

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."

VOL. XVIII.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 25, 1861.

No. 5.

The Advent Review and Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association

TERMS.—Two Dollars a year, in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

THE BITTER CUP.

Lord, I cried, in humble faith,
Cleanse me by thy blood and death;
Purify and make me clean,
Let thy Spirit dwell within.

Be my sins put far away,
Make me stand in the dread day;
Righteousness as linen fair,
Be my spotless, blest attire.

Canst thou bear the burden up?
Tasting the baptismal cup?
Canst thou bear the world's dread scorn?
Wear within thy side the thorn?

Lonely tread the rugged way?
Thus the Saviour seemed to say.
Then I prayed, oh, strengthen me,
Yes, I can, with aid from thee.

Take, O, take me by thy hand,
Be my still abiding friend;
Go with me the thorny way,
Never, never, let me stray.

Then he sent the bitter cup,
Called on me to drink it up;
Bitter, bitter, yet 'twas meet,
And behind there lingered sweet.

Friendly smiles were turned to scorn,
And I felt the piercing thorn,
Hardest of the lot I share,—
Yet he gives me grace to bear.

Darkness oft surrounds my way,
Snares to lead my feet astray;
Strugglings sore, and fierce, and long,
Stifle oft the rising song.

When my deep unworthiness,
Fills my spirits with distress,
Then do I my longings stay,
On the Life, the Truth, the Way.

Oft amid this sad surprise,
Comforting doth hope arise;
Those who feel the chast'ning rod,
Sons beloved are of God.

Patient, then, I'll labor on,
Till the mists of time are gone;
Joyful tread the narrow way,
Till it ends in perfect day.

LAURA C. HUTCHINS.

Pier Cove, Mich.

THE SABBATH.

For the Crisis.

BY J. M. ALDRICH.

[This article, with one on the same subject which will appear next week, was sent to the *World's Crisis*, Boston, Mass., but the articles being refused a place in that paper, they are sent to this Office. The writer did not then keep the Sabbath, but we are happy to say that he now observes it.—ED.]

BRO. GRANT: I notice lately there is some interest manifested through the *Crisis* on the question of the Sabbath; and as I deem it a question of importance I would esteem it a privilege to say a word on the subject, hoping that I may be able to shed some light thereon; and believing that you are not hostile to the discussion of Bible questions, I trust you will excuse my impertinence—if such it may be—if I take liberty to differ with you in regard to the Sabbath. In the last No. of the *Crisis* T. M. Preble asks you the following questions: "Is the keeping of the seventh-day Sabbath enjoined upon Christians by the teachings of the New Testament? If not why should they keep the seventh day as mentioned in the Old Testament?" In answer to the first question you say in substance that you have not been able to find any passage in the New Testament that enjoins the keeping of the seventh-day Sabbath; and therefore as answer to the second question, you know of no reason why we should keep the seventh day. To bolster up this conclusion you then attempt to prove from the Scriptures that the Sabbath of the Old Testament has been abolished; and had you succeeded in this undertaking to my satisfaction, I should agree with you in your conclusion as above stated; for certainly such conclusions would be inevitable if the Sabbath of the decalogue had been abolished. But I differ with you widely in regard to the abolition of the decalogue, and also in regard to the "teachings of the New Testament," concerning the fourth precept thereof.

Though the teachings of the New Testament in regard to the fourth, as well as other precepts of the decalogue are not of an imperative character, yet we find that Christ and the apostles did recognize the Sabbath as an existing institution; that it was according to their "manner" and "custom" to observe it religiously, by assembling together on that day in the synagogue and elsewhere for the purpose of prayer, preaching and reading the Scriptures; that certain things claimed by the Pharisees to be unlawful (i. e., against the Sabbath law) were declared by Christ to be lawful (i. e., according to the Sabbath law); also Christ must have recognized the perpetuity of the Sabbath when he foretold the destruction of Jerusalem [Matt. xxiv, 20]; for he directed his disciples to pray with respect to that event, that their flight be not in the winter, neither on the Sabbath day." Jerusalem was destroyed about forty years after the event was foretold. Why then should he tell his disciples to pray that their flight be not on the Sabbath day if the Sabbath was to be abolished and not in existence when the event should take place? Evidently Christ was of the same mind then, as when he said "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. v, 18.

Christ also says that the Sabbath was made for man and not man for the Sabbath." Mark ii, 27. Man is here used in a general sense, and means not simply the Jews, but all men.

But we have no right to claim the non-observance of the fourth commandment on the ground that the teachings of the New Testament are not

imperative on the subject unless it be clearly established that the same has been abolished; for indeed it would not be necessary that Christ or the apostles should give any command in regard to it until that original command of the Almighty which was engraved with his own finger on tables of stone, and proclaimed with his own voice amid terrific grandeur from Sinai's burning mount, had ceased to be obligatory. Deeming the original command in full force, I must therefore dissent from the conclusion that you draw from the absence of New Testament commands.

But now let us look at your arguments in favor of the abolition of the Sabbath. You quote Paul: "For if that first covenant had been faultless then should no place have been sought for the second." Heb. viii, 7. You assume that Paul, by "that first covenant" means the ten commandments, which, being faulty, were improved in the second covenant. Do you not reflect upon the wisdom and intelligence of the Almighty by assuming that the ten commandments need to be "improved?" Was not God just as capable of making a perfect moral code when he uttered his law from mount Sinai as at any subsequent period? David says, "The law of the Lord is perfect." Ps. xix, 7. "All his commandments are sure, they stand fast forever and ever and are done in truth and uprightness. . . . He hath commanded his covenant forever." Ps. cxi, 7-9. The primary meaning of covenant is a mutual contract, or agreement between two or more persons to do, or not do some act or thing. The ten commandments are called a covenant—God's covenant—which has not this primary significance; for it is composed wholly of commandments issued by God alone, and hence contains no mutual promises. In discussing the question of covenants, we are obliged to make this distinction. By "that first covenant" Paul refers to what is termed the Horeb covenant, or that mutual agreement made between God, on the one part, and Israel on the other part, as recorded in Ex. xix, 5, 8. Here God promises on his part to make Israel a peculiar treasure unto him above all people, a kingdom of priests, an holy nation, &c., on condition that Israel should obey his voice, and keep his covenant (i. e., the ten commandments); Israel, on their part, promised the obedience requisite to complete the covenant, saying, "All that the Lord hath spoken we will do." Here, then, is the covenant to which Paul alludes. It was a mutual agreement, the conditions of which were the keeping of God's covenant, or the ten commandments. Israel did not perform faithfully their part of the agreement; they did not obey God's voice; they broke his covenant; hence "a better covenant" became necessary. "That first covenant" having become faulty through disobedience, we have therefore the "second" or "better covenant" which is "established upon better promises," having Christ as its mediator. Heb. viii, 6. "That first covenant" was written by Moses in a book which was called the "book of the covenant," and by him was dedicated with blood [Ex. xxiv, 4-8; Heb. ix, 18-20]; but God's covenant was written on tables of stone, and no blood was sprinkled thereon; the one was

that which was made at Horeb and which Moses says was not made "with our fathers, but with us, who are all of us here alive this day" [Deut. v, 2, 3]; the other was that which God commanded three days after the ratification of the former [Ex. xix, 11, 16], and which "our fathers" were careful to observe during the patriarchal age. Gen. xxvi, 5. Hence, God's covenant of *ten commandments*, and the Horeb covenant, or "that first covenant" of which Paul speaks are not identical. God's law or covenant remains the same, unchanged and unabolished, the transgression of which Paul says is sin, and "the wages of sin, death." What you say therefore in regard to the allegory of the bond woman will not apply to God's covenant or law of ten commandments, but rather to "that first covenant" which is Agar, and which "gendereth to bondage." But James in chap. i, 25; ii, 12, in speaking of God's law, the ten commandments, calls it "the law of liberty," and "the perfect law of liberty," and David speaking with reference to the same law, says, "I will walk at liberty; for I seek thy precepts." Ps. exix, 45. Hence the ten commandments cannot be the one of the "two covenants" which gendereth to bondage.

