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

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LEAVE ALL TO GOD.

BY ANTON ULRICH, DUKE OF BRUNSWICK, A. D. 1667.

LEAVE all to God,
Forsaken one, and stay thy tears;
For the Highest knows thy pain,
Sees thy sufferings and thy fears.
Thou shalt not wait his help in vain—
Leave all to God!

Be still, and trust;
For his strokes are strokes of love,
Thou must for thy profit bear;
He thy filial fear would move.
Trust thy Father's loving care—
Be still, and trust!

Know, God is near;
Though thou think him far away,
Though his mercy long have slept,
He will come, and not delay,
When his child enough hath wept—
For God is near!

Oh! teach him not
When and how to hear thy prayers;
Never doth our God forget.
He the cross who longest bears,
Finds his sorrows' bounds are set—
Then, teach him not!

If thou love him,
Walking truly in his ways;
Then no trouble, cross, or death,
E'er shall silence faith and praise.
All things serve thee here beneath,
If thou love God!

A Concise View of the Evidences of the Christian Religion.

BY J. FLETCHER.

1. THE sacred penmen, the prophets and apostles, were holy, excellent men, and would not; artless, illiterate men, and therefore could not, lay the horrible scheme of deluding mankind. The hope of gain did not influence them, for they were self-denying men, that left all to follow a Master, who had not where to lay his head; and whose grand initiating maxim was, Except a man forsake all that he hath, he cannot be my disciple. They were so disinterested that they secured nothing on earth but hunger and nakedness, stocks and prisons, racks and tortures; which indeed was all they could, or did expect, in consequence of Christ's express declarations. Neither was a desire of honor the motive of their actions; for their Lord himself was treated with the utmost contempt, and had more than once assured them, that they should certainly share the same fate. Besides, they were humble men, not above working as mechanics for a coarse maintenance, and so little desirous of human regard, that they exposed to the world the meanness of their birth and occupations, their great ignorance and scandalous falls.

Add to this, that they were so many, and lived at such distance of time and place from each other, that had they been impostors, it would have been impracticable for them to contrive and carry on a forgery without being detected. And as they neither would, nor could deceive the world; so they neither could nor would be deceived themselves; for they were days, months, and years, eye and ear witnesses of the things which they relate; and when they had not the fullest evidence of important facts, they insisted upon new proofs, and even upon sensible demonstrations; as, for instance, Thomas, in the matter of our Lord's resurrection. John xx, 25. And to leave us no room to question their sincerity, most of them joyfully sealed the truth of their doctrines with their own blood. Did so many and such marks of veracity, ever meet in any other authors?

2. But even while they lived, they confirmed their testimony by a variety of miracles, wrought in divers places, and for a number of years; sometimes before thousands of their enemies, as the miracles of Christ and his disciples; sometimes before hundreds of thousands, as those of Moses. These miracles were so well known and attested, that when both Christ and Moses appealed to their authenticity, before their bitterest opposers, mentioning the persons upon whom, as well as the particular times when, and the places where, they had been performed, the facts were never denied, but passed over in silence, or maliciously attributed to the Prince of the Devils. By such a pitiful slander as this, Porphyry, Hierocles, Celsus, and Julian the Apostate, those learned and inveterate enemies of Christianity, endeavored (as the Pharisees had done before them) to sap the arguments founded upon the miracles of Christ and his disciples. So sure then as God would never have displayed his arm, in the most* astonishing manner, for the support of imposture, the sacred penmen had their commission from the Almighty, and their writings are his lively oracles.

3. Reason itself dictates, that nothing but the plainest matter of fact could induce so many thousands of prejudiced and persecuting Jews, to embrace the humbling, self-denying doctrines of the cross, which they so much despised and abhorred. Nothing but the clearest evidence, arising from undoubted truth, could make multitudes of lawless, luxurious heathens receive, follow, and transmit to posterity the doctrines and writings of the apostles; especially at a time when the vanity of their pretensions to miracles, and the gift of tongues, could be so easily discovered had they been impostors—at a time when the profession of Christianity exposed persons of all ranks to the greatest contempt, and most imminent danger. In this respect, the case of the primitive Christians widely differed from that of Mahomet's followers;

* Once indeed the Lord permitted the magicians of Egypt so to use their art, as to counterfeit for a time some of Moses' miracles; but it was only to make the authenticity of the others more conspicuous; this being the happy effect of the contest, when those ministers of Satan withdrew confounded, and forced to acknowledge, that the finger of God was evidently displayed through the rod of their antagonist.

for those, who adhered to the warlike, violent impostor, saved their lives and properties, or attained to honor, by their new, easy, and flesh-pleasing religion: but those, who devoted themselves to the meek, self-denying, crucified Jesus, were frequently spoiled of their goods, and cruelly put to death; or if they escaped with their lives, were looked upon as the very dregs of mankind.

Add to this, that some of the most profound parts of the scriptures, were addressed to the inhabitants of polite Greece, and triumphant Rome, among whom* philology and literature, with the fine arts and sciences, were in the highest perfection; and who, consequently, were less liable to be the dupes of forgery and imposture. On the contrary, gross ignorance overspread those countries, where Mahomet first broached his absurd opinions, and propagated them with the sword: A sure sign this, that the sacred writers did not, like that impostor, avail themselves of the ignorance, weakness, and helplessness of their followers, to impose falsehood upon them.

4. When the authenticity of the miracles was attested by thousands of living witnesses, religious rites were instituted, and performed by hundreds of thousands, agreeably to scripture injunctions, in order to perpetuate that authenticity. And these solemn ceremonies have ever since been kept up in all parts of the world; the passover by the Jews, in remembrance of Moses' miracles in Egypt; and the Eucharist by Christians, as a memorial of Christ's death, and the miracles that accompanied it, some of which are recorded by Phlegon and Trallian, an heathen historian.

5. The Scriptures have not only the external sanction of miracles, but the internal stamp of the Omniscient God, by a variety of prophecies, some of which have already been most exactly confirmed by the events predicted; witness the rise and fall of the four grand monarchies according to Daniel's prophecy, chap. ii, and vii; and the destruction of the city and temple of Jerusalem, foretold by Christ, Matt. xxiv, 2, while others are every day fulfilled in the face of infidels, particularly the persecution of the real disciples of Christ in our times, as well as in all ages (see Matt. x, 22, 35; John xv, 20 and Gal. iv, 29.), and the present miserable state of the Jews, so exactly described by Moses, above three thousand years ago. See Deut. xxviii, 65.

* Not many noble, not many wise are called, says the apostle; nevertheless some of both, even at the rise of Christianity, openly stood up for its truth. Among the noble we find Joseph, a member of the great Jewish council, Dionysius, one of the Judges at Athens, and Flavius Clemens, a Roman Senator; and among the wise, Quadratus, Aristides, and Athenagoras, Athenian Philosophers; Clemens, Arnobius, Ammonius, Armatolius, &c. men of great learning at Alexandria; and at Rome, Justin martyr and Tertullian, both famous apologists for the religion of Jesus, the latter of whom in the second century told the Roman governors, that their corporations, councils, and armies, and the emperor's palace, were full of Christians: Nor is this improbable; since so early as St. Paul's days the saints of Caesar's household saluted those of the Roman Provinces. Phil. iv, 22. How credulous are they who can believe that persons of such rank and learning could be deluded by Jewish fishermen into the worship of a crucified impostor!

6. Sometimes the plainest prophecies, the most public miracles, and the annals of kingdoms, well known when those books were first received, wonderfully concur to demonstrate their authenticity. Take one instance out of many: A prophet out of Judah, above 300 years before the event, thus foretold the pollution of Jeroboam's altar at Beth-el, before Jeroboam himself, who was attended by his priests, his courtiers, and no doubt a vast number of idolatrous worshippers: O altar, altar, thus says the Lord, Behold, a child shall be born unto the house of David, Josiah by name, who shall burn men's bones upon thee; and this is the sign: Behold, this very day the altar shall be rent, and the ashes that are upon it scattered. King Jeroboam, inflamed with anger, stretched forth his hand against the man of God, saying to his guards, Lay hold on him. But his extended hand was dried up so that he could not pull it in again to him. The rending of the altar, and scattering of the fire, instantly took place; and the capital prophecy was exactly fulfilled by pious king Josiah, as you may see by comparing 1 Kings xiii, 1, &c., with 2 Kings xxiii, 15, &c. Can we reasonably suppose that books containing accounts of such public events, would have been received as divine by a divided people, if their authenticity had not been confirmed by indubitable matter of fact? Nay, is it not as absurd to assert it as it would be to affirm that the offices for the 5th of November, and the 30th of January were forged by crafty priests; and that the Papists, Puritans and Royalists of the last century, agreed to impose upon the world the history of the gunpowder plot, and of king Charles's decollation, with which those parts of the liturgy are so inseparably connected?

