

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 DELIVERER.

ARISE! the kingdom is at hand,
The King is drawing nigh;
Arise with joy, thou faithful band,
To meet the Lord most high!
Ye Christians, hasten forth,
With holy ardors greet your King,
And glad hosannas to him sing;
Naught else your love is worth.

Look up, ye drooping hearts, to-day!
The King is very near.
Oh! cast your griefs and fears away,
For, lo! your help is here;
And comfort rich and sweet
In many a place for us is stored,
Where, in his sacraments and word,
Our Saviour we can meet.

Look up, ye souls weighed down with care;
The Sovereign is not far.
Look up, faint hearts, from your despair;
Behold the Morning Star!
The Lord is with us now,
Who shall the sinking spirit feed
With strength and comfort at its need,
To whom e'en death shall bow.

Hope, oh ye broken hearts, at last!
The King comes on in might;
He loved us in the ages past
When we sat wrapp'd in night;
Now are our sorrows o'er,
And fear and wrath to joy give place,
Since God hath made us, in his grace,
His children evermore.

Oh! rich the gifts thou bringest us,
Thyself made poor and weak;
Oh love beyond compare, that thus
Can foes and sinners seek!
For this to thee alone
We raise on high a glad voice,
And evermore with thanks rejoice
Before thy glorious throne.

ETERNAL LIFE.

To them who by patient continuance in well
doing, seek for glory and honor and immortality;
[God will render] eternal life.

Patience is a calm and undisturbed temper
with which a good man bears the troubles pecu-
liar to this life; being convinced that they are
best for him, and calculated to prepare him for
that which he hopes beyond all his troubles. It
signifies unreserved submission to God in times of
trouble and afflictions of this life, enduring them
without repining on account of the certain posses-
sion of the glory which shall be hereafter re-
vealed.

The word eternal is used to teach us the na-
ture of the punishment of the wicked who live
and die in sin. It is called eternal damnation,

and the vengeance of eternal fire, because they
will die never to live again, and be punished with
destruction, which shall prevent their ever being
restored to life and favor, being as though they
had not been.

Men tell us that man naturally possesses im-
mortality; that the soul, that is, the real man is
immortal and cannot die. God's word tells us
that man is mortal, and if we would have immor-
tality we must seek for it. If the popular doc-
trine of man's immortality is true, was not Paul
unreasonable in exhorting us to seek for that
which we already have? And was not the
prophet mistaken when he said, "The soul that
sinneth it shall die?" or the apostle, in saying
"The wages of sin is death?"

I think it is Dr. Adam Clarke who says that
the soul will exist as long as God endures,
ever blooming in the paradise of God, or eternal-
ly withering, not dying, in the regions of despair.
Which is right, man's word or God's word? I
think it is best and safest for us to believe that
God's word is true, though every man be found a
liar. Then let us instead of trusting in the tra-
ditions of men for eternal life, take the admoni-
tion of Paul and seek for glory, honor, immor-
tality and eternal life. Yes, eternal life! Who
would not have it if it can be had by seeking for
it?

O, how much is contained in the expression, I
will give unto them eternal life, and they shall
never perish.

We cannot have eternal life here, for when
man transgressed, God drove him out of paradise
and placed a flaming sword to guard the tree of
life, lest he should partake and live forever.
Here we behold the wondrous goodness and love
of God. If Adam had been permitted to partake
of the tree of life after he had transgressed, he
would no doubt with all his posterity, have been
immortal and lived forever in the same condition
that was brought upon him by the fall. In sorrow
and by the sweat of his face would he eat bread
to-day, to-morrow, and forever. But blessed be
God for the glorious promise spoken of by all the
holy prophets, that there should be a restitution
of all things. Yes, glory to God, paradise will be
restored. The flaming sword will be taken away
from guarding the tree of life, and all that over-
come will be permitted to partake of it and live
forever. This will be when the saints of the
Most High shall take the kingdom and possess
it forever. And the beloved city of our God will
be there as the great metropolis or capital of the
kingdom. And the city will not need the light
of the sun, neither of the moon; for the glory of
God will lighten it, and the Lamb will be the
light thereof.

This kingdom is drawing near, when we shall
see the tree of life, growing and shining forth in
its glory and beauty, and the redeemed of the
Lord will eat of its delightful fruit; and not only
this, but they will drink of that river that makes
glad the city of our God. Blessed are they that
do his commandments, that they may have a
right to the tree of life, and enter in through the
gates into the city.

Then, dear reader, come to Jesus who hath the
words of eternal life. Come one, come all. The
Spirit and the Bride say, come. And let him that
heareth say, come. And let him that is
athirst, come. And whosoever will, may come

and partake of the water of life freely. Would
you not have a dwelling there? Would you not
have an inheritance in the land of promise? He
whose goings forth have been from old, from the
days of eternity, from everlasting, will dwell
there! Jesus in all his glory will be there.
Would you be there? Then seek for glory, hon-
or, immortality and eternal life. It is your privi-
lege to take the kingdom and possess it forever.
O, will you hear the voice of the living God as
he speaks to you through the prophets and apos-
tles of our Lord Jesus Christ, and live forever?
or will you turn away from him who speaks from
heaven, and heed not the voice of him who spake
as never man spake? He speaks to us through
the preaching of the gospel of the kingdom that
is now being proclaimed to a dying world.

The prophet says, Blow the trumpet in Zion,
and sound an alarm in my holy mountain; let all
the inhabitants of the land tremble for the day of
Jehovah cometh, for it is near at hand.

Again, Behold the day cometh that shall burn
as an oven, and all the proud, yea and all that do
wickedly shall be stubble, and the day that com-
eth shall burn them up saith the Lord of hosts,
&c. In Prov. we read, Whoso despiseth the
word shall be destroyed, but he that feareth the
commandment shall be rewarded. Whoso despiseth
the word shall be destroyed. What is the
word? The apostle says, "Thy word is truth."
Yes the word of the Lord is truth. And what
does that word say to us who live down here in
the time of the end? The word has been spoken
to us through the proclamation of the first angel's
message, saying with a loud voice, Fear God and
give glory to him for the hour of his judgment is
come, &c. O how many have scorned and de-
spised that message, but still it is the word of the
Lord. Whoso despiseth the word shall be de-
stroyed. The second message has also been pro-
claimed and is in the past; and the Lord is now
speaking to us through the proclamation of the
third angel's message, saying with a loud voice,
If any man worship the beast and his image, and
receive his mark in his forehead or in his hand,
the same shall drink of the wine of the wrath of
God which is poured out without mixture, &c.
Here is the patience of the saints, here are they
that keep the commandments of God and the
faith of Jesus.

The Lord is indeed speaking to us. The
alarm is being given. His voice is being heard.
The day of the eternal deliverance of the saints
of the Most High—the destruction of the wicked
is fast approaching. We are looking for and
hasting unto the coming of the day of God,
wherein the heavens being on fire, shall be dis-
solved and the elements shall melt with fervent
heat. Nevertheless we according to his promise,
look for new heavens and a new earth wherein
dwelleth righteousness. O, sinner seek for glory
and honor, not the glory and honor of this world,
for they all perish with the using.

Men go to war and fight and kill and devour
each other in battle to obtain the honor and glo-
ry of men. The hero of many battles is applaud-
ed by the high and noble of earth, but soon their
glory is departed; it passes away like the morn-
ing dew. But if we seek and obtain the honor
and glory of God, it will be an enduring sub-
stance, joy unspeakable and full of glory.

We must not only seek for honor and glory,

but also for immortality; for immortality is the gift of God through our Lord Jesus Christ. And he will freely give it to them who by patient continuance in well doing seek for it. We shall not have it now, but he will give us the earnest of the Spirit witnessing with our spirit that we are the children of God, and if children then heirs; heirs of God and joint heirs with Christ to a rich inheritance which the righteous Judge will give us at the resurrection of the just, when this mortal shall put on immortality. And then the saying will be brought to pass, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? Then, and not till then, shall we have our reward; and then there will be a glorious light bursting forth from the eternal throne of God. Jesus will come in all the amazing, refulgent glory with which the Father has caused him to be clothed. Then the saints will possess the kingdom. Then indeed they will have glory, honor and immortality, eternal life. Yes, eternal life! What a glorious boon! Eternal life! What a royal gift! Only such a one as could be given by him and him alone, who said, Let there be light and there was light. Eternal life! What a rich inheritance! Even the glory, the righteousness of Jehovah, God of Israel. Who would not have it? It is freely offered to all, and will be given to all who by patient continuance in well doing, seek, &c. And it will be given in the day of the revelation of Jesus Christ. In that day the sacred doors of Paradise are thrown wide open. The flaming sword will fall beneath the wondrous gift; the tree of life is in full view, and all the redeemed will freely pluck and eat, and live forever. They will enter their long lost Eden. The glorious gift is now theirs, even eternal life! O, let it be written upon our hearts in letters of living fire, Eternal life! And let all the full creation, the glad chorus join, till the vast echo fills the realms of space. Hosannah, hallelujah! Praise the Lord. Eternal life in the kingdom of our God! Glorious thought! Who is able to go up and possess it? All those who by patient continuance seek for glory, honor and immortality. A little longer we must patiently wait till our Redeemer comes. The time is near. Who of us is ready. The bright glories of the eternal world will soon be revealed. We shall, if faithful, soon see the King in his beauty. The glorious end to the Christian is at hand. The time long looked for by the prophets of old. The time of casting out that old serpent the Devil; when it shall be said, Now is come salvation and strength and the kingdom of our God, and the power of his Christ. O blessed day! Day of restitution of all things. But a day of trouble to the wicked, such as there never was since there was a nation. Day of Jehovah's wrath. Day of deep mourning and weeping. The sinners in Zion will be afraid; fearfulness will surprise the hypocrites. The day of Jehovah's vengeance, the year of recompenses for the controversy of Zion. But Zion shall be redeemed with judgment and her converts with righteousness. For whoso findeth me, findeth life, and shall obtain favor of Jehovah.