We will now pass to notice what you offer as "further and positive evidence" that the covenant of ten commandments is "done away." You quote Ex. xxxiv, 27-33, which relates the account of Moses' bringing the "tables of testimony" down from the mount, &c., and also Paul's comment thereon [2 Cor. iii, 7-13], saying, "But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the Spirit be rather glorious." You assume that that which was "written and engraven on stones" was that which was "to be done away;" but I think your assumption cannot be sustained. It was the *ministration* that "was glorious," and it was this "glory" that was to be done away." The ministration of a law, and the law itself are quite different things. Ministration signifies service performed by a minister; hence we may clearly understand what "was to be done away." The "ministration of death written and engraven in stones," must, of course, mean the ministration of the ten commandments, for they only were "written and engraven in stones;" but the ministration of the ten commandments cannot mean the ten commandments themselves any more than the ministration of the Spirit can mean the Spirit itself. It may be asked, Why was the term "death" substituted for the ten commandments? Perhaps it may be sufficient to say such was the effect of the Mosaic ministry: death being the penalty for violation of God's law; and the ministration thereof being contrasted with Christ's ministry, or the ministration of the Spirit, which (verse 6) giveth life. The term "death" may with much propriety be thus used.

You quote verse 11: "For if that which is done away was glorious, much more that which remaineth is glorious," and conclude therefrom that "some part of what was written and engraven in stones is done away and a portion remaineth." I suppose you mean that the *fourth* commandment "is done away," and that the other nine remain. I cannot imagine, however, what kind of reasoning you will pursue to sustain such a proposition; you promise, however, to give more light on this part of the subject in your next article.

Again: We may determine clearly what was abolished by looking carefully at verse 13: "And not as Moses which put a veil over his face that the children of Israel could not steadfastly look to the end of that which is abolished." Now that which was hid by the veil was that which was abolished. But what was hid by the veil? Certainly not the ten commandments; for Moses had them in his hand. Ex. xxxiv, 29. But the veil was over his face. Why? Because the "skin of his face shone," or because of the glo-

ry of his countenance;" for which reason his ministration was styled "glorious." It was, then, this "glorious" ministration which the Apostle calls the "ministration of death," that was hid by the veil, and "which glory" he says "was to be done away."

Somerset N. Y. Feb. 10, 1861.

NOAH--HIS AGE AND OURS.

(Concluded.)

THE associations of the antediluvians were all essentially depraved. "The sons of God married the daughters of men," an expression which denotes that the pious mingled with the depraved, without discrimination and without distinction. The Apostle lays down what is duty always—that they that marry are to marry in the Lord. The antediluvians thought that that was good enough for the transcendentalist, but not for practical and every day life. And many think now that it may be very beautiful for a higher dispensation, but that we must take other, and more sublunary, even mercenary, elements into our estimate now. And again, "whether we eat or drink, we are to do all to the glory of God," is the christian maxim, but that was not the maxim then. It was thought good enough for monks, and nuns and hermits, but not for the business men of this world. Christianity ought to be the cement of every association. Exhaust it from a nation, and it will fall to pieces; let marriage be separated from christianity as its basis, and what will it be? Just what it has been among the Socialists—a bargain, a piece of convenience, and to be broken as soon as one party is dissatisfied with the other; and held as ceasing to be seen in heaven, it soon comes to be broken upon earth.

There was in the antediluvian world total disbelief of the testimony of Noah as to the coming judgments that should burst upon the earth. When Noah predicted, yet a hundred and twenty days the flood should come, how did they receive it? Just as men will receive those who prophesy the coming of Christ at the close of this dispensation. "Knowing this first," says Peter, confirmatory of the passage we are now commenting upon, "that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 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. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise look for new heavens and a new earth wherein dwelleth righteousness."

Those that lived in the days of Noah despised Noah's prophecy of a coming flood. Their conclusion was, There is not water enough in the basin of the ocean to rise to the great height to which it would be requisite it should rise in order to destroy the world. But just as scientific men had decided that Noah's prophecy was the mere

crotchét of an old man who had lost his mind, the fountains of the great deep burst, the windows of heaven were opened, and the earth that then was, perished. To argue, therefore, that the laws of nature prevent the fulfillment of God's word, is to assert that the law is greater than the Lawgiver, and the thing created greater than the Creator himself. Those who perished in that great and awful judgment had an offer of escape. The old and venerable preacher of righteousness stood upon the steps of the ark he had built by the prescriptions of his God, and told them that every one that would believe God's testimony by his lips, and come into that ark, should be saved from the deluge that would soon sweep the earth and depopulate it. They were, in the language of scripture, disobedient then. "As it was in the days of Noah, so shall it be also in the days of the Son of man." When you are told of the awful baptism, not of flood, but of fire, and when you are invited to escape, not by the ark of a temporal deliverance, but by Christ the great Deliverer, many thousands will despise the prophecy, deride the prophet, and turn aside, one to his farm and another to his merchandise, and care for none of these things. Nevertheless it shall be true, as stated by an Apostle in the epistle to the Thessalonians, where he tells us that "Christ shall be revealed from heaven taking vengeance in flaming fire on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe."

We have it recorded in the antediluvian days that the Spirit ceased to strive with man any more. When the Holy Spirit ceases to bless the preaching of the Gospel, it fails to have effect. When he ceases to imprint upon the heart the truths that are addressed to the ear, all preaching and all hearing is vain. And just before the close—before the lightning cloud shall come, in which Christ shall be seen as in heaven with power and great glory, God's Holy Spirit will cease to strive; that day of grace will be finished, the day of judgment will have begun—cut it down, it only cumber the ground that is now to be blessed and sanctified with His presence, and become the bright dwelling-place of all that believe forever and ever. To show that we have not exaggerated in the least, I will read the summary of all that shall be in the last days from 2 Tim. iii: "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, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Such is the picture that will be a sign of the times in the days preceding the coming of the Son of man.

Christianity is not to be a progressive development from what it is now to its millennial glory. The idea of many excellent Christians—excellent in all that constitutes the vitality of the truth, but I think deceived and mistaken in this—is that by the aid of missions, by the distribution of the Bible, by the pouring out of the Holy Spirit of God, this present dispensation shall have its piety so deepened that the millennium shall be its coronal, a millennium the product of elements that are now in action; and not a new age and a new dispensation altogether. Now, if I understand the Bible, it says that the last days of this dispensation shall be worse than the first—that when the Son of man cometh shall he find faith on the earth?—that as it was in the days of Noah, just before the judgment of water came, so shall it be in our days, just before the judgment of fire comes; men living without God, marrying and giving in marriage, eating, drinking, heady, high-minded, lovers of pleasure more than lovers

of God. Judging from the Bible the millennium belongs to a distinct dispensation. I do not believe that it is the complement of the present age, but the commencement of a new one. This dispensation is the dispensation of the Spirit, where the Holy Spirit is electing a people out of this world to be a chosen generation, a royal priesthood, a peculiar people; the next dispensation is when Christ—the King, the true Shekinah, the glory of God—shall personally be revealed, shall personally reign, and all shall be righteous, none depraved, the lion lie down with the lamb, and there shall be no more tears, nor death, nor weeping, nor sorrow, nor crying; the millennium, the beautiful morning dawn of the everlasting heaven that spreads over all the universe, and earth undergo a re-Genesis,* just as the body undergoes a resurrection, and be the heaven of God's people, more beautiful than Paradise, the first home of man, when he came from the hands of his Creator.

We look, therefore, for matters to get worse as the end approaches. And whilst there are more of the people of God than there have been, and more in our own land than in any land upon earth, yet the vast majority of Christendom answers too terribly to the portrait given by the Apostle. Many Christians feel it difficult to entertain the idea that this world is to be the abode of the saints in the future age. But why should you suppose we are to live in some etherialized atmosphere, intangible and invisible? Adam and Eve held communion with God in Eden, and is it impossible that we shall be made so pure, morally so perfect, and the earth our dwelling-place so cleansed of every impure element, that it shall be the loveliest orb in the universe, because the prodigal one restored to its Creator's presence, to its Father's bosom; while all the sister orbs of creation sing for joy, "Let us rejoice, for this our sister orb was lost, and is now found; was dead and is now made alive?"