7. This scattered, despised people, the irreconcilable enemies of the Christians, keep with amazing care* the Old Testament, full of the prophetic history of Jesus Christ, and by that means afford the world a striking proof that the New Testament is true; and Christians in their turn show, that the Old Testament is abundantly confirmed and explained by the New. The Earl of Rochester, the great wit of the last century, was so struck with this proof, that upon reading Isa. liii, with floods of penitential tears, he lamented his former infidelity, and warmly embraced the faith, which he had so publicly ridiculed.

8. To say nothing of the venerable antiquity, and wonderful preservation of those books, some of which are by far the most ancient in the world; to pass over the inimitable simplicity, or true sublimity of their style; they carry with them such characters of truth, as command the respect of every unprejudiced reader.

They open to us the mystery of the creation, the nature of God, angels, and man, the end for which we were made, the origin and connection of moral and natural evil, the vanity of this world and the glory of the next. There we see inspired shepherds, tradesmen, and fishermen, surpassing as much the greatest philosophers, as these did the herd of mankind, both in meekness of wisdom and sublimity of doctrine. . . . There we admire the purest morality in the world, agreeable to the dictates of sound reason, confirmed by the witness which God has placed for himself in our breast,

*If the histories contained in the Old Testament were in general for the credit of the Jews, the love of praise might indeed have engaged some of them to join in a public forgery. But that book, of which they have always been so tenacious, presents the world chiefly with an account of their monstrous ingratitude, unparalleled obstinacy, perpetual rebellions, abominable idolatries, and of the fearful judgments which their wickedness brought upon them. Moses, who leads the van of their sacred authors, sums up his history of the Israelites, and draws up their character in these "disgraceful words which he spake to their face: "You have been rebellious against the Lord from the day that I knew you." Deut. ix, 24. And even David and Solomon, their greatest kings, are represented in those books as guilty of the greatest enormities. O ye deists, I appeal to your reason, and ask, Would you die for, would you even connive at a notorious forgery, supposing the design of it were merely to impose upon the world as divine, a book that should perpetually stigmatize your ancestors, and fix horrid blots upon the names for which you have the greatest veneration?

and exemplified in the lives of men of like passions with ourselves. There we discover a vein of ecclesiastical history and theological truth, consistently running through a collection of sixty-six different books, written by various authors in different languages, during the space of above 1500 years. There we find, as in a deep and pure spring, all the genuine drops and streams of spiritual knowledge, which can possibly be met with in the largest libraries. There the workings of the human heart are described, in a manner that demonstrates the inspiration of the Searcher of hearts. There we have a particular account of all our spiritual maladies, with their various symptoms, and the method of a certain cure; a cure that has been witnessed by millions of martyrs and departed saints, and is now enjoyed by thousands of good men, who would account it an honor to seal the truth of the Scriptures with their own blood. There you meet with the noblest strains of penitential and joyous devotion, adapted to the dispositions and states of all travelers to Zion. And there you read those awful threatenings and cheering promises, which are daily fulfilled in the consciences of men, to the admiration of believers, and the astonishment of attentive infidels.

9. The wonderful efficacy of the Scriptures is another proof that they are of God. When they are faithfully opened by his ministers, and powerfully applied by his Spirit, they wound and heal, they kill and make alive, they alarm the careless, turn or enrage the wicked, direct the lost, support the tempted, strengthen the weak, comfort mourners, and nourish pious souls. As the woman of Samaria said of Jesus, Come, see a man that told me all that ever I did. Is not this the Christ? a good man can say of the Bible, Come, see a book that told me all that was in my heart, and acquainted me with the various trials and dangers I have met with in my spiritual travels; a book where I have found those truths, which, like a divinely-tempered sword, have cut my way through all the snares and forces of my spiritual adversaries; and by whose directions my soul has happily entered the paradise of divine and brotherly love. Is not this the book of God?

10. To conclude, it is exceedingly remarkable, that the more humble and holy people are, the more they read, admire, and value the Scriptures; and on the contrary, the more self-conceited, worldly-minded, and wicked, the more they neglect, despise and asperse them.

As for the objections which are raised against their perspicuity and consistency, those who are both pious and learned, know that they are generally founded on pre-possession, and the want of understanding in spiritual things, or on our ignorance of several customs, idioms, and circumstances, which were perfectly known when those books were written. Frequently also the immaterial error arises merely from a wrong punctuation, or a mistake of copiers, printers, or translators; as the daily discovery of pious critics, and ingenious confessions of unprejudiced inquirers, abundantly prove.

To the preceding arguments, I beg leave to add the following queries: Do not disbelievers, by supposing that the Scriptures are a forged book, and consequently that Christianity is a false religion, run upon the very rocks which they seem so afraid of? And may they not be charged with indirectly setting their seal to opinions, far more incredible than those which they reject?

1. O ye disputers of this world, if ye believe that Moses and Jesus Christ, St. Peter and St. Paul, publicly worked sham miracles for years, in various cities and countries, before thousands of their sharp-sighted opposers, without being ever detected in any of their tricks; might you not as reasonably believe that thousands of shrewd men were at once turned into stupid asses?

2. If you believe that the gospel is the production of human deceit, and yet, that in the prodigious number of apostates once concerned in carrying on the amazing villainy, such as Judas, Demas, Simon Magus, Alexander the coppersmith,

who did St. Paul much evil, &c., not one was ever found, that would prove the forgery; might you not as reasonably believe, that if there were two violent parties in a state, and that one of them had been guilty of some egregious villainy, which was known to many of the other party, yet that none of the latter could be prevailed upon to disclose and prove it to the world?*

3. You believe that the miracles and resurrection of Christ, together with the gifts of the Holy Ghost, were nothing but enthusiastical or knavish pretensions; and yet you are forced to grant that thousands of Jews, strongly attached to their religion, amazingly averse to that of Jesus, and guilty of persecuting him unto death, took him openly for their Saviour a few weeks after they had seen him publicly scourged; and in the very city in sight of which he had just been crucified between two thieves. Now is not this as absurd as to believe that if a few fishermen cried up the last person hanged in London for a notorious forgery, and if they affirmed that he was the Son of God, appealing to a great number of miracles supposed to have been wrought by him in the squares and hospitals of the metropolis, and especially in St. Peter's churchyard, and maintaining that some of them had been acknowledged genuine by the great council of the nation; they could, by such notorious lies, engage thousands of citizens, to put all their trust in the villain hanged at their special request?

4. You believe that Christianity is a gross imposture; and yet you cannot deny that thousands of learned Romans and wise Greeks, who agreed to despise the Jews above all other men, took for their Saviour that very Jesus, of whom his own countrymen had been ashamed, and whom they had crucified as an impostor. Is not this as absurd as to believe that thousands of wise Englishmen and sensible Frenchmen could be induced by the absurd tale of two or three Hottentots, to worship a certain Hottentot whom the whole nation of Hottentots had condemned to be hanged, as being more worthy of an ignominious death than the bloody ringleader of a seditious mob?

5. If you believe with some infidels, that the History of Christ is a mere fable, and that there never was such an extraordinary person, you believe that the heathens, the Jews, the Mahometans, have agreed with the Christians, their sworn enemies, to carry on a most amazing imposture. For Pliny, Tacitus, Lucian, and Suetonius, heathen authors, who lived soon after Christ, make express mention of him: as do also Mahomet, many of the Rabbies, and Julian the Emperor, that powerful and crafty apostate, who not only never denied Christ's existence, but openly acknowledged that Paul, Mark, Matthew, and Peter, were the authors of the gospels and epistles, which bear their name. Now is not this as ridiculous as to believe that the Pope, the Mufti, and the inquisitors, have laid their heads with Messrs. Voltaire, Hume, and Rousseau, to favor a forgery subversive of popery, Mahometanism, and infidelity?

*Pliny, a learned and prudent Roman governor, who was employed by the emperor Trajan in stopping the progress of Christianity, wrote to him, that the apostates affirmed, the whole of their crime had been to meet before day, and sing an "hymn to Christ as to their God." His own words are: "*Affirmabant hanc fuisse summam vel culpam suam vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere.*"

† Some remarkable instances of this we have in the sacred books, published when the facts mentioned therein were notorious, and when some of the persons named were probably yet alive. After the resurrection of Lazarus, the chief priests and the Pharisees gathered a council, and said, What do we? for this man does many miracles. If we let him alone, all men will believe on him. John xi, 47. And after Peter and John had publicly cured the cripple, who used to beg at the gate of the temple, the rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem, saying, What shall we do to these men? for that indeed a notable miracle has been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it. Acts iv, 5-16.

6. If you deny the authenticity of the four gospels, which are the only ancient histories that we have of our Saviour; and yet believe that there was such a personage as Jesus Christ, whose fame so spread through the Roman empire, that in less than 330 years, he was not only reckoned superior to the Roman emperor, but to Jupiter himself; and that nevertheless not one historian, during all that time, gave the world a particular account of him (which must be the case if the four gospels are a forgery): might you not as reasonably suppose that if a blazing meteor appeared in our day and eclipsed the stars, the moon, and the sun itself, no astronomer for several centuries would take particular notice of so wonderful a phenomenon?