Now is the gathering time. The remnant people of God are being gathered, under the proclamation of the third angel's message, getting ready to receive the promised and purchased possession. And O my friends, none but the pure and holy will possess it. Therefore we would say, Live holy lives. Let your thoughts be holy. Walk in holiness and love.

"Therefore beloved seeing ye know these things before, beware lest ye also being led away by the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, to whom be glory ever more. Amen."

A. LANPHEAR.

Nile, N. Y.

THE EARLY AND LATTER RAIN.

Be patient therefore brethren unto the coming of the Lord. Behold the husbandman waiteth

for the precious fruit of the earth and hath long patience for it until he receive the early and latter rain. James v, 7.

The apostle in the above text, takes a figure or a similitude from the natural world to explain spiritual things. We know by observation, and especially by revelation, that it is requisite in the order and economy of God, that there should be an early and latter rain for the germination, growth, and perfection of the precious fruit of the earth. "And it shall come to pass if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil. Deut. xi, 13, 14. "Neither say they in their heart, let us now fear the Lord our God that giveth rain, both the former and the latter in his season." Jer. v, 24. "Then shall we know if we follow on to know the Lord; his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and the former rain unto the earth." Hos. vi, 3.

To apply the figure, we learn that the church of God is to be visited with two general outpourings of God's holy Spirit which constitute the early and latter rain. We read in Matt. xxii, that a certain king made a marriage for his son and sent forth his servants saying, Tell them which are bidden, Behold I have prepared my dinner, my oxen and my fattings are killed, and all things are ready; Come unto the marriage. This dinner was the last call to the Jews. 1st by John the Baptist, 2nd by Jesus Christ, 3rd by the apostles. The Jews as a body, rejected this call to the dinner. There were a few however that took heed to the warning. "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." John i, 11, 12. The church was led out step by step until they were fully prepared to receive the baptism of the Holy Ghost (the early rain), which took place on the day of pentecost.

Again in the ninth chapter of Luke there is a great supper brought to view; and at supper time there was a servant sent out to say to them that were bidden, Come, for all things are now ready. We understand that supper time is near the close of the day, and the last meal of the day. We believe it to be the last call to the Gentiles near the end of the gospel dispensation. There are three calls to the great supper corresponding with the three angels messages of Rev. xiv. Two calls have been made and passed away, and the third is now being made. The Gentiles as a body have rejected the invitation; but a few have taken heed to the last warning note and have been led out step by step, and are following in the track the Saviour has marked out, and will soon be prepared to receive the latter rain which will ripen them off for the great harvest and prepare them for translation. Says Peter, Repent therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you whom the heavens must receive until the time of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii, 19-21.

Here is a glorious restitution promised. Christ told his disciples that Elias should come and restore all things. John the Baptist came in the spirit and power of Elias to make ready a people prepared for the Lord; but he was to come again. When? Just before the great and notable day of the Lord. Says the prophet "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Mal. iv, 5, 6. This prophecy is fulfilled by the servants of God who are going

forth in the spirit and power of Elias (or Elijah) to gather out a people from the world that shall receive the refreshing from the presence of the Lord and stand on mount Zion. My mind glances back to the primitive church, where God's holy law was honored and revered, and the gifts were all in lively exercise. The doctrines and traditions of men had no place then in the church of God, but the mystery of iniquity had already begun in the days of Paul. The Man of sin, the Son of perdition was to practice and prosper, and cast down the truth to the ground for 1260 years. It thought to change times and laws. But thank God a brighter day is now arising on the church. "She cometh up from the wilderness leaning upon her beloved." "She looketh forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners." Arise shine, for thy light is come, and the glory of the Lord is risen upon thee. Put on thy strength O Zion, thy beautiful garments, O Jerusalem.

Again, God's truth will be restored. The question may arise in the mind of some what this truth is? The prophet Ezekiel speaking of a certain class of people, says, "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. xxii, 26. But the prophet Isaiah speaks of a certain class that shall be called the repairers of the breach, the restorer of paths to dwell in.

This life and death question occupies a conspicuous place in this restoration. The gifts of the gospel church which have been so long trodden down will take their place in the church, which will prepare her to be presented before the Father without spot or wrinkle or any such thing. The same rain that ripens the wheat for the garner ripens the tares to be burned. The separating line is being drawn. The broad road that leads to death is fast filling up. Into the narrow way that leads to life the saints are pressing, and will soon hear the welcome sound, "Blessed are they which are called unto the marriage supper of the Lamb." FRANCIS GOULD.

East Brookfield, Vt.

TRIALS.

SOME very dear brethren and sisters, seem to have many trials. You can hardly tell what their trials are. Go to their houses, they have food and clothing, fuel, books, they have the *Review* and *Instructor*, and best of all, the Bible, and a multitude of blessings; they can pray, and Jesus answers their prayers, and often sends them his Spirit; yet after all, they are always whining about their trials; if they exhort they always refer to their trials, and they weep freely when they speak of them; and they wind up with a rhetorical flourish, something like a complaint.

Now I like to sympathize with brethren and sisters in their trials, but this blind way of speaking of them does not seem quite pleasant.

If we ask for sympathy, we should state plainly the trial so that relief may be given if possible; and if the trial is a mere bugbear, as many trials are, we might dissipate the cloud by the use of a few grains of common sense mixed in a solution of courage.

Trials! Look at what warriors have endured in order to win a name; see what Regulus endured for love of his country; and shall the Christian complain when he is in view, as it were, of the celestial city? Shame on such childish Christians who faint at the rustling of a leaf. Trials! Indeed! What? have you yet been laid upon the rack until every joint has been excruciatingly agonized? Have you been yet with Jeremiah in the low dungeon, in the deep mire? But what! Oh, some one has spoken ill of you, has basely slandered you, or you have been in some way led into temptation, and baffled your-

self until the hot blood rose to your temples and the mortification was severe, surely. Now dear brother test yourself. Did you ever when thinking of Jesus' sufferings while he was here on the earth, feel as deeply moved as when suffering yourself from these little trials?

Oh what selfishness! What pity for poor self! I, O I have such trials! Now just try an experiment, O tried one; just say nothing about your trials, think no more of them, think, speak and pray as though your trials were nothing in the world; praise the goodness of God, and when trials come, compare them with the wounds Jesus received when the nails were driven through his blessed hands and feet; compare the vile slander of the enemy with the contempt he endured in Herod's judgment hall; or compare your little trials with that of Stephen, who was stoned to death for his faithfulness; or with those martyrs who were sawn asunder, and in every way malice could invent, tormented and slain.

If we are going to talk about trials, let us wait until trials come, and ever hold our hearts out for the clear sunshine of peace and love. Count afflictions light, not to be spoken of, compared with that eternal weight of glory in store for the righteous.

JOS. CLARKE.

LOVE YOUR ENEMIES.

MATTHEW V, 44, 45. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven."

Christ has also said, "Ye are the salt of the earth." As the property of salt is to keep, and preserve pure all which comes in contact with it, so the influence of Christians will to a great extent control the actions and shape the course of their unconverted friends and neighbors; yes and even your enemies may be brought to a saving knowledge of the blessed Redeemer, by the influence of a meek and lovely spirit, the cultivation of a forbearing disposition before them. "Ye are the light of the world." As light is designed to shed its brilliant rays all around, so will your religious influence and gospel light manifest its power with an irresistible influence upon all within the circle of your acquaintances; even your enemies will forcibly feel its effects.

Christian brethren, do you love your enemies? If so, how? By saying all manner of evil against them, and hating them with all your heart, willing to reject them from your society? That Saviour whom you worship never did so. He took the opposite course, setting a better example, saying, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. Brethren do you as Christians follow these instructions given by the great Redeemer himself? If not what better are we as a church than Babylon? For observation teaches us that but few in the nominal churches live up to the rule laid down by Christ any better than those of the world. In these latter days it is very difficult to know who are true Christians by their common intercourse with men. While those calling themselves Christians live and act so much like the children of the world, is it any wonder that it is so hard to distinguish one from the other.

We should not only love the brethren, but we should love our enemies as Christ has instructed us. Hold them up in your prayers before God and pray him to bring them to a saving knowledge of his redeeming love, that they may be saved from everlasting destruction.

Do you know of an individual that hates you? Christ says in plain and positive language, Do good unto him. Then if you know of any way for you to do good, how dwells the love of God in you if you fail to do it?

"Avenge not yourselves, but rather give place unto wrath; for it is written vengeance is mine; I will repay saith the Lord. Therefore if thine

enemy hunger feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head." Rom xii, 19, 20. Strive to live the life of a Christian as well as to sing, talk, pray and preach it; then others observing your upright course, may be brought in with you to enjoy the consolation and reward of christianity.

