

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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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIAH SMITH, Battle Creek, Mich.

THE LIFE I'D LIVE.

The life I'd live would be of faith
Upon the Son of God,
Would see a "Thus the Lord hath said,"
To guide me on the road.

The life I'd live would be to count
All earthly gain but loss,
Would every day deny myself,
And daily take my cross.

The life I'd live would be to mark
The footsteps Jesus trod,
To walk with care the narrow road,
That leads the soul to God.

The life I'd live would be to seek
More earnestly his face,
Would grow in knowledge of my Lord,
And daily grow in grace.

The life I'd live would be to live
An humble, lowly life,
Far from the world's gay revelry,
And farther from its strife.

The life I'd live would be the life
That's hidden in the Lord,
Dead to myself and dead to sin,
But living through his word.

THE RISE AND PROGRESS OF ADVENTISM.

The earliest distinct enunciation of the fundamental doctrine of Adventism, of which we have any account, was by Enoch, that holy man, the seventh from Adam. He prophesied of these, saying, "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15.

From that period onward, until the canon of scripture was closed up, the doctrine has been held and repeated, with more or less distinctness, according as the circumstances of the writer or speaker demanded. That such a doctrine as that advanced by Enoch, has always been an object of hope to the people of God, none can doubt if they will carefully read the word of God; that the Old Testament abounds with allusions to, and promises of such a glorious consummation of our fondest hopes, can be easily seen by a careful perusal of those sacred pages. But much more do the words of Christ, together with the preaching and writings of the apostles, bring life and immortality to light through the gospel. It is in this constellation that the coming of the Lord shines forth, the brightest gem of heaven's galaxy.

No shadowy fable of coming glory in this world of sin, to the despised followers of a despised and

rejected Saviour, ever flitted before the minds of those devoted men, who, at the command of that Saviour, went forth into all the world to carry the message of mercy to every creature—for they went with the full assurance of rejection, scorn, hate, persecution, tribulation, and even death, awaiting them in the path they trod. No trophies of victory dazzled in their vision, kingly sceptre and imperial crown never shone before them, until "through much tribulation they should enter the kingdom of God." Then, when all the toil is over, the last victory of the spiritual church gained, and the whole family in heaven and earth united and perfected in one, before the throne of God; then comes the fruition of their fondest hope, "Sit down with me on my throne, even as I have overcome and am set down with my Father on his throne." "When the Son of man shall come in his glory," he will say to those on his right hand, "Come, ye blessed of my Father, and inherit (precious word) the kingdom prepared for you from the foundation of the world." It was this hope, the hope of a better resurrection, that gave fortitude to the martyrs at the stake, in the lion's den, on the rack, under stripes, in cold, damp, dark dungeons, and amidst the loss of all things. Hence, it entered into all their thoughts and plans. The apostles preach no sermon, make no speech, write no letter, unless they "comfort one another" or warn their foes, "with these words." The design of the present history is, to present to the reader a true and faithful account of the rise and progress

OF ADVENTISM.

This system, of which William Miller may be considered the father, and with whom it was original, so far as he knew at the time of his embracing it, except as he found it in the word of God, had been held and advocated in substance by others, both in Europe and America. This is especially true respecting his interpretation of the prophetic periods, and the time of their termination. The grand principle involved in the interpretation of the 2300 days of Daniel viii, 14, is, that the 70 weeks of Daniel ix, 24 are the first 490 days of the 2300, of the 8th chapter. This principle had been developed during the last century by Hans Wood, Esq., of Rosneath, Ireland, from whom the argument was quoted by the learned Dr. Hales, and re-published by him several times within a few years of the close of the last and commencement of the present century.

The same principle was adopted by E. Erving, Joseph Wolfe, and the greater portion of the English literalists, with the exception, that they carried the time forward to 1847, while Mr. Miller ended it in 1843.

Several persons in this country, within the present century, by an independent reading of the Scriptures, discovered the very same principle. Some of them published it to the world, but without succeeding in making much of an impression upon the public by their attempt. Nor did this subject of time ever gain much attention in this country, until after Mr. Miller had labored for a number of years, almost incessantly, in its propagation.

The manner in which he was led to the discovery of his system was thus related by himself in a public lecture:

"In the month of May, 1816, I was brought under conviction; and O, what horror filled my soul! I forgot to eat. The heavens appeared like brass, and the earth like iron. Thus I continued till October, when God opened my eyes; and O, my soul, what a Saviour I discovered Jesus to be! My sins

fell like a burden from my soul: and then how plain the Bible seemed to me; it all spoke of Jesus, he was in every page and every line. O, that was a happy day, I wanted to go right home to heaven; Jesus was all to me, and I thought I could make everybody else see him as I saw him, but I was mistaken.

"During the twelve years I was a deist, I read all the histories I could find; but now I loved the Bible. It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or 19, while conversing with a friend to whom I made a visit, and who had known me and had heard me talk while I was a deist, he inquired in rather a significant manner, 'What do you think of this text, and that,' referring to the old texts I had objected to while a deist. I understood what he was about, and replied, 'If you will give me time I will tell you what they mean.' 'How long time do you want?' 'I don't know, but I will tell you,' I replied, for I could not believe that God had given a revelation that could not be understood. I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution the thought came to me, 'Suppose you find a passage that you cannot understand, what will you do?' This mode of studying the Bible then came to my mind: 'I will take the words of such passages and trace them through the Bible, and find out their meaning in this way.' I had Cruden's Concordance, which I think is the best in the world, so I took that and my Bible, and set down to my desk, and read nothing else except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared. I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. Then I came to the 2300 days; they brought me to the same conclusion; but I had no thought of finding out when the Saviour was coming, and I could not believe it; but the light struck me so forcibly I did not know what to do. Now, I thought, I must put on spurs and breeching; I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches I will hold on to it."

It was by such a study of the Scriptures, comparing scripture with scripture, and tracing subjects by the aid of his Concordance, instead of turning to and depending on the decisions of commentaries, however learned, that William Miller became a man mighty in the Scriptures, and was qualified to bring forth from that sacred store-house, things new and old. It is by his assisting and encouraging others to pursue the same course, he has been the instrument of pouring a flood of Biblical knowledge upon Christendom, such as no other man has done in the same length of time, since the days of Luther, if, indeed, since the apostolic age.

Thousands there are who can say, in truth, that after years of study of the most learned commentators, from a perusal of Mr. Miller's course of lectures on the Second Coming of Christ, they have obtained a clearer view of the gospel plan, and have discovered more beauty and harmony in the Bible, than from all the books they ever read beside. Of his worth and service as a public teacher, we need not write, for it is already known and read; and

thousands will rise up in the great day, to call him blessed. Although we write neither the history or eulogy of Mr. Miller, yet we deem it due to him, and more especially to the honor of God's glorious grace, to acknowledge his infinite wisdom and goodness in the selection of such a man for such a work; so that no man should glory in his presence—a man of powerful native intellect; capable of achieving the greatest objects—of the most undoubted probity in his moral and Christian character, so that among all the foolish and wicked things said, both by professor and profane, yet not one spot has been found on his reputation, by which the cause of God could be reproached. A man of extensive reading and general intelligence, yet with little of the learning of the schools. Such a man God made his chosen instrument to bring forth this great truth, that no flesh should glory in his presence.

Concerning his personal appearance and private character, we must do the reader the service of giving him the following portrait, drawn by a delicate pencil:

"I have just had the privilege of meeting with this humble servant of God, at the fire-side of a friend, and I can truly say that my earnest expectations were more than realized in the interview. There is a kindness of soul, simplicity, and power, peculiarly original, combined in his manner, and he is affable and attentive to all, without any affectation of superiority. He is of about medium stature, a little corpulent, and in temperament a mixture of sanguine and nervous. His intellectual developments are unusually full, and we see in his head, great benevolence and firmness, united with a lack of self-esteem. He is also wanting in marvelousness, and is naturally skeptical. His countenance is full and round, and much like the engraving we have seen, while there is a peculiar depth of expression in his blue eye, of shrewdness and love. Although about sixty-two years of age, his hair is not grey, but of a light glossy auburn, his voice is full and distinct, and his pronunciation somewhat northern-antique. In his social relations, he is gentle and affectionate, and insures the esteem of all with whom he mingles. In giving this charcoal sketch to the public, I have merely sought to correct numerous mis-statements, and gratify the honest desire of many distant believers, with a faint outline of the character and appearance of the man, whom God has chosen to give the 'Midnight Cry' to a sleeping world."—*Midnight Cry*.

The writer cannot do justice to his own sentiments and feelings on this subject without saying, that for the last six years it has been his highest earthly pleasure to suffer reproach, with such a man in such a cause. And now, on this 24th day of APRIL, IN A. D. 1844, when all the prophetic periods given in the Bible have gone by, so far as we are able to calculate them; and while the world scorn, and professors scoff, if there is one enviable position on earth, it is the position such a man occupies in the eyes of all intelligent beings; the possession and enjoyment of a sweet consciousness of having, in a degenerate and recreant age, dared to brave the storm of public contempt and ridicule, and proclaim to a wicked world an unwelcome truth.

The rise of the Advent cause, as it has been developed by Mr. Miller, may be dated in A. D. 1831. For although he discovered his principles as early as 1818, it was not until 1831 that he first began to publish them abroad.

