

# Advent Review,

## AND SABBATH HERALD.

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

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### THE REVIEW AND HERALD

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
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REVIEW AND HERALD should be addressed to URIAH SMITH,  
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#### THE HOME SICKNESS.

BY H. BONAR D. D.

AND whence this weariness,  
This gathering cloud of gloom?  
Whence this dull weight of loneliness,  
These greedy cravings for the tomb?  
These greedier cravings for the hopes that lie  
Beyond the tomb, beyond the things that die;  
Beyond the smiles and joys that come and go;  
Fevering the Spirit with their fitful flow:  
Beyond the circle where the shadows fall;  
Within the region where my God is all?

It is not that I fear  
To breast the storm or wrestle with the wave,  
To swim the torrent or the blast to brave,  
To toil or suffer in this day of strife  
As He may will, who gave the struggling life.

It is not that the cross  
Is heavier than the drooping frame can bear,  
Or that I find no kindred heart to share  
The burden, which, in these last days of ill,  
Seems to press heavier, sharper, sorer still.

It is not that the snare  
Is laid around for my unwary feet,  
And that a thousand wily tempters greet  
My slippery steps, and lead me far astray  
From that safe guidance of the narrow way.

It is not that the path  
Is rough and perilous, beset with foes,  
From the first step down to its weary close,  
Strewn with the flint, the briar and the thorn.  
That wound my limbs and leave my raiment torn.

It is not that the sky  
Is darkly sad, and the unloving air  
Obulls me to fainting; and the clouds that there  
Hang over me seem signal clouds unfed,  
Portending wrath to an unready world.

It is not that the earth  
Has grown less bright and fair—that these grey  
hills,  
These ever-lapsing, ever-lulling rills,  
And these breeze-baunted woods—that ocean clear.  
Have now become less beautiful, less dear—  
But I am home-sick.

Let me, then, weary be!  
I shrink not—murmur not;  
In all the homelessness, I see  
The church's pilgrim lot;  
Her lot until her absent Lord shall come,  
And the long homeless here, shall find a home.

Then no more weariness!  
No gathering cloud of gloom;  
Then no dull weight of loneliness  
No greedy cravings for the tomb;  
For death shall then be swallowed up of life,  
And the glad victory shall end the strife!

Are you dissatisfied with your place, your circumstances, or your provision? Let me ask, Have you not said to the Lord, "Thou shalt choose my inheritance for me?" If so, where is your gratitude? or where your consistency?

#### SAINTS' INHERITANCE.

BY J. N. LOUGHBOROUGH.

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

(Continued.)

BUT we now wish to call attention to another promise which the Lord has made respecting the earth. It is

#### THE PROMISE MADE TO ABRAHAM.

Some are ready to object to our dwelling on the promise made to Abraham, and wish us to confine ourselves to the teachings of the gospel. Well, if we were to acquiesce in their request and preach the gospel, (which we hope we shall ever be found doing) we must needs teach elementary principles before entering upon the great truths of the gospel. Those first principles must be connected with the first gospel sermons, and therefore some of these must be connected with this promise, for Paul says, [Gal. iii, 8,] God "preached before the gospel unto Abraham." The gospel as proclaimed at the very commencement of the present age declared the approach of a kingdom. Said John, [Matt. iii, 2,] "Repent, for the kingdom of heaven is at hand." A kingdom consists of territory and a king, as well as laws and subjects. This promise to Abraham we understand has reference to the territory and king. And so in examining this promise we shall not be departing from the commission to preach Christ's gospel.

We will now notice this promise, recorded Gen. xiii, 14, 15. "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; For all the land which thou seest, to thee will I give it, and to thy seed for ever."

After the Lord made this covenant with Abraham and was about to confirm it, he said to him, [chap. xv, 13-15,] "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

We are told by some, that these promises which were made to Abraham were concerning the temporal possession of the land of Canaan. To this we object.

1. If it was a temporal possession of the land that was promised, then Abraham would have received it in his life time; but according to Stephen's testimony, [Acts, vii, 5,] he never received it. "And he gave him none inheritance in it, no, not so much as to set his foot on." Therefore the inheritance promised was not a temporal possession of the land.

2. It could not be a temporal possession that was promised, for he was to have it for ever, and for an "everlasting possession." If we should admit that the terms for ever and everlasting are limited\* in

\* It is a point which cannot be disputed, that the terms for ever and everlasting are sometimes limited in their meaning. Greenfield defines the original terms which are translated for ever and everlasting: "Duration, finite or infinite: unlimited duration, eternity: a period of duration, past or future, time, age, lifetime, &c." Of the terms thus translated Dr. Clarke says that they signify "As long as the thing, considering the surrounding circumstances, can exist."

this testimony, and the promise had been fulfilled, we should find Abraham still on the land; \* for the land still exists.

In Gen. xvii, 1-8 the Lord enters into covenant with Abraham respecting the possession of the land. Certain conditions are given to Abraham by which he and his seed are to receive the blessings of the covenant, the possession of the land.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect, and I will make my covenant between me and thee." This charge given to Abraham, as we learn by the marginal reading of the text, was to "be upright, or sincere." Uprightness and sincerity can only be developed by a perfect law, and so we conclude that the very conditions here given by which the inheritance is to be obtained is keeping the law of God † The blessing of the covenant is stated again in verse 8: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession."

The promise made to Abraham was renewed to Isaac. Gen. xxvi, 1-5. The Lord said to him: "Sojourn in this land, and I will be with thee, and I will bless thee . . . and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

This promise we find also confirmed to Jacob, as he had a view of the ladder: Gen. xxviii, 13. "And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed."

But we wish to trace the subject of the promise to Abraham still farther, and shall inquire

#### WHAT WAS THE NATURE OF THE ABRAHAM-IC PROMISE?

Was this simply a promise that Abraham should have a temporal possession of the land of Canaan? If it was, the promise failed; for he died, as the Lord said he should, "in a good old age," and, as Stephen says, [Acts vii, 5,] "he gave him none inheritance in it, no not so much as to set his foot on." We shall not admit that he did not receive it because God has failed to fulfill on his part; but shall claim that the promise of a possession made to him is yet to be fulfilled, and will be fully realized in a future possession of the earth. While it is claimed by some that this promise to Abraham was a temporal possession of the land, Paul says [Heb. xi, 9,] "He sojourned in the land of promise as in a strange country." It is vain that men strive to

\* If Abraham was to have the land for an everlasting possession, then he must hold the possession as long as the land continues. The everlasting is not limited by Abraham's life; but it is the possession which is to be everlasting.

† What this everlasting covenant was, the keeping of which would secure Abraham and his posterity an everlasting possession, we may further learn by reading 1 Chron. xvi, 15-17, in connection with other texts. "Be ye mindful always of his covenant; the word which he commanded to a thousand generations. Even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob, for a law, and to Israel for an everlasting covenant." Here the same covenant is mentioned that God made with Abraham. He says it is "The word which he commanded." By reading Deut. iv, 13, and v, 22, we learn that the word commanded was the ten commandments.

find a fulfillment of this promise, either to Abraham or his posterity in the past; for it cannot be done. Simply a possession of the land of Canaan does not meet the promise; for Paul says the promise was that "he should be the *heir of the world*." Rom. iv, 13.

To gain further light concerning the nature of the Abrahamic promise, we will look at the comments of Paul in Gal. iii, 16. "Now to Abraham and his *seed* were the promises made. He saith not, and to seeds \* as of many: but as of one, and to thy seed, which is Christ."

If the *seed* to whom the promise was made was Christ, then the promise could not be fulfilled prior to the coming of that seed, consequently, not *prior* to the first advent of Christ. With the view above, we readily perceive that there is no ground for the claim which is made by some, that the promise made to Abraham was all fulfilled when the children of Israel sojourned in the land of Canaan. Were Abraham, Isaac, or Jacob with them when they went in to possess the land? No. "They carried up Joseph's bones." Here are four generations that did not receive the land while alive, and yet the Lord said to Abraham, "I will give it (the land) to thee." To Isaac he said, "For unto thee I will give all these countries." To Jacob he said, "The land whereon thou liest, to thee will I give it." See Gen. xvii, 1-8; xxvi, 4; xxviii, 13. If we allow any force to the above language, when this promise is fulfilled, Abraham, Isaac and Jacob will receive the promise, with the rest of God's people.

Although Christ is the seed to whom the promise was made, to the church has been granted the privilege of joint-heirship. Paul says, [Gal. iii, 29.] "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This text shows that the fulfillment of the Abrahamic promise is yet future; for Christ's children could not be said to be *heirs* of a promise that is fulfilled. This testimony from Gal. iii, shows (contrary to the faith of some) that the Jews after the flesh are not heirs simply because they are descendants of Abraham; but, as expressed in verse 9: "So then they which be of faith are blessed with faithful Abraham."

Paul's testimony [Heb. xi.] shows this promise is yet to be fulfilled. Verses 8-10, "By faith Abraham, when he was called to go out into a place which he should *after* receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a *strange country*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." This testimony shows that when Abraham was in the land, the promise was not fulfilled; but "he should *after*" receive it. Again, when he receives the accomplishment of this promise he is to receive "a city whose builder and maker is God."