7. If the gospel is a delusion, you believe that St. Paul, who was a man of sense, learning and intrepidity, was seduced by—nobody, to preach for near thirty years, with astonishing zeal and matchless hardships, an imposture, against the abettors of which he had just before breathed nothing but threatenings and slaughter?

8. The instantaneous conversion of thousands was wrought by means of public appeals to notorious matter of fact. Hear the language of the apostles to the Jews: This ye yourselves know. Acts ii, 24. Ye know the things done through all Judea. Acts x, 37, 38. The king knoweth these things. This thing was not done in a corner. Acts xxvi, 26. Now if Christianity is not founded upon indubitable facts, might you not as well believe that twelve men broke loose from Bedlam, brought last year thousands of deists over to Christianity, by saying to them, "Ye know"—what ye are perfect strangers to; that is, "Ye know"—that we are a pack of Bedlamites?

9. If the gospel is forged, you believe that the Corinthians, &c., handed down to posterity, as a sacred treasure, epistles where St. Paul mentions their amazing conversion from gross immoralities; congratulates them about the spiritual or miraculous gifts, in which they abounded [1 Cor. xii, 1], and gives them particular directions how to use the gift of tongues to edification, when yet they were totally unacquainted with any such things?

10. If you say that the apostles were fools, you must believe that foolish fishermen laid a scheme with so much wisdom, and carried it on with so much art as to deceive multitudes of Greeks noted for their acuteness, and numbers of Romans famous for their prudence. Might you not as well believe that twelve poor, unarmed idiots, once combined to take the strongest towns in Europe, and accomplished their strange design by means that strike the profoundest politicians with astonishment?

11. If you affirm that the apostles were cheats and liars, you run into as great a difficulty, for you must believe that the greatest knaves that ever existed, contrary to their own principles and advantage, went through the world, exposing themselves to the greatest hardships and severest tortures unto death, to recommend both by their example and precepts, the strictest piety towards God, and the most scrupulous honesty towards man; perpetually denouncing eternal destruction to cheats and hypocrites, and the torments of a lake that burneth with fire and brimstone, to every one who loveth or maketh a lie. Would it be more absurd to believe that the twelve greatest epicures in England, have for a course of years fulfilled a mutual agreement of preaching day and night, abstinence and fasting through the three kingdoms, merely to have the pleasure of starving to death for their pains?

12. To conclude: If the gospel (and consequently the Scripture) is an imposture, you suppose that some poor Galilean fishermen, only by means of an absurd lie, which they told without wit, and wrote without elegance, foiled the multitude of the Jewish and Pagan priests, who had prejudice, custom, possession, learning, oratory, wealth, laws, governors, and emperors on their side; yea, and truth also, upon your principles, at least when they decry the gospel as a cheat. Would it be more ridiculous to believe that David killed Goliath with a grain of sand, and cut off his

head with a spire of grass; or that our sailors sink men-of-war with a puff of breath, while our soldiers batter down ramparts with snow-balls?

O ye sons of worldly wisdom, drop your unjust prejudices, candidly weigh both sides of the question, and you will soon see that in rejecting the gospel as an imposture, you display a far greater degree of credulity, than we do in cordially receiving it.

BOARDMAN'S REMARKABLE DELIVERANCE.

REV. RICHARD BOARDMAN related a short time before his death, the following remarkable interposition of divine providence in his behalf:—"I preached one evening at Mould, in Flintshire, and next morning set out for Parkgate. After riding some miles I asked a man if I was on the road to that place. He answered, 'Yes, but you will have some sands to go over, and unless you ride fast you will be in danger of being inclosed by the tide.' It then began to snow to such a degree that I could scarcely see a step of my way. I got to the sands and pursued my journey over them for some time as rapidly as I could; but the tide then came in and surrounded me on every side, so that I could neither proceed nor turn back, and to ascend the perpendicular rocks was impossible. In this situation I commended myself to God, not having the least expectation of escaping death. In a little time I perceived two men running down the hill on the other side of the water, and by some means they got a boat and came to my relief just as the sea had reached my knees as I sat on my saddle. They took me into the boat, the mare swimming by our side till we reached the land.

"While we were in the boat one of the men said, 'Surely, sir, God is with you.' I answered, 'I trust he is.' The man replied, 'I know he is,' and then related the following circumstance:

"Last night I dreamed that I must go to the top of such a hill. When I awoke, the dream made such an impression on my mind that I could not rest. I therefore went and called upon this man to accompany me. When we came to the place we saw nothing more than usual. However I begged him to go with me to another hill at a small distance, and there we saw your distressed situation.

"When we got ashore, I went with my two friends to a public house not far distant from where we landed; and as we were relating the wonderful providence, the landlady said: 'This day month we saw a gentleman just in your situation; but before we could hasten to his relief, he plunged into the sea, supposing, as we concluded, that his horse would swim to the shore; but they both sank, and were drowned together.' I gave my deliverers all the money I had, which I think was about eighteen pence, and tarried all night at the hotel. Next morning I was not a little embarrassed how to pay my reckoning for the want of cash, and begged my landlord would keep a pair of silver spurs until I should redeem them; but he answered, 'The Lord bless you sir, I would not take a farthing from you for the world.' After some serious conversation with the friendly people, I bade them farewell and re-commenced my journey, rejoicing in the Lord, and praising him for his great salvation."

MORALITY vs. RELIGION.

MULTITUDES pride themselves upon their morality. They make their boast of never having injured any one, of never having wronged a fellow even of a penny. They say they live up to the golden rule; they do as they would be done by. This is all well enough, as far as it goes; but it is not going half far enough.

If we were only creatures of time, then religion would not be needed to prepare us for eternity. If we were under no obligations to God, then we might only concern ourselves with the duties we owe to one another. If we were only to live

in this life, then morality might be the one thing needful. Morality comprises the duties you owe to your fellows; religion includes those you owe to God as well as man. A man may live a moral life and yet be without God and without hope in the world. To be a Christian, a man must be a moral man; and yet a man may be moral and not religious. Morality comprehends only a part of religion; religion comprehends the whole of morality and much more. "The highest principle in social morals is a just regard to the rights of men, while the first principle in religion is a just regard to the rights of God."

Sin is a violation of God's law. Sin is the transgression of law. Men are sinners because they disobey God's commands. Where there is no law there is no sin. A man who refuses to obey any of God's requirements is guilty, no matter how upright, no matter how moral, no matter how just in his dealings with his fellow men. A moral man may be as great a sinner in the sight of God as a murderer!

A man's morality cannot recommend him to the mercy, to the clemency of the Judge Eternal; nay, verily, it will only increase his guilt, only make more certain his condemnation.

To stand at the bar of God, and plead your morality, would be to insult the Almighty to his face! It would be to say in effect: I had more respect, more regard for my fellows than I had for you. I rendered them their dues, but did not pay you yours. I kept their laws, but violated yours. I never robbed them, but I did you. Who can fail to see, from this standpoint, the sinfulness of the most moral man that ever lived? When David, having committed those two great crimes of adultery and murder, was led to repentance, he did not say, I have sinned against Uriah, though most grievously and awfully true. But with the great and dreadful God before his eyes, he said, "Against THEE, THEE ONLY have I sinned and done this evil in thy sight." When Joseph was tempted to adultery, he did not say, How can I do this great evil and sin against Potiphar? No, it was, "How can I do this great evil, and sin against GOD?" As long as you neglect a single duty; as long as you refuse to engage in good works, every hour you refuse to obey God's command to repent, to believe, to be baptized, to obey, to confess him before men, you live in sin, though you may be blameless in your intercourse with mankind. It is not for you to claim exemption from judgment, on the score of obedience, fancied or real, to the minor matters of the law, while living in acknowledged violation of its first and great command: "Thou shalt love the Lord thy God with all thy heart.—Parish Visitor

A CHILD'S FAITH.

A GOOD lady, who had long known and loved the Saviour, was ill with a lingering disease. Her poor, frail body began to draw down the spirit with it, and she could not think or feel or pray as she once did. As she could not see Jesus now, she began to fear that she had never seen him. This made her very sad, and often she would shed tears and say, "Jesus hear me, Jesus pity me!"

She had a dear little daughter, who would sometimes throw her arms around her neck and ask, "What ails you mother?" But she was too young to understand her case, and thought her grief was because no physician could cure her. One day the lady sat looking out upon the glorious works of God—the lovely landscape, the deep sea and the cloud-flecked sky, and wishing that He who made and rules the world would only stoop to pity her. Her little M. came into the room just then, with an open book in her hand. Her face was bright with smiles, and her blue eyes lighted by some joyful news. "Oh! mother, dear!" she cried, "I've found out a way in which you can be cured, and it is such an easy way! I was looking for my Sunday-School lesson, and I found this place. It tells of a woman who was very sick indeed. She had spent all her

money trying to be made well, but everything she did only made her worse. Just think, mother, she had been sick twelve years! Well, I suppose she had heard about Jesus, for she went where he was, and believed that he could heal her if he pleased; so she slipped softly behind him, touched the hem of his garment, and whispered to herself that 'doing only that would make her well again!' And Jesus was pleased, mother, and he told her to take comfort, for she should be healed. And so she was. Can't you touch the hem of his garment too?"