His first step in this work, was the publication of a series of articles on the subject of Christ's second coming, which appeared in the *Vermont Telegraph*, a Baptist paper, published in Brandon, Vt. Those articles were written to rid himself of the strong impression which followed him, that he must go and publish this thing to the world.

But after writing and publishing the above, instead, as he expected, of finding relief from his responsibilities, he only found the inward monitor the more earnestly pressing him, saying, "Go and tell it to the world, or their blood will I require at thy hand." To rid himself of this strong impression, he wrote a synopsis of his views, and in the Spring of 1832, he published it in pamphlet form, and spread it over the country, and sent it to different parts of the world among the missionary stations.

This, however, was no more availing, as a relief to his mind, than the former. At length after a long resistance, he consented in his own mind, if the Lord would open the way, that he would go out and attempt to speak on the subject. This was suddenly followed by an invitation from a friend in a neighboring town, to come and talk to them on the sec-

ond coming of Christ, and the offer of the Baptist meeting-house in that place for the purpose. This was a proposition he little expected, and for the moment he shrunk from the task. At length, calling to remembrance his promise, he went and began his work. The Lord was with him to bless his word, and souls were saved through the effort.

From that, the way opened in various places, where the same results followed, as the fruit of his labor.

He continued to travel and lecture, as the Lord opened the way, for about six years, with few if any to take him by the hand and encourage him on in his great and arduous work. Until 1838, although there were several ministers of the gospel, who, under the influence of his lectures, were convinced that he was correct in his system of interpretation, yet had not the courage to declare themselves advocates of the doctrine. With one exception, (Eld. Fuller, now gone to his rest,) all the ministers who embraced the view previous to 1838, relapsed and abandoned its advocacy. The current of public opinion was too strong for them to stem it successfully.

PUBLICATION OF MR. MILLER'S EIGHTEEN LECTURES.

In 1836, Mr. Miller found a friend who undertook the publication of a volume of lectures, the series which he usually gave as a course. The publication of those lectures constituted a new era in the history of the Advent cause; for, from that time, wherever he went and lectured, the written lectures which were left behind continued to preach, and establish those who were partially convinced of the truth. His labor, by this means, ceased to be like writing upon the sand, as formerly. It is one of those strongly marked demonstrations, which history presents, of the power and influence of the press, for good or evil.

Those books gradually spread abroad, where he had never been in person, and created an interest in the public mind to investigate the subject for themselves. It was not, however, until the Winter of 1837-8, that the work attracted much attention in Massachusetts. About the month of February, in 1838, several copies of the lectures found their way into Massachusetts, and awakened quite a sensation. One copy fell into the hands of the editor of the *Boston Daily Times*, and most of the lectures were re-published in that paper, and obtained quite an extensive reading. The effect was so great that it was found necessary to provide an antidote, in the shape of two letters from the pen of Rev. Eathan Smith. His great argument was predicated on the assumption that the 2300 days of Daniel viii, 14, ended in 1819, when an entering wedge to the Greek revolution began to operate, and has resulted in the fall of the Ottoman power; thus the sanctuary was cleansed. To make out this to be the true termination of the 2300 days, he denied that the little horn of Daniel viii, was Rome, and applied it to Mahomedanism. Then (unlike Rev. Mr. Shimeall) he denied the connection between the 2300 days and the 70 weeks. For he clearly saw that if the 9th of Daniel was an explanation of the 8th, that the little horn of the 8th must be Rome, and not Mahomet; for the simple reason, that the people of the prince who came after Messiah was cut off, and did destroy the city and sanctuary, were the Romans.

It is a great marvel, truly, that such a man as Mr. Shimeall should not see that, if he admitted such a connection to exist between the two chapters, he must apply the desolator of the 9th chapter as he does the 8th. Mr. Smith saw this, and avoided the dilemma by separating the two chapters. This ebullition soon passed away without putting down the doctrine.

About the time of the appearance of those lectures in the *Boston Times*, a copy of the work was put into the hands of the present writer, with a request that he should read it, and give his opinion of its merits. The idea of an attempt to discover the time of Christ's second advent, was to him so strange, that he could scarcely make up his mind to give the book a perusal. No doubt came into his mind but what he could entirely overthrow the whole system in five minutes. For, thought he, according to Paul, [2 Thess. ii.] the falling away must first come, and the Man of Sin be revealed; which the great body

of commentators understood to be the Papal system. But, according to Daniel and John, that power is to continue for 1260 days, or years; and the date assumed by the most learned writers of the age, for the commencement of the period, was 606, and consequently it would not end until 1866. This was a decisive argument. However, to gratify a friend, and from a curiosity to know what arguments could be adduced in support of so novel a doctrine, the book was read. There was no difficulty in adopting most of the sentiments advanced in the first lecture. Prejudice began to give way, and the idea of the glorious reign of Christ on the earth renewed, was most delightful. From that, the 1260 days came up, and the evidence presented, by which it was clearly shown that those days terminated in 1798, having begun in 538. The great argument against the coming of the Lord, which had appeared so strong and invulnerable, soon vanished; and a new face shone forth from Paul's argument. The substance of it was, the predicted period having gone by, and the Papacy having been consumed away by the spirit of the Lord's mouth, he is next to be destroyed by the brightness of Christ's coming. Then there can be no Millennium until Christ comes—for the reign of the Man of Sin, and a glorious Millennium cannot co-exist. Thus the old-fabled Millennium was lost.

Before concluding the book, I became fully satisfied that the arguments were so clear, so simple, and withal so scriptural, that it was impossible to disprove the position which Mr. Miller had endeavored to establish.

The question of duty then presented itself thus: "If this doctrine is true, ought you not, as a minister of the gospel, to understand and proclaim it?" Yes, certainly, I had. "Then why not do so?" Why, if it should, after all, prove false, where will my reputation be? And, besides, if it is not true, it will bring the Bible into disrepute, after the time has gone by. But there is another view to be taken of this subject. How shall we know whether it is true or false? Can it be known except by the testimony of the Scriptures? What do they teach? This is the true question. If it is true that the Lord is coming so soon, the world should know it: if it is not true, it should be discussed, and the error exposed. I believe the Bible teaches the doctrine; and while I believe thus, it is my duty to make it known to the extent of my power. It is a scriptural subject, and one full of interest; and the discussion of it cannot do harm. These prophecies and periods are in the Bible, and mean something—if they do not mean this, what do they mean? Thus I reasoned, until the Lord, in a night dream, showed me my own vileness, and made me willing to bear reproach for Christ, when I resolved, at any cost, to present the truth on this subject.

As soon as this decision was formed, I began immediately to write and publish a series of letters, embodying a synopsis of Mr. Miller's views which was published in Lowell, Mass., in a 12mo. pamphlet of 48 pages, entitled "THE MIDNIGHT CRY, or a Review of Mr. Miller's Lectures, on the second coming of Christ, about A. D. 1843." This pamphlet was circulated to some considerable extent, through New England, and awakened a permanent interest in many minds. Many of whom are now our strongest friends. This effort, although weak in itself, was owned of the Lord, and made the instrument of saving souls. In addition to this pamphlet, I began also to preach the doctrine wherever I went. This was at a time when there was not another minister known in New England, who advocated the views, except Bro. Charles Fitch, pastor of the Marlboro' Church Chapel, Boston. He also had obtained the loan of a book, and became impressed with the truth of the arguments. He prepared two sermons on the subject, giving an outline of the arguments, and preached them to his congregation. This produced, as might be expected, quite a sensation in the community. The church were offended, and his ministerial brethren treated the whole thing with so much contempt and ridicule, that he lost his confidence in the system, and relapsed again into his former views of a millennium before Christ's coming.

Thus I was still alone, as an advocate of the doctrine. But nothing daunted by the report that Mr.

Fitch had given it up, I commenced, in April, the preparation of another work; at the same time continuing to lecture wherever the way opened. In that second work, I gave my own, rather than the views of Mr. Miller, as in the first pamphlet. The second book was a volume of 204 pages, entitled, "*The Probability of the Second Coming of Christ about A. D. 1843,*" &c. This was given to the public in June, 1838. In the preface to the work, the author thus expresses himself; and at this juncture it may not be amiss to transcribe the sentiment:

"All pretensions to a spirit of prophecy, or to infallibility of the interpretation of prophecy are utterly disclaimed. It has often been asked, If the event does not come out as you believe, what will you think? Will it not destroy your confidence in the Bible? To this it is replied, Not at all; the writer has, in the course of his research on this subject, seen so much which has been literally fulfilled as predicted, that although all he has written on the subject, should prove to have been founded in ignorance, he cannot doubt but that the prophecies have a meaning, and that they were written by direction and influence of the unerring Spirit of the Holy One, and will, in due time, be fulfilled. But at the same time, he must be permitted to express his firm conviction, that these calculations are founded in truth, and will stand the ordeal they must very soon pass—the unerring test of time."

Such were the writer's sentiments then, and such they still remain.

It was in this work the calculation on the fall of Ottoman supremacy on the 11th of August, 1840, was first given to the world. So, also, the argument on the 1260 days, showing how all the events which were to precede the time, times and a half, centered in 533, while the decree of Justinian was given in 533.

This work circulated through New England, and excited something of an interest. The subject rested here, with the exception of a few newspaper articles published in *Zion's Herald*, of Boston, and *Zion's Watchman*, of New York, until the Spring of 1839.

(To be Continued.)

SEND THE GOSPEL TO THE HEATHEN.