In verse 13, Paul testifies of these ancient worthies: "These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were *strangers* and *pilgrims* on the earth." Paul can mean only one of two things in this statement: either that these worthies died and God never made any promise to them, or else they died without receiving the accomplishment of those promises which he had made. The latter, of course, is the only conclusion we can draw from the text. "Well," says the objector, "this means they died without seeing the Saviour; the promise is respecting him." True, the promise is respecting the Saviour; he is the true seed, and he is the one with whom we are to be *joint-heirs* to the land. And your admission proves too much for you; for the possession could not be till after the heir came.

Paul in this chapter mentions a number of worthies, and says time would fail to tell of them and the work they accomplished through faith. In

verses 39, 40, he draws his conclusion in regard to them as follows: "And these all having obtained a good report through faith, received not the promise; God having provided some *better thing* for us, that *they* without us should not be made perfect." Some would fain draw their conclusion from this text that God did not fulfill his promise to Abraham, because he has concluded to do better for his people than he promised to Abraham. But we do not so understand the text. The "*better thing*" is not a better inheritance, but something better than that these ancient worthies should receive the promise in their day; which "*better thing*" is "that they without us should not be made perfect." It seems from this text that this promise is yet future, and is to be realized when all those whom Paul styles *us* shall be gathered out by the gospel preaching. Paul seems to locate the fulfillment of this promise in the perfect state. Had this promise been accomplished to the ancient worthies, they would have been "*made perfect*" "*without us*." It is to be accomplished when our perfection shall come, which Paul clearly shows, [1 Cor. xiii.] is when "we shall know even as we are known;" that is, when faith is lost in sight—after Jesus comes.

We next inquire, How did Paul view himself in connection with that promise? We read, [Acts xxvi, 6-8,] "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Paul here represents himself as willing to be judged for his hope relative to the promise to the fathers. He saw at once that the people would inquire how Abraham, Isaac and Jacob could receive this promise, as they were dead; for the promise was unto them, and therefore he inquires why they should think the resurrection incredible. It would be strange indeed if the apostle Paul should submit himself to be judged in a Roman court, liable to be condemned, because of a hope inspired by a promise that was all fulfilled. Paul's reasoning on this text shows clearly that the fulfillment of this promise is beyond the resurrection.

The Apostle's teaching, [Eph. i, 13, 14,] clearly shows that this earth is the place where God's people are to receive their full reward. He says, "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of"

#### "THE PURCHASED POSSESSION."

In the text above quoted there is a possession spoken of which has been purchased, and is also to be redeemed. What is this possession that is to be redeemed? Heaven, says one. If it is heaven, then heaven has passed from the hands of the original possessor, or else it could not be redeemed. To take this view would also oblige us to claim that heaven had been purchased; for it is the purchased possession that is to be redeemed.

What possession has passed out of the hands of its original possessor? I answer, The earth. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." The earth was given to man; but he has lost the dominion God gave him. Where is it? We shall claim that when he was tempted, and overcome by the Devil, he was brought in bondage to him. "Of whom a man is overcome, of the same is he brought in bondage;" [2. Pet. ii, 19.] and he would of course claim the property of man until *his* lease runs out. Therefore the Devil is represented in the New Testament scriptures, as the god of this world. Not that he is the rightful possessor of the earth, but by intrigue the Devil has usurped the dominion which was given to man.

With this view of the subject we may understand the testimony of Luke iv. The Devil said to Christ, when he "showed him all the kingdoms of the world," "That is delivered unto me, and to whomsoever I will I give it." But, say you, this is only the testimony of the Devil. Although it is his testimony, it may for all that be truth, and it furnishes a solution to Luke iv, which otherwise remains

without an explanation. It is stated that the Devil tempted Christ. It surely would be no temptation for him to offer to Christ that which was already Christ's, or to offer that which he himself did not possess. But admitting that the Devil had usurped man's dominion, and that he held, as he claimed, "the kingdoms of this world and the glory of them," and then the presentation of them by him to Christ can be looked upon as a temptation.

This dominion which Satan had usurped was promised, to be given to Christ. "Thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the *first dominion*." Micah iv, 8. The first dominion was dominion over the earth, which man lost when he yielded to the Devil. This dominion was to come to Christ. But the manner in which he was to obtain it was to spill his blood, and by the suffering of death obtain power to dethrone the usurper. The Devil offered him one of the very objects which was to be obtained by his death, and it was a temptation. By an ignominious death upon the cross, Christ was to obtain the first dominion. But, said the Devil, you need not die to get the kingdom; "fall down and worship me, and I will give it you." That was a temptation. We will now notice

#### ISRAEL'S SOJOURN IN THE LAND.

While some contend that the promise to Abraham was fulfilled when the children of Israel sojourned in the land of Canaan, we contend that they had only a temporal possession of the land, which was typical of the final possession of the earth. When they corrupted themselves with their idols, and sinned against the Lord, their enemies prevailed against them, overran their land, and dispossessed them of their cities. Temporal judgments were thus brought upon them. All this we understand was to show them the necessity of obeying God if they would have his favor. If any would really be Abraham's children, according to Christ's rule, they must "do the works of Abraham."

While the yearly services of the sanctuary were kept up and strictly carried out, Israel would have a yearly purging of rebels. Every one who, in the day of atonement, would afflict his soul, would find mercy; but those who would not do it must die. It is strange to us how individuals with these facts before their minds can claim that there are any peculiar national blessings yet to be given to the Jew after the flesh.

But we are digressing. This possession of the land of Canaan by the natural descendants of Abraham, we understand, as we before claimed, was a *type* of the possession promised to God's people. Therefore we can see a propriety in purging the profane from among the children of Israel, that they might be kept a holy seed, and thus their possession of the land typify that inheritance which none but righteous ones can enjoy.

When we come to the time of Zedekiah, the children of Israel had so corrupted themselves by disobeying the Lord's commandments, that the scepter was taken from them, and passed into the hands of the wicked kings of the earth. The testimony of the Lord to Zedekiah, just before he was carried captive to Babylon, was: "And thou, profane wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will *overturn, overturn it*; and it shall be no more till he come whose right it is, and I will give it him." Eze. xxi, 25-27.

The One, "whose right it is," is Christ. He is the seed "to whom the promise was made." In the above text we learn that after the scepter passed from God's people, it was to be three times overturned before it passed into the hand of him "whose right it is." When Zedekiah the high prince was "abased," the low prince of Babylon was exalted to rule over God's people. When the kingdom of Babylon was conquered by the Medes and Persians, and Israel became tributary unto them, the scepter was overturned once. Again, when the Medes and Persians were conquered by

\* We cannot read Gal. iii, 16, without thinking (and we may as well pen our thoughts here) how important in reading the Bible, to read carefully. In this text before us, Paul has based his whole argument on the absence of a single letter. If it had not been that the letter *s* was not attached to the word "*seed*," how different would have been his conclusions; but the word having the singular instead of the plural form, Paul reasons as above.



Alexander, and the Grecian kingdom established, the Lord's word was fulfilled, and "it," (the scepter, &c.) was overturned the second time. And when, 31 years B. C., the celebrated battle of Actium brought Rome to her position of "mistress of the world," the scepter had been three times overturned. And so far as the prediction made against Zedekiah is concerned, he whose right it was might come and take possession of the kingdom.

#### THE DISCIPLES LOOKED FOR JESUS TO ESTABLISH A LITERAL KINGDOM.

When our Saviour commenced his teaching, the Jews were expecting the Messiah, not, however, in the form in which he came; but as a king to take to himself the scepter of the kingdom, and reign over Israel, and destroy his enemies. We see from the movements of the disciples of our Lord, that their minds were strongly impressed with the same idea; namely, that Christ was then to take possession of his kingdom. With this view of the subject we can understand the meaning of their words, when they said, "If thou art the king of the Jews, tell the people plainly." And at another time when Jesus had performed a notable miracle, he "perceived that they would come and take him by force to make him a king, and he departed into the mountains." John vi, 15. Again, when Christ rode up to Jerusalem seated upon a colt, what a shout of "hosannah to the son of David" was raised by the people. What caused them thus to shout? Did they understand that in a few hours he was to hang upon the rugged cross, and expire, while all nature should be convulsed? No, they supposed he was riding to Jerusalem to take possession of the kingdom and throne of his father David. But Jesus died. Sadness filled the hearts of his disciples, and when on the morning of the resurrection he appeared to the women of their company, it was "as they mourned and wept."

Why this mourning if they understood the plan of God for the salvation of lost man? Why such sadness if they really had faith in Jesus' resurrection? Why were they not looking forward with joyous hope to the third day when they should again see him whom their souls loved? Instead of their manifesting such feelings as we should expect them to have if they understood what was to be accomplished by the death of Christ, we behold two of them conversing sadly of their disappointment as they walked in the way to Emmaus. We read that Jesus drew near and walked with them, "and said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" They answered, "Art thou only a stranger in Jerusalem, and knowest not the things that are come to pass?" He said, "What things?" They said concerning Jesus of Nazareth: "the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying that they had seen a vision of angels, which said that he was alive." "Astonished" to hear of the resurrection of Christ? Who would claim, with such testimony before them, that they understood the plan of redemption, to be accomplished through his death and intercession? If they understood it, what necessity for Jesus to begin "at Moses and all the prophets," and expound "unto them in all the Scriptures the things concerning himself"? Their testimony then in this conversation, that they trusted Christ would redeem Israel, must, and does to our mind, embody the idea that they supposed Christ would redeem them from under the hand of the Romans, by whose Tetrarchs they were then ruled in their civil affairs. If Christ redeemed them from this, it would simply be by establishing his kingdom.