The lady looked in wonder at the little teacher God had sent her, and bursting into tears, said, "Oh! my darling, that woman could see Jesus!"

"But mother, you have always told me that he is just as really near me as if I could see and touch him."

Thus were the lessons of faith which this suffering mother had given beside the little crib at the evening hour, returned with bountiful interest into her own bosom; and she said, "Blessed Jesus, although I cannot see I will trust. I will put forth my hand, as did the woman in the gospel, and touch the hem of thy garment. I will put my trembling hand in thine, to be led and guided by thy will even through the darkness."—*Child at Home.*

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, FEB. 12, 1861.

THOUGHTS ON THE ADVENT.

(Continued)

We now approach a division of our subject which is of the most thrilling interest. As the result of the foregoing investigation, we have found the most unequivocal testimony of scripture that such an event is literally before the world as the coming of the Son of man in the clouds of heaven, attended with a power and glory, before which the enemies of the Lord shall consume, islands and mountains be removed out of their places, and suns and systems pale and fade away. The next step in the inquiry is, When may we expect this awfully glorious event? As no subject has greater claims upon the liveliest interest of all classes of men, than that of the personal advent of the King of kings and Lord of lords, so no division of this subject can present more of such claims than that of the time of its accomplishment. Are mankind to know when the great crisis is drawing near, when it is nigh at hand? To be still more definite, Are we sustained by any scriptural warrant in looking for this event in the generation in which we live?

In looking at the past through the examples recorded for our admonition and learning, in the word of God, we see one uniform feature running through all his dealings with the world: it is that no judgment comes unheralded, and no people fall therein unwarned. The Lord keeps back nothing from his saints which it is needful and profitable for them to know. Of a coming flood he gives them warning, and instructs them how to escape; from the doomed cities of the plain, he hastens them away by the hand of angels; and when, in the commencement of the gospel dispensation, the time came that the rebellious city which had rejected the Son of God, should be itself rejected and given over to the abomination of desolation, our Lord instructs his disciples when to make their escape from that desolating power. But a greater judgment is involved in the coming of the Lord than in any event which has previously transpired in this world's history; greater consequences are involved therein: and hence the greater necessity that we should know of its approach, and how and when to seek a position of preparation and safety.

Many exhortations are given us in view of the solemnities of the great day of the Lord. "Watch," says the Saviour, "for you know not what hour your Lord doth come." Matt. xxiv, 42. "Be ye also ready." Verse 44. Again, "Blessed is that servant whom his Lord when he cometh shall find" giving his household meat in due season. Verse 46. In what Mark has re-

corded in reference to the same event, we find these words: "Take ye heed, watch and pray; for ye know not when the time is." Chap. xiii, 33. Again, "Watch ye therefore . . . lest coming suddenly he find you sleeping." Verses 35, 36. Luke says, "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Chap. xxi, 31. But "as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark and the flood came and destroyed them all." Chap. xvii, 27. Matthew says that "they knew not, till the flood came," &c. The apostle Paul tells us [Heb. ix, 28] that unto them that look for him the Lord shall appear the second time without sin unto salvation; clearly implying that it is necessary to be looking for him, in order to be prepared to share in the salvation which he comes to bring. The faithful Witness, to the church in Sardis [Rev. iii, 3], says, "If therefore thou shalt not watch, I will come upon thee as a thief and thou shalt not know what hour I will come upon thee."

From all these scriptures we see that a special preparation is requisite for this great event; hence the necessity that we know in what age of the world it is to transpire; and of this necessity we have the best assurance that the Lord will not be unmindful, nor leave this lack of his people unsupplied. The testimony of the lively oracles on this point is as direct as it is cheering. In Amos iii, 7, we read, "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets." Noah knew when to build the ark and when to enter it; Lot knew when to flee from Sodom; the disciples knew when to make their escape from the fated city of Jerusalem; and the language of the apostle to the disciples in the last days is, "But ye brethren are not in darkness that that day should overtake you as a thief. 1 Thess. v, 4. We are therefore treading on no forbidden ground, and prying into no unlawful secret, by instituting an inquiry on this point.

Should the eye of an opponent rest upon these lines, he will, no doubt, at this stage of the investigation, be revolving complacently in his mind that cherished text by which many before him have sought to quiet their conscience and dispel their fears; namely, "Of that day and hour knoweth no man." Matt. xxiv, 36. But we can suggest to our hasty friend that we accord to this text as literal an import, and as broad a meaning as he has ever thought of doing. We neither pretend to know, nor are we endeavoring to make known the day or hour of this event. But because we know not this does it follow that we are to know nothing about it whatever? Let us ask the objector one question: Do you believe that this language has reference to the coming of the Lord, and the end of the world? Most certainly it does, is the reply. Well then we want no further admission from you; for in this very discourse, and in this very connection, only a few verses before, we have these words from the lips of the great Teacher: "Now learn a parable of the fig tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye see all these things [the signs previously mentioned], know that it [margin—he, Christ] is near even at the doors."

We cannot leave this point without a passing notice of a sophism very common with many of our opponents: they tell us that Matt. xxiv, applies to the destruction of Jerusalem, and yet are ever ready to apply one declaration of that chapter, that which speaks of not knowing the day or hour, to our views of the coming of Christ and the end of the world. But stop! if that chapter refers exclusively to the destruction of Jerusalem, then, of course, the verse in question also refers to the same event, and is merely a declaration that no man knoweth the day or hour of the destruction of Jerusalem. But if, on the other hand this verse is spoken in reference to the end of the world and the coming of the Lord, as they are seemingly so impatient to interpret it, then assuredly the context applies to the same; and that gives us instructions by which we may know when the great event is nigh, as certainly as we discern the approach of summer by the budding of the fig tree.

(To be continued.)

THE TEN COMMANDMENTS.—In the *Ladies' Repository* for Jan., 1861, we notice an elegant frontispiece, illustrative of the ten commandments. The central figure is Moses receiving the tables from the hand of the Lord, while around it are ten smaller tables, each with its appropriate commandment, accompanied with an illustration showing the practice or violation of that commandment. But what does this mean? Judging from an almost universal custom, we should conclude that we have a new version of the ten commandments for the gospel dispensation. And if the Editor of the *Repository* will compare diligently his own practice with the commandments graven on the tables which Moses is represented as receiving, he will find that every week he is at variance with them in one very important particular. And if men are to continue to practice according to the new version, which substitutes the first for the seventh day of the week in the fourth commandment, to suit the present time we should have illustrations showing how and when this change was effected, and by what authority it was done, rather than illustrations of the giving of the old version to Moses, one tenth of which is by the practice of the present day rendered in reality null and obsolete. There is, however, one good feature in this question respecting the commandments. Men have happily been taught to reverence them, all unconscious of the discrepancy which exists between said commandments and their own practice. And now, when, by increasing light, they are called to choose between God's precepts and human custom, whether they will give up the law or change their practice, the honest in heart will still hold the commandments paramount, and make their practice correspond thereto. The illustration in question, is another example that it is not until men have their attention called to the subject, and are brought to see that the claims of the commandment interfere with their worldly interest, that they are willing to argue for the abolition of the tables as God gave them to Moses, or even for their modification.

MEETINGS IN SUTTON AND DUNHAM, C. E.

BRO. SMITH: In my last report reference was made to these meetings. After leaving Vt. the way opened favorably for us to give a course of lectures in North Sutton, nine miles from any Sabbath-keepers. Our meetings commenced January the 6th and closed the 27th, we having given twenty-three lectures. Every first-day the house was occupied once or more by other preachers, besides several evenings while there, for different purposes.

Before our first meeting the old familiar cry of "Mormons," with other things entirely new, was raised. But our congregations were large and attentive, some of whom were not afraid to hear Bible truth, though it showed new duties and new crosses. Said one Advent sister who embraced the Sabbath, "I don't always want to read in my A, B, C's." After we had given four lectures Bro. Sperry joined us.