[THE wide departure that the popular christianity of the present day has made from the simplicity of primitive times, is worthy of the keenest rebuke. The pride, the popularity, the sumptuousness of the places of worship, the devotion to fashion, the costly dress, the courting the approbation of the world, present a sad contrast with the pure principles of the early church. The "questionable charity" also, of appropriating vast sums of money to send ministers to the far-distant heathen, to the neglect of fellow-men, suffering and ignorant, around our own door, is another cause of just reproach. It has been truly remarked that ministers and churches have a great regard for the heathen—"provided they are a great way off." But no amount of foreign contributions can excuse, or atone for, the sin of him who treats with neglect, or more frequently with proud contempt, the poor of his own neighborhood. Such examples are poor commentaries on the religion of Jesus.

These sins are handled with an unsparing hand in the following piece; but we do not wish to be understood as endorsing its style throughout, or all the sarcasm of its language.—Ed.]

"Send the Bible to the Heathen!"

THERE is an old adage; I have read it oft; and yet for the life of me, I cannot tell who was the author of it, or where it may be found. It is not in the Bible. I have searched the Bible carefully, very; and have no hesitation in saying that it is not Scripture. And yet, as the old lady remarked when she found that her darling proverb—"Let every tub stand on its own bottom"—was not a Scriptural saying, "it's as good as Scripture." And so of that old adage which has been read, spoken and heard so oft—It's as good as Scripture.

So it is. But how readeth it? Thus, "Chari-

ty should work at home before she works abroad!" It is not in the Bible, but it is true.

While searching in that book for this truthful adage, I found a good thing expressed there, carrying with it the same precious principle. There are many good things in that Bible; in that one which that lady holds so gracefully in her delicately gloved hand, while her eye is resting so thoughtfully upon the pearly teeth, the curly whiskers, the glossy hair, the fine eyes, and the easy gestures of the holy man of God—"the beautiful speaker."

There are many good things in that Bible, besides the golden clasp, the gilding, the pieces of satin ribbons between the leaves, and a lock of "dear Mr. Mellen's" hair laid in carefully; it may be to mark the place where the good Samaritan stopped a moment by the way-side to offer up a prayer for the stranger, wounded and half dead. And where should a lock of the minister's hair be but there, where we are told how the priest poured oil and wine into the stranger's wounds, set him upon his own beast, and carried him to the house of the Levite, the Levite rewarding him for the act, by giving him two pence for his disinterested benevolence, promising him more on his return from Jericho. Where should a lock of "dear Mr. Mellen's" hair be? It should not be anywhere else.

The good thing which I have found in that Bible readeth on this wise, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel!" This is true and genuine Scripture. No one can doubt its truth, or mistake the nature of the principle upon which it rests, or the end which the inspired penman had in view. And upon this principle mankind must act, relative to the physical, moral, and intellectual improvement of the world.

The first duty incumbent upon an individual, is to provide for his own household. He is to have in view their welfare as physical, as moral, and as intellectual beings. And for a neglect in the discharge of this duty, he will bring down a tremendous judgment upon his own head. The next duty in order is, to look after the welfare and enjoyment of those of his own neighborhood; the next to labor for the improvement of those of his town, then those of the county, the state, the nation, and lastly those of other nations.

Such should be the aim of every well-disposed man. And it is certainly questionable charity, that visits a neighbor, while a member of his own house is more needful of his attention than the neighbor visited; questionable charity, to throw gifts into other towns when his native place is suffering for want of those gifts; and surely questionable charity to bestow upon foreign countries that which might serve to render his own prosperous and happy.

But how is it with those who are so zealously engaged in the cause of "Foreign Missions?" Do they look at their own household first? That they do, is not a matter of question. This done, they begin at the other end: they visit nations afar over the great waters, to plant there the standard of Christianity, and to establish the creed of the Church; encompassing sea and land to make proselytes like some of olden time.

"The poor heathen! Oh! The poor heathen!" saith the preacher, as he stands within the cushioned and ornamented desk, at a salary of three thousand dollars a year. "The poor heathen!" And he stretches forth, so gracefully, those snowy white hands; reaches them out so imploringly toward his curled, whiskered, dandied, proud, haughty, and aristocratic congregation; the members of which have spent the past week in shaving, cheating, swindling, and robbing their fellow-creatures—suffering orphan, and mourning widow, not being exempt from the ravages of their gold-clutching claws.

Now hark! How eloquently the "beautiful speaker," "dear Mr. Mellen," pleads in behalf of the poor and benighted heathen. How he supplicates, prays, begs, and urges them to come up and impart of the abundance that the Lord has given them. The Lord has the credit of goods sold at

an enormous profit! swindling bargains! and usury taken from those in distress! "Dear Mr. Mellen" said that the Lord had done it, and could "dear Mr. Mellen" be mistaken?

But that was an eloquent appeal though! It was. And it has told upon the members of that congregation! It has. See the stewards start on their mission of love up and down the carpeted aisles, into the cushioned pews, and back; collecting for the Lord. See how gracefully the preacher accounts it; enough to save three or four precious souls. The Lord could not save them without these few pieces of silver. *He could not.*

What a blessed congregation! Doing so much for the Lord! Sending out missionaries to the poor heathen; sending them out, with the creed on the one hand, and the miseries of an endless hell on the other. To save souls from the burning wrath of God, who "is good unto all, and whose tender mercies are over all his works"—except the poor heathen.

Blessed congregation! And this temple of worship! Look upon the marble pillars, sculptured by an experienced architect; upon those curiously wrought and colored windows, so beautiful in the light of the superb chandelier; upon the lofty spire towering up amid the surrounding darkness, as though pointing the soul to its heavenly home beyond those bright stars afar up in the heavens!

Come, go in, do not be afraid! None but meek and pious Christians are here. If Jesus comes he will have no crown of thorns here; no cross: no nails; no spear; no sponge saturated with vinegar; no, none of these, and here he can have "where to lay his head;" right here on this richly embroidered cushion—it may be like the one upon which he rested in that hall on that fearful night, after Judas had received the thirty pieces of silver to put in the "Lord's Treasury." Right here he can lay his head, while Mrs. Rollins will come and anoint his head, and wash his feet; and wipe them too; not with her hair, it would spoil those beautiful curls, but perhaps with that hundred dollar shawl. What would she not do for Jesus? and "dear Mr. Mellen?"

But hark! the organ is pealing—the Saviour and the little band of followers had no organ in that chamber—that night when he went out into the garden of Gethsemane; "they sung a hymn and went out;" it came from the heart, but the heart hath little music for the human ear. But hark! the organ is pealing; its rich tones go swelling and rolling through the broad expanse of the archway up yonder; now echoing back again, as if going and returning on missions of love 'twixt earth and heaven.

But what buildings are here; such grandeur! saw you not the like before?—Jesus preached in a small ship, thrust out a little from the land!

This building reared in all the grandeur of studied architecture; all is well; furnished in the most costly style; the pews all sold to purse-proud aristocrats, and then—dedicated to God!

The well-fed priest will work, work, work; run, run, run; beg, beg, beg; hither and yon, to and fro; all for the wherewith to send out the clan to encompass sea and land to make proselytes, and within a stone's cast of the parsonage are orphans crying for bread—widows suffering, sorrowing, dying, with want—and wretches bearing the human form, without any knowledge of God, heaven, Christ, revelation, or religion!

These are startling truths! They are truths, nevertheless! Men may talk of the idea of the age, the mission of man, and of this, and that, and the other; but sir, behind this curtain so beautifully painted and so gracefully holden up to view; behind this is a shocking picture; behind this are want, woe, misery, and hundreds of kindred evils, preying upon human souls; and ere long, if the Christian church does not lend its power for the eradication of these evils, they will cry to heaven and bring down the vengeance of the Almighty, rend society in twain, and give reign to a ruin more terrible than has ever swept a professed Christian land.

"Send the Gospel to the Heathen?"

Not if we are to do it at the sacrifice of our own

kindred. "Physician, heal thyself." "If any provide not for his own, and especially for the members of his own household, he hath denied the faith, and is worse than an infidel." Let us alleviate the woes of suffering humanity around us; let us see to it that the widow and orphan are blessed; let us Christianize the purgatorial dens in our cities and larger towns; let us dispense with a little of the professional of religion, and have more of the actual, and then—

"Send the Gospel to the Heathen."

[Christian Ambassador.]

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, APR. 24, 1856.

THE SEAL OF THE LIVING GOD.

"AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." Rev. vii, 1-3.

We hope not to be thought fanciful in our interpretations of Scripture while we offer a few brief thoughts concerning the seal brought to view in the above scripture. Our inquiry is, What is the seal? To ascertain this we first inquire, What angel is that which ascends out of the east, and what is the chronology of his work? To learn this chronology we make another inquiry; namely, what are the events which immediately follow the work of the angel? for if the angels to whom it is given to hurt the earth, &c., are enjoined not to accomplish their purpose, till the servants of God are sealed in their foreheads, it is clearly enough implied that when the time of sealing is past, the four angels will immediately proceed with their duty, and the earth, the sea and the trees, will be hurt. The next event brought to view in chap. vii, is the great multitude which no man could number, singing the song of deliverance; from which we may infer that the sealing is the last work to be accomplished for the living saints previous to their redemption.

