashley, A. H. Robinson, H. Miller, Wm. Martin, P. Robinson, H. P. Wakefield, L. Chandler, J. M. Lindsay, S. Palmiter, A. Aldrich, L. B. Lockwood, A. & C. Austin, I. D. VanHorn, D. N. Fay, F. Gould, J. Clarke, H. J. Rich, H. M. Kenyon, Mrs. S. Eastman, J. Chase, E. Phelps, M. M. Leach, D. Smith, H. Smith, L. Hobart, Thos. Hale, E. Hough, A. J. Pambly, S. J. Voorus, S. J. Seaman, S. I. Twing, J. Ralston, J. Taylor, J. A. Loughhead, D. Edwards, D. C. Elmer, M. V. Cole, Wm. Lawton, S. S. VanOrnum.

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.

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