When we presented the Sabbath question we were opposed by Dr. Cutter (Adventist) with his no-law theory. This effort proved favorable to the truth, rather than otherwise. A few thought we ought to give some one time to present the evidences bearing against us on this subject. We agreed to this if some man should be selected that the congregation chose to hear. Elder P. West, Adventist, was brought forward. A vote was taken expressing a desire that Elder W. preach against us the next evening. Bro. Sperry then presented the subject of the restoration of Bible truth in the last days. As he was closing his remarks, Eld. W. left his seat, coming with a bound over the desk forward of him, and seated himself by our side. What such a precipitous move as this could mean we had not time to guess, before he said he did not want to oppose us; it was the wicked generally that were opposing us, and he did not want to join hands with them, or to this effect. He then arose and desired the congregation to release him from his engagement for the next evening. Said he believed all he had heard, except on the Sabbath, and that might be true. Exhorted them to get the Spirit of the Lord, and that would lead them into the truth.

On the evening of the 20th Elder Garwin, a fellow laborer of Elder West's, came to fill his regular ap-

pointment. He occupied the house two evenings in an attempt to show the abolition of the ten commandments, and the re-enactment of all but the fourth. Bro. Bourdeau heard and reviewed both of these discourses. Elder G.'s position was overturned, and his theory shown to be fallacious and unscriptural. The eyes of honest seekers after truth were well opened, while others "walk on in darkness."

It is a problem to not a few how our no-Sabbath friends can call Sunday the Sabbath. A blow has been struck against the ten commandments, but nine of them recover from the deadly wound, standing forth in the new covenant leaving the fourth behind. This was the yoke of bondage in the first covenant. Still we need a Sabbath. In support of this new Sabbath neither Elder G. nor Elder W. could give one "thus saith the Lord."

In this matter the difficulty is plain; it is in the neck and not in the yoke: they "hardened their necks and hearkened not to thy commandments." Neh. ix, 16. Let the "stiff," "hardened necks" be abolished, be taken away, and the yoke becomes "easy and the burden light."

Eight kept the last Sabbath with us. Others have also resolved to keep it; while others are trembling over the cross. Before our meeting closed in S., Brn. A. C. and D. T. Bourdeau commenced a course of lectures in Durham, a few miles from us. They are having great congregations and a good, solid interest there. It is thought by our brethren that the tent should be pitched in that section as soon as the season will admit. May the Lord direct.

Bro. and sister Sperry left for their home for a season yesterday. To-day I return to Durham to spend some days with the brethren. After our meetings close there we must rest a while, and then enter new fields again if the Lord will. My heart grows warm with anxiety to see this message move in greater power. More soon. A. S. HUTCHINS.

Sutton, C, E. Jan. 31, 1861.

THE CAUSE IN CENTRAL N. Y.

BRO. SMITH: Perhaps it may be interesting to some of the readers of the *Review* to hear from me, and the cause in Central N. Y. I spent the last Sabbath in Dec. with the church at Pompey Hill, and was happy in the privilege of meeting with Bro. Poole. The company who embraced the truth at that place through the influence of the tent-meeting last summer, were, with one exception, growing in grace, and growing firmer in the truth. I spent a few days with them, and gave one discourse in the Methodist house. It was very stormy, but those present seemed interested to hear. Some are investigating, and I hope will soon embrace the whole truth. The church at Richville also are growing stronger in the truth and in the Lord.

From the 5th to the 23d inst., I labored in the towns of West Monroe and Constantia. The church in West Monroe are united and prospering. Some others there acknowledge that we have the truth. May the Lord help them to obey.

Jan. 19 was a season of interest and profit. I had freedom in speaking the word, and while we partook of the Lord's supper, heaven's blessing rested upon us. I gave eight lectures at Constantia Center. It was rather a hard soil upon which to sow the seeds of truth; yet there are some indications of fruit. Three decided to fully keep all the commandments of God.

Last sixth-day and Sabbath I met with the church at Roosevelt, at their monthly meeting. I also held meetings on first-day and evening.

I think the church are beginning to realize more the importance of a perfect consecration to God, and of coming up unitedly together to the great work in which we profess to be engaged. May the Lord help us all to heed the admonition of the apostle: "And that knowing the time, that now it is high time to awake out of sleep." Rom. xiii, 11. The signs of the times portend trouble and anguish to the nations of earth. But the dark cloud that indicates the nations' doom is but the precursor of the dawn of glory's morn to the saints.

Brethren, let us not sleep as do others, but let us watch and be sober. I intend by the grace of God to labor on, hoping at last to share the rest of the saints.

F. WHEELER.

Central Square, N. Y.

THE WORD OF GOD, A SUFFICIENT GROUND OF CONFIDENCE.

FAITH, or confidence in the word of God, is of great importance to us in this age, in view of the many conflicting theories which at present exist, and all of them professing to be based upon the written word of God.

Our Saviour declares, "Thy word is truth." This should answer the perplexed inquirer while he inquires, "What is truth?" The responsibility of the professed religious teacher is great beyond expression. If faith cometh by hearing and hearing by the word of God, then teaching should be in strict accordance with the word of God. Here doubtless all will give their assent; but a question will arise as to the mode of interpretation. Many insist that much of the Bible is to be understood in a spiritual or mystical sense, and not in its plain, literal meaning. I am aware that many of the most popular doctrines of this time can be sustained in no other way, because in direct opposition to the plain, literal reading of the Bible.

But suppose we admit that a part of God's word is to be understood in a spiritual sense, then the question is, What part? Here all are silent, because all disagree, and because none have any established rules of spiritual interpretation. Hence all are left to their own judgment or sectarian bias, and hence the reason why there is so much confusion among the sects.

If there is no established mode of spiritual interpretation, then I may make up my mind to consider the testimony concerning Christ to be interpreted spiritually, and hence I reason that Jesus was born spiritually, of a spiritual virgin, in spiritual Bethlehem. That he lived a spiritual life, performed spiritual works, had spiritual disciples to follow him spiritually. That Jesus was condemned spiritually by a spiritual Pilate, was crucified spiritually between two spiritual thieves, died a spiritual death, had a spiritual resurrection and ascension and has spiritually come again. Such an interpretation makes nonsense of the word of God, and destroys the confidence of the hearers in it.

But what is the word of God as the foundation of faith? Paul says, 2 Tim. iii, 15, 16, 17: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Here we learn, that all scripture is given by inspiration of God. God by his Spirit inspired and directed the writers who penned them. Hence the Scriptures are the word of God, and are all thus inspired, not a part. All scripture is profitable for doctrine, reproof, correction, and for instruction in righteousness. They are able to make wise unto salvation by faith in Jesus Christ. The Scriptures alone can make perfect, and thoroughly furnish the man of God unto all good works. Hence the religious teacher is to be instructed himself in the word of God, in order to safely lead in faith, his hearers.

It is not the theological knowledge as taught in the popular institutions of the age, but it is the Scriptures and the Scriptures alone that can thoroughly furnish the man of God for his work. For faith cometh by hearing, and hearing by the word of God, or the Scriptures.

But again, 2 Pet. i, 19-21: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts. Knowing this first, that no prophecy of scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Here we learn that the Scriptures are a more sure word of prophecy than what? "For," said Peter before, "we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy." Why are the Scriptures more sure as a ground of confidence

than even the glory of Christ as seen by the apostles on the mount? Because the written predictions of the prophets concerning the glory of Christ in his coming and kingdom are recorded in the Scriptures, and are a sure word of prophecy, while what Peter saw of his glory upon the mount, passed away. Hence we are to take heed to them as unto a light shining in a dark place, as the only light amid the darkness and confusion by which we are surrounded.

And why? Because no prophecy of the Scriptures is of any private interpretation. They mean as they read, and not according to the fancied interpretations of men. Hence they are a sure foundation for confidence; for the predictions of the ancient holy men who spake as they were moved to speak by the Holy Ghost fulfilled in the past have had a literal fulfillment, so will be those predictions which yet remain to be fulfilled. But what are the Scriptures which as the word of God are to be the foundation of our faith, or evidence? "Faith cometh by hearing, and hearing by the word of God." What then is the word of God?

This question is settled by the highest authority, the testimony of Jesus. Luke xxiv, 25-27: "Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Verse 44. "And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures."

Here the question is settled. The writings of Moses, the prophets, and the Psalms are the Scriptures, the word of God, given by inspiration of God, spoken by holy men of old as they were moved by the Holy Ghost; and what they spake concerning Jesus had a literal fulfillment.

But another question arises, Are we sure that the New Testament is the word of God? Were the apostles who wrote it inspired men? John xv, 26, 27: "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me. And ye shall also bear witness, because ye have been with me from the beginning." Hence the writings of the evangelists in the four gospels are an inspired history of the life and teachings of our Lord Jesus Christ, because the Spirit of truth from God in them testified of him, and they wrote his testimony.

But consider again: John xvi, 13, 14: "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come." Hence the writers of the epistles of the New Testament in their instructions and doctrines with their prophetic predictions of things to come, are a part of the Scriptures and the word of God, because written under the guidance and inspiration of the Spirit of truth.