But if we are—and I believe we are now—rapidly approaching the close of this dispensation, our first inquiry is, Are we Christians?—are our hearts changed?—are we sprinkled with atoning blood? In other words, is religion anything to us, and are we anything to it? The religion of our Bible is not something within its boards, to be read when we open it, and to be forgotten when we put it in our library. But if I understand it, the religion of this book is to go into every nook and corner of the human heart, to penetrate every by-way of private life, every Broadway of public life,—to regenerate men, influence and make them wiser, happier, holier, and more like God. Has it done so? What better are you for the fact that this book was written? Would you be just as you are now, if you had never heard that Christ was crucified? Would you have been just at this moment as you are and have been, if there were no such thing as religion in the world? You may estimate the influence religion has had upon you, and the connection you have had with it, by this:—How much has it done for you? What has it made me that I could not have been made without it? What hopes has it kindled in my heart that I could not have without it? What blessed prospects has it opened up? How far has it lifted my heart above the world, and taught me while in the world not to be of it? If this book, this religion, this Christ crucified, be your trust, your hope, your peace, the anchor of your soul, sure and steadfast, then, whether Christ takes you to him, or he comes to you, "Blessed are ye, enter into the joy of your Lord," will be your glad and welcome summons.—*Cumming.*

*The "re-Genesis" of the earth we do not hold to take place till the close of the 1000 years of Rev. xx. Mr. C. seems to overlook this period, during which the saints are to be in the Jerusalem above, and the earth empty and desolate.—Ed.

Practical Prayer.

In the vicinity of B——, lived a poor but industrious man, depending for support upon his

daily labor. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick bed and family. His means of support being cut off, he soon found himself in need. Having a wealthy neighbor near, he determined to go and ask for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly, he took his bag, went to his neighbor's, and arrived while the family was at morning prayers.

As he sat on the door stone he heard the man pray very earnestly that God would clothe the naked, feed the hungry, relieve the needy, and comfort all that mourn. The prayer concluded, he stepped in and made known his business, promising to pay from the avails of his first labors. The farmer was so sorry that he could not accommodate him, but he had promised to lend a large sum of money, and he presumed neighbor A.—— would let him have it.

With a tearful eye and a sad heart, the poor man turned away. As soon as he left the house, the farmer's little son stepped up and said—

"Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort mourners?"

"Yes; why?"

"Because, father, if I had your wheat I would answer that prayer."

It is needless to add that the christian father called back his suffering neighbor, and gave him as much as he needed.

Now, christian readers, do you answer your own prayers?—*N. Y. Evangelist.*

Old Isaac.

AMONG the pleasant recollections of my childhood, very vivid and very precious is that of a visit at my father's house from Dr. David Nelson (now so widely known as the author of "Cause and Cure of Infidelity"), one of those holy men of later times, of whom, emphatically, it might be said, "He walked with God."

He had come to the Eastern States for the purpose of raising funds for the Quincy Institute, Illinois, of which he was the founder, and was to present his cause at our church the next Sabbath. He was very simple in his dress, and in his habits, and well do I remember how he looked as he walked in at our back door, just at dark, one Saturday evening, in a broad-brimmed hat, and long drab surtout, his only baggage a little black carpet-bag. He was tall, slender, and commanding in appearance; his first look, perhaps, a little stern to a child, though his character was most lovable, his smile very sunny, and his stories a never-failing source of amusement and instruction to old and young.

Although himself a slaveholder for many years, he could not feel that slavery was right, and when the colonization scheme was started, he entered heartily into it, hoping it would do away with the evil entirely; but soon satisfied it would never accomplish that for this country, he turned his attention to the duty of "immediate emancipation;" and after long and prayerful consideration of the subject, he consulted his wife about the matter, and they decided to set their negroes free at once.

So, calling them together, he told them his convictions of the sin of slavery, and that he had decided to give them free papers. Their joy was unbounded, and he was overwhelmed with their vociferous exclamations of "tank you, massa! tank you massa!"

"Old Isaac," as he was called, was a very stupid, careless, indolent fellow, who seldom did anything right, even when he was told. If sent to the barn to feed the horse, he was sure to leave the measure where the horse would kick it over, and everything he undertook seemed to go wrong. So Dr. Nelson and his wife conscientiously concluded it would not be right to set Isaac adrift, for he never could take care of himself, and would be in danger of starving.

Soon after, the Doctor began to reason with his neighbors on the sin of slaveholding, and the duty of emancipation, appealing to his own example as evidence of his sincerity. They replied he had not liberated all, as Isaac was still a slave.

Dr. Nelson said that it was very true, and that for conscientious reasons he did not think it would be right to turn off such a stupid fellow, and he retained him merely out of pity for him.

"That's just the case with our niggers," they replied. "They cannot take care of themselves, so we keep them for their own good!"

Dr. Nelson was in a quandary. He saw he must liberate Isaac, at all events, if he would have any influence with others in the matter. So he went to him, as he sat in the kitchen one day, with the same leaden look upon his face, seeming more asleep than awake. "Isaac," said Dr. N. "Yes massa," drawled Isaac.

"I've been thinking of giving you free papers." (Isaac looked up rather wonderingly.) "But I'm afraid if I do you will suffer." (Isaac opened his eyes wider than before.) "I don't think you can take care of yourself; I have no idea you can." (Isaac looked anxious.) But I've made up my mind to set you free." ("Oh, tank you, tank you, massa!") "And Isaac if you ever get hungry, just remember there is enough to eat in my kitchen, and come and help yourself."

Isaac no sooner realized that his master was in earnest than his face lighted up, and he burst out, "Oh, tank you, tank you, massa; freedom is de sweetest ting in de wide world, massa!"

He took his papers and left, and for some months Dr. Nelson heard nothing of him. But one day, as he was traveling, he saw some one approaching on horseback. As he drew near, the "ivory" began to shine, the eyes rolled about in rather an unusual manner, and who should the stranger be but "Old Isaac!" Not Isaac the slave, but Isaac the freeman,—in a new suit of clothes, and with a face no longer stupid, but full of the consciousness and importance and happiness of his new life. He was quite overjoyed at meeting his old massa.

"And how do you like freedom, Isaac?"

"Oh, massa, freedom sweetest ting in de wide world! sweetest ting in de world, massa!"

"But what have you been doing, Isaac?"

"Oh, me bin to work; me got forty dollars in me pocket; me own dis brack pony; tell you what 'tis, freedom is de sweetest ting in de world, massa!"—And Dr. Nelson said he never afterwards doubted that any slaves, with the motives of freedom to inspire them to work, could "take care of themselves."

The Journey's End.

WE have read of the caravans of pilgrims, who after months of weary travel, approach the Holy City. They have been drenched by storms, burned by blazing suns, pinched with hunger, and choked with the dust of the desert. Their shoes are worn out, their garments soiled and tattered, their feet blistered, and their tottering limbs can hardly sustain their steps. Through days of suffering, and nights of sleeplessness, and constantly assailed by merciless foes, they have toiled along, until now they approach the end of their pilgrimage.

The sun, breaking through the clouds of a lurid day, is just sinking behind the hills of Lebanon. The pilgrims ascend an eminence, and lo, Jerusalem is before them! Its turrets, towers, pinnacles, and domes all ablaze in golden splendor, reflecting the rays of the setting sun. A scene of almost supernatural enthusiasm ensues.

"Jerusalem, Jerusalem!" is shouted from hot and blistered lips. "Jerusalem, Jerusalem!" is reached through the long lines of the rear.—The lame, the fainting, the dying, are animated with new life, as they rush forward to catch a glimpse of that sacred city where the Saviour bled and died.

Tears gush from all eyes. Some overwhelmed

with joyous emotion, prostrate themselves upon the ground, and breathe a silent prayer of gratitude and thanksgiving. Some throw their arms into the air, and shout wildly in the outbursting of their rapture, "Hallelujah!" All past fatigues, perils, sufferings, are forgotten. The pilgrimage is ended, their goal is gained.

But O, when the pilgrim of earth, weary of the long, painful, perilous journey, arrives within sight of the celestial city,—a sight so brilliant that no mortal eye can look upon it,—as he gazes upon the splendor of the metropolis of God's empire, and listens to its choirs, and knows that in that city the Saviour has a mansion prepared for him, with robe and harp and crown, and that he there shall repose in peace forever, can language tell his joy? The imagination sinks exhausted in the vain attempt to compass such blessedness.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, JUNE 25, 1861.