This company returned to Jerusalem, however, believers in Christ's resurrection, and with their minds enlightened on the subject of Christ's death. But did they banish from their minds the idea that Christ was then to commence his reign? We will see. In Acts i, 6 we read: "When they therefore were come together, they asked of him,

saying, Lord, wilt thou at this time restore again the kingdom to Israel?" They were now more than ever satisfied that Christ was the one whose right the kingdom was. He had been raised from the dead, and himself had shown them that it was necessary that this should take place that the Psalms &c. might be fulfilled. And now seeing nothing in the way of its establishment, they asked the above question respecting the kingdom: "Wilt thou at this time restore" it. Israel once had it, but lost it in the days of Zedekiah. The question is, will Christ now restore it? They had not yet seemed to get the force of the parable which Jesus spake when he was nigh to Jerusalem, for the benefit of those who thought the kingdom of God was immediately to appear [Luke xix, 11, 12,] in which he showed that the Son of man (like the nobleman) must "go into a far country and return" before the kingdom could be established. The light also seemed to be obscured from their minds, which Christ gave them when their hearts were saddened on account of his telling them, "I go to him that sent me." "Whither I go ye cannot come." Said he, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself." John xiii, 33; xiv, 1-3. But we ask, What is his reply to their question concerning the restoration of the kingdom? Does he tell them that he will never restore it? "It is not for you to know the times or the seasons which the Father hath put in his own power." This is virtually admitting that the kingdom was to be restored to Israel: not after the flesh; but as Paul says, [Rom. ix, 8,] "The children of the promise are counted for the seed." "But," he says, "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This seems to indicate that they would understand this matter, after they should receive the Holy Ghost and be endowed with power from on high. Christ had told them [John xvi, 13,] "When he, (the Spirit of truth,) is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." Peter was among those who received this power, and has borne testimony concerning the matter. His testimony will lead us to notice the time for the establishment of the kingdom.

(To be Continued)

#### The way the Money goes.

[Bro. SMITH: That the readers of the *Review* may see the pride of our nation, I send you the following article, which I cut from a paper not long since. Wm. S. INGRAHAM.]

Of the way in which the public money has been wasted upon the new Capitol at Washington, our readers have been well posted by our Washington correspondent. But still, we think they will be surprised at a few details. For instance, the two front doors of that remarkable building, with their outside trimmings, cost \$47,072. In addition to this, the design and models for these doors cost 12 000. By the original estimate these doors were put down at 600 dollars. One of the bronze doors leading into the representative chamber will cost according to estimate, 14,416 dollars—the design and model having already cost 8000 dollars. It is no wonder the ancients had a high idea of the position of "a doorkeeper." Each window has cost about 2000 dollars exclusive of the glass. The spread-eagle hand-rails for the private stairways in both wings cost 12,000 dollars; and yet they are in such dark places that it is proposed to tear away one of the committee rooms in order to let a little light shine upon one of them. So much by way of detail—merely enough to prevent any wonder when we state that the appropriations for the Capitol already reach 5,075,000 dollars, and that it is estimated that the building cannot be completed on the present plans for less than 8,000,000 dollars.

The same inordinate expenditure also extends to the furnishing of the various rooms. Thus, the furniture of the speaker's room alone cost 5,500 dollars. Everything is on a grand scale—of expense

at least. Mr. Speaker Orr, for instance, withdrawing from the arduous duties of the chair refreshes himself by surveying his portly person in a mirror which cost 1,350 dollars. If the light is not sufficient he arranges the brocatello curtains for which the "dear people" have paid 900 dollars. Should he discover any dust on his brow, he repairs to a washstand worth 85 dollars. He can then select some interesting work from a bookcase which cost 668 dollars; take his choice between a forty-eight and ninety-five dollar chair and a ninety dollar lounge, and thus enjoy himself till a 145 dollar clock tells him it is time either to write a note from a fifty dollar ink-stand on a ninety-five dollar writing-table, or else take his coat and hat from a forty-seven dollar clothes rack, and temporarily absent himself from a room of such "republican simplicity."

And so it is throughout the Capitol. The room of the committee of ways and means is furnished at an expense of 2,749 dollars—one of the items being a "fine book-desk and case, 600 dollars." The desks and chairs of the representatives hall cost 45,000 dollars, and merely the cleaning and varnishing of them last fall cost over 1,100 dollars. Carpets, curtains and lounges are on the same scale. The members at the last session even brushed their shrewd financial heads at an expense of four hundred and twenty-five dollars of the people's and combed them (not the people's heads) to the tune of 220 dollars. Now if the people are willing that this general and in the aggregate enormous flow of profligacy in the national expenditures should continue, and even increase, according to its natural tendency, they should say so. If not they should say that in thunder tones.

EXTRACT.—"When the ancient people of God built their tabernacle under the direction of Jehovah, they brought each their offerings from the most precious of their possessions. Gold and jewels, and skilful handiwork and pure vessels and pictures, and whatever was costly or beautiful, was cast into the treasury of the Lord.

We who to-day call ourselves his people have to build no material temple, no tabernacle of costly wood and of rare and gorgeous workmanship, but we have each to dedicate to the God of the prophets, a temple in our hearts, a temple adorned with the beauty of holiness. Whoever of us performs the most acceptable service to God and humanity beautifies the most his heart temple. He who stands firm in the hour of temptation, brings from the quarry of trial and suffering, granite to help form its beautiful proportions. He whose heart throbs in continual sympathy with humanity, whose hand supports the falling, and whose voice whispers, brother, to the degraded, hangs up daily pictures that Christ himself may look upon with delight. He who offers the prayer of faith, with a broken and contrite spirit, breaks bottles of exquisite perfume, whose delicate odors fill the outer court and penetrate even to the holy of holies."—*Sel.*

#### Christian Firmness.

THE counsel given by a reverend divine is both safe and good. "Be sure you stand on good ground, and then resolve to stand your ground against all the world. Follow God, and fear not men. Art thou godly? repent not, whatsoever thy religion cost thee. Let sinners repent and let saints repent of their faults but not of their faith. Repent not of zeal, or your forwardness, or your activity in the holy ways of the Lord. Wish not yourselves a step further back, or a cubit lower in your statue, in the grace of God. Wish not any thing undone, concerning which, God will say, well done."

In Galen's time it was a proverbial expression, when any one would show the impossibility of a thing. You may as well turn a christian from Christ as do it. A true heart-choice of Christ is without reserves, and what is without reserves will be without repentance. There is an obstinacy of spirit which is our sin; but this is our glory. In the matter of God, saith Luther, "I assume this title, *Cedonulli*—I yield to none."—*Sel.*

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, JUNE 2, 1859.

## A CONTRAST.

WE are living in an age of the world of unprecedented solemnity. No previous age has in any degree equaled it, as in no case have the events immediately impending, been equally momentous. The fate of our race is about to be decided. The decisions of eternity are upon us. It is in view of these things that the Prophet calls upon us in the following impressive language: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the cometh, for it is nigh at hand!" Joel ii, 1. Again, verses 15, 17: "Blow a trumpet in Zion, sanctify a fast, call a solemn assembly. Let the priests, the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people O Lord!"

Again, in James iv, 8-10, we find directions touching our deportment during that time when the "Judge standeth at the door." "Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts ye double-minded. Be afflicted and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord" &c.

We cannot forbear contrasting with the above the report of the Annual Collation of "The American Congregational Union," which we find in the "Independent" of the 19, inst. It was professedly a religious assemblage; the speeches that were made were professedly of a religious nature; but, as a whole, what was its character? The introductory description styles it "the most brilliant assemblage which was gathered for any occasion during anniversary week." Henry Ward Beecher was chairman, and there were over seventeen hundred ladies and gentlemen present. The exercises, as reported, were, with little exception, one continued round of jokes and witticisms. The words "laughter," "great laughter," "convulsive laughter," are noted *forty-seven times* in the report. For want of space we can give only two specimens of the proceedings. A distribution of flowers was made to the ladies, sometime during the evening. In introducing this exercise, Mr. Beecher said,

"An effort has been made to provide every lady in the congregation; but whether there is enough for every one, will appear better when they have been distributed. Very likely there will not be quite enough. So you may understand that all those who receive bouquets receive them as special testimonies of our universal regard to each one; and that if there are any who receive none, it is because we consider their merits beyond all expression! [Great laughter.]

"Dr. Thompson.—Lest any should covet these two particular bouquets on the desk, I claim the privilege of presenting one, at the close of the exercises, to Mrs. Henry Ward Beecher; and whatever other lady can so far win the favor of the Chairman as to induce him to present to her the other bouquet, is welcome to it. [Laughter.]

"Mr. Beecher.—I will occupy the rest of the evening in meditation. [Laughter.]"

Dr. Anderson having concluded a speech calling forth a due amount of "laughter" and "applause," Mr. Beecher said,

"I am satisfied that I called out the right man. [Laughter.] . . . And now, since Dr. Anderson has alluded to the service rendered to religious liberty by the Dutch, we have a brother here of the Dutch Reformed Church, and I believe of Dutch blood too. I shall ask him to speak to this sentiment:

"The work of propagating the Gospel.—A pledge of the Unity of Christians."