"Pray for them which despitefully use you and persecute you." Brethren, many of you are scoffed at and buffeted; are hissed at, having the finger of scorn pointed at you; are cast off by your former friends who were near to you by Christian ties, as well as by the ties of nature. Many used to walk hand in hand with you through all the social and rural walks of life, as warm hearted friends; but how is it now since you have embraced the third angel's message, these glorious and heavenly truths? Are you forsaken by former friends and despitefully used by many of your neighbors; rejected and persecuted by your relatives? Remember Christ says, Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven; and blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceedingly glad, for great is your reward in heaven. God will take care of you if you live in obedience to his holy laws. It is God who says, Love your enemies, and this is one of his requirements. And the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil; and who is he that will harm you if ye be the followers of that which is good? But if ye suffer for righteousness' sake happy are ye; and be not afraid of their terror neither be troubled. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. 1 Pet iii, 12-15. Yet if any man suffer as a Christian let him not be ashamed [chap. iv, 16], but let him greatly rejoice on account of it, for the reward is said to be "an exceeding and eternal weight of glory." It is something for which Christians should be willing to make great sacrifices, and suffer much persecution. "For the time is come that judgment must begin at the house of God; and if it first begin at us what shall the end be of them that obey not the gospel of God; and if the righteous scarcely be saved where shall the ungodly and sinner appear?" 1 Pet. iv 17, 18. They never can receive that great reward of glory unless they seek for immortality and eternal life through the sufferings, death, and atonement of Christ; for which, dear brethren and sisters let us fervently pray, and use all the means of godliness in our power. And unto godliness we should add brotherly kindness, charity, &c.; and if we fail to do this we "are blind and cannot see afar off," and perhaps have forgotten that we were purged from our sins. Strive for the mastery over your sins, cultivate within you a principle of love; for love worketh no ill to his neighbor, for it is of God; and every one that loveth his brother is born of God. "If we love one another, God dwelleth in us; for God is love;" but if we say we love God, and hate our brother we are guilty of falsehood according to the word of God; for we know that if we love God we love our brother also. Then if we love our brother, we should also love our enemies, to carry out the doctrine taught in the word of God.

Christ says, "Love your enemies, bless them that curse you, pray for them, &c. Perhaps you will ask, what profit shall we have if we love our enemies and pray for them? Much every way; but Christ answers the question and says, "That ye may be the children of your Father which is in heaven." Then it would seem that we have great honor in being sons and daughters of our heavenly Father, who is King of kings and Lord of lords.

Now brethren we are not in darkness, but in gospel light with the word of God in our hands as a guide and compass pointing us to our home

in heaven where the care-worn and weary pilgrims shall forever rest from their toils and cease from their labors. Let us closely observe the pointing of our compass and follow its directions with joy and delight, heed its sure admonitions, trust in God, and at last receive our great reward when we shall "meet in our home in heaven."

Brethren, pray for us here in the far west.

J. D. HILLIS.

Pleasantville, Iowa, March 1860.

BALKING.

The horse is a noble animal and ministers both to the pride and necessities of man. All he can do (and more if possible), will he do for his master. But like almost everything else on this fallen earth, the horse has his vices; and occasionally we find one that has the miserable habit of stopping just where he pleases, and there he stands, or rather plants himself like some stubborn oak, perhaps at the foot of some steep hill, or half way up, or in some slough, or in some deep ford, swift running and cold, or when great haste is required. He stops perhaps at the stable door; you leave him in despair and away you run on foot, while the horse for which you paid your eight gold eagles, pets his balky temper at the spot he himself chose (not you), and there he will stand until the sharper to whom you have now sold your nag for eight dimes, arrives and by some magical art makes the animal perfectly tractable until he has traded him for some good worker, when back the animal apostatizes to his balky habits again under his less skillful owner. There is no radical, perfect cure for this miserable habit. Do what you will your horse may relapse at any time into this fatal habit.

'Tis a miserable trick; better kick or bite or run away; better rear or shy or be unruly, or blind or deaf or lame or clumsy; nothing spoils a horse like balking; it is his ruin. I don't care if the horse is swift as the wind, and strong as iron, and perfect otherwise, if he occasionally balks I don't want him; he is not worth the taxes you pay upon him; you will not take him as a gift.

So there are some who get into the church, and get also into some trouble perhaps; some trial as they call it, and as it becomes onerous they remember the old adage, "the last feather breaks the camel's back," and blasphemously applying the said maxim, they stop short and forgetting the burden of "the patience of the saints," they in sulky mood withdraw from their brethren, and think to cultivate the Christian graces alone, in solitary dignity, and in sorrowful, significant silence, they think to perhaps terrify their poor brethren or something else which they cannot define.

Worst of all, this balky spirit is contagious. When it once enters, it seems as if some balky evil spirit enters too, and soon as one balky brother is either cured or transferred, another is attacked with the same disorder and few, very few ever are perfectly cured. Alas for the patient!

Sometimes we find it in children and then is the time to root it out. Parents watch closely against this vice ere it is rooted in the heart. Brother or sister are you plagued with this miserable, sulky, God-provoking malady? Do overcome it. Indeed it is fatal to your happiness; fatal especially to your usefulness; and remember that the higher your station, the more baneful the habit, the more extensive the evil influence of religious balking.

A steady, straight forward course of right doing is the right way. Forward, "forward march," never halt except for rest or at the master's call. Forward brethren! As Bro. Taber has said, let every day count one in our march.

JOS. CLARKE.

A wise believer observes God in all, looks to God through all, goes to God with all, trusts God for all, loves God above all, and honors God more than all: do you aim at this?

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, MARCH 15 1860.

"IN THE HEART OF THE EARTH."

A CORRESPONDENT inquires how the Saviour could be three days and three nights in the heart of the earth, if he was crucified on Friday and rose on Sunday morning. There is a difference of opinion concerning the time of Christ's crucifixion; some placing it so far back in the week as to have three full days and nights intervene between that event and the resurrection. We do not bring up this subject here for discussion, but merely propose to give our views concerning it, for the sake of several who have solicited them.

1. We consider it a settled point that the Saviour was crucified on the sixth day of the week; for it was "the day before the Sabbath." Mark xv, 42. That the Sabbath here brought to view was the weekly Sabbath, we conclude from the fact that it is elsewhere twice mentioned in connection with the scenes of the crucifixion and the day immediately following it is said to be the "first day of the week." Thus Matthew says, "In the end of the Sabbath as it began to dawn towards the first day of the week;" and Mark records, "When the Sabbath was past, very early in the morning, the first day of the week." Matt. xxviii, 1; Mark xvi, 1, 2. And Luke, also, after stating that the women returned from the sepulchre, and rested the Sabbath-day according to the commandment," which is an incidental though irrefutable proof that the original Sabbath is binding in this dispensation, brings to view the first day of the week as the very next day following. Luke xxiii, 56; xxiv, 1. We also conclude from certain allusions, that the passover sabbath, and the weekly Sabbath, came together on that occasion. We are plainly told in Jno. xix, 14, that the preparation (that is, the day before the Sabbath, Mark xv, 42) was the "preparation of the passover;" and in verse 31 of the same chapter it is said that "that sabbath was a high day;" both of which passages are most naturally explained on the ground that the passover and weekly Sabbaths came together.

2. Christ many times declared that he should be slain and rise again the third day. He showed his disciples how he must be killed, and rise again the third day." Matt. xvi, 21. "They shall kill him, and the third day he shall be raised again. Chap. xvii, 23. The same statement is also found in Matt. xx, 19; Mark ix, 31; x, 34; Luke ix, 22; xviii, 33; xxiv, 7, 46; 1 Cor. xv, 4. And after the event had transpired the disciples as they journeyed to Emmaus testified to the truthfulness of all these declarations, when they said, "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." Luke xxiv, 21. Here then we find eleven positive declarations that the resurrection should and did take place the third day after the crucifixion; and these declarations cannot be harmonized with the supposition that three full days and nights elapsed between those events. But,

3. It is once said that the Saviour should be "three days and three nights in the heart of the earth" [Matt. xii, 40], and twice [Mark viii, 31; Matt. xxvii, 63] that he should rise "after three days;" and how can these declarations be harmonized with the above? We answer that according to Jewish usage there is no discrepancy. Had there been any, his Jewish persecutors, ever watchful to catch him in his words and raise objections to his claims, would have discovered it, and urged it against him. But nothing of this kind was done; for by an idiom with which they were familiar, the unrestricted expression, three days and three nights, might be applied to any period which embraced only parts of such days and nights. The Old Testament furnishes quite a number of examples where events said to occupy three days, or continue till after three days, consumed but a portion of the third day. We need only refer to the following: Gen. xlii, 17, 18. "And he put them altogether into ward three days. And Joseph said unto them the third day," &c. In 2 Chron. x, 5 we read that Rehoboam said unto Israel, "Come again unto me after three days; but verse 12

informs us that "Jeroboam and all the people came to Rehoboam on the third day, as the king bade." Again, queen Esther commanded the Jews to fast three days; but on the third day she put on royal apparel and went into the king's presence. Esther iv, 16; v, 1, 2. Thus it is evident that a part of a day was often put for the whole. For further satisfaction on this subject, Dr. Clarke refers the reader to Whitby, Wakefield, and Lightfoot.

The subject may then be summed up as follows: 1. Christ was crucified the day before the Sabbath, which was Friday. 2. He repeatedly affirmed that he would rise the third day, as he accordingly did, on the first day of the week, after the Sabbath. 3. The expressions, "three days and three nights," and "after three days," according to Jewish usage may be applied to periods of time covering only a part of the first and third of those days.

THE DEGENERACY OF THE United States.

THE following which we extract from a speech delivered in the U. S. Senate Feb. 29 1860 by the Hon. Wm. H. Seward, is a striking delineation of the character of this degenerate, hypocritical and dragonic nation, and affords a good commentary on Rev. xiii, 11.