JAMES WHITE, EDITOR.

PERSONALITY OF GOD.

(Concluded)

"LET us make man," said Jehovah to Jesus, "in our image, after our likeness." Gen. i, 26. Jesus was the express image of the Father's person. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. i, 3. There on the Father's throne, is our personal Jesus, beside our personal God.

Jesus arose from the dead with a physical form. "He is not here," said the angel; "for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee. There shall ye see him. Lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and they worshiped him." Matt. xxviii, 6-9.

"Behold my hands and my feet," said Jesus to those who stood in doubt of his resurrection, that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb, and he took it, and did eat before them." Luke xxiv, 39-43.

After Jesus addressed his disciples on the mount of Olivet, he was taken up from them, and a cloud received him out of their sight. "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." Acts i, 9-11.

Mark says, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Chap. xvi, 19.

When inspired testimony is as plain and pointed on any important subject as language can be, we choose to give the language of inspiration; hence the quotations above. They prove,

1. That Christ arose from the dead with a physical form.
2. That he, to demonstrate the fact to his wondering and still doubting disciples, showed them his hands and his feet, and ate before them.
3. That with this form he ascended up to heaven, and sat on the right hand of God.

But those who deny the personality of God, assert that he is as much in every place as in any one place. In harmony with this assertion is the oft-repeated declaration that heaven is everywhere. We inquire, then,

What was the ascension of Jesus Christ? He was taken up to heaven. He went to his Father. If heaven be everywhere, and God everywhere, then Christ's ascension up to heaven, at the Father's right hand, simply means that he went everywhere! He was only taken up where the cloud hid him from the gaze of his disciples, and then evaporated and went everywhere! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a sort of essence dispersed through the entire universe. And in harmony with this rarified theology, Christ's second advent, or his return, would be the condensation of this essence to some locality, say the mount of Olivet!

Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the "chariot of fire" and "horses of fire," and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe. This is all of Enoch and Elijah that the mind can possibly grasp, admitting that God and heaven are no more in any one place than in every place.

But it is said of Elijah that he "went up by a whirlwind into heaven." 2 Kings ii, 11. And of Enoch it is said, that he "walked with God, and was not, for God took him." Gen. v, 24.

The language of scripture on this subject is pointed and beautiful, and stands out in strong contrast with that foggy system of interpretation which denies the personality of God and our Saviour Jesus Christ. See Gen. i, 26, 27; ix, 6; Ex. xxiv, 9-11; xxxiii, 20-23; Dan. vii, 9, 13, 14; Heb. i, 1-3; John v, 37; Mark xvi, 19; Luke xxiv, 38-43; John vii, 33; xiii, 36; xiv, 1-3, 12; xvi, 16, 28; xx, 17; Acts i, 9-11; vii, 56. Read also the description of the Son of God as seen by John more than sixty years after his ascension to his Father.

WORK TRIED BY FIRE.

If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire. 1 Cor. iii, 14, 15.

Some have understood from this passage that our good works were compared to gold, silver, precious stones; and that our bad works, or sins, were compared to hay, wood and stubble. They have therefore inferred that the bad deeds of the sinner will be burned up, yet he will be saved; a very comfortable doctrine to those who choose to spend their lives in sin.

This is entirely a misapplication of the text. What great loss would it be to have our sins all burned up? The apostle does not set so high a value upon sins as to try to terrify any one with the prospect of losing them. There is nothing said in the text about any man's works. If a workman build a house, that house is his work; and if it is built of wood, we can easily conceive how it may be burned up and he suffer loss, though he were not burned up in it.

The apostle is using the figure of a building. Paul and Apollos and other ministers of the word are the laborers. The church is the building. Verse 9. "For we are laborers together with God: ye are God's husbandry, ye are God's building."

Paul reproves the church for being divided, and for calling themselves by the names of the laborers, Paul, Apollos, &c. He introduces the figure of husbandry or tillage, to prove that all the ministers were laborers together. Says he, "I have planted, Apollos watered; but God gave the increase." He dismisses this figure by saying, Ye are God's husbandry, and immediately introduces another by saying, Ye are God's building.

Christ is the foundation. Paul, as a wise master-builder, had laid this foundation at Corinth, by first preaching Christ to them. The materials which each minister builds upon the foundation are the persons that he introduces into the church. These should be comparable to gold, silver, precious stones—materials that will stand fire, persons that will abide the fiery trial of their faith, and will not be found hay, wood and stubble in the day of the Lord that shall burn as

an oven. "For the day shall declare it." Verse 13.

With this view of the subject, we can see why the workman that builds in good materials—the minister instrumental in converting souls which prove true and faithful—will receive a reward. They will see the fruit of their labors in the kingdom of God, as Christ will also see of the travail of his soul, and be satisfied. We can also see how that builder, who thinks he is bringing in fire-proof materials—true and persevering converts—will suffer loss, when he sees that his work will not stand the fire, and a share of his labor, at least, has been in vain. We can also see how he himself may be saved, because his intention was good, while his work—his unstable converts—are lost.

Let the ministry "take heed" how they build. And let the church see that they are "lively stones, built up a spiritual house," and let us all be careful that we do not "defile the temple of God," "for the temple of God is holy, which temple ye are."

R. F. COTTELL.

TWO MASTERS.

"Two masters are too much for me,
Nor can the world with God agree."

The servant who would take upon himself the task of serving two antagonistical masters according to the flesh, at the same time, would not only find his position extremely grievous and burdensome, but one utterly impossible to fill. But not more so than the man who attempts to serve God and mammon.

"No man," says Jesus, "can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. vi, 24.

It is not possible to have our affections on things above, and on things on the earth; to possess the Spirit of the Lord, and the spirit of this world; to love holiness, and sin; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. vi, 14, 15.

Neither is there a middle ground, a standing nowhere and serving no master. We live and act, and spend our time and talent, for God or for the enemy; our influence weighs for or against the cause of the blessed Saviour, who says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. xii, 30.

Says the apostle, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. vi, 16. It is for us to choose which master we will yield obedience to, which road we will walk, whether it be the one to death, or to eternal life and endless joy.

Dear reader, are you halting between two opinions? O, do no longer delay. We affectionately beseech you in the language of an eminent servant of God, "Choose ye this day whom ye will serve." Josh. xxiv, 15. All heaven awaits your decision with the deepest interest. The Spirit and the Bride say, Come. The church of God invite you to come. Jesus waits to graciously fold you in his everlasting arms, and to soon bring you to the mansions of rest, to the enjoyment of endless felicity.

"O, come to life's waters,
Nor thirstingly roam."

With satisfaction we have marked the friendly feeling of many toward the truth, and their love to some extent of the solemn message we bear; we have seen the gushing tears drop from the eyes of the old and young as they have heard the message proclaimed, who hitherto have not taken a decided stand for all the commandments of God. Will you not walk in the light that shines forth from God's sacred word? Can you not take a stand with commandment-keepers? Can you longer violate the holy Sabbath and expect the peace and favor of God to rest upon you? Peace and righteousness may be yours if you render obedience to God. "O, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. xlvi, 18.

"In vain," saith the Son of God, "they do worship

me, teaching for doctrines the commandments of men." Matt. xv, 9. What authority higher than that of man can be found for Sunday-observance? Why not then cease from the observance of an institution of man, cease to trample under foot God's holy rest-day, and turn and render obedience to him, and him alone? "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Throw off at once the galling yoke of trying to serve two masters, and serve God in singleness of heart, with a perfect heart, in sincerity and truth, and in holiness and righteousness, having your fruit unto holiness, and the end everlasting life. Rom. vi, 22. A. S. HUTCHINS.

SABBATH DEBATE.

A COPY of what is called The Debate between Eld. J. M. Stephenson and J. H. Waggoner having fallen into my hands, and as I see it advertised in two papers as being a correct report, I feel it duty to say a few words about it. Mr. Marsh of Rochester, N. Y. is the only man that I have heard of saying that the report is candid and genuine. But I speak what I know personally when I say that Mr. Marsh did not hear more than one half of the debate. Therefore he is not competent to judge.