Paul testifies [Gal. i, 11, 12], "But I certify you brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Eph. iii, 3: "How that by revelation he made known unto me the mystery, as I wrote afore in few words." 1 Pet. i, 25: "But the word of the Lord endureth forever; and this is the word which by the gospel is preached unto you." Rom. x, 6-8: "Say not in thy heart, Who shall ascend into heaven? that is, to bring down Christ from above, or who shall descend into the deep? that is, to bring up Christ from the dead; but what saith it? The word is nigh thee, even in thy mouth and in thy heart, the word of faith which we preach."

Here we learn from these testimonies that what Paul and Peter and the other apostles wrote and preached was by revelation, and their gospel is the ever-abiding word of the Lord. Hence the Bible, all of it, both the Old and New Testaments, is the word of God and a sure foundation for faith.

But let us notice the stability of the Bible, the word, as a ground of faith or confidence. "But the word of

the Lord endureth forever." Our confidence in the word depends upon our appreciation of the truth and faithfulness of God to his word. This the Scriptures abundantly attest. 1 Thess. v, 24: "Faithful is he that calleth you, who also will do it." 1 Cor. i, 9: "God is faithful, by whom ye are called into the fellowship of his Son Jesus Christ our Lord." 2 Thess. iii, 3: "But the Lord is faithful, who shall establish you, and keep you from evil." Titus i, 2: "In hope of eternal life, which God, who cannot lie, promised before the world began."

How clearly shines forth the truth and faithfulness of God in the fulfillment of his prophetic word, and in the experience of his people in all ages. Hence his word can be depended upon as sure ground of confidence.

But another thing essential to confidence in God and his word is, not only assurance of his truth and faithfulness, but also an assurance that he has promised. Heb. vi, 13, 16-19: "For when God made promise to Abraham, because he could swear by no greater he swore by himself. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us."

Here we learn that our confidence in the word of God rests upon the immutable foundation of his oath and promise. He is faithful, and he has promised. Here is double security for the fulfillment of his word, his immutability and oath. Hence the strong ground of confidence which God in mercy to the weakness of men has condescended to give, as the confirmation of his promise, was not merely designed for Abraham, but for all the heirs of promise, all who have fled for refuge to lay hold on the hope set before us.

What then is unbelief in God's word? The most unreasonable, the darkest of sins; the most God-insulting, the most damning of sins. Why? Because it charges God with falsehood; it believes not his true and faithful promises; but it trifles with the most solemn assurances of God, even his oath, made in infinite condescension to our weakness.

Upon what does the unbelief of so many rest as a foundation? It has no foundation at all except it be willful ignorance, which can have no excuse. But humble believer, what a ground for confidence have we! "The word of the Lord endureth forever." The precious Bible is that word, all of it. It is God speaking to us, in its reproofs and corrections, its instructions in righteousness, its promises and predictions of events to come, as really as he spoke to Abraham or the assembly of Israel around mount Sinai.

B. F. ROBBINS.

Friendship, N. Y.

THE GOODNESS OF GOD.

WHILE meditating upon the goodness of God I have been led to exclaim with the Psalmist, "What shall I render unto the Lord for all his benefits toward me!" How numberless are the blessings daily bestowed upon us who are the objects of his care. In almost everything we behold, we may see the wisdom and goodness of God.

Let us for a moment reflect upon the great goodness of God to us. Look away to Calvary, and there behold the Son of God groaning and dying upon the cross. Behold him too, in the garden of Gethsemane. There in deep agony of soul he prays, "Father if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt." But why was this? Oh it was to purchase our salvation. It was that we might be partakers of his glory in those mansions he has gone to prepare.

When there was no other way of escape for sinful man, when no other arm could bring salvation, behold the condescending love of the Son of God! What wondrous love! Be thou astonished, O my soul at thy ingratitude! and may the goodness of God lead us to a humble repentance for all our sins. May it inspire within all our hearts due love and gratitude to God for his unspeakable gift. "Return unto thy rest, O my

soul for the Lord hath dealt bountifully with thee." Ps. cxvi, 7.

SARAH A. RICHMOND.

Ashfield, Mass, Dec. 17, 1860.

WAITING FOR CHRIST.

"O BROTHER be faithful, soon Jesus will come,
For whom we have waited so long."

Many have waited long for the return of their Lord and Master. Some have been discouraged because he did not come as soon as they expected, and have given up their hope. Others are still waiting, and as things written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope [Rom. xv, 4], let us now examine the word on this point, and see if the Scriptures will not afford comfort and encouragement to us who are waiting for Christ's coming.

It is only about thirty years since the Advent doctrine was first promulgated; and we see that many righteous and faithful men have had to wait long for the fulfillment of their expectations.

1. Noah. The long suffering of God waited an hundred and twenty years for the antediluvians to reform, in which time Noah warned them faithfully, and built an ark to save his family. 1 Pet. iii, 20; 2 Pet. ii, 5; Gen. vi, 3.

2. Abraham. It was twenty-five years from the time God promised Abraham to make of him a great nation till Isaac was born. Gen. xii, 2, 4; xxi, 5. Why did the Lord defer his promise so long? Heb. vi, 15.

3. Moses. It was eighty years from the time Moses understood that he was to lead the children of Israel from Egypt into the promised land until he brought them to the plains of Moab, and then he was not permitted to go over Jordan, but died on mount Nebo. Acts vii, 23-36; Deut. xxxii, 48-50; xxxiv, 5-7.

4. Daniel. The reader at first sight might suppose that the events recorded in the book of Daniel transpired in a short space of time; but instead of this being the case, they cover a period of about seventy years. In the third year of the reign of Belshazzar, king of Babylon, Daniel had the vision of the ram and he-goat, which was not fully explained to him till the first year of Darius the Median, fifteen years afterward. Dan. viii, 1; ix, 1. That was a long while to wait for the explanation of a vision.

We have now seen the patience which others have been called upon to exercise, and shall we mourn because our hope is deferred? We ought not; for we are the very people who are to have patience. Rev. xiv, 12. We see that when great events have transpired the people of God have had timely warning and quite a space of time elapsed before the accomplishment of God's purpose; and as his ways are equal [Eze. xviii, 25], we may expect that he will deal with us as he has with others in time past. Hear what James says [chap. v, 7, 8]: "Be long patient (margin) 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. Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh." Be long patient for the coming of the Lord, even as the husbandman waits for the fruit of the earth. "Stablish your hearts."

If there is a time in the history of man when the heart needs to be established it is just prior to the great events of the second coming of Christ. There are those who are great and mighty, who fear nothing; but the thrilling, penetrating notes of the last great trumpet will make them fear and quake. If the fingers of a man's handwriting on the wall made Belshazzar tremble, what will the kings and mighty men do when the Son of God appears in all the terrible majesty of his Father? It needs boldness, meekness and faith to prepare the heart to stand in that awful day. Heb. iv, 16; Acts iv, 13. Remember the fearful and unbelieving are found outside of the city. Rev. xxi, 8. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. iii, 5. Are we waiting patiently, or are we waiting because we are obliged to? Are we waiting and watching, or are we asleep? It may do to sleep while waiting for a friend; but it will not do in this case. See Matt. xxiv, 48-51; Rev. iii, 3. God grant that we may all be of that number who

through faith and patience inherit the promises. Heb. vi, 12.

D. HILDRETH.

Crane's Grove, Ills.

LETTERS.

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

From Bro. Rhodes.

DEAR BROS. SMITH AND WHITE: Please accept my thanks for permitting my last letter to appear in the Review. I feel a satisfaction in the acknowledgment of facts contained in said letter, that I do not remember of having experienced in any previously-made effort to overcome the wicked one. But I do not think of stopping here, when the work is only begun. I hope to have light upon further duty, and carefully move forward in the fear and love of God, faithfully discharging my every duty, till all wrong influences of mine shall be thoroughly counteracted. I wish to humble myself fully, and anything you may suggest to me that will help in this good work, shall be received thankfully, and prized highly. I expect it will be a hard struggle for me to gain a victory over my besetments, but I believe it is possible. I prayed much that God would guide your judgment relative to the publishing my letter. I believe he has answered my prayer in the matter.

Since Review No. 10 came to hand, and my letter was read by myself, a great burden has left my mind, and a sweet, humble, rejoicing spirit and feeling came over my whole being. I gave God praise. I still feel there is much before me to do in order that the door of my heart can be fully opened, and Jesus in his fullness come in.

Dear brethren, had I not the utmost confidence in your integrity, and that the great object of your labor is to advance the cause of God, I could not so confidently leave my letters at your disposal, opening my whole heart to you. I wish to commit myself strongly upon the position and course I am taking to glorify God, and expose the works of Satan. Therefore you are at liberty to use, as you may think best, whatever you may find in my imperfect letters to accomplish a good work in the church. I feel like casting myself as I am with all my present and eternal interests, upon Christ and his church, praying that I may be able by the help of God, to act well my part in this fearful conflict with the world, the flesh and the Devil, in this laborious work of the church in her rising from her lukewarmness. Rev. iii, 16. Especially would I feel after every fault of mine, and when found, bring it with a broken heart and contrite spirit to the feet of Jesus, that all may be washed away by virtue of his precious blood.