In chap. xv, 1, we read of seven angels having the seven last plagues, in which is filled up the wrath of God. In chap. xvi, where the pouring out of these plagues is recorded, we learn that the first is poured out upon the earth; the earth is hurt: the second is poured out upon the sea; the sea is hurt: the third is poured out upon the rivers and fountains of waters, and the fourth is poured out upon the sun, and power is given him to scorch men with fire. The whole vegetable world must of course terribly feel the effects of this: the trees will be hurt.

We conclude therefore that the hurting of the earth, &c., mentioned in Rev. vii, is embraced in the seven last plagues, of chap. xvi, which, taking them to be literal, will of course be the last manifestation of God's judgments upon this world before its close.

The unmixed wrath of the last plagues, is also brought to view in chap. xiv, 10, in events which begin to be fulfilled immediately after the message of the Third Angel—the third of the series brought to view in that chapter. From these grounds we come to another conclusion; namely, that, since the events which follow the Third Angel's work of Rev. xiv, and those which follow the angel of chap. vii, are identical, the angels are also identical. This is further apparent from the fact that the work attributed to the angel in both places, is to prepare the saints for the events which follow; viz., the time of trouble and the seven last plagues; and if they are not identical, we have two distinct angels, each performing a distinct work for the servants of God, each of which,

independent of the other, is sufficient to secure them an entrance into the kingdom of God; which is inconsistent.

We find then that the angel of Rev. vii, 2, is the same as the Third Angel of chap. xiv; and that the third angel is now fulfilling his mission admits of the clearest proof; though it is not our province to present that proof in this article.

Having now located this work in our own day, as something fulfilling before our own eyes, we come directly to the inquiry, What is the seal which characterizes the mission of the angel? A seal is defined to be, the instrument of sealing, which "is used by individuals, corporate bodies and states, for making impressions upon wax, upon instruments of writing, as an evidence of their authenticity." Second, the wax, or other substance which may receive the impression. The original word in Rev. vii, 2, is defined thus: "A seal, i. e., a signet ring; a mark, stamp, badge; a token, a pledge. The same word is used in Rom. iv, 11, which we shall notice again. Among the significations of the verb are the following: "To secure to any one, to make sure;" [Rom. xv, 28;] "to set a seal or mark upon anything in token of its being genuine and approved; to attest, to confirm, to establish." John iii, 33; vi, 27, compared with v, 36; 2 Cor. i, 22; Eph. i, 13; iv, 30.

It is evident that the seal of any person in authority is what makes valid, or authentic, whatever laws or decrees he may promulgate. The Scriptures present several instances of this: 1 Kings xxi, 8, where Jezebel "wrote letters in Ahab's name and sealed them with his seal." Esth. iii, 12. "In the name of king Ahasuerus was it written, and sealed with the king's ring." Also chap. viii, 8. Dan. vi, 17. And any document from any earthly monarch to be valid, must possess his name and title of royalty, by which his subjects will know who it is that demands obedience, and by what right he demands it.

This reasoning we may apply to the law of God. God has given a law to men: in order for it to be valid it must declare who he is, contain his title of royalty, the extent of his dominion, and his right to reign; and whatever portion of the law does this, by a just and appropriate figure may be called "his seal," "the seal of the law." If any one can point to anything which may be called the seal of God, independent of his law, we would be happy to see it presented.

This leads us to an examination of the ten commandments. Do we find the true God pointed out in those commandments? We do; but it is in the fourth only. The word, God, occurs in the first three, but there is nothing to show who he is. We come to the fourth, and find that we are reading the requirements of Him who made heaven and earth, and all things therein. We realize at once that the Maker of heaven and earth, is the Supreme Ruler over all his works; that the extent of his dominion is the extent of his creation; and that he has a right to demand obedience from all his creatures. We see the heavens and earth spread out before us; we know that they have been created; to the being who made all these, we can intelligently direct our worship. This commandment brings to view his title of royalty, the extent of his dominion, and his right to reign. Strike out the fourth commandment from the catalogue, and with the remainder of that law in my hand, I can bow down and worship a wooden idol of my own carving, and no man, however enlightened or christian, can condemn me by it for so-doing. But does it not read, "Thou shalt have no other gods before me?" "thou shalt not make unto thee any graven image?" "thou shalt not take the name of the Lord thy God in vain?" Very well, I can reply, This object which I am worshipping is my God, and these are his requirements.

Confirmatory of this position is the significant fact that whenever the sacred writers would point out the true God in distinction from false gods of every description, an appeal is made to the fourth command-

ment. See 2 Kings xix, 15; 2 Chron. ii, 12; Neh. ix, 6; Ps. cxv, 15; cxxi, 2; cxxiv, 8; cxxxiv, 3; cxlvi, 6; Isa. xxxvii, 16; xlii, 5; xlv, 24; xlv, 12; Job ix, 8; Isa. li, 13; Jer. x, 10-12, which we present in full. "But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. See also Ps. xcvi, 5; Jer. xxxii, 17; li, 15; Acts iv, 24; xiv, 15; xvii, 23, &c., &c.

We will submit this part of the argument with the following questions: 1. When we speak of the seal of any one in authority, do we not always understand by it, that which gives authenticity to his enactments? 2. Can we speak of the seal of God in any other sense? 3. Is there anything which points out the true God, except the fourth commandment, and expressions derived therefrom? 4. Is it not then, in this sense, his signature and seal?

But the Scriptures bear direct testimony on this point. The Sabbath is emphatically called a sign between God and his people. Ex. xxxi, 13. "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord, that doth sanctify you." Eze. xx, 12, 20. Here the very object of their keeping the fourth commandment, and observing the Sabbath, is declared to be, that they might know that he was the Lord. But does the word sign here have the same signification as seal? That it does is proved by the following quotations. Gen. xvii, 11. Circumcision "shall be a token of the covenant between me and you." (Abraham.) Rom. iv, 11. "And he (Abraham) received the sign of circumcision, the seal of the righteousness of the faith," &c. By these quotations we see that the words, token, sign and seal, are all applied to the same thing. The word rendered seal in Rom. iv, 11, as we have before noticed, is the same as in Rev. vii, 2.

(To be Continued.)

THE RISE AND PROGRESS OF ADVENTISM.

"CALL to remembrance the former days" is the injunction of the Apostle; and from the position we now occupy in the fulfillment of prophecy, it is both proper and profitable to review the past, as well as to examine our position in reference to the present and the future. We commence in this number an article on the Rise and Progress of Adventism, by J. Litch, published in the *Advent Shield*, May, 1844. We trust it will be acceptable to all our readers.

First, to those who had no experience in the past Advent movement, under the First and Second Angel's Messages, but who have been brought to a knowledge of the truth under the Third, and have come therefore to consider the former ones of God, it will be interesting to learn the particulars of their rise and progress.

Second, all those who were engaged in the first two messages of the Advent movement will be interested in calling to remembrance the former days.

We give the article as it was then written. Further light has led us to different views in some particulars; for instance, the writer says, "And now on this the 24th day of April, 1844, when all the prophetic periods . . . have gone by, as far as we are able to calculate them," &c. But the best of evidence has since been produced that those periods did extend to and end in the Autumn of 1844.

Whoever believes that the past movement was in fulfillment of prophecy, and that then the first two messages of Rev. xiv, had their accomplishment, must of necessity admit that the time has come for the third, or that God has withdrawn his hand from the accomplishment of his purposes. The position which we now occupy is the only legitimate one, from the light of past experience, and of Scripture.

GOD IS.

Says the apostle Paul, "He that cometh to God must believe that he is." Heb. xi, 6. And again that his son is "the express image of his person." Chap. i, 3. The Son of God, who declared that his testimony was true, said to the Jews, "And the Father himself which hath sent me hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." John v, 37. According to the commonly received views of the existence of God, the words of Paul above quoted are mysterious, and those of the Saviour meaningless.

In a number of the *Oberlin Evangelist*, some time since I found the expression, "The tug of modern infidelity manifestly is to get rid of a personal Bible God." And, judging from their sermons and writings, it has been the tug of modern orthodoxy also. The current view of the existence of God, as maintained in the churches, is a mixture of Pantheism and Atheism. I once heard a minister of the same school to which the *Evangelist* belongs, preach from the text, "Blessed are the pure in heart for they shall see God." According to him, while the impure in heart see nothing but evil in all the works of creation, the pure in heart see God, in the present, in everything; in the opening flower and springing grass; in the sunshine and the shade; in the still flowing river and roaring cataract; in the creation above and beneath, &c., and a member of the same church endeavored to fasten conclusions the most ridiculous on the belief of the personal being of God. If the *Evangelist* can do anything to correct this species of infidelity amongst its friends and readers, I for one shall truly rejoice.