Mr. President, did ever the annals of any government show a more rapid or more complete departure from the wisdom and virtue of its founders? Did ever the government of a great empire, founded on the rights of human labor, slide away so fast and so far, and moor itself so tenaciously on the basis of capital, and that capital invested in laboring men? Did ever a free representative legislature, invested with powers so great, and with the guardianship of rights so important, of trusts so sacred, of interests so precious, and of hopes at once so noble and so comprehensive surrender and renounce them all so unnecessarily, so unwisely, so fatally and so ingloriously? If it be true, as every instinct of our nature, and every precept of political experience teaches us that

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay,"

then where in Ireland, in Italy, in Poland, or in Hungary has any ruler prepared for a generous and confiding people disappointments, disasters and calamities equal to those which the government of the United States holds now suspended over so large a portion of the continent of North America?

Citizens of the United States, in the spirit of this policy, subverted the free republic of Nicaragua, and opened it to slavery and the African slave-trade and held it in that condition waiting annexation to the United States until its sovereignty was restored by a combination of sister republics exposed to the same danger and apprehensive of similar subversion. Other citizens re-opened the foreign slave-trade in violation of our laws and treaties; and after a suspension of that shameful traffic for fifty years, savage Africans have been once more landed on our shores, and distributed unreclaimed and with impunity among our plantations.

For this policy, so far as the government has sanctioned it, the democratic party avows itself responsible. Everywhere complaint against it is denounced, and its opponents proscribed. When Kansas was writhing under the wounds of incipient, servile war because of her resistance, the democratic press deridingly said, "let her bleed." Official integrity has been cause for rebuke and punishment, when it resisted frauds designed to promote the extension of slavery. Throughout the whole republic, there is not one known dissenter from that policy remaining in place if within reach of the executive arm. Nor over the face of the whole world is there to be found one representative of our country who is not an apologist for the extension of slavery.

It is in America that these things have happened, in the nineteenth century, the era of the world's greatest progress, and while all nations but ourselves have been either abridging or altogether suppressing commerce in men; at the very moment when the Russian serf is emancipated, and the Georgian captive, the Nubian prisoner, and the Abyssinian savage, are lifted up to freedom by the successor of Mohammed. The

world, prepossessed in our behalf by our early devotion to the rights of human nature, as no nation ever before engaged its respect and sympathies, asks, in wonder and amazement, what all this demoralization means?

THE WRONG HOBBY.

BRO. SMITH: It would be gratifying to myself and others, if you would re-publish an article which appeared in the *Review* several years since. It was a criticism of J. Litch (I think) on Matt. xxviii, 1, with a note by the editor.

D. H.

[The following we suppose to be the article referred to which appeared in *Review* No. 21, Vol. viii.—Ed.]

As appeal is often made to the Greek of Matt. xxviii, 1, in behalf of Sunday-keeping, a brief notice of that text may be appropriate at this time. We are not surprised at the various reasons urged against the observance of the true Sabbath, and in favor of a false one: we expect the great enemy of all truth will improve well his ground, and leave no stone unturned. However, we thank our opponents for all their inventions, since the explosion of every new objection, is a fresh accession to our own strength.

But it is not of late only, that the attempt has been made to throw Greek dust into the eyes of the honest. Eld. J. Litch endeavored to play at the same game in a letter to the *Advent Herald*, dated July 16th, 1851; and as the view which the original Greek of Matt. xxviii, 1, &c., is by some supposed to teach, is perhaps as well embodied in his language as any, we present his remarks as follows:

"BRO. HIMES: I was forcibly struck while reading several tracts with which I met while on my passage from New York to Hartford, with the apparent disingenuousness of the writer. One argument on which he seemed to lay great stress in support of the seventh-day Sabbath, was this—that Sabbath means rest—that the seventh day is called a Sabbath in the New Testament—the first day is not so called, but is always designated the first day of the week.

"The truth is—and the Sabbatharians either do or ought to know it—the evangelists never in the language in which the gospels are found (the Greek), called the first day of the week anything else but Sabbath. For the information of those who are shaken in their minds on this subject, I will transcribe the Greek text in *Italics* containing the words rendered by our translators first day of the week, and also the word rendered by them Sabbath, meaning the seventh day.

"Matt. xxviii, 1.—English translation: 'In the end of the Sabbath as it began to dawn towards the first day of the week.' Greek—Ὁψε δὲ σαββάτων, τῇ ἐπιφωσκουσῇ εἰς μίαν σαββάτων—Opse de sabbatōon, te epiphoskouse eis mian sabbatōon. There the identical word in the same case, genitive plural, rendered Sabbath when referring to the seventh day, is rendered first day of the week in the very next clause of the verse. A literal rendering would be, if we adopt the principle of our translators of Anglicising instead of translating the word, 'And in the end of Sabbaths, as it began to dawn toward one of Sabbath.'

"Does not this indicate that one series of Sabbaths there ended, so far as obligation to observe it was concerned, and a new series was introduced? At any rate, the first is as positively called Sabbath as the seventh day. And all four of the evangelists designate it by the same word. Mark xvi, 2. Καὶ λίαν πρὸς τῆς μίας σαββάτων—Kai lian proi tes mias sabbatōon. 'And very early the one of Sabbaths,' &c. Luke xxiv, 1. Τῇ δὲ μιᾷ τῶν σαββάτων—Te de mia toon sabbatōon. 'And the one of the Sabbaths,' &c. John xx, 1. Τῇ δὲ μιᾷ τῶν σαββάτων—Te de mia toon sabbatōon. 'And in the one of the Sabbaths,' &c. Thus the four evangelists do agree in calling the first by the same name they do the seventh day of the week, and that word as certainly signifies rest in the one case as in the other. Let no one, therefore, hereafter contend that the writers of the New Testament never call the first day, Sabbath, or rest, for no New Testament writer has called it anything else, except John, [Rev. i, 10], where it is called the 'Lord's day.' J. LITCH.

Philadelphia, July 16th, 1851.

This breast-work which Eld. Litch had thus endeavored to throw up to shield easy consciences from the force of the truth, was however entirely demolished by the editor of the *Herald*, by some remarks which he appended to this letter, as follows:

"REMARKS.—Lest any should gather from the above that the word Sabbath is represented by the phrase, 'first day of the week,' we add that Sabbath is simply translated week in those texts—other words indicating the day of the week. The word Sabbath is originally a Hebrew word, and signifies rest; but occurring at

regular intervals, by a metonymy it became significant of the periods separated by these rests. So that we have the seventh day of the rest, and the first day of the rest, week, or Sabbath."—*Ed. Advent Herald*.

Robinson in his Greek Lexicon of the New Testament gives the following as a second definition of *σαββατον*: "2. Metonymy, a Sabbath, put for the interval from Sabbath to Sabbath; hence a *se'nnight*, a week." One of the definitions which Greenfield also gives to this word is, "a period of seven days, a week," whether in the singular or plural.

An instance of its use in this sense is found in Luke xviii, 12, where the proud Pharisee, in his self-righteousness exclaimed, "I fast twice in the week."—*Νηστεύω δις τὸν σαββατὸν*—*neesteuo dis tou sabbaton*. Will our new translators say that *σαββατὸν* here includes one day only, and that the old Pharisee fasted twice on the Sabbath?

The word in this sense, according to Robinson, occurs elsewhere "only after numerals marking the days of the week;" and in proof of this, he cites us to those very texts which some have of late been using in trying to make people believe that the term, Sabbath, is applied by Scripture to the first day of the week; namely, Matt. xxviii, 1; Mark xvi, 2, 9; Luke xxiv, 1; John xx, 1, 19; Acts xx, 7; 1 Cor. xvi, 2.

In view of these facts let us look more particularly at Matt. xxviii, 1. *Ὁψε δὲ σαββατὸν*—*Opse de sabbatōn*, but in the end of the Sabbath (or week, the seventh day or Sabbath, being the last day of the week), *τῇ ἐπιφωσκούσῃ*—*tee epiphoskousee*, as it began to dawn, *εἰς*—*eis*, toward, *μیان*—*mian*, the first, (the numeral, marking the day of the week, according to Robinson), *σαββατὸν*—*sabbatōn*, of the week.

Concerning the numeral *μیان*, we would remark that it cannot agree with *σαββατὸν* understood, as would necessarily be the case if it meant one (Sabbath) of a new series of Sabbaths then introduced, as the writer above quoted contends: for *μیان* is of the feminine gender, and *σαββατὸν* is neuter. There is no word with which, in this case, it can agree, except *ἡμέραν*—*hecmeran*, day, understood, as is given in the margin of the Greek Testament. With *μیان*, therefore, agreeing with day understood, and *σαββατὸν* denoting the week, the case clearly stands thus: "As it began to dawn towards the first (day) of the week." Hence any one can see that it is not possible, without doing violence to the sacred text, to give to such passages as Matt. xxviii, 1, a rendering essentially different from that of the common version.

In what light then shall we look upon those who boldly assert that the first day of the week is called the Sabbath, and base the assertion upon their translations of the above named texts, while at the same time they are either ignorant of, or intentionally conceal, the fact, that the word *σαββατὸν* is sometimes used in a secondary sense, meaning the whole week, and especially so when preceded by a numeral adjective denoting the day of the week? Shall we look upon these efforts to defend Sunday-keeping as the result of ignorance only? or as a betrayal of the enemy that rankles in their hearts against the holy and good law of a righteous God? We are sorry to regard any one in such an unenviable light; but they thus place themselves before us, as often as they engage in such attempts to sustain a groundless position. We would advise them no more to hazard their reputation, either for honesty or scholarship, by such a course.