The work carries evidence of its lack of honesty. I have conversed with opposers who have lost confidence in the work by reading it. At a discussion last winter Eld. Shockey announced that he had the report of Stephenson and Waggoner's debate for sale. "But," said he, "I cannot recommend it; I do not think it is candid." Eld. Hornaday told me in Russiaville Ind., in the presence of witnesses, that he had sent on and got several copies of the work to sell, but he decided not to sell it, as he had read a few pages of it and found that it lacked candor and honesty. With such admissions from our opponents we need no further evidence. MOSES HULL.

POWER OF EXAMPLE.

In the epistle of Paul to Titus [chap. ii, 13, 14], we read, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." This great work is to be performed for those only who are willing to be purified, willing to be peculiar, and who manifest a zeal in good works. How many shrink from the purifying process! They are unwilling to live out the truth, unwilling to appear singular or peculiar in the eyes of the world. It is this mixing up with the world which destroys our spirituality, pureness and zeal. Satan's power is constantly exercised to stupify the sensibilities of God's people, that their consciences may not be sensitive to wrong, and that the sign of distinction between them and the world may be destroyed.

I have frequently received letters of inquiry in regard to dress, and some have not rightly understood what I have written. The very class which have been presented before me, who were imitating the fashions of the world, have been very slow, and the last to be affected or reformed. There has been another class who lacked taste and order in dress, who have taken advantage of what I have written, and taken the opposite extreme, and considered that they were free from pride, and have looked upon those who dress orderly and neat as being proud. Oddity and careless dress have been considered by some a special virtue. Such take a course which destroys their influence over unbelievers. They disgust those who might be benefited. While the visions have reproved pride and imitating the fashions of the world, they have reproved those who were careless of their apparel and lacked cleanliness of person and dress. Especially have I been shown that those who profess present truth should have a special care to appear before God to worship him upon the Sabbath in a manner showing that we respect the Creator who has sanctified and placed special honors upon that day. All who have any regard for the Sabbath should be cleanly in person, neat and orderly in dress, for they are to appear before a jealous God who marks every token of disrespect. God

is offended at uncleanness and disorder. Individuals have thought it would be wrong to wear anything upon their heads but a sun-bonnet. Such go to great extremes. It cannot be called pride to wear a neat, plain, straw or silk bonnet. Our faith, if carried out, will lead us to be so plain in dress and zealous of good works that we shall be marked as peculiar. But when we lose taste for order and neatness in dress we virtually leave the truth, for the truth never degrades, but elevates. Unbelievers look upon Sabbath-keepers as degraded, and when individuals are neglectful of their dress, and are coarse and rough, in their manners, their influence strengthens unbelievers in their conclusions.

Those who profess to be Christians in these last days which are full of peril, and do not imitate the humble, self-denying Pattern, place themselves in the enemy's ranks. He considers them his subjects, and they serve as important a purpose for Satan as any of his subjects, for they have a name to live and are dead. Others take them for example, and by their following them, lose heaven, when if they had not professed to be Christians, they would have shunned their example. These unconsecrated professors are not aware of the weight of their influence. They make the conflict much more severe for those who would be God's peculiar people. Paul in Titus ii, 15, refers to God's people who are looking for the appearing of Christ. He says, "These things speak, and exhort, and rebuke, with all authority. Let no man despise thee." As we bear testimony against pride and following the fashions of the world, we are met with excuses and self-justification. Some urge the example of others. Such a sister wears hoops, if it is wrong for me to wear them it is wrong for her. Children urge the example of other children whose parents are Sabbath-keepers. Bro. A. is a deacon of the church. His children wear hoops, and why is it any worse for me to wear them than it is for them? Those who by their example furnish unconsecrated professors with arguments against those who would be peculiar, are laying a cause of stumbling in the way of the weak, and to God they must render an account for such example. I am often asked, "What do you think of hoops?" I reply, I have given you the light which has been given me. I was shown that hoops were a shame, and that we should not give the least countenance to a fashion carried to such ridiculous lengths. I am often surprised to hear that "sister White says it is not wrong to wear small hoops." No one has ever heard me say this. After being shown what I have in regard to hoops, nothing would induce me to give the least encouragement to any one to wear them.

A sister writes, "I cannot see the difference between small hoops and heavy rope skirts, which show off as much as hoops, or two or three heavy quilted skirts, which are worn to take the place of hoops."

I agree with the sister, if we discard hoops, it is wrong to put on heavy quilts to make it appear as near like hoops as possible. We know that it is injurious to wear heavy quilts. I contend that heavy quilts and hoops are alike unnecessary. He that framed us never designed that we should be deformed with hoops, or anything to look like them. It is the inventions and fashions of the world that have led God's people, and they are unwilling to move out independent of the fashions and customs of the world. While I study God's word, I am alarmed for the Israel of God in these last days. They are exhorted to flee from idolatry. I fear that God's people are asleep and so conformed to the world that we can hardly know them, or discern between him that serveth God and him that serveth him not. The distance is widening between Christ and his people, and lessening between them and the world. The marks of distinction between Christ's professed people and the world, have almost disappeared. They follow after the abominations of the nations around them, as did ancient Israel. From what has been shown me, hoops are an abomination. They are indecent, and God's people err, if they follow in the least degree, or give countenance to this fashion.

Sabbath-keepers who profess to be God's chosen, peculiar people, should discard hoops, and their practice and example should be a living rebuke to those who wear them. Some may plead convenience. I have traveled much, and have seen a great deal of in-

convenience attending the wearing of hoops; and those who plead the necessity on account of health, wear them in the winter, which is a greater injury than quilted skirts. While traveling in the cars and stages, I have often been led to exclaim, Oh, modesty, where is thy blush! I have seen large companies crowding into the cars, and in order to make any headway, the hoops had to be raised and placed into a shape which was indecent. And the exposure of the form was ten-fold more with those who wore hoops, than with those who did not; and were it not for fashion, those who immodestly expose themselves would be hissed at; but modesty and decency must be sacrificed to the god of fashion. May the Lord deliver his people from this grievous sin. God will not pity those who will be slaves to fashion. But supposing there is some little convenience in wearing hoops, does this prove that it is right to wear them? Let the fashion change and convenience would no longer be mentioned. It is the duty of every child of God to inquire, Wherein am I separate from the world? Let them suffer a little inconvenience and be on the safe side. What crosses do God's people bear? They mingle with the world, partake of their spirit, dress, talk and act like them.

Please read I Tim. ii, 9, 10. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh godliness) with good works."

I Pet. iii, 3-5. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands."

The power of example is great. Sister A. ventures to wear small hoops; sister B. says it is no worse for me to wear hoops than sister A., and she wears hoops a little larger. Sister C. imitates the example of sister A. and B., and wears her hoops a little larger than A. and B., but all contend that their hoops are small.

Parents who would teach their children the evil of following the fashions of the world, have a hard battle. They are met with, "Why, mother, sisters A., B. and C. wear hoops; if it is wicked for me, it is for them." What can the parents say? They should set a right example before their children, and although the example of professed followers of Christ causes the children to think that their parents are too careful and severe in their restrictions, yet God will bless the efforts of these conscientious parents. If the parents do not take a decided, firm course, their children will be borne down with the current, for Satan and his evil angels are working upon their minds, and the example of unconsecrated professors is against their efforts which makes the work of overcoming far more laborious for their children. Yet with faith in God and earnest prayer, believing parents may press on in this rugged path of duty. The way of the cross is an onward, upward way. And as we advance therein, seeking the things that are above, we must leave farther and farther in the distance the things which belong to the earth. While the world and carnal professors are rushing downward to death, those who climb the hill will have to put forth efforts or they will be carried down in the broad road.

The children of the world are called the children of darkness. They are blinded by the god of this world, and are led by the spirit of the prince of darkness. They cannot enjoy heavenly things. The children of light have their affections set on things above. They leave behind them the things of this world. They fulfill the command, "Come out from among them and be ye separate." Here is the conditional promise, "I will receive you." Christ from the beginning has chosen his people out of the world, and required them to be separate, having no fellowship with the unfruitful works of darkness. If they love God and keep his commandments, they will be far from having the friendship, and loving the pleasures, of the world. There is no concord between Christ and Belial.

The prophet Ezra, and faithful servants of the Jew-

ish church, were astonished when the princes came to them saying, "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations. And after all that is come upon us for our evildeeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy commandments, and join in affinity with the people of these abominations? Wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous; for we remain yet escaped, as it is this day: behold we are before thee in our trespasses, for we cannot stand before thee because of this." Ezra ix, 1, 13-15.