While very many of the members of the orthodox churches deny the personality of the Supreme Being, but few of them, comparatively, have adopted any definite view in its stead: and if their real belief (where they have any at all) was written out, it would take a skillful "doctor of divinity" to determine whether their creeds savored most strongly of Atheism, Pantheism, Deism, or Christianity. To me it seems absurd to teach that the Supreme Ruler of the universe is an *impersonal God of three persons!*

The vague and indefinite ideas extant of the existence of God, are not drawn from the Scriptures, even by inference, but are made necessary by the adoption of other views, especially of the natural immortality of the soul. This was never so plainly manifested to my mind as in an article on "Spirits and Immortality," in the *N. Y. Tribune*. The writer first attempts to prove the fact of future existence, or, the immortality of the soul, (for the idea of future life through "Jesus and the resurrection" seems never to enter the minds of Spiritualists,) from "the simple love of life," or "the agreeable character of the fact." He then takes it up in another view and draws a conclusion as follows: "The sheer metaphysical blasphemy involved in the thought [of annihilation] is so obvious to the least reflection, that no inquiring mind can fail to be arrested by it. For he who supposes himself annihilated, or reduced to nothing, is obliged, unless he confess himself the dupe of mere words, to say what nothing is. *Things*, to his conception, are determined by their sensible qualities, such as weight, color, sound, smell, or taste. *No-thing*, accordingly, is *without* these sensible qualities. In order, therefore, to my being reduced to nothing—to my being extinguished or annihilated—it is necessary that I lose my sensible qualities, all those things which make me now appreciable to your senses, namely, weight, color, sound, smell or taste. But in losing my sensible qualities—or in becoming inappreciable to your senses—I do not cease to be. My sensible qualities do not give me *being*, or absolute existence. They simply give me relative existence, or an existence appreciable to a finite intelligence. God, or the infinite, gives me *being*; nature, or my finite embodiment, simply makes that being manifest. If, therefore, you deprive me of my sensible or finite qualities, you simply leave me my infinitude, or God. You identify me with God. Nothing, consequently, is infinite, is God. To be nothing is to be God. Accordingly, he who looks forward to annihilation,

implicitly defies himself, practically declares himself on the high road to become God."

This is the climax of modern Spiritualism. "To be nothing is to be God." And these conclusions cannot be fastened upon those who believe in a future life by a resurrection only, as they are based on propositions which we promptly deny. The doctrine of the "infinitude or God," in man belongs to Satan and Spiritualists. We are often told that the influence of the spirits is to ennoble man and draw him towards God; but "he that cometh to God must believe that he is." But "nothing is infinite, is God." The definition of nothing is, "not any thing, non-entity," and the signification of non-entity is non-existence. Therefore, according to the metaphysical reasoning of this writer, God is non-entity, or non-existence. Is it any wonder that infidelity abounds where such metaphysical nonsense is looked upon with complacency, and the masses of church members reject the plain teachings of the word of God, and resort to vain philosophy, and "science falsely so called?"

"There is one God, and one Mediator between God and man, the man Christ Jesus," but Spiritualists, having disposed of the existence of God, naturally enough deny the Mediator. Peter proclaimed salvation in the name of Jesus of Nazareth, who was crucified, raised from the dead, and exalted to the right hand of God, to grant repentance and remission of sins, neither is there salvation in any other. But in the salvation taught by Spiritualists, the Son of God who was born in Bethlehem is by no means necessary. In a work on "Spiritual Science," by Rev. K. P. Wilson, I find the following view of a Redeemer, or rather Redeemers, for they are legion, according to his theory. "Although, as a believer in true spiritual philosophy, we cannot receive the orthodox views of salvation, yet we recognize the birth of a Saviour and Redeemer into the universal hearts of humanity, wherein truly the deity is incarnate, dwelling in the interior of man's spirit. We believe that each soul of man is born with his or her Saviour within them, for as man is an embodiment of the universe in epitome, he contains in his central nature an incarnation of Deity. The germ of immortal unfoldings resides within the spirit of it, which needs only appropriate conditions to call forth the expanding and elevating powers of the soul."

This is quite in keeping with the other extract; an incarnation of deity in the birth of every human soul! every one having a Redeemer in his or her "central nature." Spiritualists ought to be content with such "unfoldings," as it would seem that all further efforts would be like an endeavor to make nonsense more emphatic.

J. H. W.

TRANSLATION OF ELIJAH TYPICAL.

ADVENT believers are generally agreed in referring to the translation of Enoch and Elijah, as being examples of the translation of those who are alive and remain to the coming of the Lord, of whom the Apostle speaks when he says, We shall not all sleep. This being the right understanding of the subject, we may learn something of the destiny of these, from what is left on record concerning those. And since some are of the opinion that those who expect to go to heaven, the habitation of the Father, when changed to immortality, are indulging a false hope, the inquiry naturally arises, Were Enoch and Elijah really "removed" as the word *translated* denotes? and if so, to what place?

Paul says that Enoch "was not found, because God had translated him." He was no longer on earth. Where did he go? "God took him," says Moses. Of Elijah it is recorded, And it came to pass when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went, &c. We may justly conclude then, that God took these men to himself.

But the sons of the prophets at Jericho were skeptical. They proposed to Elisha to send fifty men to seek for Elijah. They said, Peradventure the Spirit of the Lord hath taken him up, and cast him upon

some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. And when they came to him again, he said unto them, Did I not say unto you, Go not?

It is reasonable then to believe, that when the saints are caught up to meet the Lord in the air, at his coming, they will not be cast upon some mountain, or into some valley of this sin-cursed earth. That they will go to dwell with Enoch and Elijah till the period of the resurrection and destruction of the wicked arrives, when the earth will be renewed, and a dwelling thus prepared for immortal beings, where there is "no more curse."

Enoch and Elijah are not dead, but they have been absent from the earth for thousands of years. During this time, they have doubtless received a portion of the reward of their faith and obedience, for their walk with God was the cause of their being taken away. But when the purchased possession is redeemed from the curse, [Eph. i, 14.] they will have an inheritance in it; for "The righteous shall inherit the land, and dwell therein forever." R. F. C.

REWARD IN HEAVEN.

WHEN a popular error is discovered, it is generally the case, that some, in their zeal to oppose it, will go beyond the truth, and take an extreme position equally erroneous. An example of this may be seen in the immortality question. It has been clearly proved from the Bible, that man has no inherent immortality, and that the punishment of the wicked will be the second death. But some are not contented to let the matter rest here. In their zeal to oppose the horrible doctrine of endless torments in the flames of hell, and to vindicate the merciful character of God, they have taken the ground that, since death is the penalty of sin, when the wicked are once dead they will have no resurrection. Thus denying the plain Bible doctrine of the second life and the second death.

The tendency of the human mind thus to settle upon extremes, has discovered itself in relation to the subject of the reward of the righteous. The inheritance of the saints is the renovated earth. The kingdom and the dominion *under* the whole heaven is promised to them, for an everlasting possession; and the idea of going to heaven at death, is proved from the Scriptures to be utterly fallacious. This light having been seen, some have been ready to assert most positively, that the saints have no promise of going to heaven, even after the resurrection, nor of any part of their reward away from the earth.

But our blessed Saviour has promised his persecuted followers a reward in heaven. Rejoice, said he, and be exceeding glad; for great is your reward in heaven. Matt. v, 12. What does he mean by heaven? The place where the Father dwells. For, in verse 16, he adds, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. And when he was about to leave his disciples in the world, and go to the Father, he said to Peter, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Jno. xiii, 36. And is Peter the only one that can claim this promise? By no means. He has a word of comfort for all his sorrowing disciples. Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are MANY mansions; if it were not so, I would have told you. I go to prepare a place for you, I will come again, and receive you unto myself; (Campbell—take you with me;) that where I am, there ye may be also.

There are many other scriptures which corroborate the testimony of these, but sufficient have been quoted to prove that the saints have the promise of going to heaven, where they will receive a great reward.

R. F. C.

Meetings in Wataon, Mich.

Our lectures in this place commenced Fourth-day evening, March 26th, and continued over First-day. In consequence of the repeated warnings they had received during the past Winter, against us, we found much prejudice existing in the minds of the people. At the close of the first meeting one man objected to having any more such lectures in the house; but the majority were in favor. The interest increased each evening, until there was a general investigation.

Prejudice gave away, and there was perfect freedom in speaking the word; for the testimony was received. The very man that wanted the house closed, became interested, and at the close of the last discourse spoke in favor of the Sabbath. Several supplied themselves with books, and two subscribed for the *Review*. Two have decided to observe the Lord's Sabbath, and others are investigating. Many seemed anxious to hear more, but being in the timbered land, it was thought best to postpone the lectures until the roads were settled.

On hearing from the different places where I have been laboring during the past Winter, I learn that the investigation is still going on, and that several more have decided in favor of the truth. The calls for lectures are fast multiplying in every direction. O for the time when the *Lord of the harvest*, shall send forth many laborers—faithful watchmen—so that all that have ears to hear may know what is coming, and prepare. Amen!

M. E. CORNELL.

Allegan, April 4th.

How Shall we Grow in Grace.

That God has set his hand the second time to gather the remnant of his people, there is no doubt; and while there is one here and another there, a little handful here and a little handful there, and each lone pilgrim or company of pilgrims feels something like Elijah anciently, when he exclaimed, "The children of Israel have forsaken thy covenant, thrown down thine altars, slain thy prophets, and I even I only am left, and they seek my life to take it away;" [1 Kings, xix, 10;] we need some way of communication by the which we can ascertain the fact, that there are many thousands that have not bowed the knee to Baal, nor do they pay any regard to his statutes or his laws. Hence the *Review* is just the paper that we need; and not only for this, but for the doctrinal points also, which it contains.

Amid the perils of these last days, when every wind of doctrine, seemingly that the Devil can invent, is abroad to draw the minds of God's dear children from the present truth, we need some paper that will teach the simple, guide the erring, bring back the wandering and lead them on in the path of life by advocating plain Bible truth.