And we would further recommend those Sunday-keepers who have suddenly become enamored of the Greek, thinking to find therein something to support their cherished theory, to meditate carefully upon the word *ἀνομία*—*anomia*, as it occurs in the following instances, beginning with the words of Christ: "Depart from me ye that work *τὴν ἀνομίαν*—*teen anomian*, lawlessness;" or, ye law-breakers: Matt. vii, 23; xiii, 41; xxiii, 28; xxiv, 12; Rom. iv, 7; vi, 19; 2 Cor. vi, 14; 2 Thess. ii, 7; Titus ii, 14; Heb. i, 9; viii, 12; x, 17; 1 John iii, 4.

The truth is, those who endeavor to ride away from the requirements of the moral law upon the Greek language, "do, or ought to know," that they have mounted the wrong hobby.

Obscurity and comfort are frequently friends; but popularity and trouble generally go together.

WESTERN TOUR.

SABBATH and first-day, March 3d and 4th, we were at Anamosa with Bro. Cornell. We spoke in the courthouse five times. The Methodists were having a protracted meeting, and enjoying the labors of a preacher well calculated to attract those who love to listen to exciting anecdotes, &c., so that we were left with the candid, thinking part of community to listen to the word. On first-day Bro. Cornell baptized Bro. and sister Field. The occasion was solemn and impressive.

Bro. Cornell commenced lectures at this place (Fairview) the 28th ult. in the Baptist meeting-house, and has spoken five times. The house is large and closely seated, yet many have to stand. The interest is great. We spoke last evening, showing the relation that the law of God and baptism sustain to true conversion. The Baptists seemed better pleased than the so-called Disciples and Methodists. The true import of those who take the name Disciple, have graduated and left school with the impression that they have learned all that is worth knowing.

There is a native of Poland (Joseph Krokoski) in this place who is deeply interested in the lectures. He is educated; can read the German and English. He told us that he did not learn the English at school, but by the help of the Latin. He is poor, and confesses that he has been a great sinner. He has been a Catholic. He has had dreams which aroused him to his condition, and has been interested in the Baptist protracted meeting in this place. He loves the truth, and entreats us in his very broken English, "Do help me in my salvation."

Bro. Cornell is urged by letter from Marion, county seat of Linn county, to lecture in that place. He is also urged to go to Rome, and other places. The time has come to make strong efforts in this State. Iowa is ready to hear the word of the Lord. Bro. J. N. Andrews is needed in his own State, and unless the way is opened in the East wide for successful labor, it is hoped that he will hold himself ready to return to this State, and labor where the people are extremely anxious to hear.

We are in the enjoyment of good health and freedom of spirit; have preached ten discourses the last ten days, and expect to speak this evening, to-morrow fifteen miles from here, and six times at Tipton Sabbath and first-day. All praise to Him who has heard prayer, and given us soundness and strength of lungs to preach his word, free from the sense of weariness and pain under which we had for several years suffered.

J. W.

REPORT FROM BRO. WAGGONER.

BRO. SMITH: Before leaving home I held several meetings with the Burlington church, with pleasure and profit to myself and all. The brethren cheerfully volunteered assistance to get up wood for me, by which I am relieved from all care in that respect for some time to come.

Sabbath and first-day, 18th and 19th ult., I spent at Hillsdale. I found the church in a prosperous condition, enjoying a degree of union and peace which I hope may be cultivated and increased. They have found by experience that to rely on their own exertions, in the order laid down in the word of God, is better in the adjustment of trials and difficulties than to lean on the labors of messengers. Church difficulties that are mere mole-hills at first, soon grow to be mountains; and it is better and easier for the brethren to scatter the mole-hills, than to wait for the messengers to dig down the mountains.

The roads being in good order, I made arrangements to go across by wagon from Hillsdale to Delta; but in this I learned not to trust to appearances, at this season. The roads were broken up before I got through, which caused some delay in getting to Delta. This has hindered me, also, in visiting around, and entirely prevented some attending our meetings here.

On first-day, 26th, we removed our meeting to a school-house on the plank road, four miles east, where I gave a discourse on the subject of the death of sister Emily Dyer. As a medium from Toledo had previously spoken on the same subject at the same place, it was an occasion of interest to many, and the house

was filled, though the notice in the neighborhood was only of a few hours. The congregation manifested much interest while I spoke of the necessity of revelation; its harmony with reason; the consequences of sin; and our relation to, and dependence on, the plan of salvation. On Monday evening I held my last public meeting in the school-house in Delta. I was informed that the number standing was nearly as great as the number seated, including those in the hall. My subject was the second advent of the Lord; its nature, and importance as a practical Bible doctrine. I was glad of this opportunity of once more testifying to so many of the people of this place on the importance of present truth.

Last evening was our closing meeting with the church. The state of the weather and roads prevented some attending, but those who were present resolved unanimously to adopt the systematic plan of benevolence. We celebrated the ordinances of the Lord's house with pleasure, and I hope to the lasting profit of the church. All appear to be firm and united in the truth.

To-day I expect to go to Toledo on my way to Lovett's Grove.

J. W.

Delta, Ohio, March 1st, 1860.

REPORT FROM BRO. INGRAHAM.

BRO. SMITH: Having a few moments to retire from the busy cares and perplexities with which I have been surrounded, I take my pen to give you a brief history of my labors for some weeks past.

About the middle of January I commenced a meeting in the town of Cadiz. My third lecture was on the subject of the Sabbath. Immediately after this lecture three came out decidedly on this great and important command. This created quite a stir among the Methodists; for two of those that decided to keep the Sabbath were of this class. From this time opposition began. But this only increased an interest to hear, until the house was perfectly crowded. The Methodists were determined to close the house against me. Their first trial was to prejudice the school-teacher and get him to lock me out. Failing here, they came to me and said the excitement was so great that the people were fighting in the street, and the directors had concluded to shut the house. (This was after meeting, before we had left the house.) Soon after a gentleman came in and said he had been talking with a Methodist on the Sabbath question, and the Methodist called him a liar, and he could not take the abuse, and struck him; but the blow was warded off, and he did not hurt him. After a few moments' consultation the directors said, Go on with your meetings. Our opposers gaining nothing in this direction, tried another. A woman came forward and claimed the house as her property. She said the lot on which the house stood was sold by her husband, then dead, to the district, but there was a flaw in the writings, consequently the house and lot were hers, and the house must be shut. So I had to leave until they could try titles.

My next meeting was at Round Grove, Ills. Here we met Bro. and sister Allen, and Bro. and sister Church, from Henry Co., Ills., who had traveled sixty miles to hear for the first time the third angel's message. They were much interested, and their lonely hearts were cheered. Taking all things into consideration, this meeting was one of profit to the saints. I accompanied Bro. Allen to Peoria Co., where I commenced a meeting among the Seventh-day Baptists. We made application for their meeting house, but their preacher gave us to understand our business called us in another direction. We commenced our labors in an adjoining district. Three here decided to keep the commandments, one of whom was Bro. Allen's brother. Two were baptized during our meeting.

We had the privilege of meeting Bro. Satterlee's children, of New York, in this place. Notwithstanding some of them have made no profession of religion, yet they keep the Sabbath. Charles Satterlee and wife publicly confessed their determination to go with us to mount Zion. A good interest was manifest on the part of some of the Seventh-day Baptists. Bro. Allen has been an ordained preacher in the Christian denomination about eight years. He has kept the Sabbath about fifteen years. He now sees the beauty and harmony of our position, and is preparing to go

out into the great harvest-field to proclaim the third angel's message. May the God of truth direct all his steps, and give him great success in winning souls to Christ. We think of going to Princeville, Peoria Co. Eld. Blanchard of this place, a Christian preacher, has freely offered his meeting-house for lectures. Let all the saints pray for us. Wm. S. INGRAHAM.
Galva, Ills.

REPORT FROM BRO. CORNELL.

BRO. SMITH: Since my last report of meetings in Anamosa, the interest has greatly increased. The people were anxious to hear what could be said against these views, and sent for a talented preacher of the Disciple order to come and engage in discussion upon the law and Sabbath. He came, and the result was a stirring up of the people far and near to investigate the subject. It made sale for many books on the subject. At the close of the three days' engagement a vote was taken on the merits of the question, which resulted in a very large majority in favor of the ten commandments. Several of the elder's own brethren either voted against him or refused to vote at all. There was a crowded audience most of the time, and an excellent opportunity was afforded to get the subject before many who had heard nothing. By the means I have heard of several Adventists, some of whom have heard nothing for years. I have now very urgent calls in several different places; one from the very town where my antagonist lives. They have written me in behalf of many citizens, a most urgent request, offering to send me money to pay my stage fare, if I will consent to go.

In the discussion I found the law chart of great service, it giving the advantage of addressing the eye as well as the ear. It is easy with the chart to show their "partiality" in the law of God. About twenty-five in the town have decided to keep the Sabbath, and some in the country; I know not how many. Thirty subscribed for the *Review* during the meeting.

I have now given two lectures in this place (Fairview), in the Baptist meeting-house. Last evening many had to stand up, the house was so crowded. There is a good interest, and may the Lord give success, to the enlightening of the honest-hearted in this vicinity.

We were made glad by a visit from Bro. and sister White. It was truly cheering to see that their interest and confidence in this last work is still increasing. The saints appeared to be much encouraged, and some were persuaded to obey the truth.

There is an increasing interest to hear on the truth. There are many important openings in northern Iowa, and Minnesota. But how shall they hear without a preacher, and how shall they preach except they be sent? May the Lord open the way for the advancement of present truth the coming summer.

M. E. CORNELL.

Fairview, Iowa, March 1, 1860.

BE NOT DECEIVED.