"I introduce to you the Rev. Henry M. Scudder—a name which I need only mention, and you all recognize it at once. [Applause.]

"Mr. Scudder, on stepping forward, said he feared

the audience were doomed to be disappointed, for the idea of a Dutchman was generally associated with a notion not inaptly illustrated by the story of the Irishman who, having built his home, surrounded it with a wall four feet high and five feet broad, and being asked by a neighbor his reason for it, declared, 'Sure if the wall falls it will be higher than ever.' [Laughter.] Such was the general opinion as to the architectural build of a Dutchman. [Laughter.] He was supposed to have more horizontal, than vertical. He (the speaker) proceeded to say that he accepted the sentiment with all his heart, and coincided fully with the gentleman who had preceded him as to the folly of making Church distinctions among Christians, when Christian work was to be done. The only difference, he said, turning to the Chairman, is that mine is a little better, for if it wasn't I would go over to yours at once. [Laughter.] A Hindoo proverb says, 'If you mollify a dog's tail with oil, and put it into splints, yet you cannot get the crook out of it.' Now, this denominationalism is the crook, and every man is expected triumphantly to wag his own peculiarity. [Convulsive laughter.] But don't you see that we have a ground for gratitude? The crook is not in the head, it is not in the legs, it is not in the heart; it is in the tail. [Renewed laughter.] Our denominationalism is the tail end of us, and if you cut it clean off, we would be just as well off as before; and the fact is, there are many breeds that are supposed to be improved by chopping off their tails when they are young. [The laughter became almost convulsive, and was actually painful.]

"Mr. Beecher.—This, Sir, is downright murder. If carried on further, I must stop such cruelty of mirth!" [Laughter.]

Mr. Scudder closed his remarks "amid great applause," when Mr. Beecher said, "What a delightful thing it must be to be a heathen, and have such a missionary! [Great laughter.]

These exercises were introduced by prayer. The chairman said, "I ask Rev. Dr. Dwight, of Portland, Me., to lead our devotions!" (?) At an early part of the evening, also, a hymn was sung, introduced by the chairman as follows:

"We will now sing a hymn which has been sung in different languages for a thousand years, and which has so often found its way up to heaven that it knows how to go now!"

"The congregation then united in singing in a most spirited style, led by the brass band, the hymn,

"O holy, holy, holy, Lord!"

"Mr. Beecher, after the singing was over said:

"Now is it not good to sing together when you put your whole life into a hymn?"

Will any of those throughout the country, who regarded the recent revival as a special work of grace, read with any surprise the report of the chaffy frivolity of these doctors of divinity? Is this what might be expected as the fruit of those revivals? Is this the result to which they tended? The reader may be assured, we take no pleasure in chronicling the fact that the popular though confused christianity of the present day is morally in a fallen state. But they force the melancholy evidence upon us; and we can do no other than hold it up before honest seekers for truth, and warn the unwary to come out from among them, lest, being partakers of Babylon's sins, they share also in her plagues.

In a little book entitled, "What is to become of the Churches?" a book, by the way, which we wish might be placed in the hands of everybody, we find the following truthful representation: "The tendency of the age is to a 'liberalized christianity,' an 'accommodating spirit,' a point where the professed friends and the real enemies of God can meet and join 'congratulations,' and cordially interchange a 'liberal christian greeting.' Ecclesiastical 'collations,' where grave Doctors of Divinity are expected to appear with 'nothing to say' that they may catch the spirit of the occasion and be 'witty' and 'bring down the house,' and 'bear off the palm of wit,' are resorted to, in order to promote the cause of godliness. The followers of Him who did not laugh but often wept, show their zeal in His cause by imitating groveling

political scenes where 'fun and frolic' are more sought than advancement of principle." A more striking confirmation of this extract could not be found than in the Congregational Union Collation under consideration.

Then, says one, you believe in a religion of the doleful, melancholy kind? By no means. We believe in sunshine, not shade; in cheerfulness, not gloom; and if any body has a right to be cheerful, happy and joyful in the Lord, it is the humble christian who lives in possession of a good hope through Christ. But it is to be borne in mind that there is a vast difference between true christian cheerfulness springing from the blessed hope, and the trifling nonsensical hilarity of the world, such as characterized the Congregational Collation. We do not believe that the apostles were a class of men, given to morbid melancholy; yet we do not find any chaff or nonsense in anything they said, or in anything recorded of them. We do not believe that our Saviour either was a person of this stamp; and yet, had he stepped in upon that gay assembly of his professed followers in New York city, as they were engaged in their "fun and frolic," would not the first utterance of his lips have been, "Wo unto you that laugh now, for ye shall mourn and weep?"

Christian cheerfulness is in no way opposed to the solemn assemblies we are exhorted to keep. Amid all these, the christian heart may and will calmly, cheerfully, and trustingly repose upon the arm of its Redeemer. But the friendship of the world is enmity with God; in whatever heart its love is found, the love of the Father does not dwell. If we have not the Spirit of Christ we are none of his.

## MEETINGS IN OWASSO, MICH.

AGREEABLY to appointment in *Review* I commenced lectures Apr. 21st, in the town of Owasso, on the Detroit and Milwaukee Rail-Road. There has been a good interest from the beginning, and twelve have already decided to keep the commandments. Yesterday four were baptized. Several others are almost persuaded. There is a prospect of much good, and the truth is triumphant once more. Thanks be to God who giveth us the victory through Jesus Christ. But we were not without trials. Satan tried to hinder the work in every possible manner.

Some religious fanatics seeing the appointment, came on, as though their presence was very necessary to our success. At the first Sabbath meeting a dark influence prevailed; but at the second it became duty to faithfully admonish those who had come in from abroad, bringing with them a cloud of darkness; the good Spirit came in, and souls confessed the truth. Some were tormented with the idea that they must go out and preach, and we could not help thinking that Satan was very anxious to supply the lack of messengers, and send out those of his own stamp. Some of those who came we were glad to see, but O how discouraging, while struggling against the darkness of the world, to have lukewarm professors and fanatics come on and exhibit themselves as a specimen of those who embrace the present truth, while their testimony and deportment is thoroughly disgusting to every candid inquirer after truth!

Bro. Rhodes spent the last Sabbath here, and although feeble in health, yet he was able to speak some time to the encouragement of all those interested.

One of the young men mentioned by Bro. Loughborough, nephew of Wm. Miller, has heartily embraced the Third Angel's Message. His testimony was cheering. He says the same spirit attends this Message that was in the first, and he greatly rejoices in the truth. The other brother has not yet had the opportunity of hearing, but has been sent for, and is expected in a day or two. Our prayer is that they may become established in all the present truth, and be made instrumental of good wherever their lot may be cast. The result I will state next week, as we remain over another Sabbath.

M. E. CORNELL.

Owasso, May 10th.



## OUR REFUGE.

"God is our refuge and strength, a very present help in trouble." Ps. xlii, 1." What a blessed reflection! GOD IS OUR REFUGE. How inexpressibly consoling and sustaining to the child of God to realize it. My soul greatly rejoices in view of a refuge so safe and secure. O let me hasten to this shelter for protection from the fast-hurrying storm.

"In the fear of the Lord is a fountain of life." "In the fear of the Lord is strong confidence: and his children shall have a place of refuge." Prov. xiv, 26.

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. Ps. xlii, 2, 3.

Dear brethren and sisters, there is a stormy day coming, it is near and hasteth greatly. "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. i, 15-18.

This awful storm will fall heavily upon the shelterless! It will overtake the sinner in an unexpected moment. It will reach the thoughtless, the stupid and sleeping professor, while his dreams of peace and prosperity are pleasing and deceptive.

The Antediluvians "knew not until the flood came, and took them all away;" they would not believe the warning voice of mercy and love. So will it be with this generation. Destruction, sudden and unparalleled will find them unprepared.

"What will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? and where will ye leave your glory?" Isa. x, 3.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. ii, 20, 21.

No human arm will be sufficiently strong to lean upon in that awful day. No earthly power can save nor earthly glory shelter us from the unmingled wrath of the Most High.

Dear brethren and sisters, are we securing a shelter from the gathering storm with that diligence we should? Are we getting ready for the coming of the Lord? Do we hold his advent nigh, or does it seem to be far away?

There is danger of losing sight of the fact that the coming of the Lord is near, very near. A long, cold winter has just passed. The hills and plains are again covered with their beautiful robe of green. The forest is again clothed with its foliage. Vegetation springs forth once more, and we "know" that summer is nigh. We cannot be made to believe otherwise.

With as much certainty do the signs of the times herald the near approach of the Son of man. "So likewise ye, when ye shall see all these things, know that it is near, (or he, margin) EVEN AT THE DOORS." Shall we be ready to stand when a thousand fall at the side, and ten thousand at the right hand of the people of God? Shall we be found among those of whom it is said "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. xci. May we all be there, and safely sheltered from the impending wrath.

A. S. HUTCHINS.

## LOVE AND GENTLENESS.

THE lamb, is a symbol of gentleness, and of innocence, and of peace. Mankind admire these qualities. We value the horse, the ox, the elephant, and camel, in proportion as they manifest gentleness and docility, united with strength and spirit; and in the same proportion do we deprecate the opposite qualities wherever they exist in any of the lower animals.