And while the paper may be good, and come laden with rich truths, that alone is not sufficient to give the loud cry to the Third Angel's Message. That alone is not sufficient to prepare a people to stand in the battle of the great day. But if we would see the cause of God move forward, each and every one must stand in their lot and place. There must be an individual growth in grace. Says the apostle, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii, 18. And in order for us to grow in grace we must have,

1. *Secret Prayer*. Says our Saviour, "But thou when thou prayest enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly. Mat. vi, 6.

There is a duty here that is to be performed by every disciple of Christ; viz., to pray in secret. Then here is a blessed promise to which Christ has pledged his word; namely, that "thy Father shall reward thee openly." Now if we neglect this duty can we grow in grace? I answer we cannot.

2. "In everything by prayer and supplication with thanksgiving let your request be made known unto God." Phil. iv, 6. "Pray without ceasing, and in

every thing give thanks, for this is the will of God concerning you." Thess. v, 17, 18.

Here too is a duty enjoined upon every saint. "Pray without ceasing." We must keep our minds calmly staid on heavenly and divine things. But says one, my mind is so accustomed to wander on the grovelling things of earth! it clings here; and how can I keep it on heavenly things? I answer

(1.) Keep the fear of God before your eyes. Heb. xii, 28, 29.

(2.) "Commit thy works unto the Lord, and thy thoughts shall be established." Prov. xvi, 3.

If it be asked how shall I commit my works unto the Lord? I answer, "whether we eat or drink or whatsoever we do, do it all to the glory of God. 1 Cor. x, 31. Eye God's glory in every thing that you do. Keep your eye single to the glory of God, and your whole body will be full of light. Matt. vi, 22.

3. Another duty that devolves upon us is to "acknowledge God in all our ways," and if we do so we have the promise that "he will direct our paths." Prov. iii, 6.

Now brethren, while we see how that God's word requires us to live soberly, righteously and godly in this present world, how can we live so far beneath our privilege! Shall we grow in grace while we thus live? By no means: we shall backslide step by step.

When we see how God's word requires us to live, a doer of the word and not a hearer only, we find that we are like a man that beholdeth his natural face in a glass. James i, 22—24.

Dear brethren if I could portray before your minds the scenes that are just before us, and could cause you to fully realize the age in which we live, and the responsibility that rests upon us to walk before this wicked and adulterous generation as becometh those who profess to have the last message of mercy, and soon expecting that he that is holy will remain so, and he that is filthy will so remain, it seems to me that you would arouse to a greater degree of activity.

Dear brethren, be not deceived, God is not mocked; for what a man soweth that shall he also reap: for he that soweth to the flesh (seeks to gratify the lusts of the flesh, worldly comfort,) shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. vi, 7, 8. May the Lord help us to sow to the Spirit and so live that when he who is our life shall appear we may appear with him in glory.

Come brethren let us take hold of the work anew. Let us take hold of it in earnest. Let us cast off all the unfruitful works of darkness, frequently visit our closets, and let all that we do tell that we are on the Lord's side. And above all things else let us have faith in God. Let us not dishonor God by not believing whatever he has said; for all his promises are yea and amen in Christ Jesus to the glory of God. That the church may rise continually, go on from step to step, from victory to victory until she stands out in all the sun-light of the gospel is the prayer of your brother in tribulation.

STEPHEN N. HASKELL.

Worcester Co., Mass.

Sabbath Tracts for the Germans.

Bro. SMITH:—It has been resting on my mind for some time, that I should get a Sabbath Tract or two, translated into the German language, for distribution among the German portion of this State, of whom there is a considerable number who cannot read English. I have already spoken to the Lutheran minister of our village, (Fremont,) who says he could do it; but he says there is one particular thing in the way; and that is, if he should, he would be instrumental in causing a great deal of confusion among the German people; and he thought there was enough of that already. I said to him, that there would be greater confusion soon, at any rate; he said, if there was, it would be punishable on the part of those who caused it. Such expressions as these, from such men,

on religious subjects, especially the Sabbath, are to me ominous.

But to return to the subject. I wish you would lay this matter before the brethren and sisters in the Battle Creek church, and learn their mind. If they think favorably of it, I would make an effort to get a translation of some of our works, such as would be thought best.

JESSE DORCAS.

Fremont, Ohio.

REMARKS.—We take the liberty to lay this matter, not before one church only, but before all the churches: that we may learn the minds of the brethren generally, and that those who would esteem it a privilege and pleasure to contribute towards such an object, should it be undertaken, can have the opportunity. No one can for a moment doubt that the object above set forth is very desirable, and the need of something of the kind has often been mentioned. The 11th verse of Rev. x, which all believers in the Third Angel's Message consider as applying to us, reads: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Is it not high time we were about this work? As far as we have presented this subject to individuals, it meets a ready approval; we trust it will also, if carried out, have the approval and co-operation of the whole Church. It can but be the desire of all lovers of truth, that truth may be advanced in every possible way; and our prayer is, that the Lord will guide his people in all their efforts, and bless all the means that may be used to that end.—Ed.

OBITUARY.

FELL asleep, March 13th, 1856, my Mother, Friendly Orcutt, after a long and protracted sickness of about two years and a half, aged 57 years. Her pain was severe much of the time, as she was afflicted with two cancers. She fell asleep with a bright prospect of having a part in the first resurrection. We mourn not as those that have no hope. Those that sleep in Jesus, God has promised to bring with him. The Lord help us to be prepared for his appearing. JOSIAH HART.

Bro. Ancel Dunbar, of Grantham, N. H., fell asleep in Jesus, March 11th, 1856, in the 81st year of his age, of the dry mortification in the foot. He had kept the Bible Sabbath four years and six months; and when about to die, he said, "I shall sleep but a little while, before Jesus will come." His last sickness, which was very painful, was marked with entire resignation to the will of God. The faith and hope of the gospel sustained him in the last trying moments of life, and he peacefully fell asleep in Jesus, a pleasant smile still lingering upon his countenance. He gave a solemn warning to his two sons, that were with him, to remember their Creator in the days of their youth. He has left a beloved and kind wife to mourn his loss, but not without hope.

JOHN L. PALFREY.

Grantham, N. H.

COMMUNICATIONS.

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

From Bro. Bragg.

We are thankful that there is one paper devoted to the spread of the great and solemn truths of the Third Angel's Message. We were not a little comforted in reading the piece from Bro. R. F. Cottrell in No. 22, Vol VII, and think it should be re-published.

We have of late received additional light upon the nature and time of the fifth everlasting kingdom, and believe this investigation will result in good. It will make the truth clearer to the honest seeker, and discover the unbelief of those who are not with the people of God.

There are specimens upon record, of the same blindness that exists at the present time. Jesus told the Jews, if they died in their sins, "Whither I go ye cannot come." They asked, Will he kill himself?

John viii, 21, 22. They professed great faith in the promises made to Abraham, but in their blindness they failed to understand them, and thought it impossible for Christ to leave the earth, as did a professed teacher of the Third Angel's Message, who said that the saints would never leave the earth, and asked, "How could they?" I answer, Caught up, as was Jesus, to meet the Lord in the air, to receive the inheritance reserved in heaven. 1 Thess. iv, 17; 1 Pet. i, 4.

This reminds me of the unbelief manifested by fifty sons of the prophets after Elijah was translated. They went in search of him, fearing that the Spirit of the Lord had taken him up and cast him upon some mountain.

The voice of the good Shepherd will gather his flock, and not one kernel of wheat will be lost, and it will be accomplished in the time Jesus has allotted, during his priestly office in the heavenly Sanctuary, without the unnecessary appendage of the "Age to Come." Matt. xiii, 39. "The harvest is the end of the world."

When the announcement is made, He that is unjust, let him be unjust still, he which is filthy, let him be filthy still, and Jesus comes out and confers the everlasting blessing upon his people, all will have been accomplished for a guilty world that could be. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii, 43.

I am glad there is truth for us to anchor upon which strengthens, encourages and imparts comfort to the remnant. My desire is to receive the whole truth and live it out, and triumph with it; for it will prevail and bear away a glorious victory.

Soon after we arrived at this place we were cheered and encouraged by a visit from Bro. Bates, who spoke to the people here. I believe his labor was not in vain. He also spent two Sabbaths with the brethren at Aztalan. They were revived and strengthened under his labors.

The little church there feel more the force of the Third Angel's Message, and the need of preparing for the events just before us. They have again commenced meetings on the Sabbath and every Wednesday evening, which are more interesting and profitable since our brother's labors.

Yours in hope of being received when Jesus returns from the wedding, and sit down with the redeemed at the marriage supper of the Lamb.

S. A. BRAGG.

Lake Mills, Wis.

From H. Boyer.

BRO. SMITH:—I can say, though weakest of the weak, that I am strong in the Lord; that the Lord is very good to me in causing me to hear and believe the last saving truth; and I trust that it is deep in my heart, and that it will be a savor of life unto life. I love his children, and our hearts are made glad as we receive the *Review*, to hear from those of like precious, yes *precious*, faith. Let us hold fast the profession of our faith without wavering; for he is faithful that promised: above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked; to ask and receive that our joy may be full.

Our God is Israel's God; he is near at hand; his ear is ever open to the cries of his children. Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust. The angel of the Lord encampeth round about them that fear him, and delivereth them.