How comprehensive, yet how plain, how easy to be understood, this caution. And what caution more necessary in these last days of peril and deceit, when the wicked join hand in hand to work wickedness, and are waxing worse and worse, deceiving and being deceived? Even Satan will transform himself into an angel of light that he may the more effectually deceive those who dwell on the earth. Many who are disposed to be skeptical will willingly be duped by him. Some are disposed to run after philosophy instead of going to the sure word of prophecy. To prove that the wicked will not be utterly destroyed and be as though they had not been, they say, "Why, it is a principle in philosophy that matter is indestructible. It must exist in some form, and therefore it is utterly impossible that the wicked should cease to exist." But what says the unfailing word of God? "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." Col. ii, 8. Also, "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." [Margin, unbelief.] Eph. v, 6. Let us beware of "the sleight of men and cunning craftiness whereby they lie in wait to deceive."

Eph. iv, 14. Let us who speak, speak as the oracles of God and not after the custom of this world.

Satan has many devices whereby he will draw away unstable souls from the truth. But let us "put on the whole armor of God that we may be able to stand against the wiles of the Devil." Eph. vi, 11. How very important that we should examine our hearts by the light of God's word and ascertain whether our foundation will remain firm when the storm comes. Says the apostle, "Examine yourselves whether ye be in the faith; prove your own selves." 2 Cor. xiii, 5. How solemn the thought that many will be deceived and led on down to destruction. Says the Saviour [Matt. vii, 22, 23], "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity." Oh! awful word, Depart!

*Must I be banished from my God,
And mercy ne'er receive?
And die beneath thy vengeful rod
When I had hoped to live?*

Dear reader, may the Lord help you and me to be wise for ourselves, and take heed to the admonition of God by his servant Paul: "Be not deceived. God is not mocked; for whatsoever a man soweth that shall he also reap." Gal. vi, 7. May the Lord help us so to believe and so to live, that we may hear the lovely voice of Jesus say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." A. L. WILKINSON.

Owasso, Mich.

HOPE THOU IN GOD.

My soul, why art thou thus dismayed?

Why dost thou doubting stay?

Why tremblest thou, why thus afraid?

Why linger far away?

Dost thou believe that God exists?

Dost thou believe him true?

O yes, how clear in his behests

His righteousness we view.

Dost thou not know God reigns above?

Wilt thou not trust his grace?

Come thou and prove that "God is love;"

Come seek his smiling face.

O, wouldst thou drink of life's pure stream?

Whose waters never fail?

Then leave thy sins, make Christ thy theme,

Through him thou wilt prevail.

What though at times the way seem dark,

And sorrow's chastening rod

Is laid on thee? then seek the ark,

Yes, then hope thou in God.

Believe in mercy he'll afflict

His children when they stray:

'Tis thus he does their hearts affect,

And lead them to the way.

Hope thou in God; he'll not forsake

Those who in him confide.

Keep his commands, and he will make

His grace with thee abide.

The time is hastening swiftly on

When God his wrath will pour

On those who now reject his Son

And keep his word no more.

God's holy law, and Jesus' faith,

My soul if thou wilt keep,

They'll shelter thee from burning wrath

Which sinners soon must reap.

Hope thou in God, a shelter find,

And see his glorious face.

With the redeemed, immortal stand

Upon the sea of glass.

A. L. WILKINSON.

Owasso, Mich.

LETTERS.

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

From Bro. Morse.

BRO. SMITH: I left home the last day of January, walked twenty-five miles to Bro. Elias Sanford's, who resides at Ashland, Dodge Co., Minn. The next day he took his team and accompanied me on the way to Bro. Sylvester Hills', who lives near High Forest, Olmstead Co., some 25 miles. Bro. Hills and wife are well established in nearly all the present truth. We spent

the Sabbath at Bro. Hills'. Had a good meeting. On sixth and seventh-day evenings we gave two lectures in the school-house in the village. Some interest was manifested.

On first-day we went on our journey and reached Bro. Wm. Merry's in the evening, a distance of thirty miles from Bro. Hills' in Winona Co. This dear family have stood firm for the truth amid the No-Sabbath heresy and Age-to-Come doctrine, while others there have given up the Sabbath and made shipwreck of their faith. This is the place where D. P. Hall located with his father and others from Wisconsin, some of whom reside there still. Report says they are No-Sabbath folks, and from what I saw I might add, No-religion folks.

From here we went to Bro. Peter Erb's. He lives some fourteen miles from Winona. Had a meeting in the evening. The next day we were much blessed in attending to the ordinance of baptism, where I trust our dear Bro. and Sr. Erb found a grave for all their sins, and came up in the likeness of Christ's resurrection. We then parted, under deep feeling, and went back to St. Charles to meet an appointment that we left when going down. We found a large number convened at an early hour, who listened with deep interest for two hours. At the close of the meeting several came to me and pressed me urgently to stay and continue meetings through the week; but my arrangements were such that I could not. They then wished me to come back as soon as possible, but I could not give them much encouragement. I should judge by the freedom I enjoyed that there were many ears to hear in that place.

Next day we went on our way to Mantorville, and on sixth-day I arrived at Bro. Porter's, where Bro. Ingraham's conference was held last fall. Four more have embraced the Sabbath in that place. We gave three lectures on Sabbath and first-day. Others are quite interested in that place. On second-day, Feb. 13th, I arrived at home, having been absent two weeks.

Having consulted the church here and at Medford after my return home, I am instructed to give a report of this tour, and a statement of the wants of the cause in this State. It is the opinion of every Sabbath-keeper that I have seen in this new State, that we should have a tent in Minnesota the coming Summer. The brethren here are generally poor, although there are a few exceptions. They are willing to do all they can. I would now make inquiry about the Wisconsin tent. As some of the brethren in this State assisted in purchasing that tent, and as there were steps taken last year in Wisconsin to purchase another tent, would the brethren in Wisconsin feel free to let the tent which they now have, come across the river and be used in Minnesota the coming season, provided we can get a messenger or two to labor with it. If they would we should be very thankful; but if it is not thought best, I am instructed to say that the brethren in this State feel it duty to purchase a tent that will cost some 70 or 80 dollars, provided they can do it by pledging themselves to pay some time during the season.

But who can come to labor with us? We would invite our dear Bro. Ingraham who visited us last fall, if he could come. Still we would not be particular, but would say, Send, Lord, by whom thou wilt. We hope to hear Bro. White and others speak out through the *Review* soon, and advise us in these things.

Yours in hope of eternal life.

WASHINGTON MORSE.

Deerfield, Steele Co., Minn.

From Bro. Brinkerhoff.

BRO. SMITH: I have felt it to be my duty for some time to write a few lines for the little sheet that is devoted to the cause of our God and his truth. I know that it is my privilege so to do; and as duty and privilege should go together, I will try and pen a few thoughts at this time. Our cause is one, our interests are one, and our aims should be one.

I had not known until within the past few months what it was in reality to have the love of God shed abroad in my heart. It is true, I had some of the doctrines of the Bible in theory, but not in practice; or in other words, I had the truth, but the truth did not have me. But praise the Lord! last Summer Bro. Hull and Cornell came out here, and I soon found that

the message to the Laodicean state of the church fell with full force upon me. I thought that I did not really need anything; that I was rich; but how soon I found that I was poor, blind, miserable and naked.

I really feel to praise the Lord that the third angel's message has been brought to my view, and that I now can see light, glorious light, unfolded in the messages that are being proclaimed to a sinful world. I now want to be of that number of whom it is said, Here are they that keep the commandments of God and the faith of Jesus. Rev. xiv, 12. I want to stand on Israel's side, and have Israel's God for my God. I want to be of that number that shall stand upon the sea of glass and sing the song of Moses the servant of God, and the song of the Lamb. Rev. xv, 2, 3.

Now, dear brethren and sisters, will merely having a desire to obtain these things be all that is necessary in order to get them? No, never. But how many of us are apt to think that such is the case; that we need not be to any trouble; need not sacrifice anything; and that we have not much to overcome. But what says the true and faithful Witness? "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. Rev. iii, 21.

Now here is an overcoming process for those who expect to sit with Christ in his throne. What! Is the child of God ever to have thus much honor bestowed upon him? Yes, dear brethren; and is it not worth seeking after? Hear what Paul says: "The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. viii, 16, 17.

In this testimony it is declared that the children of God are to be joint-heirs with Christ. Glorious promise! May it soon be fulfilled. Yet here is a condition laid down, or an *if*, placed in the passage: "If so be that we suffer with him." We must belong to that suffering part of Christianity who love to walk in the way that Jesus went. Peter says, Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin. 1 Pet. iv, 1. Here it is declared that as Christ has suffered for us, we should arm ourselves with the same mind; that is, to suffer. Do all we can, we cannot do too much for or in the cause of Christ. It demands all our efforts and our services. "For ye are bought with a price." When we realize what has been done for us, how Jesus Christ has died that we might live, are we not led to exclaim that heaven is cheap enough, do all we can? Peter says, And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Peter iv, 18. After doing all that we can we have done only just enough to gain an admittance to an inheritance incorruptible and undefiled, and that fadeth not away. Can we find any place where we may sit down and do nothing? sacrifice nothing? overcome nothing? and suffer nothing?

Dear brethren, if these things be so, how active, vigilant and stirring we should be. When we recollect that there is not a single drone in the enemy's hive; not a single person but what is ready to do his master's will, should we not, too, be willing to work? Is not our cause a good one? Is not our Master faithful and true? Let us arise and let our lights be burning. Let us be that peculiar people zealous of good works.