With all the evidence spread before us in the book of nature, teaching the sublimest and lowliest sentiments, we have found means, to shut our eyes and close our ears, most effectually, against every sublime truth, every lovely attribute of God, as developed in his works.

Such is the power of sin and Satan to blind poor man, that had it not been for the development of the character of God in the person of his dear Son, it would not have appeared to our race, (rescued in any other way) how kind, and gentle, and loving is our heavenly Father. They might have been told of his love, or have been exalted to his favor, but without such an exhibition of his character, they could not hope, or be fit for communing in rapturous adorations with the Ancient of days.

Men had corrupted their way upon the earth, had forgotten God, had left his worship, had forsaken his statutes, had multiplied to themselves false gods. Babylon had her national gods, and her varied and peculiar gods and goddesses, Medo-Persia had hers, and Greece had hers, and Rome had hers; and in her Pantheon at Rome, was collected the gods of all nations; gods of war and of peace, gods of nations, of cities, of towns and of families, gods of agriculture and of mechanics, gods of lust, and gods of drunkenness.

Not one of this vast variety of heathen gods was either virtuous in its impersonation, or life-giving in its power; all stood there in the mute idiocy; blocks of wood, or stone, or base or precious metal; passive, dumb, carved, painted, hideous, unsightly and disgusting representatives of the vices and follies of ruined man.

No gleam of hope lighted up the gloom. Not one of these horrid systems of idolatry offered one ray of pure light. Their cruel rites and ceremonies and rules of worship, were, like their images, the work of Satan. Evil in their source, evil in their practical detail, and working, and evil in their tendencies. All nations owed some one of these systems, all bowed at the shrine of some false god, all were swayed by some system of idol-worship.

Darkness, gross darkness covered the earth, moral night covered the nations, and humanity groaned beneath its load of guilt, yet knew not its cause or remedy. Satan had blinded the mind of our first parents, and what difficulty was there which he could not overcome in the work of bestializing and deadening the moral sense of their offspring; and in triumphing in his work, he defied the power of God to redeem the race of man from his tyrant grasp.

At once a bright light appeared, and rapidly spread itself over the habitable earth. Men and women who had worshiped Diana, or Jupiter, or other false gods, now bowed before the prince Immanuel. Heathen men and women who had rioted in impure and unholy rites and ceremonies, now with pure hearts and uplifted hands, offered a pure sacrifice to Jehovah. Idol temples were deserted and their images were demolished. Those who had delighted in the practice of vice and sin, now turned from it in disgust, and with holy joy adopted the purest principles. Vice by them was no more called virtue, but with simple, artless truthfulness, they now called things by their right names. What they once loved they now hated, and wherever this new light shone forth in power, society was reconstructed, and underlain with the most excellent and durable material.

What caused this sudden remarkable change, this moral revolution, effected without material or visible power? No clash of arms, no martial thunders or warlike heroes, no wonderful feats of military or civil power; but silent, and almost unseen, it wound its

course wherever the people were willing to hear and accept its pure and holy influence.

Oh it was a simple affair, so simple that it appeared foolish to the proud and haughty. The cause of this mighty change was simply this: a being had appeared upon the earth, who was gentle and lovely in all his actions, all his words were pure and holy, and in every word and deed, disinterested love ruled his life. When his foes cast their darts of malice and hate at this strange personage, he would return words of love or kind reproof, while his tears attested his kindness of heart; and finally, when wicked men and Satan could no longer endure the presence of so good and kind and wise a person, they cruelly put him to death, and even here, they were not able by their utmost malice and skill, to disturb his equanimity, or to ruffle his calmness of mind. To the last he manifested love, unshaken love, even for his persecutors.

To crown this wonderful life of love and gentleness, proof was not wanting that he was the son of a king, and that king was Jehovah, and that this individual had risen from the grave, and had ascended to his Father, had returned to the bright realm from which he came, to be glorified and honored in the presence of his Father, and would finally come again and take to himself all those who would walk in his steps, imitating his example of love, gentleness, patience, fortitude and purity.

Strong men wept when they heard the wonderful story of Jesus' love. It was a new, a strange doctrine; yet to many it was light, and joy, and gladness. It was just what their hearts had yearned for in solitary hours, but never before did they understand what it was their hearts desired. Rough, untutored heathen, alike with the learned philosophers, broke down in tears when the account of Jesus' life, teachings and sufferings were recited to them. Old and young, rich and poor, were among its converts; and as they received the new, the life-giving principle of love to their hearts, such was the contrast with their former state of ungracious hatred and pride, that no words could demonstrate their joy. It manifested itself in acts of self-denial and benevolence and in lives of sublime devotion to the cause they had espoused; lives of consecration and purity.

Armed with the panoply of the gospel, they resigned worldly honors and distinctions. Often they distributed all their fortunes to the needy and suffering, or with joy they welcomed confiscations and fines. Joyfully they accepted apartments in the gloomy prison, or with equal constancy they smiled their good wishes upon those who broke them limb by limb upon the rack. They sang as the flames embraced them at the stake; and by every means their enemies could devise to tempt and annoy them; to diminish, overthrow and subdue them, by so many means they showed the sublimest fortitude and perseverance and disinterested love to their enemies and persecutors.

What was it that won these darkened, benighted pagans to the banner of the cross, and having won them, what was it that held them so firmly in its blessed influence? O it was the love of Christ shed abroad in the heart; that love that many waters cannot quench, nor floods drown; his matchless love manifested in the plan of salvation, laid out ere a sinner had yet been born, manifested in a painful and mortifying life, in which love ruled the heart, and tongue, and act, love falling like the dew, rolling on like the resistless current of the mighty river, as occasion demanded; love to friend and foe. This it was that won and retained pagan and Pharisee, priest and publican and scribe, haughty noble, and humble peasant, old and young, high and low, rich and poor. This was the love first manifested in Jesus, then reflected in his followers. This love was seen exemplified in the saints and martyrs of early times, and rich were the fruits it bore. Brother, sister, let us get this love and gentleness. It will cement every grace, and will aggregate to itself everything pure and holy, while it acts as a guardian angel to protect us from Satan's arts.

J. CLARKE.

## WE WOULD NOT COMPLAIN.

In the hour of affliction, of sorrow and pain,  
Our hearts would not murmur, they would not complain;  
But seeking submission to God's righteous will,  
We would, though he chasten, delight in him still.

Though the dearest forsake us, and loved ones deride.  
To Jesus we'll trust, in his promise confide.  
He will not take from us his Spirit of love.  
But by it prepare us for mansions above.

There freed from all sorrow, and sickness and pain,  
As kings and as priests evermore we shall reign,  
We'll bow at his feet as in rapture we sing,  
All glory, all honor, to Jesus our king.

MARTHA LABOUNTY.

Champlain, N. Y.

## Faithfulness.

If there ever was a time since the creation of the world when the people of God should be faithful it is now. The Devil is waking up his forces, and coming against us with all his fury; for his satanic sagacity too plainly tells him his time is short. And what does God require of us in this eventful time? Nothing less than "to do justice, love mercy, and walk humbly with our God." Brethren, are we keeping pace with the times? Do we evince that zeal and ardor which the last call seems to demand? Are we as individuals, as families, as churches, putting all the armor on and preparing for a gigantic struggle with the Prince and power of the air? The Lord help us to throw our influence all on the right side of the question. God is about laying "judgment to the line and righteousness to the plummet;" and do we comport ourselves as men whose actions are about to be weighed in "the balances of the Sanctuary?" O Lord stir up the people of thine own choice, and breathe the breath of heavenly life into all our hearts. Help us to feel that if we ever inherit the promises to Abraham we must have the faith of Abraham. I hope we are not forgetful of the fact that we are nearing times that will try men's souls. The jostling cars, the signs in the heavens, the anger of nations, rise of Spiritualism, increased wickedness, and the unanimous voice of Scripture and reason announce in thunder tones that the great day of the Lord is near and hasteth greatly. The closing crisis approaches, and the zeal of some and the dead lukewarmness of others are but the painful premonitions of an everlasting separation of the precious from the vile.

Lord increase our zeal and faith, and help us to toil away while the day lasts. G. W. A.

## A Slight Mistake.

Our No-Sabbath friends are firm in the opinion, that the decalogue, written by the finger of God upon tables of stone, has gone out of force with other ceremonies belonging to the Jewish polity.

If they do not over-look the work, there is certainly something imperfect, as respects the change of the priest-hood, for while we read of a change of the priest-hood or mediators between God and man, we do not read of a change of God or any change in his law. We read of the temple of God in heaven, containing "the ark of the covenant" [See Rev. 11, 19] or "testimony" [Rev. xv, 5.] which is the literal ten commandments given on Mount Sinai. Ex. xxxiv. 27, 28. Lev. xxvi 15. Deut. iv, 13. Josh. xxiii, 16. Ex. xxv. 16 21; xxvi. 33, 34, with which comp. Ex. xxxi, 18; xxxii, 15, 16; xxiv, 12; xxxiv, 28, 29. Deut. ix, 9-11; x, 1, 4.

We read that Christ is constituted a priest after the order of Melchisedec; and we also read that he offered his own blood (upon the altar in the temple of God, of course) for our transgressions. The question then arises, what law has been transgressed? The Jews transgressed the law written upon the tables of stone which were in the ark of the testimony before which the priest ministered.