Those who may have a desire to know the language of my heart more or less during some years, and especially months past, may turn and read Ps. xxxviii, 1-6; li, 1-12; v, 1-3; vi, 1-4, and especially for weeks past have I had great sympathy with the spirit of Ps. xlii, 1-4. God's word is my light and comfort.

S. W. RHODES.

Manneville, N. Y.

From Sister Lowell.

DEAR BRETHREN AND SISTERS: I am striving to keep the commandments of God and the faith of Jesus, and am trying to get the mastery over every sin, and am seeking for that holiness of heart without which no man can see the Lord. I feel that I can say that I love the Lord, I love his cause, and I love his people. My prayer is that I may be one of that number that will say when he comes, This is our God, we have waited for him, and he will save us. I fear that I come short of my duty many times, but feel to put my trust in the Lord, believing that his Spirit will guide me into all truth. If it were not for his precious promises, I should almost despair of ever arriving at that beautiful home; but he has said, My grace is sufficient for thee. O for a living faith in all the promises of God!

I have been sorely afflicted with disease for many years, but when I contemplate the beauties of that home, then my trials and temptations seem as light afflictions, which are designed to work out for me a far more exceeding and eternal weight of glory.

What are all my sufferings here,
Compared with joys above?

There will be no sin nor sorrow there,
But all be peace and love.

I feel to rejoice that there is a rest for the weary. Although I sometimes fear lest I shall come short of entering therein, I feel like laying aside every weight, and running with patience the race set before us, ever looking unto Jesus, who is the author and finisher of our faith. I am thankful that we have such an High Priest, who can be touched with the feeling of our infirmities.

Dear brethren and sisters, I feel that we must come up to high and holy ground in order to have the Lord work for us, and the message go with a loud voice. My prayer is that the Lord may abundantly bless all his children and bring them all into the unity of the faith. Especially would I crave his blessing upon his messengers, who are proclaiming the last message of mercy to a sinful world. I often think how many trials and afflictions they have to pass through, how they are traveling over the world through the wet and cold, sometimes sick and away from their homes; but still they are not discouraged, but toil on, obeying their Master's will. Jesus says, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." Blessed promise! Eternal life is worth striving for. Let us do all in our power to help speed on the loud cry of the third angel. I hope this message will soon go in mighty power, and call out all the honest ones; and when the sealing time is over, then I expect God's elect will be persecuted, and will cry unto the Lord day and night for deliverance; and they have the promise that he will deliver them speedily. Thank God! Jesus is soon coming to deliver his saints and take them to mount Zion, when they will sing that song that no man can learn, but the hundred and forty-four thousand that are redeemed from the earth. Pray for me that I may be one of that number.

NANCY LOWELL.

Washington, N. H.

From Bro. Gleason.

BRO. SMITH: While reading the cheering testimonies from the brethren and sisters from different parts of the land; in the *Review*, I feel to say to the saints scattered abroad that I am trying to keep the commandments of God and the faith of Jesus. As true religion is an inward principle, we must not rely too much on foreign human aid to establish its reign in our souls. The excitement of holy fervor and of devout emotions—love to God and love to men—are not to be kindled up in our hearts by those strange fires which emanate from the passions of men when their hopes and their fears are in a state of ungoverned agitation. We must rely principally upon our Saviour and our heavenly Father. In the stillness of our own souls we must work out our salvation. When no eye but God's is upon us let the holy resolve be made, the resolution taken that our lives, our talents, our influence shall be consecrated to truth, to duty, and to God. Let us seek the assistance of the Father of light and love.

In the New Testament we have recorded those heavenly discourses which our Saviour delivered. How admirably adapted to the passing wants of the soul. Read them. Study them. Ponder upon them. Engrave them on your memory. Stamp them on your heart. Let their teachings be your guide in life, your guide in business, your guide in pleasure, in joy, in sorrow, in trial, in prosperity, in adversity, at all times, in all places. Consider his manner of teaching, how gentle, how affectionate, how mild. He did not cry nor strive, but was always calm and serene. Notice his prayers. Let their confidence and devout spirit fill your soul when you address your Father in heaven. Consider the example which he has set us. Observe how he lived and how he died; how he conducted towards friends and towards foes; how he bore insult and suffering. Let that example be constantly before your eyes. Follow it unhesitatingly. Follow it through good report and in evil report, and you need not fear. See also what his spirit was; how benevolent, how merciful, how kind, how full of compassion, how forgiving, how full of trust in God, and

resignation to his Father's will; and let the same spirit be in you. Cherish it in your souls and exhibit it in your lives. Bear in mind that true religion is an active principle. It will show itself in action. It is seen, not at particular times, but at all times. It is present in every place; and we must let it be known everywhere that we are Christians, that we abhor whatever is low, mean and despicable, that we practice what is just and honest and noble. We must show in the every day business and duties of life that we are governed by the strict and unbending principles of integrity and righteousness. We must let all who know us understand that we are not to be bought; that we are not to be sold; that no gains, no losses, no threats, no flatteries, can turn us from the straight path of rectitude. We must show that we fear God rather than man; that we love our heavenly Father with an undying love, and our fellow men with a strong, ardent, fraternal affection. In this way are we to show our interest in our holy religion. Finally, my friends, let us bear in mind that extravagances in religion, that undue excitement, that fanaticism and insanity on the subject, is the result of a faint and feeble and inconstant interest therein. Those who do not make religion their daily meat and drink, who are not governed at all times by its sacred influences, who have not constantly in all their pursuits, in their business, as well as in their devotions a reference to the divine will, are subject to periodical seasons of heat and cold. Now they are all on fire; anon they are as cold as an iceberg. Now they are tremblingly alive; anon they are spiritually dead. This is not the life which the disciples of Jesus should lead. This inconstant interest, sometimes like a calm and sometimes like a tempest, is not the interest which wise men and true Christians should exhibit in the most momentous of all subjects. They should feel an interest which never tires, never cools; which knows no excesses and no deficiencies. Excite and cherish in your minds this true, and deep, and strong interest. Be religious at all times, in all places. Let it be your daily bread to do God's will. Kindle upon the altar of your heart the sacred fire of devotion, and never suffer it to go out. Let it burn with a constant and steady flame. Nourish it with supplies from the deep fountains of your own souls and from the boundless resources of God's love. Then will your hearts be always warm, and a sacred influence will go forth from your character, and from your example a light and heat will be radiated which will warm and cheer and enlighten your fellow men, and guide them in peace and safety to the abodes of heavenly joy.

Yours in hope of eternal life. J. W. GLEASON.
Osceola, Iowa.

It is not the fear of hell, but the love of God that makes a saint.—Whipple

Extracts from Letters.

BRO. D. WEAVER writes from Fairview, Iowa: "There are about forty in this section who came out under the labors of Bro. Cornell that meet here, though we are somewhat scattered. We feel it a duty and privilege to meet together according to the apostle's directions and comfort one another; and when we meet in the strength of the Lord he never has left us without a blessing. We had no preaching after Bro. Cornell left here, until the Marion conference in October last, when our hearts were made glad in hearing the word from Bro. White and Snook. How great the difference between our greetings with Bro. White then and on our first acquaintance with him in March last, when Bro. Cornell commenced his lectures here. I was then in the gall of bitterness and bonds of iniquity. When I look back and see what the Lord has done for me, I feel to praise his holy name and take courage to go on."

"We have had some trials since we started, yet the Lord has kept us, and I think I can say that the brethren and sisters, with but few exceptions, are striving to be found in the path of duty, and have resolved to come up to the help of the Lord against the mighty, and be ready to every good word and work. We as a church have adopted the plan of Systematic Benevolence, and shall try to show our faith by our works. Many of us are poor, yet there are none I think but what are willing to give their two mites per week. May the Lord bless our efforts."

Sister L. A. Bramhall writes from Parma, Mich.: "Dear brethren and sisters, As I read the communications in *Review* No. 7, I thought, would that every one who professes the third angel's message could truthfully declare, 'My heart is with the remnant;' or that their lives might proclaim to all that their hearts were wholly the Lord's. I fear many of us do not know what it is to be fully devoted to him; but I pray we may be enabled to realize that he will accept of no divided affections. Oh let us arise and gird the armor more closely about us, and know by sweet experience what it is to be whole hearted in the present truth. That our eyes may be anointed that we may see and repent of our half-heartedness before Jesus casts us off forever, is the prayer of your unworthy sister."

MINNESOTA CONFERENCE.

BRO. WHITE: Our conference has just closed, with a large attendance. Some brethren came from 100 miles distant, which was more than we expected, as the weather was very cold. We have made arrangements for running the Tent the coming season. Pledges have been made to sustain the Tent operations. We have made arrangements for you and sister White to attend conferences in this State in the spring. Money will be ready to defray your expenses from Mauston, Lynxville, Wis., or Waukon, Iowa, which places you will doubtless visit. I suppose Bro. Andrews will labor in connection with the Tent, with the understanding that the Tent shall be in Northern Iowa a part of the time.