O may it in truth be said of us, Here are they that keep the commandments of God and the faith of Jesus. The city is almost in view. Yet a little while longer and Jesus will come. Unto them that look for him shall he appear the second time without sin unto salvation. Glorious promise!

Yours striving to overcome.

WM. H. BRINKERHOOF.

Afton, Iowa.

From Bro. Frisbie.

DEAR BRETHREN: The reason why I have not written oftener through the *Review* has been that I have not had anything of much interest to write; as I have not pretended to devote my whole time to preaching since my father's death, but am in hopes that the way may be open again soon for me to devote all my time to preaching the present truth.

I date back one year ago, when I commenced a course of lectures in Orleans, where a number were convinced of the truth, and some ten commenced to keep the Lord's Sabbath. Others would no doubt, had it not been that Methodist influence was greater than that of Bible truth.

I made a second visit to that place last fall and found a few still holding on, while others had given up. Some others however expected to commence when I left, which would keep the first number good.

Last fall I visited Monroe county, Mich., which was the first time that the third angel's message was ever preached in that county to my knowledge, where one or two were trying to keep the Sabbath. I soon learned that seven or eight more had commenced to keep the Sabbath, and among the rest was Bro. Owen, a Methodist class leader, of good report among all that knew him, as being a devoted Christian. He became fully convinced that he ought to keep the Sabbath, and work on Sunday, the first day of the week; for which his brethren took up a labor with him, and finally brought his case before the class. He requested the privilege of a meeting with the preacher and some of his best brethren, to convince him of his error if he had embraced error. He was told that they wanted no controversy with him; but the preacher rather advised him to leave the church by withdrawal, as they would have to turn him out. So he accordingly withdrew; and then the preacher told him it was the worst step he ever took in his life, and thought he would be sorry.

I have just made a second visit to that place. I this time gave fifteen lectures to attentive congregations. Seven or eight more decided to keep the Sabbath by the time I left, and about as many more expressed that they were convinced of the truth of the Sabbath, and some thought they might keep it.

During my stay there, by the request of Bro. Owen an appointment was given for a meeting at the prairie school-house in his district; but no sooner was the appointment circulated than the steward of the Methodist class commenced his railing opposition against Bro. Owen's people and myself, and said that if I came into their neighborhood I would get tarred and feathered. He ordered the appointment to be counteracted by giving the school teacher orders to say to the scholars that there would be no meeting. Notwithstanding all this, the house was nearly filled with people at an early hour, and I commenced preaching when the steward came in before me and commanded me to stop right where I was, as he was one of the officers of the district, threatening the law on me, and swinging a cudgel before me at the same time. I sat down, and he went out. After an interruption of more than half an hour, by the help of the director, who I believe was not a professor of religion, who told this professor (the steward) that his preacher would be shut out if I was, he consented to let me preach, and came in and heard me himself. I gave Sunday a thorough reviewing, and offered one hundred dollars for the first divine testimony in favor of Sunday, that would amount to such testimony as would be received before a court, to clearly convict a criminal.

When the meeting closed, the director said he had one request to make of me: he wanted me to remember if we ever became a numerous people, not to persecute the weaker; as it had most always been done.

The next night the circuit preacher, Eld. Black, was in the congregation, when I took up the subject of the utter destruction of the wicked after their resurrection. After I had passed through my subject I gave opportunity for questions as usual. This elder commenced in rather an imposing manner, calling it ignorance to apply the language of Scripture in such a way. He finally wanted to know if I took the Scriptures literally. I told him I did, the plain reading, and the figurative I applied to literal facts. He then jumped upon his feet and said he was a millwright, and wanted to know what I would take for myself, as he wanted to buy me. I told him I would be a servant for one plain passage of scripture that said that Sunday was the Sabbath, or that the soul was immortal. He then commenced quoting what Jesus said to the woman of Samaria, John iv, 14, instead of chap. vii, 38, which he evidently designed to refer to, and appeared confused and sat down. I told him the text he meant to refer

to was figurative, and Jesus explained it to be the Spirit. He made some other remarks, a lady disputed him, and he left, while the congregation clapped their hands and stamped with their feet, as he went out, to manifest their indignation for his attempted impudence. I made the remark that I was sorry that the solemnity of the meeting should be disturbed, as I had come there to do them good.

Strange as it may appear to some, that people that were once a humble, persecuted people, have become a proud and persecuting people. Truly, turn our eyes where we will, to the religious world, it speaks to us "Babylon is fallen." I am reminded of the time when Bro. Hastings came out from the Free-Will Baptists in Chester, when a Baptist preacher stood at the head of a swearing rabble, strengthening their hands, while they were threatening tar, feathers, a rail &c. I am satisfied that, were it not for the laws of this free country, in many places the present truth could not be preached.

The same spirit is in the world, to crucify Jesus and release Barabbas. I am sorry to say that most lies and slander that come against us start from professors of religion: as it was in the days of the apostle with the self-righteous Pharisees, who thanked God that they were better than others. J. B. FRISBIE.

Battle Creek, Mich.

Extracts from Letters.

Bro. Aldrich writes from Parkville, Mich.: "When I first subscribed for the *Review* it was only out of curiosity; and a curious paper it has proved to be. It has shown me things that I supposed to be Bible truths, to be only traditions of men. I feel that I have been very greatly benefited by its reading. It sends me often, very often, to that precious Book whose instructions are able to make me wise unto salvation, and I can most emphatically say that whereas I was once blind, I now see. I now see harmony existing in the word of God, where I could not understand it before."

Sister N. G. Sanders writes from Rush Lake, Wis.: "There are seven Sabbath-keepers here. We desire to have some of the ministering brethren visit this place; but above all we desire the prayers of the church that we may be able through the blood of the Lamb to overcome, and be clothed with the power of the gospel. Yours in hope of rest."

OBITUARY.

BRO. SMITH: We have been called to drink of the cup of affliction. On the 6th of Feb., 1860, death entered our dwelling and snatched from our embrace our beloved daughter, Margaret A. Smiley, an only child. She would have been 20 years old in a few days. Her disease was consumption. Her death was peaceful. She died with strong faith that she should have a part in the first resurrection. Said she, "I think it will be but a short time that I shall sleep. I believe Jesus will soon come and take his people home." She appeared to be truly reconciled, and manifested Christian patience all through her sickness. I feel that it has been in love and mercy that the Lord has afflicted us; but I need not tell you that I feel very lonely, as she was the only one to whom I could open my heart, and find sympathy.

Your sister in tribulation.

HANNAH SMILEY.

Palermo, Me.

My mother, Esther Conklin, fell asleep in Rose, Oakland Co., Mich., Jan. 30th, 1860, of consumption, aged 59 years. She has left a husband and a large family of children, together with a large circle of friends, to mourn her loss. She had been a great sufferer for many months, yet she bore her sufferings without a murmur. She had been a Sabbath-keeper for seven years, and was a full believer in the soon coming of Christ to restore all things. Although she could not talk much for months before her death, so incessant was her cough, yet she seemed perfectly resigned to the will of the Lord in all her sickness and sufferings. She felt that the Lord could make soft the pillow of death.

P. CONKLIN.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 15, 1860.

To Correspondents.

G. P. W. of Me.: The two passages you mention are knotty points of which we have never seen, and could not probably give, a satisfactory explanation. We send you the Seven Trumpets, which will give you light so far as Rev. viii. & ix are concerned. Price 10c.

J. A. W. of N. Y.: The mistake in chronology of upwards 100 years which Dr. Cummings claims that the best chronologers have discovered, seems to have reference to the computation of time before the Christian era. Thus, it is the commonly received opinion that the Christian era commenced in the year of the world 4004; but Dr. C. claims in the note you sent, clipped from the N. Y. *Sun*, that it commenced in the year of the world 4138. On this calculation it will take only 1862 years of the Christian era, to complete 6000 years; or, reckoning as he does, from the birth of Christ, 5 years before, the 6000 years will be complete in 1867. Usher's chronology, which commences the Christian era in the year of the world 4004, allows only about 300 years for the judges, whereas it is stated in Acts xiii, to be 450.

M. C. B. of Vt.: The weight of evidence seems to cluster around the year 508, as the time when the daily (desolation) gave place to the abomination of desolation [Dan. xii, 11]; and where, consequently, the 1290 years commence. Here the abomination of desolation, or the Papacy, was set up; that is, Paganism gave way before it, and the way was prepared for its full establishment. But it was not till after this, that the saints' times and laws were given into its hands, and its supremacy commenced. This was in the year 538, which marks the commencement of the 1260 years, during which this beast or desolation should continue. The 1290 and 1260 years ended together in 1798; and we have now no better light than that the 1335 years commenced with the former period, and extended 45 years this side of its close.

F. T. W. of C. E. For an answer to your first query we refer you to Bro. White. As to the second, we know of no better way than to let the word of God and your own conscience decide.

REQUESTED—that you will give me through the *Review*, one plain text of scripture which calls the Jewish day of atonement "the day of judgment" to Israel; or, some Bible expression equivalent. E. C. S.