God gave Moses a pattern in the mount [see Ex. xxv, 9, 40; xxvi, 30, 33] which was like the original in heaven. Paul's testimony is very conclusive on this point. "It was necessary," he says, "that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these." Heb. ix 23. If the "pattern of things in heaven" contains the ark of the covenant, testimony, or ten commandments, what does the original contain? If the priest on earth made an atonement for the transgression of the law, contained within the ark, what does the priest in heaven make an atonement for? These questions answer themselves.

The Jewish ceremonial law died indeed with that nation, or at least, with the entering of Christ upon

his ministry. The peculiarities of this law were their national holidays &c., which they celebrated in commemoration of some event which had occurred in their history at some early day, and for the transgression of which they were not required to make an offering to the Lord.

Here our friends stumble; they read of this law going out of effect, and they suppose that God's law, the Decalogue leaden in the rock, falls with it. If this were really the case, there would be no need of a temple in heaven, nor a priest to make an atonement, for God's law being put away, there would be no transgression—hence a universal salvation.

If our friends will look at this matter right, they will find that there is only a change of the priest-hood; that the two temples, the two tabernacles and the two arks, are precisely the same with the exception that one is in heaven the other was on the earth.

By this process the penalty of the transgression of God's law was taken away from the Jews and transferred to heaven. Soon our Priest will appear as Judge, and inflict the penalties of high heaven, for the transgression of God's holy law.

We have then the genuine priest, offering his own blood in our behalf upon the original altar which is in the genuine tabernacle which "the Lord pitched and not man." D. W. HULL.

Russiaville Ind., May 20th 1859.

## The Valley of Humiliation.

THIS is a valley much dreaded by the proud and the lofty and the aspiring, and they take the greatest pains to get around it. No labor is too great, no pain too severe, in order to avoid this dreaded valley. To avoid this many a Judas has betrayed his Master, many a soul has left the path of life; but to the whole-souled seeker for eternal life this valley has no terrors. No, here he finds as John Bunyan has finely described, "a fat ground and one that consisteth much in meadows." He quaintly says that he has "known many laboring men who have got good estates in this valley, (for God resisteth the proud but giveth more grace to the humble), for it is indeed a very fruitful soil, and bringeth forth by handfuls. Some have also wished that the next way to their father's house were here that they might be troubled no more with either hills or mountains to go over." "In this valley our Lord formerly had his country house. He loved much to be here. He loved also to walk in these meadows, and he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurrying of this life. All states are full of noise and confusion; only the valley of humiliation is that empty and solitary place. Here a man shall not be hindered in his contemplation as in other places he is apt to be. This is a valley that nobody walks in, but that love a pilgrim's life. And though Christian had the hard hap to meet Apollyon here and to enter with him into a brisk encounter, yet I must tell you that in former times men have met with angels here, have found pearls here, and have in this place found the words of life. Hosea xii, 4, 5. I will add, that to those that live and trace these grounds, he has left a yearly revenue to be faithfully paid them at certain seasons for their maintenance by the way, and for their further encouragement to go on pilgrimage. Methinks one may here without much molestation be thinking what he is, whence he came what he has done, and to what the king has called him. Here one may think and break at heart, and melt in one's spirit until one's eyes become as the fish-pools of Heshbon. Cant. vii. 4." J. CLARKE.

## Letters.

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

From Bro. and Sister Busk.

BRO. SMITH: We are still striving to keep the commandments of God and have the testimony of Jesus, though we feel lonely at times, being so far away from any of like precious faith. It has been nearly seven months since we have had the privilege of meeting with any of God's dear people; but we feel truly thankful to our heavenly Father for the light of the present truth that has been shed upon our pathway. The third angel's message is one that will cut us loose from the world. It will separate the precious from the vile, the clean from the unclean. O that we may more diligently heed the call and get a deeper work of grace in our hearts. Brethren and sisters let us take fresh courage and start anew for the kingdom, put on the whole armor of God that we may be able to stand against all the fiery darts of the wicked. God has left upon record many precious promises for our encouragement. How faithful we ought to live when we realize what he has done for us, and is still doing. We feel like placing our entire

trust in God, walking by faith in his promises, and striving to let our light shine to those around us that they may be led to love God and keep his commandments. We have lived nearly four weeks in this place and we believe there is a large field of labor here. We have but few books and papers, but the most of them are lent out. The people do not seem prejudiced in reading them, though they cannot understand them as we do because they do not understand the prophecies. We believe they stand here as a people waiting to be shown the way. No messenger has been through here as we can learn, and with the exception of one man they seem never to have heard of the truth. Schoolcraft is situated nearly in the center of a large prairie, is quite thickly settled and is a thriving place. There are three churches here. We do hope that it may be the duty of some messenger to come here. Nearly all with whom we have conversed express a wish to hear some of our preachers. Your unworthy brother and sister waiting for the glorious appearing of the Saviour.

GEO. & LAURA BUSK.

Schoolcraft, Mich.

From Bro. Rust.

BRO. SMITH: You may perhaps think it strange to receive a letter of this description from one not a member of your church, but so great is my christian interest and my desire to keep the commandments of God and the faith of Jesus that I thought I would write to you that perhaps I might receive some light upon the subject and to let you know our condition here. I have noticed by what little I have seen in your papers (which I have only had the pleasure of reading through the kindness of Bro. Burlingame of Shiawassee Co.) that you advocate and endeavor to sustain a number of the most important points which by the reading of the Bible I did some time ago permanently decide upon as being inviolable laws and teachings for the christian's guide, and in the performance of which I hope by the grace of God I never shall be found wanting. These points are, first, the keeping of the seventh day as the Sabbath, secondly, the mortality of the soul of man, and thirdly the literal advent of Christ and that not far hence. Myself and wife are the only persons in this town that keep the Sabbath day at present. I have been a resident of Lansing for some time past, where I could but notice the corruption of the churches, in that place as well as in others. Up to that time (about eighteen months ago) I had not had the light upon the Bible that I now have, never had heard a sermon by an Adventist, nor have I yet; but at that time I made up my mind that if I read the Bible and lived up to its teachings, I could do no better; I did so and received light, and continued to keep the commandments and continued to have light. I found that there were sermons written in the Bible that could not be excelled even in Lansing. I found that in the Bible was taught the observance of the seventh day as Sabbath and no other; and this is the inviolable law of God, while modern preaching teaches the observance of the first day, as directed by the edict of the Emperor Constantine.

We have now been trying to keep the commandments something over a year, and although we are alone we have by the grace and goodness of God been induced to establish a family altar, which by the way I think is a very important duty of every christian family. We still feel that we have many errors to be corrected, and many wrong steps to retrace and sins to be forgiven, but thanks be to God that we are what we are. I think that there are a good many serious minded persons in this vicinity that would gladly receive the word of God. They are generally United Brethren. Some are revolting but not backsliding.

We do not belong to your church but the greatest of our trouble is now to find if there be such an one, a true Israel, to unite ourselves to.

Very respectfully, your lonely and truth-loving brother. ALBERT D. RUST.

Salem, Mich., May 1859.

From Bro. Austin.

BRO. SMITH: We would say to you, and through you to the dear saints scattered abroad, that we too, love the Lord Jesus and are trying to keep all the commandments of God and the faith of Jesus, and are anxiously waiting his glorious coming. Thankful we are that God has sent us the light. Last winter Bro. Patch from Mackford providentially came among us with his books, and words, and the Spirit of God set us to thinking and inquiring, and reading the Bible; and the Lord we believe sent us Bro. Marsh to explain the truths of God to us. Through his instrumentality the understanding of many is being opened and they begin to see the truth as it is in Je-



sus. We hope soon to see them embrace it in the love of it. Our meetings are well attended, both on Sabbath and First days; and a spirit of inquiry seems to pervade the community. Bru. pray for us that God may pour out his Spirit more copiously in this place and gather all his faithful ones into his fold. Yours in hope of his soon coming.

AUGUSTUS AUSTIN.

Scot, Wis.

#### From Bro. Hull.

BRO. SMITH: It has only been a short time since I could see any beauty in theology. The present truth however has had the effect of setting me to thinking. My mind is not barren as of old. The more I study God's word, the more I desire to study. I thank God that ever Bro. Waggoner and my brother Hull, were sent here.

There are a few commandment keepers in this place who meet to pray twice every week, and who have a Bible class which meets every Sabbath. Pseudo-Christians unite with the world in scoffing at us, which only tends to confirm us that we are right. Indeed we know we are right when of all the religious sects, their jeers are singled at us. If you were here it would be impossible for you to distinguish the professors of religion. They even out-dress the worldlings; and there is no way of telling them from others except, perhaps, at church. D. W. Hull.

#### From Sister Steere.

BRO. SMITH: I wish to say to the brethren and sisters scattered abroad, that my heart heats in union with theirs. While I read their stirring epistles and experiences as the Spirit of God has been leading them on to light and truth, often is my own soul filled from the same fountain, I trust, and it has seemed of late that I must testify for myself of the dealings of God with me. Although I am alone here in the third angel's message, I feel the Lord's presence much of the time, and the enlightening influence of his Spirit seems to be taking of the things of Christ, and showing them to me, and drawing me into that sacred nearness to himself, that I seem to be filled in very deed with his fullness. O let us strive to bring all the tithes and offerings into the store-house, and seek to be living sacrifices to God, holy and acceptable, so that he can use us as he will. May we always be ready to do or suffer for him, as shall seem good to him, to appoint. I desire to praise him with my whole heart for the light of present truth. I desire that it may be more than my meat and drink, to walk in it till hope is lost in glad fruition. Pray for me brethren and sisters that I may have that which is lacking in my faith and practice perfected, and though I walk on crutches here, that I may soon leap like a hart in the kingdom of God.