2 Chron. xxxvi, 14-16: "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people and on his dwelling-place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against this people, till there was no remedy."

Lev. xviii, 26, 27: "Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you; (for all these abominations have the men of the land done which were before you, and the land is defiled.)"

Deut. xxxii, 16-22: "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods, that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities, and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

We here read the warnings which God gave to ancient Israel. It was not his good pleasure that they should wander so long in the wilderness, and he would have brought them immediately to the promised land, if they had submitted, and loved to be led by him; and because they so often grieved him in the desert, he swore in his wrath that they should not enter into his rest, save two, who wholly followed him. God required his people to trust in him alone. He did not wish them to receive help of those who did not serve him. Please read Ezra iv, 1-5: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up hither. But Zerubbabel and Jeshua and the rest of the chief of the fathers of Israel said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose."

Ezra viii, 21-23: "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The

hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us."

The prophet and these fathers did not consider them the worshipers of the true God, and though they professed friendship and wished to help them, they dare not unite with them in anything relating to his worship. When going up to Jerusalem, to build the temple of God and to restore his worship, they would not ask help of the king to assist them in the way, but by fasting and prayer sought the Lord for help. They believed God would defend and prosper his servants in their efforts to serve him. The Creator of all things needeth not the help of his enemies to establish his worship. He asks not the sacrifice of wickedness, nor accepts the offerings of those who have other gods before the Lord.

We often hear the remark, You are too exclusive. As a people we would make any sacrifice to save souls, or lead them to the truth. But to unite with them, to love the things that they love, and have friendship with the world, we dare not, for we should then be at enmity with God.

By reading the following scriptures we shall see how God regarded his ancient Israel:

Ps. cxxxv, 4. "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure."

Deut. xiv, 2. "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."

Deut. vii, 6, 7. "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people."

Ex. xxxiii, 16. "For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth."

How frequently ancient Israel rebelled, and how often were they visited with judgments, and thousands slain because they would not heed the commands of God who had chosen them.

The Israel of God in these last days are in constant danger of mixing with the world and losing all signs of their being the chosen people of God. Read again Titus ii, 13-15. We are brought down to the last days, when God is purifying unto himself a peculiar people. Shall we provoke God as did ancient Israel? Shall we bring his wrath upon us by departing from him and mingling with the world, and following the abominations of the nations around us?

The Lord hath set apart him that is godly for himself, and this consecration to God and separation from the world is plainly declared and positively enjoined in both the Old and New Testaments. There is a wall of separation which the Lord himself has established between the things of the world and the things he has chosen out of the world and sanctified unto himself. The calling and character of God's people are peculiar. Their prospects are peculiar, and these peculiarities distinguish them from all people. All of God's people upon the earth are one body, from the beginning to the end of time. They have one head that directs and governs the body. The same injunctions rest upon God's people now, to be separate from the world, as rested upon ancient Israel. The great Head of the church has not changed. The experience of Christians in these days are much like the travels of ancient Israel. Please read 1 Cor. x, especially from the 6th to the 15th verse.

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the

ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say."

1 John iii, 1. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

1 John ii, 15-17. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

2 Pet. ii, 2. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

James iv, 4. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

James i, 27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Titus ii, 12-14. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Rom. xii, 2. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

John xvii, 14, 15, 17. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Sanctify them through thy truth; thy word is truth."

Luke vi, 22, 23. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."

John xv, 16-19. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

1 John iv, 4, 5. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them."

1 John ii, 5, 6. "But whose keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked."

1 Pet. ii, 9. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

As we read the word of God, how plain that God's people are peculiar and distinct from the unbelieving world around them. Our position is interesting and fearful; living in the last days, how important that we imitate

the example of Christ, and walk even as he walked. "If any man will come after me, let him deny himself, and take up his cross and follow me." The opinions and wisdom of men must not guide or govern us. They always lead away from the cross.

The servants of Christ have not their home or their treasure here. Would that all of them could understand that it is only because the Lord reigns that we are even permitted to dwell in peace and safety among our enemies. It is not our privilege to claim special favors of the world. We must consent to be poor and despised among men until the warfare is finished and the victory won. The members of Christ are called to come out and be separate from the friendship and spirit of the world, and their strength and power consists in their being chosen and accepted of God.

The Son of God was the heir of all things, and the dominion and glory of the kingdoms of this world were promised to him. Yet when he appeared in this world it was without riches or splendor. The world understood not his union with the Father; and the excellency and glory of his divine character were hid from them. He was therefore "despised and rejected of men," and "we did esteem him smitten of God and afflicted."

Even so the members of Christ are as he was in this world. They are the sons of God and joint heirs with Christ; and the kingdom and dominion belong to them. The world understand not their character and holy calling. They perceive not their adoption into the family of God. Their union and fellowship with the Father and the Son are not manifest to the world, and while they behold their humiliation and reproach, it does not appear what they are, or what they shall be. They are strangers. The world knows them not, and appreciate not the motives which actuate them.

The world is ripening for its destruction. God can bear with sinners but a little longer. They must drink the dregs of the cup of his wrath unmingled with mercy. Those who will be heirs of God and joint heirs with Jesus Christ to the immortal inheritance, will be peculiar. Yes, so peculiar that God places a mark upon them as his, wholly his. Think ye that God will receive, honor and acknowledge a people so mixed up with the world that they differ from them only in name? Read again Titus ii, 13-15. It is soon to be known who is on the Lord's side, who will not be ashamed of Jesus. Those who have not moral courage to take their position conscientiously in the face of unbelievers, and leave the fashions of the world and imitate the self-denying life of Christ, are ashamed of him, and do not love his example.

ELLEN G. WHITE.

HOOPOLGY.

AMELIA does not wear hoops. And why? Simply because she thinks this fashion is one of the most ridiculous the world has ever seen. "Oh, but you are behind time," somebody says, "every one wears them." What if they do, it shows very plainly that though their bodies are "puffed out" to an unnatural size, their minds require no hoops.

The followers of hoopology tell us they wear them for comfort. A short time ago, when the other extreme in dress was raging, that was comfortable, too. "Consistency is a jewel." That they are graceful, none can fail of observing when a dumpy woman resembles a jug, and a tall one a hog'shead—of their convenience we need not speak, for every one who has traveled at all the past year, can testify to this feature in the science. Well, what conclusion do we come to? Just this: hoops are worn because it is the fashion, and that is the only reason. And *this* is the very doctrine that we despise, not that we would uphold singularity in dress, or any of the new-fangled dress-reform notions. What we want is moral courage to say to the fickle goddess, thus far shalt thou come and no farther. If ladies would take this stand, and follow her dictates only so far as taste would lead them, "Mrs. Crinoline" would soon leave the stage of action.

A great cry is made about men shaving their beards and making themselves look like young porcupines. Who blames them! Rather let us wonder they do not shave their heads and clothe themselves in sack-cloth and ashes, on account of the degeneracy of the female

race. "O tempora, O mores!"—that hoopology should be tolerated.—*Rural New Yorker.*

THY WILL BE DONE.

Thy kingdom come o'er small and great,
On earth to have unbounded sway;
Thy will be done, whate'er my fate,
Forever this my prayer shall be.

Thy will be done, though Thou shouldst mark
A thorny path for me to tread;
Though through the valley, lone and dark,
Thy opening providence should lead.

Thy will be done, forevermore:
Thou knowest all that's for the best.
These trials deep and conflicts sore,
Will lead to everlasting rest.

When time is o'er, if thou shouldst deem
Thy servant worthy of a crown,
Though poor and worthless now I am,
With joy I'll cry, Thy will be done.

E. W. DARLING.

Beaver, Fillmore Co., Minn.

THE MAN OF HONOR.

THERE is somewhere told an anecdote of Gen. Washington like this (if my memory is correct): Gen. Washington, in company with a few of his staff, called at the residence of Gen. Schuyler on some business. Gen. S. not being at home, they were about departing, when it was noticed by Gen. Washington, that a stone had been thrown from the wall which surrounded the grounds of Gen. S., by one of his officers' horses, and Gen. W. kindly hinted that the stone had better be replaced.