We have cause to lift up our heads and rejoice for what the Lord is doing for us as a people. David said, But let all those that put their trust in thee, rejoice; let them ever shout for joy; because thou defendest them; for our hearts shall rejoice in him, because we have trusted in his holy name. Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance; in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted. Ascribe ye strength unto God: his excellency is over Israel and his strength is in the clouds. O God thou art terri-

ble out of thy holy place. The God of Israel is he that giveth strength and power unto his people. Blessed be God! O let us draw nigh to God and rejoice that redemption is drawing nigh; that Satan is to be bound; that we shall be tempted no more; that sin will end, and the former things will pass away. Rejoice, brother! rejoice sister! the Lord is coming! his coming hasteth greatly. So come, Lord Jesus.

Mill Grove, N. Y. Apr. 6th, 1856.

From Bro. Perkins.

BRO. SMITH:—For the last seven or eight months I have received the *Review and Herald* and rejoice in the truths it so fearlessly advocates. I have been for a number of years a member of the Christian Church of Macomb; and I would say to my Sunday-keeping brethren, how often do we ask the Father of lights to teach us his law that we may walk in his Commandments and obey him in all things pertaining unto eternal life. I would ask, Can we be honest before God and not observe the Sabbath of the Lord in preference to that of the Pope? If God be God, serve him; but if the Pope, then serve him. As for me and my house let us serve the living God by keeping his Commandments, and walking in the light of the blessed truth.

For the last few months, myself and companion have been keeping the Sabbath of the Lord, and have been abundantly blest and comforted. We are looking and longing for the coming King.

J. J. PERKINS.

Macomb Co., Mich.

From Sister Scoville.

BRO. SMITH:—As the time has arrived for us to again forward our mite to help sustain the *Review* I haste to do so; for it is a welcome messenger to us. We greet its weekly returns with pleasure; and it strengthens and encourages us when we read the communications from the dear brethren and sisters that are scattered abroad who are holding on to the truth and are keeping the Commandments of God and the Faith of Jesus; and not only that, but the light we receive through this medium from the holy Scriptures which will make us wise unto salvation, we esteem a very great blessing.

I believe the Lord is giving wisdom to his servants in these last days to bring out of his store-house things new and old that will bring all the honest-hearted into one fold; and then there will be one fold, and one Shepherd. I praise the Lord for what he has done for me. He has opened my eyes to see the present truth, and by his assisting grace I am determined to try to keep all his Commandments that I may have a right to the tree of life and enter in through the gates into the city.

Your sister in the Lord, ELIZA SCOVILLE.
Onondaga Co., N. Y.

From Sister Wilcox.

BRO. SMITH:—Being often cheered by hearing from others of like precious faith, through the *Review*, I would also add my testimony in favor of the truth. I have felt encouraged and to rejoice of late, in the rising prospect of the cause of truth. Although the Enemy is trying his utmost to impede its progress, it is destined to go forward and accomplish that whereunto it is sent. The Lord's name will be glorified in the earth. O let us be faithful and suffer on a little longer, and be willing to bear the reproaches of Christ with patience and meekness; be willing to suffer with him, if we may but reign with him. But may none of us suffer as an evil doer; but may we show forth our faith to the world, by a well-ordered life and a godly conversation, and strive earnestly to live with an eye single to the glory of God, that when our Saviour appeareth, he will not be ashamed of us before the Father, and the holy angels.

We must be pure and holy and endure unto the end, or we shall never be permitted to enter the holy city and walk the golden streets of the New Jerusalem. I feel daily to consecrate myself anew to the Lord's service, and strive with all the powers he has

given me, to deny myself of all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, looking for and hastening unto the coming of the day of God.

Yours in hope of immortality at the appearing of Jesus.

EMILY WILCOX.

Madison Co., N. Y.

Extracts from Letters.

Sr. Pettibone writes from Factory Point, Vt. :—"I have believed in prayer for the restoration of the sick, and that the gifts would be restored to the Church; as they were in the days of the apostles; also that the second advent was near, and that God had set his hand the second time to gather the remnant of his people. It had been my ardent desire to live nearer to God, and I had been praying to be guided by the true light, in these perilous times when the *Review* was put into my hand. The Sabbath light is perfectly plain to me, and consequently I have kept the Lord's Sabbath since the first of November last. As I am alone in this place I meet coldness from some, and silent contempt from others, but I heed them not. Above all things I desire purity in the sight of my maker. I desire to obey all the commandments and to keep myself unspotted from the world."

Sister Harp writes from Troy, N. Y. :—"About one year ago our beloved Bro. Bates came here and set the church in order by rightly dividing the word of truth; and since that time the church has met every Sabbath, and the Lord of the Sabbath has met with us with power and glory, and we have times of refreshing from his presence. There are eight of us in number here: four of us have had experience in the Advent movement, and we mean to be of that company that Esdras saw who stood stiffly for the truth. Blessed be the God and Father of our Lord Jesus Christ who has sent out master-workmen that need not be ashamed of their work, because it is in harmony with the word of him who is the faithful Witness, and the gates of hell cannot prevail against it. Glory be to him that made heaven and earth and the sea and the fountain of waters. Go on brethren and sisters in the Lord. Soon our trials will be no more."

Sister C. R. Austin writes from Berkshire, Vt. :—"O, I love the present glorious truth better and better; and my prayer is that God would speed on the Third Angel's Message until all his children are brought into the unity of the faith. The more I search the Word, the more I realize my own unworthiness to be called a child of God. I see the gate is strait, and the way is narrow, and if we ever go through and inherit eternal life, we shall have to give earnest heed to the things which we have heard, lest at any time we should let them slip."

Bro. Wm. Steese writes from Sauk Co., Wis. :—"I still want to retain the *Review*, as it is a welcome messenger to me, and I think it has the truth, in the main, of the Third Angel's Message, notwithstanding we have been much annoyed by the advocates of the future age. But the Lord has been very good to us in sending Bro. Bates this way, which has strengthened me very much in the faith. Bro. Hall came here a week ago and has been lecturing on his doctrine; but I think he has not much foundation; at least, I cannot see it. We to-day read Bro. Bates' letter written from Eldorado; and it made me weep to see the opposition we have to pass through; but we still hope for deliverance soon through our Lord and Saviour Jesus Christ.

"Brethren, let us be faithful to the end; for only those who are faithful shall receive a crown."

Bro. J. S. Wager writes from Orangeport, N. Y. :—"Bro. Waggoner's article, 'When will the nations be dashed in pieces?' is very clear. I cannot see how any will be left here on probation after Christ comes; for the wicked are to be destroyed by the brightness of his coming."

THE REVIEW AND HERALD.
BATTLE CREEK, MICH., APRIL 24, 1856.

Note to Bro. Reed.

DEAR BROTHER:—Yours, in which you inquire whether we "will insert in the Review a reply" to our letters to you, was duly received, but not noticed sooner on account of sickness.

Should the Editor of the Review answer, No, we will not insert a communication from your pen, you and others would doubtless regard him as sectarian, and the readers of the Review would regard him rash in his decision; for who knows but a communication from you is just what is needed at this time.

But should he answer, Yes, we will publish your communication—a communication which he has not seen, and knows nothing of its spirit or sentiment—he would be regarded by every reflecting, candid reader of the Review as totally unfit for his office. Who, in his sober senses, could expect a faithful, careful Editor to promise to publish articles which he has never seen, from men he has never seen? men too, who to his certain knowledge have recently advanced sentiments unscriptural, and in their nature destructive to the faith and sweet spirit of the Third Angel's Message!

It is true that we commenced publishing works on the Law, Atonement, and the Nature and Destiny of Man, before they were fully written; but it was with the understanding that the authors of these works should consult with each other in regard to the sentiments advanced.

But few realize the toil and perplexities of a religious Editor, especially one who stands in defense of unpopular Bible truth in these times of uneasiness, deception and treachery. Some have such views of "freedom," and "free investigation of all Bible questions," and of their rights in a religious periodical, that they would strip the Editor of that right of freedom as a man, a Christian, which Heaven gives him, and which his office should allow him. They make him the only slave to the opinions and dictates of other men, to be found in the free States. And should he refuse to publish unwritten articles, they would at once brand him as "Sectarian."

Eld. J. M. Stephenson, in his private letters especially, denounces the Review in the most unsparring manner as "Sectarian." And why is this? Only fourteen months since he wrote to the Review Office as follows: "My sympathies are all with the Review. It is that paper or none with me." See Vol. VI, No. 25. What has produced so great a change in so short a time? Has the Review changed its course? Not at all. A statement of facts may throw light on this matter. Nearly one year since, Eld. S. wrote to the Office, asking if we would publish articles from him, (which we had never seen, and knew not as they were written) on unfulfilled prophecies touching the future age. We expressed our unwillingness to involve the Review in a discussion of that subject, and at the same time referred Eld. S. to the Committee, stating that we would abide their decision. The Committee was not consulted in the matter. Our hesitating to say yes, was enough for Eld. S. to commence his unrighteous war on the Review. Suppose all the patrons and correspondents of the Review should entertain the same liberal(?) views of "Free investigation," and should come on with views not especially connected with the Third Message, which the Editor considered not "meat in due season," and should take a similar course to that pursued by Eld. S., how much freedom think you the poor editor would suppose himself in possession of after a few assaults? Poor soul Heaven might pity him, though he might look in vain to his brethren for sympathy.