Yours in Christian bonds.

MARTHA W. STEERE.

McDonough Chen. Co N. Y.

#### A Gainful Surrender.

WHEN you give yourself to Christ, you make the best bargain you ever made. You will receive yourself back, ennobled, exalted, purified, made free. You will be more your own than ever. That which ought to rule will rule within you. That which ought to obey will obey. The true balance of power will be restored within you, and God will be as he ought to be, supreme.

Many a liege has assisted his lord to reconquer his own castle and estates which had been taken away from both by some freebooter. When he sees his lord's banner float over the keep, he knows that it is his own again. So when you labor to subdue yourself to Christ, you are laboring to drive out the tyrants and robbers who have usurped possession of you; and when heart and will are recovered to Christ, they are restored to you, and you shall rule over that mysterious citadel of the will and vast domain of the affections and faculties, lord of yourself and loyal servant to him.—*ScL*

#### What will that Widow do?

The inspired writer when giving instruction that was to be handed down from generation to generation, and to influence the christian church through all time, did not forget the widow. Indeed she had a prominent place in his mind.

So much did he think of her that he could not define pure religion without expressing a duty which christians owe to her. And again in Acts vi, 1, we read, "And in those days when the number of the disciples was multiplied there arose a murmuring among the Grecians against the Hebrews,

because their widows were neglected in the daily ministration." This complaint of the Grecians was just, and we are glad to learn that after this murmuring the widows were provided for.

The spirit of christianity will not allow us to neglect this class of sufferers. Whatever may be her circumstances she demands sympathy.—She may not have children to cheer her lone way, but is left with strangers. Perhaps some of them lie in yonder grave-yard where she oft retires to weep. Others have been lost at sea, and this, to the mother, sacred privilege of visiting the grave "to weep there" is denied her. She cannot forget them. You may tell her to cheer up and put her trust in Jesus. That is a very sweet name to her but still she thinks of her children, and of that dear one who walked by her side and was the comfort of her heart. She had lost children before, but she had a husband to read the blessed word of the Lord and pray with her, but now she must come to the throne of grace alone. How lonely she feels!

She may have children around her now, some of them loving and obedient. O how they comfort her in her lone way? Others are hard hearted and disobedient, yet she loves them and must pray for them. She says, "O how much they need a father to direct them!" Her heart is sad. As she walks out to that little grove just after the sun has hidden his bright face below the western horizon, she thinks of the favorite air which he used to sing. She hums it over, but the former sweetness is gone. What a time is this to think of loved ones now at rest? The kind words, cheering sunny look, faithfulness around the family altar, favorite expressions and peculiarities all come back with freshness; but there has been a change.

That widow however comfortably she may be situated, feels that her attachments to earth have been broken. Here is a great work for christians, to visit the widow in her affliction, speak kind and cheering words to her, and if need be to administer unto her necessities.

But how much the widow has to be thankful for! Angels are interested in her welfare, and are ministering spirits sent forth to minister unto her if she is an heir of salvation. Saints are required to visit, and our heavenly Father will be the widow's God. If she is faithful and "stands up for Jesus," he will be that friend who sticketh closer than a husband and take her home to rest with himself at last. There friend will meet friend and the tomb will separate hearts no more. Brother, sister, be kind and faithful to that widowed mother, or Jesus will not say to you "well done." Speak softly to her for her heart is tender. Widowed mother, trust in Jesus. You may feel lonely in that little room but Jesus will be with you there.

[*Her. of Gospel Lib.*]

#### Kicking.

"STAND firm! what though perchance you fall,  
'Tis with your armor girded on—  
You have obeyed the General's call."

Kick, does he? Well suppose he does kick, will he hurt you? Can you not keep out of his way? What makes him kick? Those that kick generally have something to kick at. Saul of Tarsus kicked, you know, for a while, but he found it hard work, very hard; so does every one that kicks against the truth, love and mercy.

There is no peace to these kickers; they are like 'the troubled sea, casting up mire and dirt.' Saul never kicked any more after the scales fell from his eyes; his name was changed to Paul the Apostle. The cause of all kicking against the truth is because truth is hated. Persons that kick do not like to be probed, searched out, their sins exposed, brought to light. \* \* \* \* \*

We do not expect any thing else but kicks from those who hold on to lust, pride, covetousness or oppression. Persons also who manufacture, sell and use rum and tobacco, write novels, puff novels, sell novels, read novels, and the like, are almost sure to kick when reproved; we have found it so. Ministers, editors, theological teachers, that keep back part of the price, cry "peace, peace," when there is no peace, that succumb to iniquity in high places,

wink at sin, bow the knee to the popular voice, hush agitation, are almost sure to kick when a word of reproof is dropped in the ear. And a kick from this quarter, of all other kicks tells, yes, it tells! It is a kick in very deed, we felt this to be true the other day. "Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. John iii, 20.

It was kicking in gospel times, it's kicking now, in our times. Haters of the truth kicked then, haters of the same truth kick now, and the same kicking against God's truth, doubtless will go on, so long as there are haters of the truth to kick. The true prophets of God were kicked for telling the truth, so also the apostles. Paul was kicked and kicked time after time, for rebuking sin and sinners. The Scribes and Pharisees of old kicked terribly when Christ exposed their sins, their pride, covetousness, hypocrisy, their spirit of caste and aristocracy, while they honored God with their lips at the same time their hearts were far from him; when he compared them "to whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." See Matt. xxiii throughout.

Luther was kicked severely for rebuking sin in high places; so was Wesley, Whitefield, Bunyan, Baxter Edwards, Payson, the Tenants. \* \* \* \* \* "Them that honor me," saith the Lord, "will I honor, and them that despise me shall be lightly esteemed. Brother, sister, minister, editor, are you God's, wholly God's—God's now, henceforth and forever? Do you expect to move on heavenward softly and smoothly in the path of duty—stand for Jesus always, without any kicks? we tell you nay, nay.

"Where is thy cross? the daily care,  
The daily toil, the daily strife—  
The warfare thou art called to bear  
With foes who aim at more than life."

What says Christ? "He that will live godly in Christ Jesus, shall (not may) suffer persecution." "I come not to send peace on earth, but a sword. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops. And fear not them which kill the body but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell."

"Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?"

[*Golden Rule.*]

#### Anticipating Evils.

Enjoy the present, whatever it may be, and be not solicitous for the future; for if you take your foot from the present standing, and thrust it forward towards to-morrow's events, you are in a restless condition. It is like refusing to quench your present thirst by fearing you shall want drink the next day. If it be well to-day, it is madness to make the present miserable by fearing it may be ill to-morrow,—when your stomach is full of to-day's dinner, to fear that you shall want the next day's supper; for it may be you shall not, and then to what purpose was this day's affliction? But if to-morrow you shall want, your sorrow will come time enough, though you do not hasten it; let your trouble tarry till its day comes. But if it chance to be ill to-day, do not increase it by the cares of the morrow. Enjoy the blessings of this day, if God send them, and the evils of it bear patiently and sweetly; for this day is only ours,—we are dead to yesterday, and we are not yet born to the morrow. He, therefore, that enjoys the present if it be good, enjoys as much as possible; and if only that day's trouble leans upon him, it is singular and finite. "Sufficient to the day (said Christ) is the evil thereof;" sufficient, but not intolerable. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be, and what will never be, our load will be as intolerable as it is unreasonable.—*Jeremy Taylor.*

God is to be trusted, but not to be tempted.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., JUNE 2, 1859.

It is estimated by the *Journal of Missions* that there are at the present time about 1500 Protestant Christian missionaries, laboring among the unevangelized portion of the human family, who are estimated to number more than 900,000,000! To give one preacher to every 1000 of this great mass of mind would require 90,000 missionaries. Were it not for faith in the promises of God, such statistics as these would stagger the belief of the christian philanthropist in the conversion of the world to Christ.—*Exchange*.

We would like to know where those promises are which are capable of sustaining a faith against statistics so overwhelming? "Were it not for faith in the promises of God, belief would stagger." We have never yet been able to find these promises. This exercising faith in promises that do not exist, to keep belief from staggering, is an appropriate characteristic of world's-conversionists.

A BROTHER wrote some time since from Sandusky Wis.: "The Review is the only preacher we have among us. We read it in our meetings every Sabbath. We have had no preacher to speak to us since Bro. Phelps left us; and we do not want any unless they will preach the truth."

That is it. The truth or nothing, is a good motto. Let us have the truth preached, or let us do without preaching. We are glad the brethren there manifest no disposition to heap to themselves teachers who will preach smooth things and prophesy peace.

QUERY.—Which ought to have the most honor, he that created the world, or he that redeemed it? If he that redeemed it, why not keep the first day of the week as a memorial of his resurrection? J. AVERILL.  
London, 1716.