The officer mounted his charger, at the same time saying that some one else might see to that. Gen. Washington very calmly took up the stone, and replaced it in the wall, saying, "I always leave things as I find them." This is the substance of the story I believe.

Such is the sense of honor with a man of the world, and should the sons of God have less? The true man of honor must be possessed of three qualities: an enlightened and tender conscience, a clear head, and a kind and loving heart. These three things he must have, in order to be a man of honor, such as even the world would approve, tried by their tests. He must be something of a casuist, or he will make mistakes that will soil his reputation; for one mean, low-lived act, will tarnish the reputation of one who has been a lifetime winning his way to popularity by every means. He may lavish his thousands in acts of liberality, yet unless he is a man of honor in little things, his point is not gained. Such is the world's standard of a man of honor.

If the corrupt world have so strict an idea of what constitutes an honorable man, though they do not live it out, what must be the standard of a holy God, the source of all honor, all glory, all excellence? What a standard of honor had the blessed Saviour while here in the world, that awed his enemies at his presence, that silenced calumny, and shut the mouth of slander.

Suppose that an angel were here upon the earth, how think you he would avoid everything mean and low, all trespass upon his neighbors' rights, all unfair dealing, all low tricks!

Alas for us! Some who keep the Sabbath, and talk loudly about the third message, and speak of their joys, do things that many a man of the world would blush to be connected with in any way whatever.

Suppose I see a nice flat stone by the road-side: the probability is it has an owner. Suppose it is near a quarry: some industrious hand has quarried it and laid it there, and he would style a man a thief who would take it away unlicensed.

Suppose that Q. has injured me, and has hurt my feelings; I have no cause, neither should I wish to play some "cute" trick upon him in trade for a recompense.

Suppose I have good claim upon an article to which another man has the written title: I would sooner work my fingers to a stump, than dismantle that article unknown to its legal owner.

O that all men were men of honor! but they are not. But when we turn to the people who have taken the profession of holiness, we have a right to expect it, to claim it. We do expect it, we do claim it. Such will all those be who pass in through the gates into the city.

What! talk about the new earth, while our tongues and hands are full of guile? Talk of heaven and holiness while our lives are dishonorable, our acts unfair! If there is a step from the sublime to the ridiculous, it is this: but no, it is too awful to be ridiculous!

He who can jest with holy things, and try to joke with his Maker, by making a farce of religion, is truly heaven-daring. Deliver us, O God, from such acts, from such lives, and such examples. Terrible indeed is the third message to such! Who dare trifle with this awful missive from God to mortals?

A great work must be done, and that quickly, or many will fall to rise no more. This state of things cannot last. God is evidently putting his hand to the work, and God is an honorable being. He is particular, he is strict. Think of the delicate sense of eye and ear, and think you the Creator of such wonderful instruments is not quick to see and hear?

O let us institute a double watch over ourselves, and always act with the nicest, strictest, sense of right and honor. Do we not seek for honor as well as glory and immortality?
JOSEPH CLARKE.

LETTERS.

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

From Bro. Bostwick.

DEAR BRO. WHITE: I write this letter to you in behalf of Bro. Moses Porter, who is a devoted brother, being one of our most prominent members in this State. But he is in a great deal of discouragement on account of his being in debt, with poor health, &c. He has eighty acres of land for which he is somewhat in debt. He is a wagon-maker, an excellent workman, and can do well at his trade, providing he had some good brother located near him who is a blacksmith, to do his iron work.

Now can you inform him of any brother, a blacksmith, that can come to Minnesota, and would like such an opening where he can have all the work he can do if he understands ironing wagons and carriages. Bro. Porter will let such a brother have part of his land on reasonable terms, and thus together be able to carry on a profitable and honorable business. As we are extremely anxious that he should remain here, it would be a benefit to us all. Bro. Porter lives five miles north of Mantorville, Dodge Co., Minn. His P. O. address is Mantorville.
JNO. BOSTWICK.

OBITUARY.

It becomes our painful duty to announce the death of our beloved sister, Mary Ann Tomlinson, aged 27 years and 5 months, wife of Samuel Tomlinson, living near Richmond Iowa.

She embraced the third angel's message at the tent-meeting at Richmond in 1859, under the preaching of Brn. Hull and Cornell. She grew stronger and stronger in the faith as light and duty came to her mind, until her death. The last Sabbath she was with us at meeting, I was forcibly struck with her testimony. It was open and frank. Confession and acknowledgement appeared to be her object and delight.

On the 18th day of May, 1861, she breathed her last. She died of typhoid fever. She gave evidence of her zealous and her sincere devotion to the cause of Christ here, and her sanguine hopes of the first resurrection when Jesus shall come in the clouds of heaven to awake the sleeping saints of earth. Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Rev. xiv, 13. She leaves an affectionate husband and two small children to mourn her loss.
S. OSBORN.

Are you inclined to give advice? Be sure you keep close to the law and the testimony, lest you lead the blind out of the way.

When you are running to earthly cisterns, you are dishonoring the Lord Jesus Christ, as though his fullness were not enough: yet you profess, that Christ is all.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, JUNE 26, 1861.

SPECIAL NOTICE.

To those who have pledged stock in the Publishing Association we wish to say that in order for the work of building to progress, a large portion of the pledged shares must be immediately paid.

All of 1861 was given those only who could not pay immediately. Therefore let all those who can pay now, send the amount they wish to put into the Association, without delay. As only \$6000 is pledged, three-fourths the needed amount, we hope that many will double their pledges.

Send drafts on Boston or New York, less one-half per cent exchange, as but one-half per cent premium is paid for eastern drafts.

ARRIVAL.

SAFELY arrived, June 22d, the manuscript of the History of the Sabbath from Bro. J. N. Andrews. Express bill only fifty cents, two dollars less than if sent by mail. There are about 350 common manuscript pages, which will make nearly the same amount of printed pages. This work will probably be put into two pamphlets, three or four thousand copies each; first, the Bible history of the Sabbath; second, the history since the days of the apostles. One thousand copies more of both parts in one book, will be printed on nice, heavy paper, which will make a fine volume. It will be put through the press as fast as possible.

MEETINGS AT CLINTON JUNCTION, WIS.

DEAR BRO. WHITE: We are still here, preaching the precious truth. We have good congregations. Last first-day evening a Spiritualist came in, and after meeting wanted the privilege of speaking in the tent the next evening. He came, and the tent was full, and he held the people till near eleven o'clock.

We have no meeting to night, as we thought the people ought to rest one evening. Bro. Loughborough will review him to-morrow night. Everything thus far seems to work favorably. The people are becoming much interested. We expect, by the blessing of God, a good work will be accomplished here. We hope all the faithful will remember us in their prayers.

ISAAC SANBORN,
J. N. LOUGHBOROUGH.

REPORT OF MEETINGS.

BRO. D. T. Bourdeau and myself, have recently spent several days in visiting and holding meetings among the brethren and friends, which we hope may prove beneficial to the cause.

Our monthly meeting, last Sabbath and first-day, for Northern Vt. and C. E., was held agreeably to appointment at N. Sutton. It was a season of encouragement and rejoicing to the brethren and sisters present. The word was spoken with freedom. On Sabbath a goodly number of testimonies were given, and resolutions were formed to run the heavenly race with patience and perseverance.

The church were cheered by the presence, prayers and testimonies of our aged and much beloved Bro. Howlet. In his heavy bereavement in the loss of his devoted companion, we sympathize deeply. May the blessed hope sustain him through life's short journey. The resurrection of the just is near.

At a business meeting on First-day morning, it was the unanimous voice of the church that Bro. D. T. Bourdeau, should be set apart to the work of the gospel ministry, by ordination. The case also of Bro. Czechowski, as referred to in Good Samaritan, No. 7, by Bro. White, was considered, remarks being made upon it by the brethren Bourdeaux. The brethren and sisters present acquiesce in the suggestion of Bro. W. that Bro. C. be moved to Northern Vt., and stand ready to help sustain him. The sum of \$44.50 was pledged to help Bro. C. in his present embarrassment and in moving to Vt.

At the close of this meeting, Bro. D. T. Bourdeau was ordained by prayer and the laying on of the hands of preaching brethren present. The Holy Spirit fell

sweetly and powerfully upon us, manifestly approving of the solemn and important step.