ANSWER.—We see not what possible need there can be of any such text as above called for, and therefore do not feel particularly concerned as to whether it can be found or not. We know that the service of the Jewish priesthood on the ancient day of atonement meets its antitype in the ministration of our Lord in heaven. We know that our Lord's service is not repeated year by year as was that of the earthly priests, but is accomplished once for all; and that the cleansing of the sanctuary, or the making of the atonement, is the last work which he accomplishes for his people. We know that this antitypical work is called a work of judgment; for it is evident from the very nature of the case that judgment must take place, or that it must be entirely decided who are and who are not the children of God, and subjects of translation, before ever Jesus makes his appearance in the clouds of heaven. When he comes the dead in Christ shall be raised, and they only [1 Thess. iv, 16; Rev. xx, 4]; but how is it to be known who are such unless an investigative judgment has preceded their summons from the regions of the dead? So in regard to those who are to be translated. This work of previous decision we believe is brought to view by Peter when he says [chap. iv, 5, 6], "Who shall give account to him who is ready to judge the quick and dead; for for this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh;" that is, judged just as though they were alive in the flesh; from which we learn that some will be judged while dead, or that a judgment will take place before the saints are raised. How can they be judged in this condition? Ans. An investigative judgment can be held over their cases, and decision passed upon them, from the records kept in the archives of heaven of the lives of men, or from

the "things written in the book." Rev. xx, 12. Such a judgment alone can here be meant. Peter further says in verse 17: "For the time has come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" There is another kind of judgment, namely, the executive to be fulfilled in part when Christ comes [2 Tim. iv, 1; 2 Thess. i, 8, 9], and in full at the end of the 1000 years of Rev. xx. See said chapter, verses 9-15. Whether or not, therefore, we can find the expression, "day of judgment," applied to the ancient day of atonement, in no wise affects the momentous truths which claim our attention at the present time.

E. MACOMBER, of New Shoreham, R. I., wishes to invite J. N. Andrews to call on him if consistent with other duties, while he is east. His place can be reached from Providence via. Newport.

To the Brethren in Wisconsin.

BRO. SMITH: We propose to spend two or three weeks in Wisconsin where Brn. Ingraham, Sanborn, Phelps, Steward and Welcome may judge best. We wish to avoid long, tedious journeys by private carriage, therefore if the friends in Wisconsin wish us to meet them in Conferences, they should be appointed near the Railroad lines. We can be in southern Wisconsin April 7th. The above named brethren will please address us at Knoxville, Marion Co., Iowa.

JAMES WHITE.

Tent Operations in the West.

BRO. SMITH: As the time will soon come for tent operations, I wish to drop a word for the consideration of the brethren. I have just received a line from Minnesota. Brethren there are calling for a tent. They are not able to purchase, but will raise means to help forward the work of publishing the truth in that field of labor. They think they can raise \$100 in the course of the season, to defray the expenses of tent-meetings.

I will here state my judgment in this matter. As the brethren in the northern part of Wisconsin wish to purchase a new tent to run in that part of the State this summer, and as the southern part of the State has been quite well traveled over, I think the old Wis. and Ills. tent ought to go into Minnesota. I am ready to go with it if necessary. I think the brethren in Ills. and Wis. will not object to this plan. Will those interested speak out? WM. S. INGRAHAM.

BRO. T. J. BUTLER writes from Ohio: "I have just spent over two weeks in Claylick, Licking Co., with the little church Bro. Cornell raised about one year since. During our labors some sixteen embraced the truth, and others are carefully investigating. May the Lord guide them to correct conclusions. This church also adopted the plan of systematic benevolence in full."

THE mayor of Washington recently refused a favorable consideration of the petition of the Jews of that city to keep open their business places on Sunday, even if they transacted no business on Saturday.—*Cin. Weekly Times*.

APPOINTMENTS.

WE appoint to meet with the brethren in Iowa as follows:

Anamosa,	March	3d and 4th.
Tipton,	"	10th " 11th.
Millersburgh,	"	17th " 18th.
Where Bro. Osborn may appoint through the <i>Review</i> , 24th and 25th.		
Knoxville,	31st,	and April 1st.

JAMES WHITE.

Lisbon, Iowa, March 1st, 1860.

Change of Appointments in Iowa.

BRO. SMITH: I have decided to be at Millersburgh March 17th and 18th, and shall therefore be at Iowa City the 18th and 14th.

JAMES WHITE.

PROVIDENCE permitting, I will meet with the church in Parkville, March 10th. Also with the church in Convis, Sabbath, March 17th, and with the church in Burlington, Sabbath, March 24th.

JOHN BYINGTON.

Business Department.

Business Notes.

S. Brigham: Your paper is paid up to xv, 1, but not through it. The late bills are made to xvi, 1.

M. E. Cornell: We have the names all down as you give them.

A. Thayer: You are correct. We make it right on book.

W. Wetherbee: The hymn you send was published in the *REVIEW* some time since.

M. E. Lockwood: The paper for Mrs. E. C. Bush now goes to Highland, Oak. Co. Does she want it changed to Spring Mills?

R. J. Lawrence: Your letter is received; but Bro. White is now absent.

S. A. Snyder: We put \$1.50 of your remittance on *REVIEW* to bring you even with the volume, and apply the remaining 15 cts. on "Samaritan." Trust this will be satisfactory.

Mrs. A. Egbert: You will find your money receipted in *REVIEW* No. 11, Vol. xv. We send it for \$1 a year.

J. H. W.: The edition of "G. Samaritan" No. 3, was exhausted before we got through the list. This is why some did not receive it.

F. Wheeler: We mark B. S.'s paper as you suggest to Vol. xvi, 1.

F. M. Palmiter: The 64 cts. for Jos. Palmiter you will find receipted in No. 7 present volume.

L. M. Foster: What is the P. O. Address of E. C. Foster and H. Staunton?

I. C. Vaughan: The brethren will find their money receipted in "Good Samaritan" No. 4. We send two Saints' Inheritance.

G. M. Burnett: The paper has been regularly sent to S. O. Hitchcock, Ashfield, Mass. We send again from No. 7. The papers are probably intercepted. You had better look into the matter.

J. Hall: Your remittance pays up J. F.'s paper till the time it was stopped, and carries your subscription to xvi, 4. The paper does not go to J. L.

Letters

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

J. A. Wisor, N. G. Sanders, F. Bragg, W. H. Brinkerhoof, E. P. Wilkins, S. Brigham, L. Eggleston, H. Grant, J. Smith, C. W. Ferece, G. P. Wilson, M. E. Cornell, Wm. S. Ingraham, J. D. Hillis, A. Nellis, Geo. Smith, H. Gold, A. Town, M. E. Armstrong, J. Clarke, A. Marr, F. Walter, R. J. Lawrence, E. Macomber, S. D. Covey, A. Thayer, S. A. Durfee, W. J. Mills, A. Egbert, W. Wetherbee, Wm. Barden, M. B. Czechowski, A. W. Robinson, J. L. Hakes, D. G. Wyman, M. E. Lockwood, J. Dorcas, C. Austin, H. C. Whitney, Jos. Bates, C. Woodman, S. Myers, J. H. Waggoner, Mary E. Cramer, E. Goodwin, S. Hills, J. H. Darling, J. Bodley, N. Fuller, J. D. Wright, E. Wick, S. Foster, L. M. Foster, J. Rew, J. Lindsey, G. E. Gregory, I. C. Vaughan, E. Decker, W. J. Hardy, S. Pierce, W. Boydon, F. Wheeler, L. M. Freeto, F. M. Palmiter, A. H. Daniels, J. Miles, R. Goodspeed, W. H. Ball, D. W. Hull, W. H. Fortune, S. Stearns, Jno. F. Bippus, A. N. Curtiss, N. Gibbs, M. Tyler, J. W. Childs, F. T. Wales, G. M. Burnett, H. E. Sage, S. J. Gardner, D. Sevey, James White, E. H. Root.

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.

N G Sanders 1.00, xvi, 15. Wm Langdon 1.00, xvi, 14. J Smith 4.00, xvi, 1. E P Cram 1.00, xvii, 1. Wm Hunter 0.50, xvi, 13. Ann Burk 0.50, xvi, 14. J Fryberger 0.50, xvi, 14. M P Field 0.50, xvi, 14. A Nellis 1.50, xi, 14. A Thayer 1.50, xvii, 1. Wm Barden 1.50, xvi, 1. S D Covey 0.67, xvi, 20. J S Wicks 1.60, xvii, 1. C Eddy 0.50, xvi, 16. C N Russell 2.00, xvi, 20. T Finch 1.00, xvi, 1. Mrs A Marr 1.18, xvi, 1. C Copeland 2.00, xv, 16. S A Snyder 1.50, xvi, 1. Mrs S C Castle 1.90, xvii, 6. F Thurlow 1.00, xiv, 16. A Austin 1.00, xv, 8. M E Cramer 1.00, xv, 14. H M Caslar 2.00, xvi, 10. H A Craw 2.00, xvii, 1. L S Gregory 1.00, xvi, 1. M Meeker 2.00, xvii, 7. E Scoville 2.00, xvii, 14. Geo Sanders 1.00, xvi, 1. L Lowry 3.00, xviii, 1. Jos Palmiter 0.86, xv, 1. S Jones 2.00, xvii, 14. J L Samm 2.00, xviii, 14. J D Wright 1.00, xvi, 1. J D Morton 1.00, xv, 1. K D Tyson 2.00, xvi, 7. W H Ball 1.54, xvii, 3. Mrs S Stearns 0.80, xvi, 1. Nancy Gibbs 2.00, xvii, 1. M Tyler 2.00, xvii, 1. L M Freeto 1.00, xvi, 1. Jno Hall (for J Fletcher) 1.25, xv, 14. Jno Hall 2.75, xvi, 4. S Hills 1.00, xvi, 14. D Sevey 2.00, xvii, 1. I Gardner 2.00, xv, 14. E Cooley 1.00, xvii, 1. J W Childs 1.00, xvi, 17. R Goodspeed 1.00, xvii, 1. Mrs. M. Hearn (half price) 1.00, xiv, 1.

FOR MISSIONARY PURPOSES.—Brn. Wales and Hills of C. E. \$12.