We love freedom, and shall plead for the oppressed editor, that he may now and then draw a long breath in the atmosphere of sweet freedom. And while we join with all candid, sober, reflecting minds, in repudiating the course of those who have raised the cry of "Sectarian," because things could not move off at once according to their notion, we say, "Let the Editor be the choice of God and his church, then give him "elbow room;" to act his part as God's free-man. If he becomes unfaithful, let the church see to it in a scriptural manner; but not in the least countenance the selfish course of those persons who are ready to inflame others with prejudice because they cannot get their selfish ends answered.

The Review has never been open to debates. We have reviewed the writings of men which we have regarded as erroneous, giving both sides, and, probably, the Review will pursue the same course. We would here call attention to the first editorial remarks, in the first number of the first volume of the ADVENT REVIEW AND SABBATH HERALD, published Nov., 1850:—

"TO OUR READERS.—The REVIEW AND HERALD is designed to be strictly confined to those important truths that belong to the present time. We hope to be able to send you this enlarged size of the paper quite often, containing a simple and clear exposition of those great and sanctifying truths embraced in the message of the third angel; viz., the "Commandments of God and the Faith of Jesus." It is truly lamentable to see Second Advent papers, that once advocated the pure, naked and cutting truth, applicable to the time, now devoted to the discussion of questions foreign from the present truth, which cannot possibly benefit the dear saints that are perishing for spiritual food. Among other charges given to Timothy by the apostle Paul is the following: 'But foolish and unlearned questions avoid, knowing that they do gender strifes.' This we intend to do."

For every departure from this course marked out more than five years since, we are sorry. May God forgive. And had all who have undertaken to handle the Third Message during this time adhered to such a course, our trials (as a people) would have been less, and our numbers and graces would now be greatly increased.

Communications sent to the REVIEW Office are read, and either published, with or without remarks, or carefully preserved in the Office one year at least, unless called for. We shall be happy to hear from you, brother, and shall treat communications from you as above.

J. W.

Labors in the West.

BRO. SMITH:—Since my last of the first inst., we have been holding meetings in various places in this town, and Stockton. Many new school-houses have been erected in this section of the country within the last two years; the most of which are open and free for all kinds of religious meetings, without distinction. We have been invited to occupy in several. We closed a course of twelve lectures in one, in this place, last week. Much interest was manifest, particularly at the close of the meetings. Two families came out decided for the whole truth. Some others acknowledged the weekly Sabbath of the Bible. Five followed the Saviour in baptism, humbly desiring to follow him fully from henceforth. We are glad to hear that the work of God is progressing in various parts of the wide spread harvest field. The Lord-speed on the message, and messengers, for the final gathering of all the scattered remnant.

I have just arrived at this place to give a few lectures; by invitation, to some that have not yet heard our position.

JOSEPH BATES.

Nora, Jo Daviess Co., Ill., Apr. 15th, 1856.

Communication from Bro. Loughborough.

BRO. SMITH:—Since my return from the eastern part of the State I have held meetings in Wilson, Barre, and Bath.

At Wilson I held but two meetings; but deep interest seemed to be manifested in the word spoken. It was not thought consistent to continue them longer on account of the road's being almost impassable.

In Barre Center, where we have given several lectures before, we gave one lecture on the Gospel Hope. The few who were present listened with deep interest. One man was present who had been investigating the subject of Spirit Manifestations. After finishing our discourse we offered publications treating on the subject of our discourse. The man above referred to, came and bought, and said, "This is something I never thought of. I'm going to look into it."

We were cheered to learn that some had commenced to keep the Sabbath since our last lectures in that place. We commenced meetings in Bath one mile north-west of the village, Apr. 5th, in a school-house where they had heard nothing of our views. We gave five lectures. The people listened with almost breathless attention. Although the most of our meetings continued as long as two hours; they seemed contented to sit, and hear the truth. Several furnished themselves with publications, desirous of understanding our faith.

J. N. LOUGHBOROUGH.

Bath, N. Y., Apr. 8th, 1856.

The Church Book Fund.

We are happy to say that this enterprise is moving off in a spirited manner. There is already three-fourths enough pledged, and sent in independent pledges, to cover the Books, and Stock on hand, also Machinery used in Book-binding. This is as it should be. Let the Church have a small capital to be used in this department, instead of leaving one to struggle along with it

without capital. The proceeds from Books sold since April 9th, have been put into the Church Book Fund Treasury. It is not too late for others to send in their pledges, or for those who object to pledging to send in their money.

J. W.

Receipts for Book Fund.

D R Palmer \$60. J P Kellogg \$25. G W Amadon, Wm M Smith, each \$10. G Lowree, J Pierce, Ira Ahbey, H Childs, W D Williams, Wm H Laughhead, W Holden, each \$5. Saml Benson \$15. D C Elmer \$3. Wm S Gifford, O Davis, Wm Mott, Ira Day, Eld J Locke, each \$2. E B Lane, a Friend, E Day, C M, E Beamis, J Bodley, R T Payne, A R Morse, each \$1. E D Scott, H Bramhall, S O Perry, M A Perry, each \$0.50.

Business.

H. P. Wakefield:—Received.

D. Arnold:—Received, but as yet had no time to reply.

H. W. Lawrence:—The letter you mention of Mar. 11, we have not received. Only three letters reached us from you in the month of March: The first of Mar. 5th, containing business for M. L. Willys, J. Obrist, Z. Carpenter, S. Minott, and M. S. Carpenter, which was all attended to according to direction. The next, Mar. 12th, with business for Moses and Wm. Mott. The third, Mar. 17th, for A. Penfield. We have sent papers to all the persons named in your last except T. Carpenter and M. Burbank, which we now insert.

Mary E. Cramer:—Your present remittance pays for the present volume and half of Vol. IX.

J. Dorcas:—A. J. Jellison, Wood Co., Ohio, *What town?* S. Bruce:—Did you intend the dollar you sent to Bro. White for INSTRUCTOR?

A. S. Hutchins:—The name at North Hyde Park is H. Patch; but we have several subscribers of the same surname in other States.

N. A. Whitford:—For your present remittance, we will continue to you volume viii.

J. Byington:—You wrote the name Harrison, but we nevertheless credited the money in the book to Harrington, supposing that was the person meant.

C. W. Sperry:—We find by reference a receipt to N. G. N. in No. 2, of Vol. vii. We now make it right on book.

Sarah E. Pettibone:—The R. O. Address of the individual you speak of is Ordino, Marquette Co. Wis. You can write him.

P. Barrows:—The address you inquire is Palos, Cook Co. Ill.

A sufficient number of the Review No. 23 Vol. 7, for our purpose have been returned to the Office, for which our friends have our thanks.

Bro. Wm. Bates of Abington, Ct. sends an urgent request for Bro. Barr to come and labor in his place.

The P. O. Address of Jno. T. Ongley, is Waterloo, Seneca Co. N. Y.

Letters.

L. Chester, D Howard, B A Phillips, J Dudley, R Davis, S W Bean, H Main, L Paine, J D Merriam.

Receipts.

R T Payne, Jno Alexander, A R Morse, Wm Harris, D C Babcock, R Gorsline, Sr Rogers, J A Feeler, S Burlingham, E Goodwin, A M Curtis, E R Seaman, S Pierce, L Mann, (for J Mann) J Smith, T B Mead, G Felschaw, L M Freeto, H P Wakefield, E Potter, A Hart, N Gibbs, A Lamb G R Palmer, (for Mrs M P) E Boyer, H Barr, S Warner, Mrs V Dunbar, S Buzzell, R Lockwood, A Allen, J Cady, D Arnold, D Hewitt, S G Cottrill, Betsy Reed, J S Preston, C B Spalding, D Kellogg, C M Wade, B Graham, A H Hilliard, S Bruce, Wm H Laughhead, G W Hamilton, R J Waterhouse, S Haselton, A N Curtis, a-Lover of Truth, Eld J Locke, J Bodley, A T. Wilkinson, T W Potter, N H Satterlee, J Parmanee, N H Schooley, H Smith, D Paine, J Y Wilcox, Wm Sugden, P J Wilcox, J Dorcas, (\$0.25, each, for E Loyd, W Allen, L Bacon, A J Jellison.) Sr S Chase, O Davis, Wm McAndrew, Z Brooks, each \$1.

L. Crosby, Jno Pierce, A Whitney, M G Bartlett, (\$1 for Mrs H Towle, G Leighton, S Benson, each \$2. H S Gurney (\$0.50 for S Gurney), \$1.50. R Hicks, H Snyders, J M Hall, H Patch, each \$0.50.

On Vol. VII.—I C Snow, Saml H Snow, O T. bell, B Boyers, A H Hilliard, S A Snyder, A N Curtis, T Harlow, C G Cramer, each \$1. A M Lane \$0.25.

To SEND REVIEW TO THE POOR.—Cyrinius Smith, (from the purse of his late son, Wm M.), \$5.

To move Office and pay for Printing Materials.

Amount to be raised	\$603.64
Previous Donations,	332.87
B Ingalls,	\$1.00
F F Lamoreaux,	1.00
B M Hibbard,	1.00
S Gove,	1.00
S B McLaughlin,	1.00
J Smith,	1.00
D Hewitt,	1.00
A R Morse,	1.00
Wm Harris,	1.00
D R Palmer,	\$5.00
L Paine,	1.50
A Woodruff,	1.00
A P H Kelsey,	1.00
P Barrows,	0.80
Sr S Chase,	1.00
S Benson,	3.00
B Benson,	5.00
H Patch,	0.50

Remaining to be raised by the Church \$242.97