After a discourse in the forenoon before a large and attentive audience, by Bro. Evans, on the Two Laws, we repaired to the water side, where in accordance with the example of the Son of God, ten were by Bro. D. T. Bourdeau, buried in baptism. May the blessing of the Lord graciously rest upon the little church here, and "brotherly love continue."

A. S. HUTCHINS.

Rouse's Point, N. Y., June 11, 1861.

TO THE BRETHREN IN MINN.

DEAR BRETHREN: Shall the Minn. tent run this season? The question is easily answered in the negative, unless brethren manifest more of a willingness to act their part in sustaining the expenses. A third of the pledges made last winter at the Pleasant Grove conference was to have been paid by the first of June. I would just say that not a third of a third has been paid yet. A few have acted their part well. I know you have lost considerable in consequence of broken banks; but if the tent cannot be run, the sooner we know it the better. We have had to get some new ropes in order to make the tent secure, for which we are in debt.

J. BOSTWICK.

NOTE. We hope Bro. Bostwick, and the brethren in Minnesota will be encouraged to do the best they can. Bro. B. owes the Office for books \$75.70. This will be paid from the Missionary Fund, and given as a present to the Minn. Tent. If the brethren in that new State manifest a good interest to do what they are able, Eastern brethren will be happy to help the cause there.—Ed.

A SAILOR'S PRAYER.

At a prayer meeting for a revival of the work of God, at one of the chapels erected by the late Baroness Barnham, Newton Gower, a number of persons prayed,—two that had never prayed before in public. One was an old sailor who had lately joined the little church, whose prayer drew tears from many eyes. Sailor-like, he said, "O Lord Jesus, thou knowest I am an old sailor and an old sinner. I have been beating up and down the channel for many a long year, exposed to many a storm and tempest. My map and chart I refused to consult. Thou hast offered to pilot me safe, but I have refused again and again; and I would have gone down an eternal wreck if thou hadst not become my pilot; and now, through thy mercy and grace, I believe that I shall eventually sail into the port of glory."

SCRIPTURE GOD-BREATHED.

TRUTH has a wonderful freshness when it is drawn directly from the Word of God. "All Scripture is God-breathed"—such is the simple meaning of the one word which we expand into "given by inspiration of God." When we read the Word of God with faith, we feel that breath of God moving upon our hearts. How refreshing, how restorative to the fainting spirit, how quickening to all the faculties, how powerful in sanctifying efficacy [John xvii, 17] that breath of God which moves in and through the Scriptures—"all Scripture."

Holy men of God spake as they were moved by this divine afflatus. All Scripture (all the writing) was thus breathed of God. It is this which makes these records "living oracles," and the Bible "the word of life." Jesus *breathed* on the disciples, and said unto them, "Receive ye the Holy Ghost." Then followed the wonders of Pentecost. And Jesus still breathes on us in his Word. In the Bible are the words of Christ. "The words that I speak unto you," he says, "they are Spirit"—breath, the breath of God—and consequently, "they are life." In and from the Bible is a perpetual *emphasesis*—inspiration—(as Origen calls it, in imitation of the Greek word and John xx, 22), the *breathing* of Christ on his disciples and the communication of the Holy Ghost. In intimate, believing contact with the Word, read, heard, and meditated upon, the church and the individual believer, feels the breath of Christ, receives the Spirit, and finds a perpetual renovation of life, power, and joy.

TENT-MEETING AT LAKE CITY, MINN.

By advice of Bro. Bostwick, I would give notice that the Minnesota tent will be pitched at Lake City, about the 26th of June, and that a meeting will be held in that place as long as deemed advisable. It has not been in my power to join that tent hitherto. The Lord willing, I will leave this place June 23, for Lake City, and shall hope to find some of the brethren at that place to aid in pitching the tent and seating it.

J. N. ANDREWS.

Waukon, Iowa, June 19, 1861.

Business Department.

Business Notes.

H. C. S. Carus: You will find your remittance receipted in No. 23 of last Vol. We send you the missing numbers.

H. C. Hall: Your paper must have been intercepted by the way as it has been regularly mailed from the Office.

E. Styles: Your subscription to REVIEW expires No. 18, Vol. xviii. The \$5 referred to has been credited on your subscription to E. W. S.

N. N. Anway: \$5 toward your share has been received. When you pay the other \$5 we will return you a certificate of stock.

Lydia M. Locke: We rectify on book.

L. L. Loomis: Your indebtedness for REVIEW up to Vol. 18 is \$2. We will send it to you during the ensuing year according to your request.

Lewis Haskell: The P. O. address of D. C. Phillips is Battle Creek, Mich. The draft came safely to hand.

S. Rodgers: We found your credit on our books as you represented it, and have disposed of the \$2 you sent, according to your request.

R. O'Brien: We had your address wrong on our books. If you will let us know what numbers you have missed we will send them to you. The INSTRUCTOR has been regularly sent, and as you did not direct in your letter how you wished the \$1 applied, we credited this to you on REVIEW, which you will find in No. 1, Vol. xviii.

C. M. Shepard: The article you send was published in REVIEW No. 10, Vol. xvii. In answer to your question we would say: not during the tent season.

J. H. Waggoner: We place the \$2 to your credit on our books.

A. S. Hutchins: Some of the numbers of the Testimonies are exhausted.

John C. Day: Your letter of the 16th inst. contained but \$1.

F. T. Wales: The \$17 is received. Rachel Hoole's letter containing \$2 was received.

L. Lathrop: The money received.

J. Palmiter: Your letter written some weeks since, containing \$2 was received, and contents applied according to your directions, as we understood them. We credited Joseph Palmiter with \$1 on his REVIEW, which you will find receipted in No. 2, Vol. xviii. The balance was applied to the use of E. W. S. We now have taken the \$1 credited to Joseph Palmiter and placed it to your credit, and also stopped his paper.

A. Smith: Wisconsin money is valueless in Mich.

C. A. Osgood: We send the REVIEW to J. McDonald. His subscription dates from No. 1, Vol. xvi, without any credit. Was there any money sent to the Office to be applied on his paper? If so, By whom, and when?

M. M. Osgood: We extended the credit on H. Carpenter's REVIEW to Vol. xix, 1.

Receipts.

FOR REVIEW AND HERALD.

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.

P. Luke 1,00,xviii,1. H. Toms 0,50,xix,1. S. D. Jacobs 0,50,xix,1. Betsey J. Carpenter 1,00,xx,15. Israel Camp 0,50,xx,1. J. M. Chisholm 1,00,xx,1. Lydia A. Rice 2,50,xxii,1. H. C. Hall 1,75,xvii,10. Daniel Libby 1,00,xviii,18. James L. Barker 0,50,xviii,1. N. N. Anway 1,00,xvii,11. Abigail Learned 1,00,xix,1. A. Worster 1,75,xxi,8. Hannah R. Lighten 2,00,xviii,14. L. Wells 0,64,xviii,4. J. C. Day 1,00,xix,1. S. G. Cottrell 2,00,xix,1. J. Dickerman 0,44,xviii,1. P. Scarborough jr., 2,00,xix,1. Wm. Farnsworth 2,00,xix,1. S. Rodgers 2,00,xx,5. M. A. White 2,00,xx,1. S. Hastings 1,00,xix,1. Israel Bullock 1,00,xx,1. A. Pierce 0,50,xviii,1. Lydia Parmenter 1,00,xxii,1. J. Bowlsby 1,80,xx,1. Geo. P. Cushman 1,00,xix,1. Lucy Rouse 3,00,xviii,7. L. Mann 2,00,xx,1. L. Mann (for H. Dudley) 1,00,xx,1. J. Day 1,00,xviii,1. S. Brown 1,00,xvii,7. S. Dana 2,15,xviii,5. D. W. Emerson 1,44,xix,1. S. Person 2,00,xix,1. M. Willey 2,00,xx,1. O. P. Bovee 3,36,xxi,1. J. Palmiter 1,00,xix,1. J. Claxton 2,00,xxi,1. F. T. Wales 2,00,xxi,1. C. A. Osgood 100,xx,1. James Heath 2,00,xx,1. S. B. McLaughlin 2,20,xx,6.

FOR REVIEW TO POOR—H. W. Brown \$1,00.