The cause is onward in this State. I am now going to Caledonia, Houston Co., this State, near La Crosse, Wis., to commence a course of lectures in that place, the Lord willing. The brethren are doing nobly for the cause. That the blessing of God may rest upon us all, is the prayer of an unworthy brother.

JOHN BOSTWICK.

P. S. Bro White, we are in need of a general assortment of books in this State, especially on the Messages and the Life and Death question. Which do you think would be the best plan, to forward a package by express, or as freight, to La Crosse, Wis., where I could easily get them? I leave it with you whether it is best to send any or not.

J. B.

We shall immediately send a box of books to John Bostwick, La Crosse, Wis., by Railroad.

J. W.

STOP THAT WOLF!

ONE Elijah S. Sutherland, who is not in fellowship with the brethren of this State, and who was avowedly disfellowshipped last fall. A committee was appointed last fall to investigate and inquire into the conduct of this individual for the last two years, and find it to be black, black indeed. No doubt you are aware of some of his conduct with some of Bro. Sanford's family. There is a bill now against him by the Grand Jury of Dodge Co., Minn., and he is liable to be arrested for his bad conduct.

The brethren in this State have no confidence in him. I have none, myself. His letters and his acts are not in accordance with the religion of Jesus. This same individual is now in the State of Wis., Bad Axe Co., preaching the third angel's message. A number have embraced the truth, and Bro. Benson, with whom I suppose you are acquainted, is deceived by the man. He writes to Bro. Morse to know if we cannot join Sutherland in his labors at that place, also wishing to ascertain if he is in fair standing among us. I can say there is not one in this State in sympathy with him, but on the other hand, believe him to be a consummate hypocrite.

JOHN BOSTWICK.

OBITUARY.

FELL asleep in Jesus, Esther Gordon, wife of Henry Gordon, of Wright, Ottawa Co., Mich., Jan. 20. aged 21 years. Her disease was consumption. Sister Gordon has been a great sufferer for the last six months, yet she bore her sickness with great patience. She leaves her husband a lonely pilgrim to mourn her loss. A few remarks were made by the writer from the words of Job vii, 16. "I would not live away."

J. L. EDGAR.

Fell asleep, Jan. 11, 1861, sister Laura J. Rogers, wife of Sanford Rogers, of Wright, Ottawa Co., Mich., aged 27 years. Sister Rogers sleeps in death until the morn of the resurrection. Bro. Rogers bears his affliction with patience and true Christian fortitude, and the language of his heart is "The Lord giveth and the Lord taketh away; and blessed be the name of the Lord."

J. L. EDGAR.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, FEB. 12, 1861.

The prevailing spirit of the age seems to be that of secession and dissolution. In the hearts of the wicked and ambitious we cannot perhaps expect that any better principles would rule. It may do for the nations of the earth to manifest such dispositions, as seen in the old world at the present time; and a few ambitious and defeated demagogues in our own land, may resolve to ruin where they cannot rule, and with treasonable madness endeavor to sow discord among the States of this confederacy, and pull down and destroy this Union. But such a spirit has no business among brethren. Those who compose the body of Christ on earth, who profess to have been made nigh by his blood, and to have been cemented together by his love, have no right to wage war among themselves, to sow discord among brethren, and to endeavor to pick to pieces, pull down and scatter the church. Beware of this. Let not the spirit of dissolution which seems to be reigning in the world, leaven the church; lest that which is preparing the world for its final state of anarchy and confusion, should involve the church also in the same general ruin. Whenever we hear of a church in trouble with itself, we think at once that it is suffering the prevailing spirit of the world, the spirit which now worketh in the children of disobedience, to bear rule in its midst. No such foe has a right in the camp of the saints. Let every member place himself on duty, knowing that such sentinels as humility and watchfulness, it can never pass.

We have received calls to visit Green Vale, Round Grove, Crane's Grove, (Ills.), Avon, Lodi, Rubicon, Marquette, Mauston, Lynxville, (Wis.), Knoxville, (Iowa), and Minnesota. Shall arrange appointments and give them in REVIEW soon. J. W.

We have received a lot of Bibles from Toronto, C. W., and send the copies ordered, the 11th. J. W.

We send a box of Books (including eight complete Hymn Books) by Railroad to M. E. Cornell, Owasso, Mich. J. W.

NOTE FROM BRO. BATES.

DEAR BRO. SMITH: I commenced a series of meetings here (Orange, Ionia Co., Mich.), last evening. I came here by invitation. Bro. Kellogg, to whom I wrote, informing him that I should come, was away from home and did not get my letter until after Bro. Howe and others wrote you for a messenger to visit this place.

I have been visiting the churches in Caledonia and Wright during the past week, and left to fill this appointment. JOSEPH BATES.

NOTE FROM BRO. CORNELL.

BRO. SMITH: Since my last report Bro. Lawrence has arrived, and by request held meetings another week at St. Charles with good effect. More have decided upon the truth, and several more subscribed for the *Review and Instructor*. Several of the youth are embracing present truth. Last week I gave three lectures at Marshallville, under somewhat discouraging circumstances. The house at Chesaning, three miles below, had been closed against me; but not willing to give it up, I began to sound the trumpet as near by as possible. Several from Chesaning heard and were interested. The people generally thought the house should be opened, and finally one of the trustees prevailed over the others by assuring them that if they did not open the house for me, he would close it against all. Last evening was the first. The house was full, and I never saw better attention. We shall remain here indefinitely as the interest may demand. M. E. CORNELL.

Chesaning, Saginaw Co., Feb. 4, 1861.

To the Church in Fairview, Iowa.

Your "request" is before me. You have my thanks for your interest. I hope to be willing to return to Iowa if duty so require. In deciding what duty is, I shall be governed somewhat by the judgment of the Marion Conference. M. E. CORNELL.

SYSTEMATIC BENEVOLENCE.

At a meeting of the Seventh-day Advent church held in Wright, Mich., Feb. 3, 1861, it was

Resolved, To declare through the *Review and Herald*, that a united action in the cause of Systematic Benevolence (according to the plan proposed in "Good Samaritan" No. 5), has been entered into; that many of the body have come up to the work promptly, and that

as soon as a few others—who design to take hold of the work, do so, the amount of the yearly donation shall be also sent for publication.

Resolved, That the church feel willing that Sanford Rogers should accompany the tent the following season, should the tent committee accept his services, which he now offers. JAMES SAWYER, Secretary.

HELP THE POOR PREACHERS.

Who will be one of fifteen to raise \$150 to pay the Office for printing 3000 copies of Snook's *Review of Springer*, and make him a present of the edition?

John Goss,	\$10.
Wm. Peabody,	10.
Charles Smith,	pd. \$5.
James White,	pd. 10.
Noah Hodges,	pd. 10.
Josiah Wilbur,	pd. 10.
A. C. Hudson,	pd. 10.
D. R. Palmer,	pd. 10.
S. A. McPherson,	pd. 10.
A. Sr. in N. Y.,	pd. 10.
Review Office,	pd. 10.
H. W. Gordon,	pd. 10.
S. W. Rhodes,	pd. 10.
Jacob Berry,	pd. 10.
Seth Newton,	pd. 10.

J. W.

APPOINTMENTS.

PROVIDENCE permitting, I will be with the church in Dayton or Richmond, as Bro. Osborn may appoint, Feb. 15, and stay over Sabbath and first-day. Fairfield, Feb. 21, and over first-day.

Knoxville, March 1.
Pleasantville, March 8.
Newbern, March 12.
Ottawa, as Brn. Booze and Jones may appoint, March 15.
Afton, March 22.
Decatur City, March 29.

All the above meetings to commence at 6 P. M. It is expected that Bro. Shortridge will be with me at some if not all, the above appointments.

I would be glad to receive means on this tour to support the Southern Iowa tent the coming season.

Brethren, come to these meetings praying the blessings of the Lord upon us. M. HULL.

Business Department.

Business Notes.

R. Reid: At what time was your letter sent? You are credited on book with two payments, one of \$1.00, and another of \$2.00. This last may be the one you refer to.

Jno. Davis: What is your P. O. address?

S. C. Corey: Your dollar was received, and you will find it receipted in No. 7 present volume.

R. F. Cottrell: The draft was received and placed to your credit for books.

Some one writing from Morris, Grundy Co., Ills., says he sent a dollar sometime since, which he has not seen receipted, but signs no name. Who is it? Same letter contains a dollar for J. Prideaux.

Receipts.

FOR REVIEW AND HERALD.

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

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FOR MISSIONARY PURPOSES. G. W. Newman \$2.80. S. W. Rhodes \$5.00. R. Sawyer \$0.96. B. Sawyer \$0.50.

FOR REVIEW TO POOR. C. Bigelow \$0.49.

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