ANSWER.—Touching the degrees of honor which are due to the creation and redemption of the world, the Bible gives us no instruction. All we know on this point is, that we are required to love the Lord our God with all our might, mind and strength. But even if this point were plainly decided, it has nothing to do with the Sabbath question. The Sabbath does not rest upon any such basis. For man to take upon himself to decide which is the greater, the work of creation or redemption; and having concluded that the latter is greater than the former, to presume to decide further that it ought to be commemorated by a day of rest, and then to determine that, for this reason, the memorial of creation should be discarded, the Sabbath put away, and another day appointed for this new service, without any divine direction for so-doing, is all wrong, all presumption, all folly! That the great facts connected with our redemption should be commemorated, is well. But we do not keep the resurrection day to do this, for two reasons. 1. We are not said to have redemption through Christ's resurrection, but through his blood; which would fix the commemorative day to the day of the week on which he was crucified, and not to that on which he rose. 2. The Bible has already furnished us with appropriate and forcible memorials of these events in the ordinances of baptism and the Lord's supper. These are sufficient. Let us not add to them, lest the searching inquiry, "Who hath required this at your hand," should seal our lips at last with shame and confusion.

## Note from Bro. Ingraham.

We shall start out with the tent the first of June. The brethren in Wisconsin and Illinois wishing to help us in the tent enterprise by their means, can send their donations to Wm. S. Ingraham of Monroe, Wis., or to James White, Battle Creek, Mich. We shall give notice in the *Review* of what we receive.

Our meeting at Avon last Sabbath and First-day was quite interesting. Things that were wanting in the church were set in order. An elder and deacon were chosen and ordained to fill their proper places in the church. Eight were baptized at this meeting.

Since my last letter, five more have embraced the truth where we have been laboring.

Monroe, Wis.

WM. S. INGRAHAM.

## APPOINTMENTS.

PROVIDENCE permitting there will be a tent meeting in the town of Cadiz near the Franklin school-house, and five miles west of Monroe, commencing June 10th, on Friday at 7 p. m., and continue over Sabbath and First-day, and as much longer as the interest demands.

We shall look for brethren from Oran's Grove, Avon, and Warren. Our brethren will come calculating to feed themselves and lodge in the tent. Our sisters will find a lodging in the dwellings of our friends. Come brethren to this meeting, calculating to labor for the salvation of souls.

WM. S. INGRAHAM.  
ISAAC SANBORN,

May 29th, 1859.

PROVIDENCE permitting there will be a conference in Roosevelt, town of Schroepel, Oswego Co., N. Y., in connection with the dedication of their new house of worship, to commence sixth day, June 17th, at 2 o'clock P. M., and continue over the Sabbath and First-day.

A general gathering of the brethren is desired that we may consult together and be prepared unitedly to act upon the best plans for advancing the cause of present truth in N. Y. Bro. Hutchins or Sperry is desired to attend this meeting.

For the brethren,

F. WHEELER.

## Business Department.

## Business Notes.

J. Parmalee: There remains your due after paying up D. M.'s paper, 64 c. How shall it be applied?

J. H. Green: We rectify in this number.

S. Davison: We shall be happy to receive whatever thoughts you may see fit to send us, on the Sabbath and Sunday observances.

A. S. H.: Perfectly satisfactory.

Mrs. N. Dennison: We find no scripture to sustain the practice you mention, nor example to that effect, consequently with you, we should not countenance it.

E. Gridley: Your letter contained but \$2.00.

## Letters.

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

M. M. West, C. W. Sperry, Thos. W. Potter, D. G. Dickinson, H. Childs, H. W. Kellogg, T. Bryant Jr., C. O. Taylor, Jas. Graham, J. B. Merritt, J. H. Green, M. Kunselman, J. Butchart, H. Curtis, S. Baker, J. A. Wilcox, E. Goodwin, B. M. Osgood, E. Childs, S. Newton, N. McClure, N. Hiddleson, anonymous, from Dodgeville, Wis., J. Crapsey, J. Pierce Jr., W. Johnston, C. Woodruff, P. D. Lawrence, J. P. Hunt, S. Rider, M. E. Darling, M. J. Hill, B. M. Adams, P. Holcomb, A. S. Hutchins, A. Jacobs, A. S. Gillet, W. H. Brinkerhoof, D. E. Gibson, J. R. Goolenough, I. Sanborn, S. Davison, L. Crosby, A. H. Daniels, O. Nichols, N. Dennison, R. M. Pierce, M. B. Pierce, J. Y. Wilcox, Geo. Busk, N. E. Lunt, H. W. Lawrence, S. Danten, W. Barnett, M. E. Cramer, M. E. Williams, L. Bolton, F. Wheeler, I. N. V. G., E. Gridley, M. J. Hiestand, Geo. P. Cushman, H. Hiestand, Mrs. L. Adams, Wm. M. Graves.

## Receipts.

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

## FOR REVIEW AND HERALD.

Chas. O. Taylor 1.00, xiv.1. T. Bryant Jr. 1.00, xv.1. S. W. Chase 1.00, xv.8. T. Bryant Jr. (for Wm. Robinson) 0.50, xv.10; for J. Warner 0.50, xv.1. 1.00. H. Childs 1.00, xv.1. D. G. Dickinson 1.00, xiv.14. N. H. Satterlee 1.00, xv.1. N. H. Satterlee (for C. G. Satterlee) 0.50, xv.1; for H. H. Satterlee 0.50, xiv.1. 1.00. J. Parmalee (for D. Mills) 0.36, xiv.1. J. Day 1.00, xv.1. H. Hilliard 2.00, xvi.1. H. Crosbie 1.50, xvi.14. L. Bean 1.00, xv.8. A. Prescott 1.00, xvi.1. J. Graham 1.00, xv.1. M. Kunselman 2.00, xv.6. J. H. Green 0.50, xiv.1. L. O. Stowell 0.50, xiv.14. J. Butchart 1.00, xvi.1. J. A. Wilcox 1.00, xiv.1. H. Lyon 1.00, xv.1. S. Burlingame (for R. B. Hart) 1.00, xvi.1. J. Y. Wilcox 4.00, xv.1. J. Y. Wilcox (for P. I. Wilcox) 2.00, xv.1. S. H. Peck 1.00, xvi.1. S. H. Peck (for M. A. Tilden) 1.00, xv.5. A. R. Morse 2.00, xvi.1. G. W. Nelson (for J. Bunker) 1.00, xvi.1. R. M. Pierce 1.00, xv.1. H. Barr 1.00, xv.14. H. P. Gould 1.00, xv.7. Mrs. N. Dennison 2.00, xvi.1. S. A. Daniels 1.00, xiii.1. L. Crosby 1.00, xv.1. L. F. Chase 0.50, xv.1. W. Holcomb 2.00, xvi.9. A. S. Gillet 2.00, xv.1. B. M. Osgood 2.00, xvi.1. B. M. Adams 1.00, xv.1. G. S. Brown 1.00, xv.1. A. Jacobs 1.00, xv.1. R. Gorsline 1.00. M. Dickinson 1.00. Thos. Dickinson 0.50, xv.1. T. A. Cliff 0.50, xv.1. E. Goodwin 1.00. N. McClure 1.00, xiv.1. T. D. Emans 1.00, xv.1. S. Newton 1.00, xv.12. D. Hildreth 1.00, xv.1. S. B. McLaughlin 1.00, xv.1. J. Young 1.00, xv.8. J. Hope 0.50, xv.1. R. Lockwood 2.00, xv.1. S. Ryder 2.00, xvi.1. M. E. Darling 1.00, xiii.14. Jno. Pierce, sen. 2.00, xv.1. J. Pierce, jr. 2.00, xv.14. Geo. Smith 1.00, xiv.1. J. P. Hunt 2.00, xv.1. E. Childs 3.00, xv.1. S. Danten 2.00, xv.1. W. D. Williams 2.00, xv.1. E. Gridley 2.00, xiii.1. B. Reed 1.00, xv.1. N. N. Lunt (2 copies) 2.00, xv.1. J. Mills 2.00, xv.1. L. Bolton 1.00, xv.1. G. P. Cushman 1.00, xiv.14. Mrs. L. Adams 1.00, xiv.14. A. Bourne 1.00, xv.1. I. N. Pike 1.00, xiv.1. Wm. Farnsworth 1.00, xiv.1. J. Stowell 1.00, xv.1. M. J. Hiestand 1.00, xvi.1. Wm. Barnett 1.00, xv.1. M. E. Cramer 1.00, xiv.14. H. D. Corey 1.00, xv.1. Geo. Busk 0.50, xiv.14. Thos. W. Potter 1.00, xv.1. J. Parmalee 1.00, xv.1.

For Review to Poor.—N. Smith \$1. J. B. Merritt \$4.95. G. W. Nelson \$4.

For Bro. INGRAHAM.—J. A. Wilcox \$1.40.

For MICH. TENT.—J. P. Hunt \$1. Geo. & L. Busk \$0.50.

For ILLS. & WIS. TENT.—Received by Wm. S. Ingraham from J. Berry, \$7. Seth Newton, \$10.

## Books Published at this Office.

HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 pp., 430 Hymns, and 76 pieces of Music. Price, 60 cents.—In Morocco 65 cents.

Supplement to the Advent and Sabbath Hymn Book, 100 pp. Price 25 cents.—In Muslin 35 cents.

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